

The Improvement Era

FEBRUARY, 1942

VOLUME 45 NUMBER 2

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

TO
UTAH FARMERS



When I visited Mr. Webster he had 370 acres in corn, 140 in barley, 75 in alfalfa, 80 in oats, and 655 acres in pasture. With good hybrid seed, Mr. Webster's corn yield averages from 50 to 70 bushels per acre. "To keep up soil fertility I use a 5-year rotation program plus heavy manuring," he told me. "My land today yields as much per acre as it did 50 years ago."

The Webster home farm is near Tekamah, in Burt County, Nebraska. On his barn, you'll notice, Mr. Webster still today retains the name, "Nelson Place," out of respect for

Austin Nelson who years ago rented him this farm on a share basis.

Mr. Webster helped organize several Nebraska farm cooperatives, including the Tekamah Farmers Grain and Livestock Association and the Tekamah Cooperative Creamery, and has often served as a director. In addition, he has been president of the Burt County Farm Bureau; served two terms in the State Legislature; and is a member of the Nebraska Dairy Producers Merchandising Committee which sponsors Dairy Month in Nebraska.



I've seen the Safeway idea work for growers

says Harvey L. Webster
of Nebraska



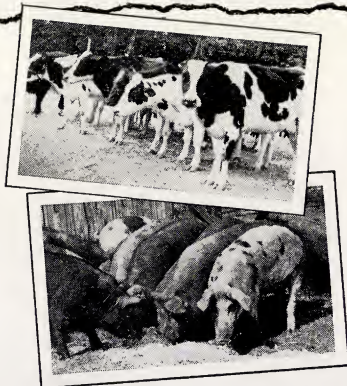
Looking back more than 70 years, Mr. Webster told me: "I'm a great believer in farm cooperatives. But they've got to be well-managed.

They should sell top quality products and sell them as efficiently and directly as possible if we farmers are to really benefit.

"Chain stores like Safeway are specialists in efficient food distribution—we farmers are fortunate to have their help. The way I see it, the straight road between farmer and consumer is best for everybody. Safeway's got the right idea.

"Producing both beef and cream, I've seen how it works, right on the firing line you might say. I've seen the beef market steadied by those Producer-Consumer beef campaigns sponsored by Safeway and other chains. And I've seen butter sales stimulated during National Dairy Month by chain store displays and advertising.

"Cutting out waste motion like Safeway does is bound to mean savings for consumers and bigger consumption—better returns for producers."



Feed aplenty. "I'm now milking from 9 to 12 Holsteins, as well as growing out about 150 hogs a year, 40 beef cattle and 200 chickens," Mr. Webster told me. "All of my cream goes to the Tekamah Cooperative Creamery. Hog-tight fencing makes nearly all my land available for pasture. The extra feed my hogs find adds up to a thousand dollars worth a quarter section"

YOUR SAFEWAY FARM REPORTER

Gospel Standards

By President Heber J. Grant

(These sentence and paragraph excerpts are from President Grant's new book, "Gospel Standards," which came from the press on his eighty-fifth birthday anniversary and is now available through "The Improvement Era" or through book dealers everywhere.)

I tell you it is the duty of the Presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do.

I have never seen the day when I was not willing to do the meanest work, (if there is such a thing as mean work, which I doubt) rather than be idle.

Now I want to make all mistakes on the side of mercy. But once in a while I want to see justice get just a little bit of a chance among the people.

I may not have been a very good preacher of the gospel of the Lord Jesus Christ from the standpoint of doctrinal preaching. But I have endeavored, to the best of my ability, to preach the doctrine of James: "I will show thee my faith by my works."

Some people think they are not appreciated and are not allowed sufficient scope for usefulness. There is but one person who can curtail an individual's usefulness, and that is himself.

The Lord is no respecter of persons, and will give success to all who work for it. If I can only impress upon the minds of the youth of Zion the eloquence, the inexpressible eloquence of work, I shall feel fully repaid.

You need have no fear, my dear brothers and sisters, that any man will ever stand at the head of the Church of Jesus Christ unless our Heavenly Father wants him to be there.

The accomplishments of our people have been brought about by pulling together, by "teamwork," by absolute unity and cooperation.

I bear witness to you, as an apostle of the Lord Jesus Christ, that material and spiritual prosperity is predicated upon the fulfillment of the duties and responsibilities that rest upon us as Latter-day Saints.

Nothing destroys the individuality of a man, a woman, or a child as much as the failure to be self-reliant.

We have started out for life eternal, the greatest of all gifts of God to man, and keeping the commandments of God will bring it to us.



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VOLUME 45 NUMBER 2

"THE VOICE OF THE CHURCH"

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

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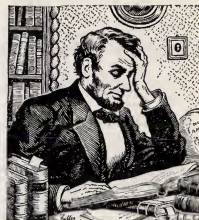


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The Cover

THE rising spirit of Lincoln seems to speak out from this cover illustration, as the nation he served finds troubled days again. The statue, from which this was photographed by H. Armstrong Roberts, stands on the grounds of the state capitol, Topeka, Kansas, and is the creation of Robert Merrell Gage.

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EXECUTIVE AND EDITORIAL OFFICES:

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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

NEARLY five hundred species of plants are known, that, by various methods, trap insects for food.

SUB-ZERO air rushing over an engine at four hundred miles an hour will heat rather than cool the engine. According to calculations made at California Institute of Technology, skin friction is so great at this speed, even at rarified atmospheres, that heat is generated and a special cowl must be constructed around the engine to slow down the air.

A COLLECTION of sea shells in the Manchester Museum, in England, was reduced to a white powder by a species of butyric acid bacteria. The bacteria lived on the organic matter interspersed with the calcium carbonate of the shell until finally enough acid was produced to disintegrate the shells.

TIRES on the right side of an automobile are reported to wear out about thirty percent faster than those on the left. The center of the road being higher than the sides shifts more weight onto the tires on the right side. Front tires give a hundred and forty percent more wear and rear tires last twice as long at fifty-five miles an hour than they do at seventy.

AT the Straits of Gibraltar the surface water, down to about four hundred fifty feet, flows into the Mediterranean Sea at rates up to two miles an hour; while at the same time an outward current, from four hundred fifty feet to the bottom at twelve hundred feet, bears away the salt Mediterranean water at anything from half a mile to four miles an hour. Both rates vary with the state of the tide.

NEARLY all insects carry passengers. Four hundred house-flies when examined carried an average of over one million bacteria. Some North African flies, as many as half a dozen, crowd onto the broad back of a large beetle to get free transportation.

TO cut rocks the ancient Egyptians used copper saws set with corundum (the hardest mineral except diamond) teeth capable of working in slabs of rock over seven feet thick. Excellent rock drilling was accomplished by using core drills set with jewel stones.

(Concluded on page 68)

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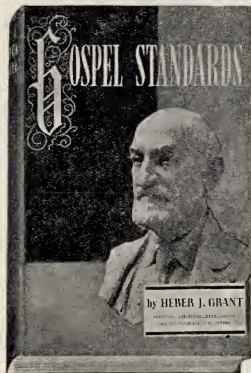
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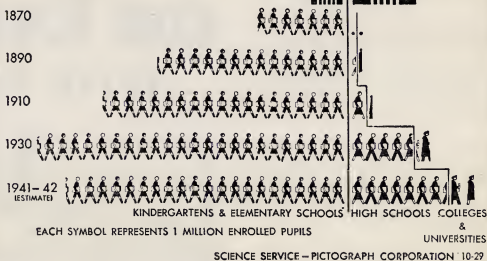
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TELEFACT

ENROLLMENT



Exploring the Universe

(Concluded from page 67)

SOFTWOOD can be given the advantages of hardwood, or hardwood strengthened, by impregnating with plastics. Wood so treated is almost splinter-proof, does not decay, is fire-proof, and can be made in colors.

PROBABLY the only mention of the people of Israel in Oriental records outside the Bible before the ninth century B. C., according to Dr. G. Ernest Wright, is on a memorial stone of Pharaoh Merneptah, of about 1230 B. C. The Pharaoh said, "The people of Israel is desolate; it has no offspring," referring to a defeat of them by him.

THE usual stones thrown by slings mentioned in the Bible were round balls mostly of flint from two to three inches in diameter, except perhaps in the case of David who picked up suitable stones from the brook. Professor

O. R. Sellers reports that much work must have been spent rounding these balls of flint for those found in excavations are carefully finished.

A ROBOT football dummy has been patented which runs and dodges tacklers. When robot tacklers are perfected, robot football games can be played.

AN automobile passenger safety belt has been patented by a Brazilian. The belt is placed around passengers in the car and prevents their being thrown out in the event of a collision. The belt moves out of the way when not in use.

PICTURES taken by an electron microscope of the windpipe of a mosquito show spiral hoops only one-fifty-thousandth of an inch wide, that reinforce the walls. Within the hoops are minute spines less than one-quarter-millionth of an inch-long.

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AZTEC FASTS

By Charles E. Dibble

FASTING was a common religious practice among the Aztecs. In order to insure divine favor, a variety of fasts was practiced. An early writer on the customs of the Aztecs, Bernardino de Sahagun, describes some of the regulations of the theological college (Cal-mecac).

"The twelfth [regulation] was that when it was a day of fasting, everybody, both young and old, fasted; they



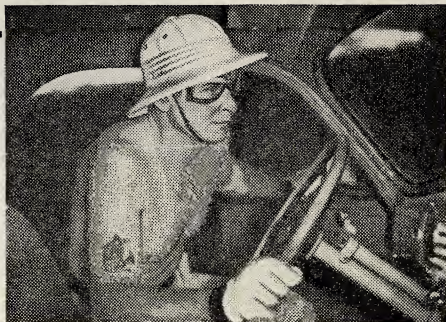
Aztec manuscripts always picture a fasting person seated within an enclosure which represents a house.

did not eat until mid-day, and when they came to a fast called the *Atamalqualo* they ate only bread and water. On other fast days they did not eat until midnight and then fasted again until the following midnight. Some ate only once a day—at mid-day—for they did not choose to take anything at night—not even water—for it was said that if they partook of anything or drank water they broke the fast."

In the Aztec cult the many priests practiced a variety of duties. In another passage, Sahagun describes the activities of a priestly group especially associated with the practice of fasting:

"This *Acolnauacatl Acolmiztli* was charged with providing all the necessities when the chief or king was to fast at the fiesta of Tlaloc (god of rain), and in the fast to the sun and in the fast of the month *Quechollli*, all of which are very solemn fasts. They provided the dress and equipment, etc., that the chief was to use in these fasts."

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ENVIRONMENT

**AN EXCUSE TO ONE MAN—
TO ANOTHER A CHALLENGE**

By Pvt. Thornton Y. Booth

THOUGH the increased demands of work, and the moving of many units away from the post since declaration of war, have cut attendance somewhat, regular Latter-day Saint meetings continue at Fort Lewis, Washington, with undiminished spirit.

Soldiers have full opportunity for religious participation at Fort Lewis. Though membership is scattered throughout both Fort Lewis proper and the 41st Division cantonment three miles away, every meeting, no matter where held, brings representatives from all sections, many of whom walk the distance to Church.

Sunday schools are held at 10:30 a. m. in both areas.

For some time services began at 9:30, and one Sunday a radio was brought, and the first half-hour the group listened to the tabernacle broadcast.

Sacrament is administered; soldiers give 2½-minute talks; and otherwise the services are in accordance with usual Church procedure. Captain Reed G. Probst, L. D. S. Chaplain at the Fort, has appointed Dr. Mark Brock-



A TYPICAL L. D. S. SUNDAY SCHOOL GROUP AT FORT LEWIS, WASHINGTON. THE PICTURE WAS TAKEN BY JOE DELONG.

bank of the Medical Corps to take charge of Sunday school activity in the cantonment. Since war conditions make it difficult for soldiers to leave their units often, a Sunday school at the Fort proper was started, with Dr. G. A. Matson in charge.

The imposing post chapel at Fort Lewis has been used by the Church for an hour's sacrament meeting each Sunday evening for the past six months. Speakers are officers and men of the fort, visiting Church authorities, leaders and missionaries of nearby wards and branches.

Priesthood meetings are held Monday evenings in the 41st cantonment. Besides the lesson period, this time is used for making assignments of duties for the other meetings, for discussion of individual and group problems.

Previous to December 7, trucks from both the 41st Division and Fort Lewis took soldiers to Tacoma Central Ward M. I. A., and a large number of soldiers participated in both lesson and social activities. It is doubtful that this service can be resumed until hostilities cease, but reports come of soldier attendance at various wards and branches where their units have been located up and down the state.

Many are working here for advancement in the Priesthood, and are earning it. Many are publicizing the Church, and some even gaining converts by their distinctive way of living.

Thus the statement of President Hugh B. Brown in his latest visit here is demonstrated: "The environment that to one man is an excuse is to another a challenge."



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Lincoln's Reliance on God

Farewell Address at Springfield,
Illinois, February 12, 1861

"Without the assistance of that Divine Being who ever attended Him [Washington], I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you and be everywhere for good, let us confidently hope that all will yet be well."

First Inaugural, March 4, 1861

"If the Almighty Ruler of nations with His eternal truth and justice, be on your side of the North or on yours of the South, that truth and that justice will surely prevail by the judgment of this great tribunal of the American people. . . . Intelligence, patriotism, Christianity, and a firm reliance on Him who has never forsaken this favored land are still competent to adjust in the best way our present difficulty."

Message to Congress, July 4, 1861

"And having thus chosen our course, without guile and with pure purpose, let us renew our trust in God, and go forward without fear and with manly hearts."

Annual Message to Congress,
December 3, 1861

"With a reliance on Providence all the more firm and earnest, let us proceed in the great task, which events have devolved upon us."

Reply to Resolutions of the East Baltimore Methodist Conference, May
15, 1862

"By the help of an all-wise Providence, I shall endeavor to do my duty, and I shall expect the continuance of your prayers for a right solution of our national difficulties and the restoration of our country to peace and prosperity."

Reply to Committee from Religious
Denominations of Chicago,
September 13, 1862

"It is my earnest desire to know the will of Providence in this matter and if I can learn what it is I will do it."

Emancipation Proclamation, January
1, 1863

"And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I evoke the considerate judgment of mankind and the gracious favor of Almighty God."

(Continued on page 114)

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VAGARY

By MAURINE JACOBS

ALL inarticulate
I stand beside my window
To watch the fairy magic of the snow.

THE weeds that in the summer
Smote so sore upon my beauty-seeking eyes
Are clothed in soft, white ermine now,
With flicks of black where once the seed pods clung.
The gaunt and gnarled box elder trees
Are softened as though the eider duck
In feeling sorrow for their nakedness
Had given of her softest, whitest down
To guard them from grim winter's cruel cold.
The harsh, forbidding mountains
Now wear a softness like the throats
Of many little silken squirrels
That eagerly have given of their fur
To make a garment regal, smoothing down
The terror of the crags.

So here I stand
And can but wonder
At the beauty etched by winter's clever brush.

Photograph by Wayne B. Hales.



The Editor's Page

Irresistible Argument

THE MISSIONARY RECORD OF THE CHURCH SHOWS
THAT TRUTH IN THE HANDS OF THE HUMBLE CON-
FOUNDS THE SOPHISTRY OF THE LEARNED

By PRESIDENT HEBER J. GRANT

JOSEPH SMITH was able to reveal to the people a religion that has inspired men with a determination to labor, with a willingness to labor, and they have gone forth now for over a hundred years and engaged in this labor, with joy, peace, and happiness, and with very wonderful and miraculous success. And, notwithstanding they have had that which, according to the world, was not true, yet all the wisdom and learning of the world has not been able to convert an energetic, faithful Mormon missionary.

When I was in England I had an experience with a young man who was laboring there. He was not then a regular missionary, but he had previously served over there as a missionary from Utah. Originally this young man came from England as a preacher for a certain prominent church on what he considered a very good salary. He was sent to Nephi, in Juab County, Utah. Before going there, the head of his church in Utah gave him information about the Mormon people; gave many instructions; told him what to preach; told him never to read the Book of Mormon; told him not to read any of the works of the Latter-day Saints. Figuratively speaking, they loaded his gun with anti-Mormon literature and told him to fire it.

Well, the young man went to Nephi, and one day he met the Mormon bishop down there, on the street, and he shot both barrels at him—figuratively speaking; and the bishop said: "Why, where did you learn all these falsehoods?" and he sat down and talked with him. The young man became interested, asked permission to call at his home, called a number of times, and finally bought a Book of Mormon, contrary to instructions. He read it, and he kept on reading and studying, and finally embraced the gospel and resigned his position from his former church, for which he was getting a fair salary, and went to pitching hay for a living. Subsequently, he went to his native land, England, as a missionary, without being paid.

It is a very wonderful and remarkable thing, that for more than a hundred years, missionaries have gone all over the world and proclaimed this gospel, and they have gone at their own expense or the expense of their families. There has been sufficient force in this religion, that from my early boyhood I have heard these returned missionaries testify that the most profitable, the most valuable, and the

best time of their lives was while they were out preaching this gospel.

When this young man went back he took with him some of our tracts setting forth various doctrines of the Church of Jesus Christ of Latter-day Saints, and he went to a minister there whom he had known before he left England; and he was made welcome. The minister was very glad to see him. (The young man related this to me in a conversation.) He asked this minister how he could answer these various arguments that were set forth by the Mormon people. He said he would like some information. The minister was an educated man; he knew several of the dead languages; had been studying for the ministry and graduated; and was a thoroughly educated gentleman. When these questions were presented, he fumbled around and got confused and could not answer them. Finally his minister friend turned and looked at this young man, and he said: "Look here, I believe you became one of those Mormons while you were out in Utah."

The young man laughed; and his friend jumped up with an oath and said: "You get out of here, before I kick you out." That was the way he was able to answer his questions.

The young man had explained it to the minister: "I can't meet this. I haven't been able to meet it." It was because he could not meet it in Utah that he became converted, and he thought he would give his minister friend over there a chance.

I remember another young man who came to Liverpool while I was there. He had had no experience whatever in public speaking; in fact, he had never stood before an audience in his life. He got up in front of a little bit of a table in the Liverpool office. He commenced to fumble the books around and nearly tumbled over the table. He said he did not know why in the world they sent him on a mission; that he had never done much at it, but he knew the gospel was true, and he was going to do his best. Amen. I think that about covers the sermon. It lasted about a quarter of a minute. The very first man he met in tracting was a minister, and the minister tied the young man up in a knot, and he tied it awfully hard. Did it discourage the boy? Not a bit of it. He came back to conference headquarters and began to study; and day after day, week after week, he studied like a good fellow.

He went out and distributed tracts, and worked on other people (Concluded on page 127)

Notice to Church Officers

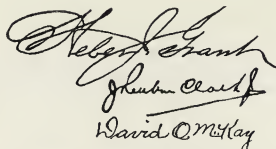
HAVING in mind the heavy tax burdens which it is announced are to be imposed in the coming year, as also the limitations which have been made upon automotive travel, and desiring to help the people as much as possible in meeting these problems by cutting down, to the lowest feasible limit, all expenditures incident to Church activities, we are asking the general boards of all the auxiliary organizations to discontinue all their institutes and conventions. For the same considerations, we request that all auxiliary stake union meetings be discontinued. The policy is to take effect immediately and will continue in force until further notice.

This action places increased responsibility upon the ward and branch auxiliary organizations to see that their work not only does not suffer, but is increased in intensity, improved in quality, and in general made more effective.

The general boards will keep in close touch with stake and ward boards by mail, giving them guidance, counsel and help as circumstances may require.

The auxiliary organizations have done and are doing a great work, each in its own field; there is a greater work waiting to be done in the immediate future. The safety, welfare, and righteousness of the youth of Zion are gravely threatened; no effort must be spared to make them secure. The mothers of the Church have the sacred duty of guardianship of the sanctity of the home; they must not fail. The fathers of the Church must see that no corrupting influence gains access to the home. The little ones of the Church must be led forward in the paths of the Lord.

We congratulate the local boards and workers of the auxiliary organizations upon this new and greater opportunity for service, and we invoke the blessings of the Lord upon them that they may meet their added responsibilities in a manner pleasing to Him. In their work it must be ever remembered that the ultimate end and purpose of the auxiliary organizations is to build righteousness in the hearts of the people, and to bring them to live in accordance with the doctrines and principles of the restored gospel.



David O. McKay

The First Presidency.

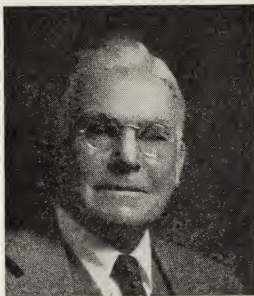
Jan. 17, 1942.

BAILIFF, ADJOURN THE COURT

By CHARLES A. CALLIS

Of the Council of the Twelve

IV. MISSIONARY REMINISCENCES



CHARLES A. CALLIS

THE incident related in this story took place years ago in one of the thirteen original states—a southern state, where the French Huguenots under Ribaut temporarily settled at the time when they were driven from France to the New World because of their religious belief. But the principles of religious tolerance and freedom had seemed to grow dim in memory. The Mormon elders in the south at the time of which we write pursued their labors in a state of constant peril oftentimes suffering cruel and injurious treatment. Those were the days that tried the souls of these steadfast ministers of the word. Most of their time was spent in tracting and holding religious meetings.

They were missionaries of a new faith. Their duties required self-denial which meant a voluntary separation from the common pleasures of this life and a wholehearted devotion to the heaven-ordained mission of preaching unqualified obedience to the gospel of Jesus Christ.

During those oppressive days of persecution two elders suffered physical violence from a mob. Because one of the brethren attempted to defend himself he and his companion were arrested on the charge of "assault and battery with intent to kill."

At the preliminary examination, the committing magistrate, in binding them over to the circuit court, revealed the bitterness and prejudice which was in his heart, when he said: "If one of those Mormons came around my house, I would take my shotgun and kill him." This vicious statement reflected the feeling which existed in that community.

The day of the trial came. The large courtroom was filled with anti-Mormons who were cruelly anxious to see the elders railroaded to the chain gang. From this prejudiced assemblage the jury was to be selected. The witnesses against them were of such character that they were willing and eager to swear to anything to secure the conviction of the young missionaries.

All eyes converged on a single point—a bench in the front of the hall. Upon this bench were seated the two elders. They were already condemned by public opinion. It did not seem possible that "the tide of

THE author, Elder Charles A. Callis of the Council of the Twelve, was, at the time of the events herein related, a member of the Supreme Court bar of the state in which these things transpired. The anxiety and stress of these events were further contributed to by discouraging personal conditions. While this courtroom scene was unfolding, Brother Callis's wife was in Florida confined to her bed with twin boys. The babies were taken to the hospital while he was away—both died a few days after his return. But Brother and Sister Callis and the missionaries who survived these harrowing experiences have lived richly in that faith which brings understanding, and final victory.

lying tongues" could be stemmed. There was no prospect that the facts which the elders would present would be believed. It appeared there would be a form of a trial followed by a swift conviction. The "silver lining" to the cloud was not in sight. It was a dark hour.

All the machinery of a criminal trial was exhibited. The presence of law was felt; but divine justice was not there. Prejudice backed by human power was in evidence.

A REQUEST had been made of the prosecuting attorney to agree

to a postponement of the trial of the case for a period of six months by which time the excitement probably would subside. But he bluntly and arbitrarily refused. He was heated with the chase; he was a candidate for reelection and therefore he was swimming with the stream. A grievous sentence, like the sword of Damocles, seemed to be hanging over the elders.

Being pushed to the wall, the last resort seemed to be a personal appeal to the trial judge for a continuance before he took his seat on the bench.

True, it appeared like catching at a straw or leaning upon a broken reed. But it was felt that no stone should be left unturned to secure a postponement.

It is never too late for the Lord to intervene. By His spirit, in a manner unexpected even to those who seek His aid, He will incline the hearts of men to pursue the right course.

The opportunity to talk with the judge came on this wise: Ten minutes before the hour for trial the writer saw a dignified man walking across the square towards the courthouse. An inquiry elicited the information that he was Judge D—who was going to preside at the trial.

We hurried down the stairs, met the judge, and made an earnest appeal for a continuance of the trial of the case for six months. He was told that two Mormon elders were to go on trial in his court; that they were falsely accused; and that the prejudice against them was so strong and visible that it would be impossible to give them a fair trial.

Without saying a word, the judge abruptly walked into the courthouse. Apparently this effort to defer the trial had also failed.

His honor, wearing his robe of ermine, which symbolizes honor, dignity, and authority, emerged from his office and ascended the bench. All present stood up, as is the custom, in deference to his office. The judge motioned the people to be seated; but he remained standing, intently studying the audience and mentally noting what he saw and felt.

Then the prosecuting attorney, in response to a question from the

(Continued on page 123)

The ANTHON TRANSCRIPT



FIGURE 2. PHOTOGRAPH OF ONE OF THE MONUMENTS FOUND BY DR. FLINDERS PETRIE IN THE SINAITIC PENINSULA IN THE EXPEDITION OF 1904. IT BEARS ON ITS SURFACE A PART OF THE CELEBRATED SINAI SCRIPT, DATING TO THE TIME OF MOSES.

"YEA, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians," declared the ancient historian, Nephi, in the opening lines of the Book of Mormon.

Ten centuries later his descendant, Mormon, reiterated: "We have written this record according to our knowledge, in the characters which are called among us the *reformed Egyptian*, being handed down and altered by us, according to our manner of speech." (Mormon 9:32)

Fourteen centuries afterward, Professor Charles Anthon of the language department of Columbia University,* received from the hands of Martin Harris a transcript or copy of seven lines of the characters, laboriously written out by the young Prophet Joseph Smith. The history of that visit and of the transcript itself is related in a preceding article.*

With an erudition which might not have been expected in his day, Dr. Anthon recognized the Egyptian characteristics of the transcript, and recognized also certain Chaldaic and Assyriac forms and Arabian letters.

There can be little doubt that his reference to Chaldaic and Assyriac forms was premised on the striking figure consisting of four perpendicular lines transfixured with a horizontal bar, which recurs frequently in

An Evidence for the Truth of the Prophet's Account of the Origin of the Book of Mormon

By ARIEL L. CROWLEY, LL. B.

II. THE IDENTIFICATION OF THE CHARACTERS AS EGYPTIAN

the transcript (Figure 1). The use of such a figure is well known in cuneiform (Chaldaic and Assyriac) writing, occurring frequently in compounded words such as *saptu* (lip), *isdu* (foundation), and *erinu* (cedar).¹ The absence of the characteristic wedge shape of the strokes is immediately attributable to pen and paper as the media of writing, in lieu of wet clay with a triangular stylus.

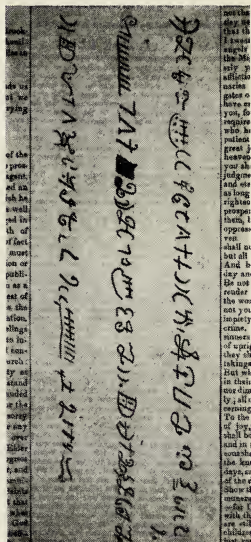
The ancient Arabian script to which Dr. Anthon had reference, is best known in scientific circles as *Sabean*. A considerable number of characters closely approximating letters of the *Sabean* script occur in the Anthon Transcript (Figure 1.) Thus, the Arabian character "ر," which roughly corresponds with our English letter "R," appears seven times. The Arabian character for "G," which looks like a crude figure "7," is the third character from the right in the second line. The "ch" sound, which has no equivalent in the English alphabet, was sometimes written like an English letter "W" placed on its side, and sometimes like a figure "3," indiscriminately made to face either left or right, in the *Sabean* script. It will be found nine times in Figure 1. Similarly, there will be found the guttural character which was written like our letter "O," the perpendicular stroke used as a disjunctive sign, the rectangle divided into two squares, which had the sound of our letter "d," and the zig-zag mark (the 21st and 22nd from the right in Figure 1) which was the Arabian letter "N."²

It does not in the least discredit the observations of Dr. Anthon that the Book of Mormon, then untranslated, declares the characters used in its preparation to be "reformed Egyptian." The statements of Nephi and Mormon above quoted and the

certificate of Dr. Anthon are wholly and readily reconciled in the fact that all of the characters, Chaldaean, Assyriac, Arabian and Egyptian, recognized by Dr. Anthon, also occur in "reformed," that is to say, hieratic and demotic Egyptian. The relationship between Egyptian and the Semitic languages in general, which produced the similarity of forms noted by Dr. Anthon, lies outside the scope of this study. It is sufficient to say that the subject is currently being given close and increasing attention as archeological finds multiply.³

*Kenyon, Sir Frederick, *The Bible and Archeology*, London, 1940; "The Serabit Inscriptions," *Harvard Theological Review*, Vol. XXI, No. 1, p. 1.

THREE LINES COPIED FROM THE ANTHON TRANSCRIPT, PUBLISHED ON P. 2, NO. 31, DEC. 21, (1844, NEW YORK) OF "THE PROPHET," SAM BRANNAN PUBLICATION. SEE "THE IMPROVEMENT ERA," JAN., 1942, P. 58.



¹Syllabary Nos. 19, 201, 462, in Fossey, C., *Les Caracteres Etrangers, Ecritures Cuneiform*, Paris, 1927.

²Cohen M., *Ecriture Sud-Arabique, in Les Caracteres Etrangers*, Paris, 1927.

*See *The Improvement Era*, January, 1942, page 14.

Demotic Egyptian is a shorthand form for rapid writing which came into popular usage about one hundred years before the Lehigh migration,⁴ simplifying the hieratic or priestly writing, which was in turn a cursive, or simplified way of easily writing the old hieroglyphic pictures. Dr. A. H. Gardiner, in his excellent *Egyptian Grammar*, very clearly distinguishes the three types in the following language:

Hieroglyphic writing is only one of three kinds of script which in course of time were evolved in ancient Egypt. Out of hieroglyphic sprang a more cursive writing known to us as *hieratic*, and out of hieratic again there emerged, towards 700 B. C., a very rapid script sometimes called *enchorial*, but now always known as *demotic*. None of these styles of writing utterly banished the others, but each as it arose restricted the domain of its progenitor. In the Graeco-Roman period all three were in use contemporaneously.⁴

It should not be thought that the three kinds of script mentioned by Dr. Gardiner were the only kinds developed in Egypt. The contrary has been established by the 1904 discovery of the celebrated Serabit Inscriptions in Sinai by Sir William Flinders Petrie. This form of written Egyptian, closely allied to Hebrew and other Semitic tongues, is certainly older than the time of Moses,⁶ and its close similarity to the writing of the Anthon Transcript is at once apparent, upon even casual examination. (Figure 2) Likewise, there are well known in Egyptian literature religious writings of the nineteenth and twentieth dynasties, which are in a secret script⁶, and "sportive and mysterious" writings of other times, each "involving invention of new signs or employing old ones in unusual meanings."

THE habitual changing and reforming of Egyptian systems of writing has been the subject of learned comment from remote times. Clement of Alexandria, who lived in the latter part of the second century A. D., at a time when hieroglyphic, hieratic, and demotic writing were still in use in Egypt and elsewhere, left for posterity an explicit account of the study methods used by Egyptian scholars in learning the varied kinds of writing. He terminated his comments with the following indicative words:

By transposing and transferring, by
(Continued on page 78)

⁵Butin, R. F., "The Serabit Inscriptions," *Harvard Theological Review*, Vol. 21, No. 1, p. 22.

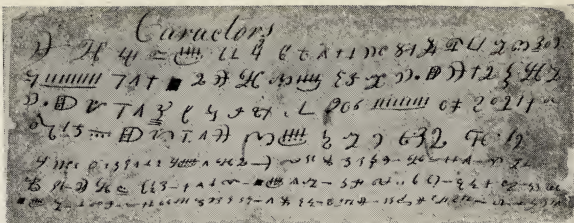
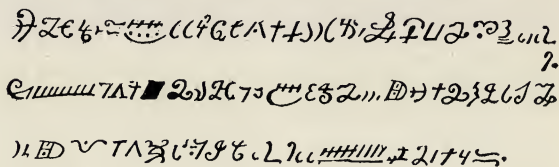
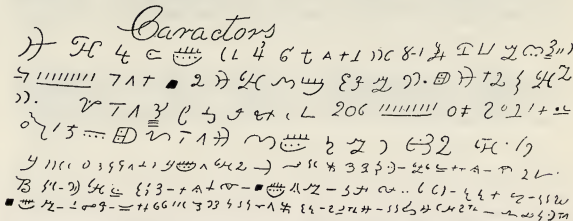


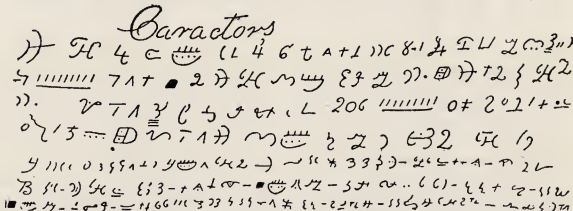
FIGURE 1. THE ANTHON TRANSCRIPT: REPRODUCTION OF ORIGINAL COPY MADE BY JOSEPH SMITH FROM THE PLATES FROM WHICH THE BOOK OF MORMON WAS TRANSLATED. (SEE PAGE 15, "THE IMPROVEMENT ERA," JANUARY, 1942.)



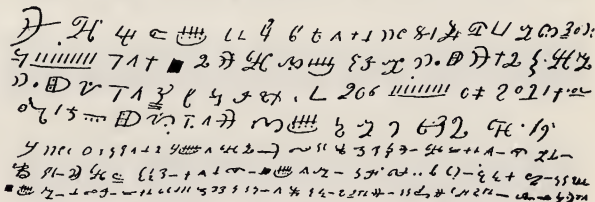
REPRODUCTION OF A COPY OF THE ANTHON TRANSCRIPT BY SAM BRANNAN IN "THE PROPHET," ALSO PUBLISHED ON P. 71 OF B. H. ROBERTS' "NEW WITNESSES FOR GOD," 1903. SEE PAGE 58, JANUARY, 1942, "THE IMPROVEMENT ERA."



THIS COPY OF THE ANTHON TRANSCRIPT WAS TRACED IN 1893 BY EDWARD STEVENSON FROM THE ORIGINAL COPY WHICH PROFESSOR ANTHON EXAMINED. IT IS FOUND ON P. 32 (PAMPHLET) "REMINISCENCES OF JOSEPH SMITH, THE PROPHET." (SEE "THE IMPROVEMENT ERA," JAN., 1942.)



THIS IS A REPRODUCTION (1903) OF THE STEVENSON COPY, ON P. 72 OF B. H. ROBERTS' "NEW WITNESSES FOR GOD." (SEE "THE IMPROVEMENT ERA," JAN., 1942, PP. 58 AND 59.)



IN 1915 R. C. WEBB MADE THIS COPY OF THE ANTHON TRANSCRIPT AND PUBLISHED IT ON P. 22 OF "THE CASE AGAINST MORMONISM." (SEE "THE IMPROVEMENT ERA," JAN., 1942, P. 59.)

THE ANTHON TRANSCRIPT



FIGURE 3. EGYPTIAN SIGN OF THE CHESSBOARD, FROM THE "BOOK OF THE DEAD."

(Continued from page 77)

changing and by transforming, in many ways as suits them, they draw characters.⁷

If the "Caractors" of the Anthon Transcript are Egyptian, in some cursive form or variant of hieratic or demotic, it should be possible, in the present advanced knowledge of Egyptian papyri, monuments, and engravings, to find those characters in recognized and indisputable Egyptian writings making due and reasonable allowance for differences in handwriting and the unskillfulness of Joseph Smith as a copyist. "Individual hieratic hands differ as all handwriting is apt to differ."⁸

precision and weight of the parallels set forth below is infinitely increased by these circumstances.

Some indication is made above of the variants which characterize the cursive Egyptian scripts. By a "variant" is meant a character which is written in several differing ways, yet is the same character. Examples in English are many. The letter "B" in type, bears only a remote resemblance to the same letter in handwriting, its essential strokes being reversed and their direction altered. The same may be said of virtually every other letter in the alphabet. Typesetting being unknown in



FIGURE 4. VARIANT HIERATIC FORMS FROM THE "BOOK OF THE DEAD."



FIGURE 5. VARIANT FORMS OF THE SAME CHARACTER FROM THE ANTHON TRANSCRIPT.

The Anthon Transcript contains about two hundred twenty-five individual characters, treating as single figures those which appear to be compound. Of these, many appear repeatedly, the aggregate number of signs which are clearly distinct probably being no more than about ninety-nine. Of this number perhaps twenty may be variant forms, bearing relation to other characters of somewhat similar shape.

The Egyptian texts from which illustrations for this article are taken, it should be remembered, were written up to a thousand and more years and many thousands of miles away from the Nephite historians. The

Egypt, the variations are not often as great as in our modern languages. Nevertheless some striking changes were commonly made.

In Figure 3 there are reproduced examples of the Egyptian sign of the chessboard. The photographs are all taken from papyri of the *Book of the Dead* in the British Museum.⁹ The chessboard correctly represented shows a plane surface, a line or block, with eight perpendicular strokes, representing the eight chessmen. In the photographs, the number of chessmen is varied from seven to nine. Examples running from five to twelve are not uncommon. In Figure 1, the Anthon Transcript,

the sign of the chessboard has nine men, in both places where it occurs.

In Figure 4, the hieratic form of the hieroglyph for "man in the first person singular," is shown also in the several forms which it takes in the papyri of the *Book of the Dead*.¹⁰ By coincidence, the character occurs seven times in the Anthon Transcript, each time in a variant form also. For the sake of visual comparison, the seven variations are illustrated in Figure 5.

The bold character resembling a script capital "H" appearing in the first line of the Anthon Transcript (Fig. 1) recurs in the second, fourth, fifth, sixth, and last lines, each time in a slightly different shape. This is the ancient sign of the scribe, having the meanings "writing," "write," "polished tablet for writing," "made bright by scouring," etc.¹¹ In the papyri, this character takes even more variant forms than in the Anthon Transcript, as is demonstrated by the photographs in Figure 6, compared with those in Figure 7.

Changes which crept into Egyptian writing, even greater than those illustrated above, were often so serious as to destroy the apparent relationship of the characters. "The writings of one period were but half intelligible to the learned scribes of another."¹²

In the face of these formidable obstacles, rooted in the changing nature of the Egyptian tongue, and the yet more positive warning of the Book of Mormon that the script had undergone changes through a thousand years of writing (Mormon 9: 32), it is still possible to demonstrate that the "Caractors" are Egyptian in fact.

An attempt to reproduce characters appearing in Egyptian writings by hand drawing, however carefully made, is necessarily beset with the danger of distortion. Consequently, every character appearing in the figures accompanying this article appears by photograph of the character from a recognized non-Mormon work available to the general public, with an accompanying notation of the place where it may be examined. The simpler strokes, which probably would, and actually do occur in other Semitic languages, are not used as the basis of the following examination, for the obvious reason that the comparison would be inconclusive. The most difficult, complex characters appearing in the Anthon Transcript have been deliberately singled out. They are set forth in series as follows:

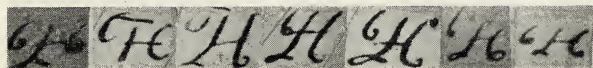


FIGURE 6. THE SIGN OF THE SCRIBE, FROM THE ANTHON TRANSCRIPT.



FIGURE 7. THE SIGN OF THE SCRIBE, FROM THE EGYPTIAN PAPYRI.

⁷Clement of Alexandria, *Miscellanies*, Bk. V., Ch. 4 (ANF).

⁸Gardner, A. H., *Egyptian Grammar*, p. 528.

⁹Budge, E. A. W., "Lithographs," *Book of the Dead*, British Museum, 1899.

¹⁰Budge, E. A. W., *Egyptian Dictionary*, p. cxlvi.

¹¹See discussion in Gardner's *Egyptian Grammar*, p. 6, et seq.

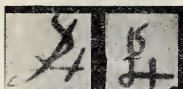
PHOTOGRAPHS TAKEN FROM
THE ANTHON TRANSCRIPT

PHOTOGRAPHS FROM RECOG-
NIZED EGYPTIAN WORKS

PHOTOGRAPHS TAKEN FROM
THE ANTHON TRANSCRIPT

PHOTOGRAPHS FROM RECOG-
NIZED EGYPTIAN WORKS

Line 1, Character 20,
Anthon Transcript.
Fig. 8.



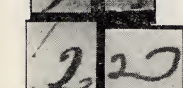
Photograph from Line
13, Page 36, Spei-
gelberg, W., Demo-
tische Grammatik,
Heidelberg, 1925.
Fig. 9.

Anthon Transcript,
Line 2, Character 22.
Fig. 10.



Photograph from Vol.
2, Page 661, Line
9, Brugsch, H.,
Hieroglyphisch-Demo-
tisches Wörterbuch,
Leipzig, 1868.
Fig. 11.

Anthon Transcript,
Line 2, Character 21.
Fig. 12.



Photograph from Vol.
1, Page 1, Brugsch,
H., Hieroglyphisch-
Demotisches Wörter-
buch, Leipzig, 1868.
Fig. 13.

Anthon Transcript,
Line 4, Character 4.
Fig. 14.



Photograph from
Spiegelberg, W., Demo-
tische Grammatik,
p. 36, line 12.
Fig. 15.

Anthon Transcript,
Line 1, Character 10.
Fig. 16.



Photograph from Vol.
3, p. 1034, Line 13,
Brugsch, H., Hiero-
glyphisch - Demoti-
sches Wörterbuch,
Leipzig, 1868.
Fig. 17.

Anthon Transcript,
Line 1, Character 9.
Fig. 18.



Photograph from Spei-
gelberg, W., Demo-
tische Grammatik, p.
87, line 15.
Fig. 19.

Anthon Transcript,
Line 2, Character 6,
and Lines 6 and 7.
Fig. 20.



Photograph from Vol.
4, p. 1498, Line 12,
Brugsch, H., Hiero-
glyphisch - Demoti-
sches Wörterbuch,
Leipzig, 1868.
Fig. 21.

Anthon Transcript,
Line 3, Character 13.
Fig. 22.



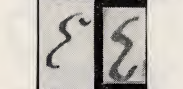
Photograph from Spei-
gelberg, W., Demo-
tische Grammatik,
Heidelberg, 1925, p.
186, line 11.
Fig. 23.

Anthon Transcript,
Line 2, Character 12.
Fig. 24.



Photograph from Spei-
gelberg, W., Demo-
tische Grammatik,
Heidelberg, 1925, p.
117, line 11.
Fig. 25.

Anthon Transcript,
Line 1, Character 3.
Fig. 26.



Photograph from Spei-
gelberg, W., Demo-
tische Grammatik,
Heidelberg, 1925, p.
92, line 29.
Fig. 27.

Anthon Transcript,
Line 1, Characters
26 and 27.
Fig. 28.



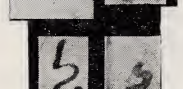
Photograph from
Brugsch, H., Hiero-
glyphisch Demotisches
Wörterbuch, Vol. 3,
p. 862, line 4.
Fig. 29.

Anthon Transcript,
Line 4, Character 13.
Fig. 30.



Photograph from Spei-
gelberg, W., Demo-
tische Grammatik, p.
32, line 15.
Fig. 31.

Anthon Transcript,
Line 1, Character 11.
Fig. 32.



Photograph from Spei-
gelberg, W., Demo-
tische Grammatik, p.
27, line 20.
Fig. 33.



Anthon Transcript,
Line 4, Character 16.
Fig. 34.



Photograph from Spei-
gelberg, W., Demo-
tische Grammatik,
Heidelberg, 1925, p. 169,
line 4.
Fig. 35.

Anthon Transcript,
Line 1, Character 25.
Fig. 36.



Photograph from Spei-
gelberg, W., Demo-
tische Grammatik,
Heidelberg, 1925, p.
27, line 12.
Fig. 37.

Anthon Transcript,
Line 1, Character 22.
Fig. 38.



Photograph from Spei-
gelberg, W., Demo-
tische Grammatik,
Heidelberg, 1925, p.
98, line 4.
Fig. 39.

Anthon Transcript,
Line 1, Characters
14 and 15.
Fig. 40.



Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 2,
p. 454, line 14.
Fig. 41.

Anthon Transcript,
Line 6, Character 29.
Fig. 42.



Photograph from Spei-
gelberg, W., Demo-
tische Grammatik,
Heidelberg, 1925, p.
64.
Fig. 43.

Anthon Transcript,
Line 6, Character 28,
and Line 7, Character
16.
Fig. 44.



Photograph from
Brugsch, H., Hiero-
glyphisch Demotisches
Wörterbuch, Vol. 7,
p. 1044, line 6.
Fig. 45.

Anthon Transcript,
Line 3, Character 3,
Line 2, Character 18,
Line 4, Character 6.
Fig. 46.



Photograph from Ros-
etta Stone, last
demotic section,
Brugsch, H., Hiero-
glyphisch - Demoti-
sches, Vol. 3, p. 881.
Fig. 47.

Anthon Transcript,
Line 2, Character 2,
Line 3, Character 18.
Fig. 48.



Photograph from
Papyrus of Hunefer,
Plate 2, Col. 10.
British Museum Litho-
graphs, 1899
(Budge).
Fig. 49.

Anthon Transcript,
Line 2, Character 3.
Fig. 50.



Photograph from last
line, Demotic Section,
Rosetta Stone (Plate
in Kenyon, Sir Freder-
ick, Bible & Archae-
ology, London, 1940.)
Fig. 51.

Anthon Transcript,
Line 1, Character 7.
Fig. 52.



Photograph from
Brugsch, Hieroglyph-
isch Demotisches
Wörterbuch, Vol. 4,
p. 1521.
Fig. 53.

Anthon Transcript,
Line 1, Character 5,
Line 4, Character 12,
Line 6, Character 18,
Line 7, Character 2.
Fig. 54.



Photograph from
Papyrus of Nu, Sheet
19, Col. 12 (Budge,
E. A. W., British
Museum Lithographs,
1899).
Fig. 55.

Anthon Transcript,
Line 1, Character 6.
Fig. 56.



Photograph from Spei-
gelberg, W., Demo-
tische Grammatik, p.
58, line 18.
Fig. 57.

Anthon Transcript,
Line 1, Character 17.
Fig. 58.



Photograph from Spei-
gelberg, W., Demo-
tische Grammatik, p.
84, line 19.
Fig. 59.



PHOTOGRAPHS TAKEN FROM
THE ANTHON TRANSCRIPT

Antthon Transcript,
Line 1, Character 8.

Fig. 60.

Antthon Transcript,
Line 3, Character 6.

Fig. 62.

Antthon Transcript,
Line 2, Character 17.

Fig. 64.

Antthon Transcript,
Line 3, Character 6.

Fig. 66.

Antthon Transcript,
Line 3, Character 5.

Fig. 68.

Antthon Transcript,
Line 4, Character 1.

Fig. 70.

Antthon Transcript,
Line 3, Character 8.

Fig. 72.

Antthon Transcript,
Line 3, Character 9.

Fig. 74.

Antthon Transcript,
Line 2, Character 21.

Fig. 76.

Antthon Transcript,
Line 1, Character 19.

Fig. 78.

Antthon Transcript,
Line 3, Character 14.

Fig. 80.

Antthon Transcript,
Line 1, Character 22.

Fig. 82.

Antthon Transcript,
Line 1, Character 1.

Fig. 84.

80

PHOTOGRAPHS FROM RECOG-
NIZED EGYPTIAN WORKS

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 7,
p. 1380.
Fig. 61.

Photograph from Demo-
tische Grammatik,
Spiegelberg, p. 164,
line 1.
Fig. 61A.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
161, line 6.
Fig. 63.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
127, line 1.
Fig. 65.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
46, line 6.
Fig. 67.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
69, line 24.
Fig. 69.

Photograph from Er-
man-Grapow, Aegy-
ptisches Handwörter-
buch, Berlin, 1921,
p. 158, line 13.
Fig. 71.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
27, line 12.
Fig. 73.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
48, line 22.
Fig. 75.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
69, line 12.
Fig. 77.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik,
Heidelberg, 1925, p.
9.
Fig. 79.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 4,
p. 1345, line 4.
Fig. 81.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
196, line 18.
Fig. 83.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
100, line 14.
Fig. 85.

PHOTOGRAPHS TAKEN FROM
THE ANTHON TRANSCRIPT

Antthon Transcript,
Line 3, Character 18.

Fig. 86.

Antthon Transcript,
Line 3, Character 19.

Fig. 88.

Antthon Transcript,
Line 3, Character 20.

Fig. 90.

Antthon Transcript,
Line 1, Character 13.

Fig. 92.

Antthon Transcript,
Line 5, Character 1.

Fig. 94.

Antthon Transcript,
Line 6, Character 9.

Fig. 96.

Antthon Transcript,
Line 6, Character 20.

Fig. 98.

Antthon Transcript,
Line 1, Character 16.

Fig. 100.

Antthon Transcript,
Line 4, Character 6.

Fig. 102.

Antthon Transcript,
Line 4, Character 14.

Fig. 104.

Antthon Transcript,
Line 3, Character 10.

Fig. 106.

Antthon Transcript,
Line 3, Character 11.

Fig. 108.

Antthon Transcript,
Line 3, Character 14.

Fig. 110.

PHOTOGRAPHS FROM RECOG-
NIZED EGYPTIAN WORKS

Photograph from Pa-
pyrus of Hunefer,
Plate 7, Col. 4, Book
of the Dead, British
Museum Lithographs,
1899 (Budge).
Fig. 87.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 2,
p. 388, line 9.
Photograph from the
same work, Vol. 7, p.
1044, line 6.
Fig. 88a and Fig. 89.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 3,
p. 862, line 2.
Fig. 91.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 3,
p. 1075, line 21.
Fig. 93.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
149, line 7.
Fig. 95.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
51, line 12.
Fig. 97.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
174, line 22.
Fig. 99.

Photograph from Pa-
pyrus of Anhai, Plate
8, Col. 5, British
Museum Lithographs,
1899 (Budge).
Fig. 101.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
54, line 6.
Fig. 103.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
53, line 23.
Fig. 105.

Photograph from Pa-
pyrus of Nebseneh,
Plate 5, Col. 2, line
1, British Museum
Lith., 1899 (Budge).
Fig. 107.

Photograph from Spie-
gelberg, W., Demo-
tische Grammatik, p.
151, line 3.
Fig. 109.

Photograph from In-
scription 345, Plate
8, Butin, R. F., in
Harvard Theological
Rev. Vol. 21, No. 1,
Serabit Inscriptions.
Fig. 111.

• MERE PLEASURE

ANOTHER BUTCH CASSIDY STORY

By JAMES P. SHARP



"MIGHT GET ARRESTED
IF I WENT TO THE BANK
TO CASH THIS." HE LIT
A MATCH TO IT AND
THEY WATCHED IT
BURN.

ONE day, about dinner time, Butch Cassidy rode into a ranch that was owned by a fairly well-to-do couple who knew him well. They seemed pleased to see him but were terribly worried.

Six months previous a man who represented himself to be some government official stopped at their place for the night. He said he was searching for a route to put a railroad through that valley. When he was leaving he insisted on paying them five dollars for his lodging. They objected, but he insisted, and they took it. He then produced a receipt book with a receipt already made out which he asked both the man and his wife to sign so when he got back to Washington he could get his money refunded.

Yesterday a different man had called, they told him, and produced a note signed by both of them for five hundred dollars with interest at the rate of twelve percent, making in all five hundred thirty dollars which he claimed was due him, and as the note called for gold he insisted on it being paid with such. He also said there was a provision in the

note which gave him the right to take immediate possession if the amount was not paid. He had graciously given them twenty-four hours to have the gold at the ranch—which meant he would be there at twelve noon that day. They had some money in the bank but did not have time to get it.

Butch reached in his saddlebag and took out a buckskin sack. He emptied out the gold and counted five hundred thirty dollars back in, placing the rest in his pocket. All he said was, "Here's the gold. I'll take your check."

The check was handed over as, looking down the road, they could see the man riding up. The rancher explained that this man also held a note signed by his neighbor a mile up the valley which he was going to collect also.

BUTCH mounted his horse and rode away, calling out, "I'll be back for dinner in an hour. So long." Up the valley he went.

The stranger rode in, collected, and rode on, perfectly satisfied with his business ability.

A short half-mile from the ranch, the road wound up a juniper-covered hill. On top of this sat a man on horseback, who said, as the other approached, "Stranger, I don't like you nor your kind. Shell out, I don't want to be late for dinner."

No time was lost, for the stranger found himself looking down the business end of a revolver. First came a well-filled wallet with numerous notes to be collected, then a purse, watch, and chain and other articles. When the man stopped, Butch said, "Seems to me you should have a bag of gold."

This was then dropped on the ground along with the other articles. Then he with the revolver said, "Better drop your coat and vest and that revolver and belt."

When this was done, Butch said, "Climb on your horse. See that bare ridge at the head of the valley? Well, it's just three miles from here. Get riding, and if you are not over that in ten minutes I'll start after you."

A few well-placed revolver shots helped the rider along, and by the streak of dust he showed that no time was being lost.

Butch seemed unusually happy as he ate his dinner. When he had finished the meal, he said, as he took the check from his pocket, "Been a thinking. Might get arrested if I went to the bank to cash this." He lit a match to it and they watched it burn.

There was silence for some moments, and then the wife said with trembling voice as she wiped her tear-dimmed eyes, "God bless you, Butch, for all the good you have done."

Butch shrugged the tribute away, saying:

"Don't thank me, lady. The pleasure was all mine."

"GOSPEL STANDARDS"

The story of a book of wide acceptance and far-reaching significance

At ten forty-five a. m. on the morning of November 22, 1941, Dr. John A. Widsøe of the Council of the Twelve and one of the editors of the *Era*; Elder Richard L. Evans of the First Council of the Seventy and managing editor of the *Era*; Marba C. Josephson, associate editor of the *Era*; Dr. G. Homer Durham, compiler; and John Kenneth Orton, business manager of the *Era*, having previously met in the office of Dr. Widsøe by appointment, drove to the home of President Heber J. Grant on Eighth Avenue and "A" Street.

The President was seated in the living room by the front window overlooking the valley. He was jovial and in good spirits. It was a happy and significant occasion, and the floral offerings and letters and telegrams from friends throughout the Church and throughout the nation had already begun to arrive in great numbers. With the President, were Sister Grant; his daughter, Rachel Grant Taylor; his daughter, Lucy Grant Cannon, who, besides being there in personal capacity, represented the Young Women's Mutual Improvement Association, and also represented the *Era* as associate manager; and his daughter, Anna Grant Midgley. Elder George Q. Morris, general superintendent of the Young Men's Mutual Improvement Association and general manager of the *Era*, it was explained, was unfortunately absent, not having returned from an M. I. A. convention trip into Old Mexico and Arizona.

Greetings having been exchanged, Dr. Widsøe explained the purpose of the visit, and introduced each member of the official party in the order in which their remarks appear below:

REMARKS BY ELDER JOHN A. WIDSØE

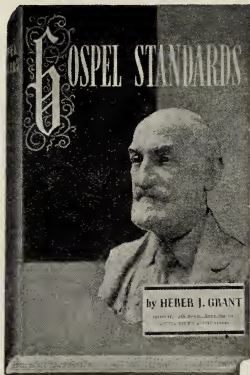
We are here representing the fifty-three thousand or more subscribers to the *Era*.

All who are associated with *The Improvement Era* recognize that not only were you the practical founder of *The Improvement Era*, but also through your continuous, vigorous support, *The Improvement Era* has become an influential and serviceable magazine in the Church. We have felt that the *Era* would do itself honor to remember and recognize in a special manner your eighty-fifth birthday anniversary. In thinking the matter over we concluded that the *Era* could perhaps best show its appreciation by compiling for wide public use, throughout the Church and beyond, the es-

sence of your teachings to the people throughout your long official life within the Church. We felt that in your public utterances you have presented the gospel as needed in our day and generation. Joseph Smith the Prophet applied the principles of the gospel to his day; Brigham Young did the same in his day, and your other predecessors in the presidency used the gospel to meet the issues of their days. A compilation of your sermons and writings would, therefore, it seemed to us, be but a continuation of the messages delivered by the presidents of the Church from Joseph Smith to your own time.

As the work was done we found indeed that your message to your generation, based upon the eternal unchanging principles of the gospel, has been as powerful and useful as those of your predecessors. It has been an added testimony to the faith of all who have taken part in this labor; and another evidence of continuous revelation within the Church.

Brother G. Homer Durham was asked to do the work of compilation; Brother Richard L. Evans accepted the very heavy burden of editing the manuscript, and the many details of bookmaking and seeing the book safely through the press; Sister Marba C. Josephson did invaluable work in proof-reading and in her many constructive suggestions. Other members of the *Era* staff and the *Era* business manager, John K. Orton, have given much help also. The general superintendent of the Young Men's Mutual Improvement Association, George Q. Morris (he is absent from the state on Church business), and the general president of the Young Women's Mutual Improvement Association, Sister Lucy Grant Cannon, approved the project and have supported us in the work.



The work is now completed and the book is printed. We have brought with us two specially bound copies for yourself and Sister Grant and a package of the books as they will appear on the market. We now present this volume to you with our love and our gratitude for your great service to the Church and to humanity and with the earnest prayer that your days may be increased through many years to come upon the earth. We do this in full appreciation of your service as the *Era*'s founder, senior editor, and constant friend.

We have with us all who have taken a prominent part in the work. We should much like to have each of these who are here express themselves.

We would like to say also that behind every venture is a helpful, moving spirit. In this case it has been your daughter, Sister Rachel Grant Taylor. Before the work began, and as it progressed we sought and received her counsel and help. We are very grateful to her for the assistance that she has given us.

We now hope that this book, which we have chosen to call *Gospel Standards*, may be widely circulated and be a blessing in teaching young and old of the Church, and many not of our faith, the fruits of the gospel, and in establishing in the hearts of the membership of the Church an increasingly firm testimony of the truth of the gospel.

We pray the Lord ever to bless you, President Grant, and hope that you will accept this token of esteem in the spirit in which it is presented.

REMARKS BY LUCY G. CANNON

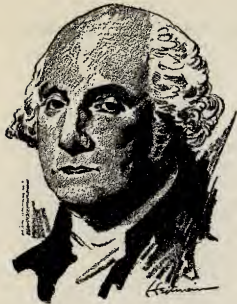
The opportunity of participating in this presentation is one of the most pleasant assignments that has ever come to me as the president of the Young Women's organization.

When Brother Richard Evans presented the matter of the publication of the book to the *Era* committee, I was heartily in favor of it and felt it would be a distinct honor for the *Era* to sponsor its publication. Naturally, being your daughter, it made me very happy to have in book form the many splendid things you have been saying all your life to help us all live as Latter-day Saints should live.

As Brother Widsøe has said, we are all taking satisfaction in the fact that the book is now ready on your birthday, instead of at Christmas, as first intended. An almost impossible feat has been accomplished in its early publication.

The young women of the Church respect and revere you as a great leader. You have their confidence and their prayers are always for your welfare. They wish to extend to you congratulations on this your eighty-fifth birthday, and it is their fervent prayer that you will live to have many other happy birthdays, and so in behalf of the Young Women of the Church I salute

(Continued on page 120)



THE HOST OF MOUNT VERNON

*A Contemporary Describes
George Washington*

By JOHN BERNARD

A FEW weeks after my location at Annapolis I met with a most pleasing adventure, no less than an encounter with General Washington, under circumstances which most fully confirmed the impression I had formed of him. I had been to pay a visit to an acquaintance on the banks of the Potomac, a few miles below Alexandria, and was returning on horseback, in the rear of an old-fashioned chaise, the driver of which was strenuously urging his steed to an accelerated pace. The beast showed singular indifference until a lash, directed with more skill than humanity, took the skin from an old wound. The sudden pang threw the poor animal on his hind-legs, and the wheel swerving upon the bank, over went the chaise, flinging out upon the road a young woman who had been its occupant. The minute before, I had perceived a horseman approaching at a gentle trot, who now broke into a gallop, and we reached the scene of the disaster together. The female was our first care. She was insensible, but had sustained no material injury. My companion supported her, while I brought some water in the crown of my hat, from a spring some way off. The driver of the chaise had landed on his legs, and, having ascertained that his spouse was not dead, seemed very well satisfied with the care she was in, and set about extricating his horse. A gush of tears announced the lady's return to sensibility, and then, as her eyes opened, her tongue gradually resumed its office, and assured us that she retained at least one faculty in perfection, as she poured forth a volley of invectives on her mate. The horse was now on his legs, but the vehicle still prostrate, heavy in its frame, and laden with at least half a ton of luggage. My fellow-helper set me an example of activity in relieving it of the ex-

WILLIAM MULLER, recently of the *Improvement Era* staff, and now pursuing advanced studies toward his doctorate at Harvard University, has sent us this portrait with this comment:

"I thought this description of the Father of our Country by a contemporary observer meaty enough for reprint. I think it charming and lively and capable, too, of rendering patriotic service, for it confirms the impression of Washington's greatness which history has given us, and justifies our continued faith in him as one of our heroes and the rededication of ourselves to the things he stood for.

"John Bernard, born in 1756, was a leading English comedian of his time. At the age of forty-one he came to America, playing in New York, Philadelphia, and Boston, where he became joint manager of the Federal Street Theatre. He made a tour of the country in 1816. He was a keen observer, shrewd in his conclusions, and, unlike most Englishmen of his day, appreciative of all that was best in American life. Genial, witty, intelligent, he made friends wherever he went. When he died in England in 1828 he left in manuscript an autobiography of considerable length, replete with anecdote. In 1887 Harper and Brothers issued parts of the autobiography under the title *Retrospections of America, 1797-1811*, in which (chapter 5) is found the accompanying account of the actor's meeting with Washington in 1798 (Washington died the following year)."

ternal weight; and when all was clear, we grasped the wheel between us, and, to the peril of our spinal columns, righted the conveyance. The horse was then put in, and we lent a hand to help up the luggage.

All this helping, hauling, and lifting occupied at least half an hour, under a meridian sun in the middle of July, which fairly boiled the perspiration out of our foreheads. Our unfortunate friend somewhat relieved the task with his narrative. He was a New Englander who had emigrated to the South when young, there picked up a wife and some money, and was now on his way home, having, he told us, been "made

very comfortable" by the death of his father; and when all was right, and we had assisted the lady to resume her seat, he begged us to proceed with him to Alexandria, and take a drop of "something sociable." Finding, however, that we were unsociable, he extended his hand (no distant likeness of a seal's fin), gripped ours as he had done the heavy boxes, and, when we had sufficiently felt that he was grateful, drove on.

MY companion, after an exclamation at the heat, offered very courteously to dust my coat, a favor the return of which enabled me to take a deliberate survey of his person. He was a tall, erect, well-made man, evidently advanced in years, but who appeared to have retained all the vigor and elasticity resulting from a life of temperance and exercise. His dress was a blue coat buttoned to the chin, and buckskin breeches. Though, the instant he took off his hat, I could not avoid the recognition of familiar lineaments—which, indeed, I was in the habit of seeing on every sign-post and over every fireplace—still I failed to identify him, and, to my surprise, I found that I was an object of equal speculation in his eyes. A smile at length lighted them up, and he exclaimed, "Mr. Bernard, I believe?" I bowed. "I had the pleasure of seeing you perform last winter in Philadelphia." I bowed again, and he added, "I have heard of you since from several of my friends at Annapolis. You are acquainted with Mr. Carroll?"

I replied that that gentleman's society had made amends for much that I had lost in quitting England. He then learned the cause of my presence in the neighborhood, and remarked, "You must be fatigued. If you will ride up to my house, which is not a mile distant, you can

(Continued on page 119)

◆ GROWING ◆

PAINS

By
GEORGIA L. PINKERTON

THE STORY OF A SITUATION
THAT EVEN LACE VALENTINES
COULDN'T SAVE

dozens fer people. Won't it be grand!"

The school bell snatched her away finally, but she came next day to gloat and dream. She came the next—and found the window full of hot water bottles marked down to ninety-seven cents. However, she accepted the change cheerfully. She knew every one of the beauties by heart, and besides she had no time for mooning before windows. There was money to be earned. That day she made her first dime tending Mrs. Peter's fat, spoiled baby. The feel of the cool, thin disk in her hot little palm made her forget her aching arms. The Valun-time Fund was started.

On through the months it grew. There were back-slidings. Nickels went for seats for herself and her little sisters at the "picher show." Pennies bought candy and gum like they used to have only at Christmas on the farm. A whole dime was given in exchange for a dimun ring for Ma on her birthday. Ma always had wanted a dimun, and she worked so hard she deserved one. But Liddie May, being good with babies, was much in demand, so she could afford to be extravagant. There was plenty left.

ON the first of the following February, Liddie May, at Welkins' Drug Store for a dime's worth of alum for the baby's sore mouth, heard old Mr. Welkin tell Jake Bauer, the clerk, to get out last year's valentines after lunch so they could get them sold before the new stock came in. Liddie May knew, then, that her dream was about to come true.

One of Ma's washing customers had sent ice cream for dinner, but Liddie May couldn't find room even for this. She was too full of excited happiness.

"I'm goin' to buy valuntimes, lovely, perty valuntimes, to make the people glad," she sang under her breath as she skipped down the street, her precious two dollars and fifteen cents tied up in her best handkerchief.

"Can I see 'em—the valuntimes?" she asked reverently the minute she entered the store.

"Here, Jake," called Mr. Welkin to his clerk hidden somewhere be-

(Continued on page 102)

LIDDIE MAY, the tip of her stubby nose pressing the chilly pane so eagerly that it made a small underdone pancake there, devoured with china-blue stare the content of Welkins' display window.

"Ain't they perty?" she whisperingly questioned. "Ain't they the pertyest things in the whole world? Why they're perty as things up in heaven—angels' wings an' th' pearly gates an' golden stairs! An' tu think that up there on th' farm us kids usta cut out of pichers in catalogs an' paste 'em on paper and call them valuntimes!"

Liddie May's nose performed the miraculous feat of expressing pitying contempt for the ignorance of those farm kids, and that without lessening the pressure. Then the whispering went on: "Jes' look at th' butiful lace ruffles an' th' cute little babies aflyin' around an' th' posies! An' see th' pigeon-birds with letters in their mouths! Wouldn't it be jes' grand if I could give ev'rybody a valuntime? Wouldn't it be fine?"

She sighed—a mighty sigh that threatened the worn seams of the faded blue gingham, once the property of Luzella Belle, eleven, and almost ready for Pearl Marie, nearly eight. The Billings family was handy that way.

"But what's th' use a' wishin'?" she mourned. "Valuntimes cost money, an' I guess there ain't no money in this fambly tu spend on things jes' becus they're perty!" She had learned that lesson well in her nine lean years on the rocky hill farm. "Taters and mush, handed-down dresses, and shoes for winter had been the important things there.

But even as she sighed a daring thought came. Maybe—

"If I was you," Aunt Hetty had said to Ma when she had come up for Pa's funeral last month, "I'd sell this heap o' rocks fer whatever I could get outa it, an' I'd move to Ruggly. You could do washin' an' make a sight more than you can here, an' the girls could get jobs and make their own money. Even Liddie May could run errands and tend babies."

Yes, that's what Aunt Hetty had said, and Ma had followed her advice and it had been true. Maybe her part would be true, too. Maybe she could earn money to spend for



valuntimes. Of course, not this year! Valuntime's Day was tomorrow. But there'd be another next year—and then—

"I'll git Ma th' big one with angels flyin' around," she decided. "She can put it upon the shelf by the clock where she can see it when she's washin'. It'll make her feel better about Pa, him bein' in such a lovely place. An' I'll git the gold fiddle one fer Emmie Jane. She likes fiddles so much an' feels so bad 'cause she can't have a real one an' learn to play it. The one with th' red roses an' th' perty, perty lace'll be for Granma. Roses is her fav'rite flowers. Oh, I'll git jes'

MAGIC WORD

WE OFTEN hear stories told of the exciting experiences had by our pioneer grandparents, who were so willing to lose nearly all they owned and to risk their very lives in order to reach this blessed land of Zion where they could live in peace and happiness, and above all, where they could find freedom to worship in this great Church of ours.

While on a recent country trip, without purse or scrip, through a central portion of California, my companion, Elder Raymond Shallbetter, and I had some very thrilling and faith-promoting experiences.

Among the many interesting contacts that we made was one with a very elderly lady, eighty-four years of age. After introducing ourselves and telling her the purpose of our call, she invited us in and seemed rather happy to have us call at her door.

She was very active for her age, very neat in appearance, and seemed rather happy, though her home and its surroundings, which at one time had been very attractive, was now old and neglected.

After introducing herself, and sitting down quite comfortably in an easy chair, she said: "You know, boys, I owe my life to the Mormon Pioneers."

This of course aroused our interest at once. We asked her to tell us more about it.

"Well," she said, "I'll tell you the story from the very beginning. My parents lived in the state of Iowa until I was seven years old. At that time my father, hearing that thoroughbred horses were rather scarce in California, decided to sell our property, purchase a few head of the best horses available, and move to California.

"Within a month we were fully prepared to leave, and in May of 1864, along with fifty other families, we set out for California. We left Iowa with several head of beautiful thoroughbred horses, and with enough money to buy a ranch after arriving there. However, the journey was much too hazardous and rough for that breed of horses, and



AN OLD SETTLER'S ACCOUNT OF HOW
THE CRY "MORMON! MORMON!"
PREVENTED A SCALPING PARTY.

By ELDER R. W. CHRISTENSEN

California Mission

as we traveled on we were forced to leave them behind one by one, because they failed to stand up under the strain of the steady movements and hot sun. After a month's travel we traded our last two horses for a team of old work mules because of their strength and ability to go on.

"I never tasted any eggs, milk, butter, or flour at any time during the journey. And at times we traveled for days, through the hot deserts, without having the opportunity of replenishing our water supply, although we always tried to keep an extra supply of water in barrels which we carried on the sides of the wagons. Whenever we did find a water-hole it was generally covered with a green scum, so it always had to be boiled before we could use it, and whenever pollywogs were found in it we had to strain it before boiling.

"We had very little trouble with the Indians on the trip, for most of them were friendly. However, while we were camped at Green River in Wyoming we were attacked by about three hundred and fifty painted warriors. They carried white men's scalps on their belts, had no bridles or saddles on their horses and used very few guns. As they swarmed down from the hills and

started encircling our encampment, we knew we wouldn't have a chance if we tried to fight back—so we all ran out, threw up our arms, and shouted, "Mormons!—Mormons!" The warriors hearing our shouts finally stopped, and believing we were Mormons turned and rode away—leaving us to travel on in peace.

"The next day on the opposite side of the river we found the charred remains of five burnt wagons, and the bodies of fifteen men, women, and children who had been ruthlessly killed and scalped by those unmerciful creatures. I then offered a silent thanks to God, and to the Mormons, for I knew it was only due to their friendliness with the Indians that our lives had been saved.

"In October, after six months of hardship and suffering, we landed in California, with two mules and exactly ten cents in our pocket but we were well and happy.

"Every family settled very near this valley, each having three hundred and sixty acres of land.

"Today I am the only one left, but I am sure if the rest were here, they would say just as I have: 'We owe our lives to the early Mormon Pioneers.'"

The ANCIENT TEMPLE at TENAYUCA

By DR. RALPH V. CHAMBERLIN

Professor of Zoology, University of Utah



SOUTH HALF OF STAIRWAY UP THE PYRAMID AT TENAYUCA. THE DOUBLE MIDDLE BALUSTRADE APPEARS AT THE LEFT OF THE PICTURE. THE OPENING IN THE UPPER FLIGHT OF STEPS IS RECENT, MADE FOR PURPOSES OF EXPLO-RATION.

in general as Anahuac. Among these tribes the Toltecs had prevailed in the region for a considerably longer time than that covered by the Aztec occupation, and, according to tradition, had also come from the north. At the height of their development, the Toltecs had exhibited a refined and brilliant civ-

THE history of Mexico as written and understood has been necessarily the account of a few communities and peoples who were in a thriving and dominant position at the time of the conquest, for Mexico did not then exist as a homogeneous nation. The country was occupied, on the contrary, by numerous independent city-states each of which, much as in early Palestine, had its own territory, government, and ruler. Furthermore, the peoples flourishing in central Mexico when the Spaniards arrived were comparatively newcomers who, entering the land as nomadic hunters in a low stage of culture, found in the valley of Mexico and beyond, the remnants of a people who had for centuries lived a settled agricultural life. The archeological remains of this latter people indicate a superior civilization and a once powerful empire.

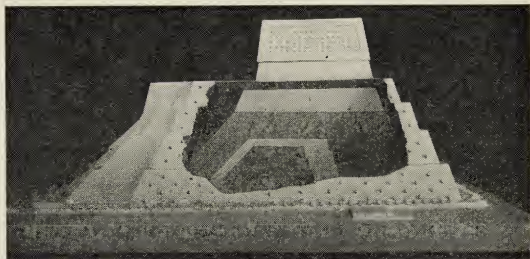
Upon the ruins of that earlier civilization and probably with the aid of some survivors of its people, the so-called Toltecs, the invaders in time achieved the civilization found by Cortez and his men. Best known of these invaders are, of course, the Aztecs who, according to their own traditions, supported by much external evidence, had wandered as a barbarous tribe south to the valley of Mexico less than five hundred years before the conquest and had gradually built up their civilization and extended their hegemony over other tribes previously settled in and beyond the valley of Mexico.

The Aztecs by their language, in particular, are clearly revealed as members of the great Nahua family, other tribes of which are distributed as far north as Montana and British



MODEL IN THE AMERICAN MUSEUM OF NATURAL HISTORY OF THE TEMPLE AT TENAYUCA, FRONT OR NORTHWEST VIEW. PERIOD OF THE AZTECS.

MODEL OF THE TEMPLE AT TENAYUCA, SIDE VIEW, WITH WALLS CUT AWAY TO SHOW SUCCESSIVE SUPER-POSITIONS IN THE BUILDING OF THE PYRAMID.



Columbia and include the Utes and Shoshones of the Great Basin region. Hence this Nahua family of languages and peoples is often referred to as the Uto-Aztecan family or sometimes as the Shoshonean family. Other tribes probably of this same family had entered Mexico before the Aztecs and ultimately penetrated as far south as the Isthmus of Tehuantepec. They occupied more especially the plateau region, a territory which came to be spoken of

ization as builders, lapidaries, and metal workers, clearly superior to that prevailing among the successor peoples at the time of the conquest. Among the latter peoples it was a matter of pride and distinction for a family to claim Toltec blood in its ancestry. With the passing of the Toltecs, Mexican civilization had passed its zenith.

Another family that was playing an important role in the historic drama suddenly arrested by the

coming of the Spaniards, was the Otomi. Tribes of this highly important aboriginal family, who were in the country before the coming of the Nahuas, were often spoken of as the Chichimecs. This term, however was also applied to certain other tribes and seems to have carried a cultural rather than a racial significance, and to have been applied to tribes of nomadic hunters in general.

Following the departure of the Toltecs from their great capital, Tula, which according to the Aztec tradition took place in 1065, several previously nomadic tribes settled in the valley of Mexico, gradually, though never fully, taking over elements of the Toltec culture. Among these Chichimec tribes, was a people of the Otomi race who appear to have settled late in the 11th or early in the 12th century first on the west side of the valley north of the Aztec headquarters later established at Tenochtitlan or Mexico City. There in time they built the town of Tenayuca, sometimes also referred to as Oztopolco, which was their first capital. From this center they subsequently colonized Texcoco on the eastern side of the valley and in time made this their capital when pressure from the Aztecs became too great upon Tenayuca. Texcoco became a powerful city-kingdom, long a rival and later an ally of Tenochtitlan.

Tenayuca survives today as a village on the northern outskirts of Mexico City in which the chief interest lies in its ancient temple. This structure, known in full as "The Pyramid of San Bartolo Tenayuca," was only recently excavated and a few years ago appeared merely as a symmetrical, brush-covered hill, although the temple was still in use at the time of the conquest. The temple is, so far as known, the best preserved structure surviving from the period of the Aztecs and is

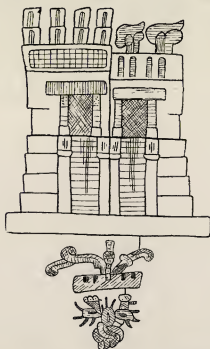
helpful in the interpretation and mental reconstruction of less intact buildings.¹

The temple at Tenayuca exhibits a severe simplicity of style with none of the elaborate decoration and grace of line characterizing the finer Toltec buildings of earlier date. It is apparently the product of a war-like people who had not had time to develop the artistic appreciation and



skill of their predecessors and who

¹The excavation and reconstruction were made by the Mexican Government. A detailed account is given in a report published in 1935 in Mexico City by the Museo Nacional de Arqueología, "Historia y Etnografía."



(ABOVE)
REPRESENTATION OF THE GREAT PYRAMID IN MEXICO CITY, BEARING TWO SHRINES OR TEMPLES, COPIED FROM AN AZTEC CODEX. FOR EXPLANATION OF THE GLYPH AT BOTTOM SEE FOOT-NOTE 3.



STONE HEAD OF FEATHERED SERPENT AT BASE OF BALUSTRADE OF STAIRWAY ON GREAT PYRAMID AT MEXICO CITY RECENTLY UNCOVERED BY EXCAVATION.

A NEARER VIEW OF PART OF EAST WALL OF THE PYRAMID.

may have built under the tutelage of remnant Toltecs in their later, decadent phase.

THE general appearance of the pyramid as it is today is shown in the accompanying photographs.² It has a base approximately 250 feet square and a height of about sixty feet. The main mass of the pyramid is rubble as usual, with the outer walls composed of amygdaloidal stone secured in a neighboring part of Mexico Valley. The walls, which are quite plain, were formerly covered with a stucco, parts of which, still showing traces of the original paint, remain. The steep walls rise in a series of terraces to the truncated top on which the shrine or shrines formerly stood. In some places where the facing of stucco has fallen away are to be seen formerly hidden cemented waterways by which the terraces were once drained. The accompanying picture is a native representation of the temple at Tenochtitlan reproduced from the so-called Telleriano-Remensis codex.³ It shows plainly the five tiers or levels of the pyramidal base, the divided stairway in which there are

(Concluded on page 118)

²All photographs taken by the writer, except those of the two reconstructed models.

³The glyph below the figure of the pyramid indicates the dedication of the great temple, the date given for which corresponds to our year 1487. The upper part of the glyph is a smoking fire-stick, representing the new fire always kindled at the opening of a newly constructed temple. The lower part is the name sign of Tenochtitlan, consisting of a conventional representation of a stone on which a cactus is growing, the word Tenochtitlan being formed of *nochtli*, meaning cactus plant, *titli*, meaning stone, and the place-suffix *tlan*.



ONE OF THE LARGE COILED SERPENTS. THIS ONE BEARS THE INSIGNIA OF XIUCOATL ON ITS HEAD. PART OF THE ADJACENT PLATFORM SHOWN AT RIGHT.

a HOUSE DIVIDED

JESUS' pronouncement that "a house divided against itself cannot stand" pointed out the inconsistency of ascribing good deeds to evil sources. Even Satan does not thus dissipate his powers. It is equally true that a man divided against himself cannot stand. The Jekyll-Hyde relationship nullifies a positive personality and ultimately effects its destruction. To avoid frittering away his energies, man must hold some positive convictions about himself. The interpretation of his own existence will be the foundation upon which he will build. The true Christian will build upon the basis of divine lineage and thus in his serious moments recognize the human personality as the most important thing in the world. He is the literal child of God, housed in a physical tabernacle and on his way Godward. The Father-child relationship governs his conduct and provides the coveted ideal of moral and spiritual perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect."¹

Thus man's religion serves as a glass through which he looks at the world about him. First he sees darkly, but time and practice reveal more of the realities of life as they affect him. He sees that the universal human quest is for happiness and recognizes that real happiness is identified with progress toward his ideal. Everywhere men are in pursuit of happiness—running madly along promising highways or treading gingerly enticing bypaths. They are running away from themselves, not realizing that happiness comes from within as the personality is brought into conformity with the ideal.

Four Hebrew boys found themselves in foreign surroundings which strongly urged compromise of their ideals of diet. The king's meat and wine were tempting; his special recognition of them was flattering; everyone was indulging; and while in Babylon, why not do as Babylon did? All the persuasions of modern temptation to compromise were present. But the young men kept their standards and vindicated their ideals in face of all the alluring substitutes which Babylon had to offer. There was the joy of demonstrating the worth of ideals in a literal sense. They maintained their integrity, preserving themselves as "whole" numbers.

¹Matthew 5:48.

By GUSTIVE O. LARSON

Director, L. D. S. Institute, Cedar City

THE Latter-day Saint youth of today finds himself in a modern Babylon which popularizes practices foreign to his religious pattern. Tobacco and liquor in their various forms urge compromise with religious ideals. Through every medium of communication Babylon plays upon his senses, falsely, to wean him from his childhood virtues and win him to worldly standards of indulgence. The products are presented as attractive to the eye, pleasant and soothing to the taste, and favorable to the social standing of those who indulge. To the extent that the appeal succeeds, it drives a wedge between the victim's ideals and practice. Responding to the call of the world he becomes a man divided against himself.

Behind him rise all the social and religious ideals to which he is closely tied. He recalls, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16, 17.) His ears ring with his own youthful recitation, "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures." (Doc. and Cov. 89:18-19.)

Fortunate was the man who could write: "I thought on my ways and turned my feet into thy testimonies." The formula is suggested with reference to the theme at hand. Here is mirrored each one's closest personal problem—not only the closest but the most persistent. The struggle for self-mastery never ceases. The better self seeks the preservation of social and spiritual ideals, for therein lies personal unity, and the blessings of peace and happiness which are only realized through literal integrity. A man cannot be happy divided against himself!

The Book of Mormon Presented to Queen Marie of Rumania

THE following communication has reached us in response to a published list which appeared in the July, 1940, issue of the *Era* concerning the presentation of the Book of Mormon to high-ranking world leaders:

Rigby, Idaho, R. F. D. No. 1
28 October, 1941

Dear Sir:

In one of your magazines you asked for information concerning Book of Mormon presentations to notable persons. I have been intending to write to you concerning a Book of Mormon I presented to Queen Marie of Rumania, when she was touring the United States in 1925.

In that year, I was doing private duty nursing in San Francisco. I was interested in missionary work and had secured several copies of the Book of Mormon, and several hundred tracts, which I proceeded to give to people who seemed interested in my religion and in my views of Mormonism.

The newspapers were full of Queen Marie's tour. I was interested and thrilled to think that she and her daughter would probably visit Salt Lake City, and there hear of Mormonism as they visited the temple grounds. My disappointment was great, when I learned that she had been called home without completing her visit in the west.

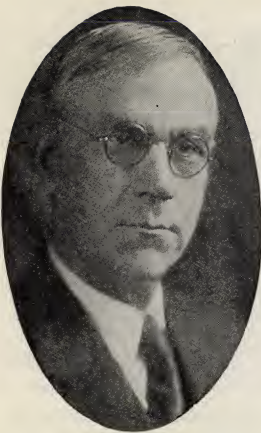
In one of the papers, I had read that her fiftieth birthday would be celebrated while she was in the United States. It just happens that my birth date is on the same date as hers—the 29th of October. I would be twenty-five years old the day she became fifty years old. I decided that I would write to her, seizing upon this circumstance, and tell her of my disappointment in her not seeing Utah, and becoming acquainted with my people, and my religion. I copied chapter ten in Moroni from the third verse to the 8th verse, on the fly leaf of one of my missionary copies of the Book of Mormon and sent it, with my letter. . . .

Before she left the United States, she had her secretary write an acknowledgment of my gift to her, so I am sure she received it.

If you can use this incident in your summary of gifts to notable people of the Book of Mormon—you are welcome to it.

Sincerely yours,

Iida S. Hoffman, R. N.



SENATOR REED SMOOT

A Tribute to SENATOR REED SMOOT

By HORACE M. ALBRIGHT

President of the American Planning and Civic Association

From the Magazine, Planning and Civic Comment.

IN THE twenty-fifth year of the life of the National Park Service, one of the men who framed the legislation establishing this great bureau of the Department of the Interior, died. He was former United States Senator Reed Smoot of Utah, a man of tremendous activity in Congress who was responsible for progress in several important fields of legislation including conservation. His work as chairman of the Senate committee on finance brought him into prominence as the author of tariff and other revenue measures. Earlier he had been chairman of the committee on public lands and surveys and had actively supported important programs relating to the classification, disposition, and use of public lands. No man in Congress during his time was more intimately familiar with the problems of the western states than Senator Smoot, and no other senator worked more unselfishly, more earnestly or more efficiently than he did in the thirty years he represented his native state in Congress.

When Senator Smoot died in St. Petersburg, Florida, on February 9, 1941, his public services were reviewed, the country over, in newspapers and magazines but only in general terms because of the wide variety of his interests and the broad scope of his legislative achievements. There was not enough space for the details even of a few of his outstanding accomplishments. His work for conservation was scarcely mentioned.

It was in the administration of President Taft that Dr. J. Horace McFarland, president of the American Civic Association, made the establishment of a bureau to administer the national parks and monuments the prime objective of that organization, and among the men who at once pledged their whole-hearted support to the association's program were Senator Reed

Smoot and Congressman John E. Raker of California. These two men introduced the first bills to establish the National Park Service and while their original measures were not enacted into law, they continued to promote their bills year after year until Franklin K. Lane, secretary of the interior, his assistant, Stephen T. Mather, and other associates, collaborated with them in building nationwide support powerful enough to secure favorable action of the Congress. While the final bill that received the approval of the Congress was introduced by Congressman William Kent of California to meet a peculiar type of opposition unrelated to the objective of the legislation, his bill was but a revision of the Smoot-Raker draft and both Senator Smoot and Mr. Raker worked closely with Mr. Kent in the passage of the final measure which President Woodrow Wilson signed on the night of August 25, 1916. Senator Smoot piloted the bill through the upper house and with the chairman of the Senate public lands committee, Senator Henry L. Meyers of Montana, negotiated a favorable settlement of differences between the two Houses bringing in a conference report that won prompt approval of both. So it must always be remembered that Senator Smoot was a joint author of the National Park Service organic act.

While the National Park Service bill was pending in Congress, Senator Smoot called attention to the features of the Zion Canyon area of southern Utah, then embraced in the Mukuntuweap National Monument, set apart from the public domain by President Taft on July 31, 1909. He urged that something be done about the road through the canyon and asked that an estimate be sent to the Congress requesting funds for its improvement. This was done and through the Senator's support, \$15,000 was appropriated. With this fund the road was rebuilt and made available for tourists in 1917.

A study made later in 1917 by the acting director of the National Park Service thoroughly corroborated Senator Smoot's estimate of the scenic values of Zion Canyon and the tributary gorges and surrounding mountains and forests. Plans were developed for a

change in status of the Mukuntuweap Monument to that of a national park. With the aid of the Senator and high Utah state officials the boundaries of the proposed park were carefully drawn to include an area very much larger than the existing monument, and to simplify the legislative procedure it was recommended to the president by the Secretary of the Interior that he issue a new proclamation enlarging the monument to the new boundaries and changing the name to Zion National Monument, after which the senator would endeavor to secure legislation changing the monument to the status of a national park. This project in all its phases was carried out and the Smoot bill creating Zion National Park was approved by President Wilson on November 19, 1919, as the nineteenth member of the system.

WHILE the Zion Park legislation was under discussion, Bryce Canyon was visited by several prominent writers and by men and women interested in the national parks. It was soon bracketed with Zion in nearly all articles about the superb scenery and exquisite color of the mountains and gorges of southern Utah. Senator Smoot agreed with National Park Service officials that Bryce Canyon was of national-park caliber and should be taken out of the national forest and placed in the national park system. The Senator was successful in obtaining the approval of his bill to establish the Utah National Park which was to include the Bryce region. This was approved by President Coolidge on June 7, 1924, but it was provided in the act that the park status could not be made effective until all private holdings in the area were acquired and tendered to the federal government.

Within the next four years, the Union Pacific railroad acquired the private lands and tendered them to the United States, whereupon Senator Smoot sponsored additional legislation enlarging the original park area and changing the name to Bryce Canyon National Park. This measure President Coolidge signed on February 25, 1928. Almost the last official act of Stephen T. Mather as director of the

(Concluded on page 122)

Poetry

HOME

By Ella J. Coulam

A MAN is the foundation of his house;
He is the walls and ceiling.
A woman is the windows all aglow,
Her radiant light revealing.

A man is a sheltering roof to his house,
A refuge from snow and rain.
A woman is the light and love
Beyond the windowpane.

The children are the draughts of air
Sweeping from cellar to dome;
Where once a house has stood,
This unity makes a home.

HOUSE OF HAPPINESS

By Celia Keegan

THE tender strength of arms that hold me
near,
A laugh, once shared, that echoes in my
heart,

A muted melody I still can hear:
These are the simple things that play a
part

In building up my house of happiness,
Whose roof and walls will always keep me
warm,

Based on the cornerstone of your caress
Will never crumble under any storm.
I do not need thick rugs with silken pile
Or priceless bric-a-brac from distant lands.
I live within the boundaries of your smile.
Your love-filled eyes, your strong and gen-
tle hands.

These make the only shelter that I need,
And, losing them, I would be poor indeed.

BABY CLOTHES

By Alice Whitson Norton

I WOULD that I might make your clothes
Of linen and fine lace;
And that your little crib might be
A thing of stately grace.

But well I know a patchwork quilt
Will line your bassinet;
And muslin gowns with hairpin lace
Will form your gay layette.

And as my needle slowly moves
Through seam and tuck and dart,
I know at last the greatest love,
That fills a woman's heart.

TOO BRIEF

By Mabel Jones

A LIFETIME,
Counting all its days apart,
Is yet too short,
Too brief a span of years,
To find your way
About another's heart
Without some blunderings, mistakes,
And tears.

HE WHO WOULD CONQUER

By Stanton A. Coblenz

"HE who would conquer shall be slain
by fire"—
Thus, on the walls of time, the warning
frowns.
Rome has been sacked, and Babylon, and
Tyre,
And Nineveh holds court with phantom
towns.
Sparta's a name, and Iliad a story,
And Carthage but a legend in the night,
While the red smoldering autumn of their
glory
Fades in a winter of unending white.

He who would conquer is a maniac scream-
ing,
For what may man, the transient, call his
own?
A book; a couch; a rooftop for his dream-
ing;
Comrades and children; and one last grim
stone.
He should not spread a man-ensnaring
mesh
Whose heart is mortal and whose hands are
flesh!

A RAINY DAY

By Grace Sayre

MOTHER NATURE pinned the clouds
Upon her clothesline in the sky;
But could she have forgotten
To wring them dry?

CUPID THE ARCHER

By Edna S. Dustin

BWARE of that cherub on Valentine lace
With his baby stare, his innocent face,
The champion archer of Sweetheart Row,
For the arrows are magic he shoots from
his bow.

He pierces two hearts, and they pulsate
as one;

Why, he hasn't missed aim since the world
was begun.

No one can escape him; we're his prey
from the start,

This champion of hunters, this hobbist of
hearts.



"TO BE OR NOT TO BE"

(Hamlet)

By Harry J. Beardsley

TO ACT when one is puzzled what to do,
To act when one has no desire to act,
To act when one's desire itself is vague,
To do the thing some Master says is Good,
Ignoring that Desire is Personal,
That each must blast or hew his Way
through Roughs,
And by his Scars must earn his Right of
Way,
Is utter Folly, is Sloth and Low Estate!

That which we earn, we earn. This is the
Truth,
For always by our Sweat we Purge our-
selves.
And by our Fruits, we win our Right to Live,
The Joy and Pride that we live not in Vain!

SONNET TO AN INK BOTTLE

By Maxine Reeder

YOU black, foreboding bottle on the shelf,
Jar of imprisoned phrases not yet said,
Dark deepness lurking in your shallow self—
What color you must hold, though you seem
dead;

You are the slave of words, of thought the
servant—

You are the fire that issues from the pen,
And silent masters, ears and eyes observant,
Give you the power to stir the minds of
men.

Sayer of truth or lies, at universal length
Your task it is to safeguard liberty
Or trample it to death with demon strength;
You wrote the past; now write our destiny.
He who has ink to use and knows its power
Is strong indeed and dominates this hour.

HANDICAPPED

By Mary Welch Nutt

THE other children run and jump
And skip about all day,
But she must be contented

To stay in bed and play.
It really doesn't seem quite fair
That fate should treat her so,
She wants to frolic with the rest,
But her little legs won't go.
Sometimes the urge to get right up
Makes her feel quite bold,
Though she won't walk for some time yet
'Cause she's only five months old!

TRANSFORMATION

By LeRoy Burke Maegher

WE shouldn't criticize a child
Because he's clumsy as a pup;
Predicted futures often change
Before the young grow up.

An elephant is clumsy, too;
Yet one small piece of ivory
From his huge tusk may hold the theme
Of some great symphony.

On The Book Rack

THE SECOND WAR IN HEAVEN

(N. L. Nelson, Zion's Printing and Publishing Co.)

"REBELLION against God, suppression of individual liberty and dominance by compulsion" are the issues of the war now spreading over the earth. These were the issues of the war in heaven at the time of the Great Council before the coming of man on earth. Therefore, this war differs from most previous wars, and is, as it were, a second war in heaven. This is the main thesis of this well-thought-out book.

In marshalling evidence for this thesis, an excellent philosophic background is constructed. Man is in essence an eternal being, who has had a preexistent psychic life, and who is on earth in harmony with a divine plan. The revolt in heaven against the plan and now duplicated in the present war on earth is set forth in terms of human psychology. The history of mankind may be read as a battle between the forces for God and those against God. Logically, the enthroning of peace will come only when the Lord's plan is accepted.

The argument is fortified by chapters on many subjects of deep importance, as, totalitarianism versus democracy, the other war in heaven, the problem of evil, the efforescence of sex, reasons for the millennium, and others.

Hitler's sponsor is Lucifer who led the rebellion in heaven. Hitler, of himself a weakling, is "lighted up" by the evil one. Like Lucifer, as shown by recent events, he is a liar, and murderer, and in all respects is like his master. He bears "the marks of the beast." This is the secondary thesis of the book.

Among the flood of war books, this one digs more nearly toward the roots of the causes of the present world conflict, and offers the only final solution of the world's sorrows.

Professor Nelson's vigorous style makes the book refreshing reading.—J. A. W.

THE MESSAGE OF THE TWELVE PROPHETS

(Dr. Sidney B. Sperry, Brigham Young University, 1941. 256 pages.)

As we go to press there comes to our desk this significant volume. Circumstances will not permit more extensive consideration of it at this time. However, briefly, this is a scholarly consideration of the twelve minor prophets of the Old Testament—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. Dr. Sperry, head of the Bible and Modern Scriptures department at Brigham Young University indicates that this work is both for the college student and the "average intelligent reader"—to lead them to a greater appreciation and understanding of the little understood "lesser prophets." States the author further: "I am much indebted of course, to the great scholars of the past and present whose studies have helped me in the preparation of this work. . . . However, I have interpreted the minor prophets in the light and knowledge of the gospel of Jesus Christ as revealed in this dispensation." We congratulate Dr. Sperry on the completion and publication of this work, with the conviction that it will become a widely read book among those who have an inquiring mind.—R. L. E.

THE HEROIC AGE OF AMERICAN MEDICINE—WILLIAM HENRY WELCH

(Simon Flexner and John Thomas Flexner. Viking Press.)

THE progress of medicine forms an astonishing chapter in our remarkable age. Within the memory of living men disease has been brought under control, the conditions of health preservation have been discovered and popularized, and medical education has been raised to an unexcelled height. Dr. Welch, whose story is here delightfully told, was a foremost leader in securing these advances. In medical research, education, and national service he was an intelligent, forceful pioneer. He was a great student, investigator, and teacher, who served his generation unusually well. Moreover he was a very human individual, who dared to enjoy his long life with friends and hobbies. While Dr. Welch's story will naturally interest medical practitioners, it will have equal appeal to the general reader, for it is really the story of a man who made the most of life, and whose life lessons may be applied by all who strive for achievement.

Tribute must be paid the authors for this well-high ideal biography.—J. A. W.

THE DOCTORS MAYO

(H. B. Clapesattle. University of Minnesota Press.)

THE increasing knowledge of medicine and surgery (See review above of *Dr. William H. Welch*) has found rapid application at the bedside by intelligent, conscientious practitioners of the art of healing. Notable among these was Dr. William Worrell Mayo, and his sons, William and Charles. The father began as a country doctor, in a location far from the great medical centers. Yet, by applying skillfully the new knowledge of his art, and with the cooperation of his two sons, there was built up one of the foremost centers for treating human disease. The Mayo Clinic was one of the first attempts to make available in a cooperative manner the services of various medical specialists. So successful have been the organization and services of the Mayo Clinic that hundreds of thousands of patients travel from afar to the majestic building in Rochester, Minnesota, which now houses the work and the workers. Once there, all receive equal care, and pay as they are able. Much of the pecuniary profit of the clinic has been given to the University of Minnesota as the Mayo Foundation for Medical Education and Research. The Mayos have ever been mindful of the high ethics of the medical profession.

This story of high achievement has all the elements of romance. The Mayos were of the people, warm human beings. The book is intriguing, non-technical reading for medical man or layman, old or young. So much detail, often near gossip, is crowded into it, that it may be opened at any page certain of interesting reading.—J. A. W.

JOBS FOR TODAY'S YOUTH

(Association Press, New York, 1941. 168 pages. \$1.75.)

THIS brief work of practical advice and stimulation for young people seeking careers is copyrighted by the international committee of the Young Men's Christian

Association. Presented with some statistics and a stout dose of down-to-earth facts, it partakes largely of the nature of interviews with and stories of young folk who have "found themselves" in some chosen occupation. It covers the field of agriculture, building trades, garment workers, transportation and communication industries, public health, government service, art and education. Young people feeling about for their life's work will find food for thought in these pages.—R. L. E.

MORMON RECREATION IN THEORY AND PRACTICE: A STUDY OF SOCIAL CHANGE.

(Rex A. Skidmore, University of Pennsylvania, 1941.)

THIS published doctor's dissertation of one hundred thirty-seven pages briefly comments on the whole field of Church-sponsored recreation, and then offers a well-documented account of the development of recreation in the Mormon Church from the time of Joseph Smith, when recreation was largely an individual and personal consideration, to the present time in which recreation has become a major concern of the Church under the sponsorship of definite organizations, with comprehensive programs, supervised procedures and printed helps.

This able work by Dr. Skidmore shows a close understanding of Mormon thought and procedure, and will be of interest to all Church students, particularly those interested in the recreation field. One of the most significant phases of the work is the manner in which it invites attention to the fact that, in 1830, when Joseph Smith was giving personal endorsement to recreational activities, the churches of America were officially condemning recreation, but, in the decades intervening, have for the most part followed along in providing their own recreational programs.—R. L. E.

THROUGH DEVILS GATE

(Deta P. and Nathan Glen Neesley. \$2.00. Meador Publishing Co., Boston. 386 pages.)

A VIVIDLY told story of a girl's bitter struggle in the old West of the gold rush days. *Through Devils Gate* takes the life of Hope Worth, from the time her mother dies, through her teens on the "store on wheels," and on into the desolate country of the early west. Dealing with the rise and fall of a mining town, it gives a clear picture of a "ghost town" in Nevada. The writers have shown their command of words in the very realistic descriptive sections.

The material is well chosen and handled excellently. However, because of several false climaxes the book seems unduly long. Even so, it is a well-told tale of the west that should appeal to every one.—D. M. B.

DEAR ME

(Agnes Sligh Turnbull. Macmillan Company, New York, 1941. 170 pages. \$1.75.)

AGNES Sligh Turnbull is no stranger to those who like good novels, for her *The Rolling Years* and *Remember the End* were both popular. In this latest book of hers, she turns to non-fiction, using her own autobiography, which she titled from

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The Church Moves On

Northern California Mission Organized

THE creation of the Northern California Mission by a division of the California Mission has been announced by the First Presidency. This is the thirty-eighth mission of the Church.

Elder German E. Ellsworth of Mesa, Arizona, has been appointed president of the new mission. His first missionary experience was in California in 1896. Later he presided over the Northern States Mission at Chicago for seventeen years, returning in 1920. Since then he has been an official of the internal revenue section of the United States treasury department and has worked in Denver, Phoenix, Salt Lake, and Washington, D. C. He is a member of the Maricopa Stake high council and a worker in the Arizona Temple at Mesa. He will be accompanied in his new labors by Mrs. Ellsworth.

Headquarters of the new mission are expected to be located in San Francisco. Elder Henry H. Blood is president of the California Mission.

President McKay Heads Utah Red Cross Unit

PRESIDENT DAVID O. MCKAY has been named chairman of the Red Cross Advisory Committee in Utah, which will assume the responsibility for the organization's statewide activities for the remainder of the emergency. The advisory committee also includes Dr. Franklin S. Harris, Brigham Young University president; Earl J. Glade, Salt Lake Chamber of Commerce president; and E. G. Bennett and John E. Jones, business and civic leaders.

Church Has Red Cross Sunday

THE First Presidency designated January 11, 1942, as "Red Cross Sunday" as part of the nation-wide appeal of the Red Cross for its Fifty Million Dollar War Fund. Special attention to it was given in the wards and branches throughout the Church. Mr. Norman H. Davis, chairman of the American Red Cross, had expressed the belief that "all church groups will wholeheartedly cooperate in the observance of this day to the end that through the clergy of all faiths church members may be made aware of the great responsibilities confronting the Red Cross in the war emergency and the needs for a generous outpouring of voluntary gifts through local Red Cross chapters in this crisis."

On December 27, 1941, the First Presidency published this notice:

The American Red Cross is making a special drive for funds to meet the emergency needs which have arisen as an incidence to the state of war into which this country is now plunging.



GERMAN E. ELLSWORTH

The Church has always supported the Red Cross as an organization which in times of calamity gives aid and succor to the sick, the wounded, and all who are in distress.

The Church recognizes the services of the Red Cross as conforming to the loftiest ideals and principles proclaimed by the Savior who gave His life for the salvation of mankind.

We urge all members of the Church to respond with greatest liberality to this call of the American Red Cross.

Vermont Bureau Head Appointed

APPOINTMENT of Eugene J. Neff to direct the Joseph Smith Memorial farm and bureau of information at South Royalton, Vermont, was announced by the First Presidency January 9.

Elder Neff is a former president of the Hawaiian Mission and bishop of the East Mill Creek Ward, Grant Stake. He was in charge of the bureau of information at the Hill Cumorah near Palmyra, New York, from the time of its establishment in 1935 until 1938. At the present time he is a member of the Gridley Stake high council, in California.

He plans to assume his new duties at



EUGENE J. NEFF

the Prophet's birthplace in March or April.

Relief Society Issues Centennial Anthology

A cross section of a century of poetic expression by Latter-day Saint women is encompassed in the new volume, *Our Legacy*, the centennial anthology of verse issued by the Relief Society.

The book, which is a feature of the centennial year, was compiled by Annie Wells Cannon in collaboration with a committee of Relief Society general board members, is divided into two parts: Part One contains the Eliza Roxey Snow memorial prize poems from 1924 to 1942. Part Two contains poems of Mormon women from 1835 to 1941, selected from the *Woman's Exponent* and *The Relief Society Magazine*.

South Ogden Stake Created

THE one hundred thirty-ninth stake of Zion, the South Ogden Stake, was organized December 8, by a division of the Mount Ogden Stake. Elder John A. Widtsoe of the Council of the Twelve, officiated at the conference.

William J. Critchlow, Jr., former first counselor of the Mount Ogden Stake, was sustained as president of the South Ogden Stake, with Thomas Parker, Jr., as first, and William P. Miller as second counselor.

The new stake includes the Ogden Ninth, Fourteenth, Eighteenth, South Weber, and Uintah Wards. Remaining in the Mount Ogden Stake are the Ogden Fifth, Twelfth, Seventeenth, and Mount Ogden Wards, as well as the Montello, Nevada, branch.

Stake Presidency Changes

IN the Mount Ogden Stake, President William H. Reeder, Jr., has been released to become president of the New England Mission; first counselor William J. Critchlow, Jr., was released to become president of the South Ogden Stake; and second counselor A. Walter Stevens was released. Earl S. Paul was then sustained as stake president, with Elder Stevens as first, and Stanley Robins as second counselor.

Kenneth Nyman has been appointed as second counselor in the Millard Stake presidency, succeeding Erwin L. Sheffield.

Elan H. Anderson has been appointed as second counselor in the North Sanpete Stake presidency, succeeding James S. Jensen.

R. Ronnow Lee has been appointed as second counselor in the Uvada Stake presidency, succeeding Franklin D. Wadsworth.

In the San Bernardino (California) Stake Joel G. Sedgwick has been sustained as president, with John C. Smith, as first, and T. W. Harber as second counselor. The retiring presidency is Albert L. Larsen, and

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his counselors, Russell J. Standing, and Ira M. Bay.

Dr. West Addresses College Conference

DR. FRANKLIN L. WEST, Church commissioner of education, was one of a group of prominent churchmen and educators to address a four-day "Religion and Life" conference sponsored by Washington State College, Pullman, Washington, opening December 10. He gave three formal addresses. A fourth address entitled "Mormonism and the World Today" was delivered to students, faculty members, and other guests attending the sessions.

President Clark Asks Greater Church Welfare

WELFARE workers and leaders of the Salt Lake region were challenged to perform a greater mission than ever before in Church history, by President J. Reuben Clark, Jr., as he addressed eighteen hundred officers in the Assembly Hall, December 9. He emphasized:

Two years ago leaders of the Church advised our fifteen thousand members in the Hawaiian Islands to prepare for the trouble we now are having. I hope they have prepared. . . . We are to care for the poor and the unfortunate—that is our prime concern. And next we must build up spiritually and civically those in need of welfare work. In addition, you are asked to look after your own welfare and that of your family.

Church Obtains Nauvoo Property

THE clear title to the old office building of the Icarians, which stands on the southeast corner of the Nauvoo Temple block has recently been obtained. This purchase was begun October 29, 1940, by Elder Wilford C. Wood. It has taken thirteen months to clear the title. There were three deeds made for the same houses, some of

which had as many as eleven signatures on them.

The Icarians were a colony of French people who tried to colonize and rebuild Nauvoo after the mobs had driven the Saints from the city. There were many relics in the building, including an original oil painting of the Prophet Joseph Smith.

A second Icarian building was purchased March 30, 1940, by the Church. These are the only two Icarian buildings left in Nauvoo.

Institute Director Changed at Wyoming "U"

APPOINTMENT of Elder Roy A. Welker as director of the L. D. S. institute of religion serving students at the University of Wyoming, at Laramie, has been announced by Dr. Franklin L. West, Church commissioner of education. He succeeds Dr. Anthon S. Cannon, who has accepted a position with the Federal Bureau of Investigation.

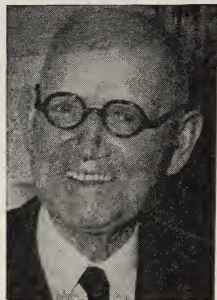
Elder Welker was president of the German-Austrian mission from 1934 to 1937. He has been director of the institute of religion at the Dixie college, St. George, Utah, since his return. Succeeding him at the Dixie institute is Royden C. Braithwaite, teacher at the Jordan seminary. Albert L. Payne, a teacher in the Granite (Salt Lake City) school district, has assumed duties at the Jordan seminary.

Sunday School Board Members Announced

THREE new members of the general board of the Deseret Sunday School Union have been announced by General Superintendent George D. Pyper.

They are Antone K. Romney, formerly principal of the seminary at Provo and a member of the Provo Stake presidency, now a member of the Ensign Stake Sunday school board; Kenneth

S. Bennion, a member of the bishopric of the West Ensign Ward, Ensign Stake; and J. Holman Waters, M Men leader and former Sunday school worker in North Eighteenth Ward, Ensign Stake.



THOMAS A. CLAWSON

Bishop Thomas A. Clawson Passes

Dr. Thomas A. Clawson, Sr., 79, bishop of the Salt Lake Eighteenth Ward for thirty-two years, died January 3. His Church activity included a mission in the British Isles, 1891-93, a notably long record as bishop of the Eighteenth Ward and one time membership on the Y. M. M. I. A. General Board, and patriarch of Ensign Stake since 1939. He was a brother of Elder Rudger Clawson, president of the Council of the Twelve.

He is survived by his widow, Elizabeth Groesbeck Clawson; two sons, Dr. Thomas A. Clawson, Jr., Salt Lake City; William H. Clawson, Provo; three daughters, Mrs. Virginia C. Dean, of Burley, Idaho; and Mrs. Eleanor C. Dean and Ruth C. Bacon, Salt Lake City; and seven grandchildren, three brothers, and eleven sisters.

Relief Society Names General Board Member

MRS. ANNE PARKINSON NIBLEY, wife of Preston Nibley, has been appointed as a member of the general board of the National Woman's Relief Society. Mrs. Nibley presided over Relief Societies of the Northwestern States Mission while Elder Nibley was president of that mission. She has also served as second counselor in the Relief Society of the University Ward, Emigration Stake, before entering the mission field.

Geneva B. Sonne Taken by Death

MRS. GENEVA BALLANTYNE SONNE, wife of Alma Sonne, one of the assistants to the Council of the Twelve

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EIGHTH QUORUM ELDERS WELFARE PROJECT, BLACKFOOT, IDAHO

Eighty-six tons of sugar beets from 4.8 acres is the accomplishment of the eighth quorum of elders of the Riverside Ward, Blackfoot Stake. The project used six hundred fifty-eight man hours and two hundred twenty-nine total hours for teams, tractors, and trucks.

Glenn Fuller, project supervisor, reports that the undertaking was a success both temporally and spiritually. With one hundred fifty members participating, the welfare project gave opportunity for active cooperation for many members who had not taken part in other quorum activities.

The quorum presidency at the Riverside Ward includes: Henry Cammack, Harper Moses, and Albert Anderson.

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(Continued from page 93)

passed away December 23. She was fifty-nine. While she had been ailing for some time, she had been seriously ill for only ten days.

She was born September 14, 1888, in Draper, Utah, a daughter of Richard O. and Mary Stewart Ballantyne. She was educated in the Logan city schools and the old Brigham Young college.

Her Church activities were confined largely to the Logan Ninth Ward, where she worked for many years in the Primary, Relief Society, the Sunday school, and the Mutual Improvement Association.

Surviving besides Elder Sonne, are four sons and a daughter. One son, Elder Conway B. Sonne, is on a mission to the New England States.

Church Notes Special Day of Prayer

FAST SUNDAY, January 4, 1942, was set aside throughout the Church as "a day of prayer, of asking forgiveness for our shortcomings of the past, of consecration to the tasks of the present, of asking God's help in days to come."

President Franklin D. Roosevelt had asked that the nation set aside New Year's day as the special prayer day, but since the Church had no regular and few special services on January 1, the First Presidency requested that it be combined with the regular fast day services throughout the Church.

Joseph D. Pyper, Jr. Reported Safe

THE January *Era* reported that Joseph D. Pyper, Jr., was "lost in Pacific action." After the magazine had gone to press word came that Brother Pyper was in a hospital recovering from wounds received while repelling the enemy. He is alive and happy.

Lion House Adds Culture Studies

"**S**ECURITY Through the Gospel," a course in religion for women is included in the series of new courses which began in January at the Lion House Social Center. It is conducted by Clarissa A. Beesley, executive secretary of the Y. W. M. I. A.

Other courses announced at the same time were "Personality," by Katie C. Jensen, and "Photography," by Walter K. Heyman.

Under a new policy being inaugurated, patrons may attend any or all the classes by purchasing a course ticket for one dollar. Lion officers announced.

Thousands Visit Salt Lake Temple Square in '41

A TOTAL of 465,157 tourists paused to register at the Bureau of Information on the world famed Salt Lake Temple Square during 1941, said Elder

John H. Taylor of the First Council of Seventy and president of the Temple Square Mission. This exceeds the number of tourists in 1940 by 101,303. August, according to the statistics, was the heaviest month, when 120,542 visitors registered at the "crossroads of America."



SOUVENIR PLATE

Souvenir Plates Honor Relief Society

SOUVENIR plates commemorating the century of growth of the National Woman's Relief Society from the eighteen original members in 1842 to the one hundred thousand members in 1942 have been placed on sale by the Relief Society.

On the face of each plate appears an artist's interpretation of the first Relief Society meeting held in Nauvoo, Illinois, March 17, 1842, and on the reverse side is this statement:

The Relief Society of the Church of Jesus Christ of Latter-day Saints, with headquarters in Salt Lake City, is the oldest woman's organization in the United States. Organized by Joseph Smith, March 17, 1842, with eighteen original charter members, the membership in this centennial year is one hundred thousand distributed among the more than two thousand local societies throughout the United States and in many other countries.

The purposes of this society are two-fold: Education and spiritual development of its members, and compassionate social service in the interest of the individual, family and community.

C. Clarence Neslen Transferred to Fort Douglas

LEUTENANT COLONEL C. CLARENCE NESLEN has been made chaplain at the Fort Douglas reception center, being transferred from the 115th engineers in California. He is a former mayor and city commissioner of Salt Lake City. He was the bishop of the Salt Lake Twentieth Ward for twenty-five years, and is now a member of the Ensign Stake high council.

Gospel Work Interest Seen

MISSIONARY reinforcements in the southern states are helping to bring about a new interest in the gospel and new branches of the Church are being organized, according to Elder George Albert Smith of the Council of the Twelve who returned to Salt Lake after visiting "every missionary in the Southern States and Texas missions." He traveled some three thousand miles in the mission field.

Dee Hospital To be Enlarged

IMMEDIATE construction of an addition to the [L. D. S.] Thomas D. Dee Memorial Hospital in Ogden, and alterations sufficient to provide one hundred beds over present needs were authorized by the board of trustees on December 12.

Equipment Purchased For Idaho Falls Temple

ORDERs were being placed in December for equipment to be installed in the kitchen and laundry rooms of the Idaho Falls Temple as construction of the edifice neared the point where only inside furnishings are required for its completion.

S. A. R. Elects

DON B. COLTON, president of the L. D. S. Mission Home, Salt Lake City, was elected president of the Utah Society of the Sons of the American Revolution, on December 26. Also elected were Perry W. Jenkins, vice president; C. P. Overfield, secretary; Howard C. Means, treasurer; Newell B. Dayton, registrar; George P. Unfeld, historian; the Venerable William F. Bulkley, chaplain; and George Albert Smith of the Council of the Twelve, national trustee. Named honorary vice presidents were Sylvester Q. Cannon of the Council of the Twelve, Herman W. Horne, Robert Murray Stewart, Dr. A. L. Curtis of Payson, Dr. T. Earl Pardoe of Provo, and W. Vosco Call of Brigham City.

Welfare Plan Asks Waste Paper Saving

TRUCKS will promptly call for waste paper saved by patriotic citizens in communities where the Deseret Industries, Church Welfare unit, is organized, if their office is notified.

"Reliable data indicates," Elder Stewart B. Eccles, manager of the Deseret Industries, said, "that seventy-five percent of the old paper now is being burned or otherwise destroyed, and only twenty-five percent is being turned

THE CHURCH MOVES ON

over to salvage agencies for beneficial use."

Joining in the Church call for conservation of waste paper is the Relief Society.

Church Buildings Dedicated

THREE chapels were dedicated by Elder Joseph F. Merrill of the Council of the Twelve in the South Los Angeles Stake on December 7. They were the buildings of the Grant Ward, the Walnut Park Ward, and the Vermont Ward.

The seminary building at St. Anthony, Idaho, was dedicated December 7, by Presiding Bishop LeGrand Richards.

The chapel of the Logan Fifth Ward, Cache Stake, was dedicated December 28, by Elder Joseph F. Merrill.

Branch Created

SAN FERNANDO BRANCH, San Fernando Stake, in southern California, was created on December 7, with Rodney Hansen as presiding elder. The new unit was formerly a dependent branch of the Van Nuys Ward.

Missionaries Released in November, 1941

California: Lucy M. Springer, Salt Lake City; David B. Fretwell, Idaho Falls, Idaho; Norman Price, Salt Lake City; Robert M. Carden, Farmington, Utah; Leona Peterson, Tremonton, Utah.

Canadian: R. Chase Allred, Lehi, Utah; Norma D. Cossey, Park City, Utah; Owen S. Gardner, Delta, Utah; Leah Tanner, Kirtland, New Mexico; Dorothy H. Platt, Salt Lake City; Farres H. Nymann, Logan, Utah.

Central States: Richard Daines, Logan, Utah; Gordon W. Mitchell, Parowan, Utah; Joseph W. Brown, Blanding, Utah; Marguerite Wagstaff, Kamas, Utah.

Eastern States: Alyce M. Lauper, Oakland, California; Roy W. Hansen, Spanish Fork, Utah; Willard B. Farr, Richfield, Utah; Elwood F. Stewart, Fairview, Utah; Helen Williams, Salt Lake City; Rex L. Park, Rigby, Idaho.

New England Mission: Darwin F. Perkins, Murtaugh, Idaho; Wellington T. Webb, Salt Lake City.

Northern States: Wendell D. Hart, Preston, Idaho; Julius B. Papa, Yuba City, California; Anna R. Rillespie, Tooele, Utah; Ruth A. Cheney, Safford, Arizona; James D. Cormia, Brigham City, Utah; Ruben V. Dotson, Minersville, Utah; Willis J. Randall, Kamas, Utah; Mrs. Eva K. Randall, Kamas, Utah; Alfred R. Adams, Lehi, Utah; J. Keith Tolman, Salt Lake City; Norman R. Smith, Snowflake, Arizona; George E. Triplett, Yuba City, California; Leo P. Seibold, Newdale, Idaho; Conrad C. Huntsman, Baker, Oregon; Forest Z. Meservy, St. Anthony, Idaho; Lewis Allen, Tremonton, Utah; Annie V. Woude, Ogden, Utah; Hugh A. Hutchins, Arcadia, California.

North Central States: Rex A. Wallgren, Preston, Idaho; Elmo Scott, Provo, Utah; Netta H. Cornell, Salt Lake City; George L. Ward, Declo, Idaho; Delmont Hayes, Bountiful, Utah; Christian F. Sanders, Fairview, Utah; Haskell V. Stradling, Mesa,

Arizona; George W. Wheatley, Brigham City, Utah.

Northwestern States: Bruce B. Clark, Georgetown, Idaho; Neil C. Frischnecht, Mantt, Utah; Thomas E. Wright, Mesa, Arizona; Lawrence R. Mortensen, Mesa, Arizona; Lynn W. Casper, Driggs, Idaho; James I. Young, Ogden, Utah; Lorenzo C. Shurtz, Escalante, Utah.

Southern States: Phil S. Derricott, Georgetown, Idaho; Leslie G. Myers, Live Oak, California; Alden R. Ayres, Etna, California; George C. R. Galloway, Salt Lake City; Bruce Kelly, Las Vegas, Nevada; Albert R. Heath, Jr., Idaho Falls, Idaho; Emmett L. Merkley, Mesa, Arizona; George E. Staples, Kanosh, Utah; Rex A. Bunderson, Emery, Utah; Ruth Savage, Leeds, Utah.

Spanish-American: Milo J. Bosshardt, Redmond, Utah; Reid F. Ellsworth, Pocatello, Idaho; Cleone A. Rogers, Berkeley, California.

Texas Mission: Morris M. Miller, Venice, Utah; Ezra R. Lindsay, Salt Lake City.

Western States: Golden S. Lloyd, Central, Idaho; Verna Olsen, Logan, Utah; Bruce A. Tueller, Montpelier, Idaho; Paul S. Lenon, Myton, Utah; Dayle D. Thomas, Downey, Idaho; Noel L. Cook, Tremonton, Utah; Karl W. Wittmer, Las Vegas, Nevada; Dan M. Eastman, Tooele, Utah; Harold B. Gunnell, Howell, Utah.

Hawaiian Mission: Ray L. Halvorsen, Salt Lake City; Elder and Mrs. Dean Edward Bischoff, Smithfield, Utah; Charles T. Graff, Sandy, Utah; Richard N. Westover, San Diego, California; Fred G. Beebe, Los Angeles, California; Frank H. Beebe, Los Angeles, California; William J. Chambers, Eden, Utah; William E. Newman, Salt Lake City; John B. Jones, Jr., Salt Lake City; Garner D. Wood, Salt Lake City.

Japanese Mission: Arnold H. Wheeler, Ogden, Utah; Elmer L. Kearns, Salt Lake City.

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SUPERINTENDENTS JOIN IN HONORING SUNDAY SCHOOL FOUNDER

By Harold H. Jensen

Former Superintendent, Fourteenth Ward Sunday School

RICHARD BALLANTYNE, founder of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints will be honored the afternoon of April conference, 1942, by the unveiling and dedication of a seven-foot granite monument with bronze plaque at the northeast corner of Third West and First South street. Near this spot stood the original adobe house where on December 9, 1849, about twenty pupils met and started Sunday school at 8 a. m. Dr. Avar Fairbanks has sculptured the plaque and a replica of the first house will be cut in granite.

Every year the Fourteenth Ward honors this event with a special program started by the writer in 1931 at which time he was superintendent. Superintendent Pyper urged that this event be commemorated and an original song is sung with music hummed and words recorded from Joseph Horne, last surviving member of the school. Superintendent Morris, former bishop of the Fourteenth Ward, at that time suggested a "fountain of youth" which now will be a living reality erected by the Deseret Sunday School Union.

SUPERINTENDENT GEORGE D. PYPER OF THE DESERET SUNDAY SCHOOL UNION AND SUPERINTENDENT GEORGE Q. MORRIS OF THE Y. M. M. I. A. GENERAL BOARDS VIEW JOHN HAFEN PICTURE OF RICHARD BALLANTYNE, WHO FOUNDED THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS DECEMBER 9, 1849.



Editorial

Things Beyond Understanding

THERE is one characteristic that many of us have in common, and that is our unwillingness to believe that which we do not understand. It requires a man of considerable faith to believe that which he does not or cannot understand.

Lack of understanding oftentimes causes the man of primitive circumstances to doubt or distrust the operation of anything that is not apparent to his limited mind. For the same reason—lack of understanding—oftentimes men of superior learning in the traditional ways of the world are inclined to question the purposes of God, His judgments, His decisions with respect to life and death, because His ways are past their understanding and their faith is not sufficient to go beyond the limits of their factual knowledge.

Because they do not understand how the words of His prophets are going to be fulfilled, there are some who choose to disbelieve that the prophets have ever spoken under the inspiration of the Almighty. Because they do not understand how the process of resurrection is to be brought about, many, in their lack of faith, refuse to believe that it *will* be brought about. Because they fail to understand why faith, repentance, and baptism, and other principles and ordinances of the gospel are requisites to high attainment in the eternal progress of man, many fail to comply with them—because to the finite mind the efficacy of these things is beyond understanding—and so, since they fail to understand, they fail to believe or to comply—all for lack of understanding. One might as reasonably say that because we do not understand why hydrogen and oxygen make water, we do not believe in water.

To all who refuse to believe, merely because they do not understand, it should be said, in the words of the Psalmist, "O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this." (Psalms 92:5-6)

It is fortunate that truth is not limited by our understanding of it. It is fortunate that the operation of law is not limited by our knowledge of it; it is fortunate that the ways of God are not limited by the ignorance of men—and it is also well to know that our own lack of knowledge or faith or understanding or belief will not change these things in any particular.—R. L. E.

The Greater Patriotism

FEBRUARY is the month of patriots; and this year it is particularly a month for us to take out our patriotism and examine it. By looking at the two leaders, Washington and Lincoln, who stem from this month, we can gather much for emulation. Throughout their lives, they considered how they might be of service to their communities and their country. This year especially we should consider how best we can devote at least a part of our lives to this ideal of service, as they devoted the major part of their lives to this purpose.

Service is one of the most beautiful words in the English language. In its connotation are all the meaningful and admirable words and names in the long line of history. Mother, father are synony-

mous with service; Lincoln, Washington, whose birthdays we celebrate this month; citizenship, loyalty, love—all words denoting service in their ultimate definition.

The epitome of all that the word can mean is summed up in the one name: Christ. His service included the whole of life. He served His family, His friends, His countrymen, the entire world, and in its final analysis, His Heavenly Father.

Each of us, in this time of testing, should check our own capacities for service. Now is the time when all of us should patriotically resolve to serve in placing first values first. Although an emergency exists, we must in order to be of service exercise our right of free agency and true democracy to insist that, although we sublimate much of our energy to the war effort, we emphasize lasting values that will carry us through the much more difficult period of readjustment after the war shall be over.

One of these values is that of self-reliance. All of us need to develop in ourselves and others the feeling of being able to do things, and of being able to find a place in the moving forward of world affairs. In order to do this, all of us should be trying to direct people into their particular fields—not only as a means of earning bread and butter, but for the better joy and satisfaction that will come from the work itself. When we accomplish this, there will no longer be misfits in work and there will be no opportunity for insidious forces to work on disgruntled laborers.

Another fundamental is that of better education for living, in order that all may obtain genuine happiness. This will mean the inclusion of cultural and recreational opportunities for all people. This presents itself as a necessity right now as we are sifting the essential from the non-essential in our lives. Our service can be that of helping people to find their recreation in the reading of good books, in making of useful and decorative items for the home, in creating of new units for self-improvement. We shall have to relearn how to play constructively, and direct others in the same activity. Need for relaxation will become increasingly important. But we shall need to point out that we need to expend a comparable amount of energy in our play to that which we use in our work.

Most fundamental of all in our plan of service will be recognition of the fact that all mankind need religious training for the development of the spiritual nature of man. No matter how great the immediate urgency of our situation, we must never lose sight of these spiritual values. By clinging to these permanent, unchanging truths and urging others to cling to them, we shall weather the tempestuous present and come at last through the dark years into years of light, knowing that we remained true and that whatever may yet be in store for us, we can maintain our ideals and help others to sustain them. It is only when we refuse to maintain our standards that we fall into situations from which there is no egress save through long periods of anguish and suffering.

Thus, as we move into February, let us analyze what true patriotism means, and taking the long distance view of life, let us give that service which will return in blessings upon the heads of our countrymen.—M. C. J.

EVIDENCES AND RECONCILIATIONS

xlvi. Why Does the Lord Permit War?

THE plan of salvation, often called the gospel of Jesus Christ, consists of a series of laws, principles, and ordinances. They are founded in truth; they are true, therefore eternal and unchanging, and cannot be abrogated. It is by obedience to them that salvation is obtained.

The most basic of these principles, as pertaining to human conduct, is that man may obey or disobey any or all of the laws of the plan of salvation, but he must face the consequences of his acts. Though the plan has been devised for human good, it shall not, it must not be forced upon anyone. This leaves man a free agent. The plan is of the Lord's making, but its use is in the hands of man. This is a high privilege; also a great responsibility. By his own acts, man may win blessings or bring condemnation upon himself.

The battle of life is essentially a battle between obedience or disobedience to eternal law; between good and evil; between right and wrong. The Lord desires His children to win salvation; Satan, an apostate son of God, seeks to enslave them in his own dark kingdom.

This warfare in one form or another has been going on since the days of Adam. Sickness and poverty; slavery of man, physical or mental; selfishness, pride, and unkindness; the attempt of man to rule others—all are but phases of the struggle between light and darkness, the culmination of which is bloody warfare, when evil men seek to win their way at the sacrifice of human lives.

All contention follows a departure from truth, gospel truth. Only when men yield to evil can Satan have power over them. War is always of man's making. The Lord abhors war or contention, whether in the household, office, or on the field of battle. The responsibility for war rests upon man, the free agent, not upon the Lord. Those who are the occasion of war may rightly be classed as murderers. Brigham Young said: "Of one thing I am sure; God never institutes war; God is not the author of confusion or of war; they are the results of the acts of the children of men. . . . If the people generally would turn to the Lord, there would never be any war." (*Discourses of Brigham Young*, p. 562.)

Since the law of free agency is ever uppermost in the plan of salvation, the Lord who gave the law must respect it, even though He weep at the errors of His children. It would be a violation of His own plan, should He step in, and, by His undoubted power, stop warfare among the children of men. He would then have to interfere in all contention, and ultimately reduce His children to the status of the unintelligent serfdom proposed by Lucifer

in the great council in the heavens. Mankind, however sorrowful the condition, must fight its own battles, and win its own victories.

Nevertheless, though the Lord will not deprive men of the right of free agency even in the last extremity, He may, in His great mercy, ameliorate the terrors of warfare and turn the tide of battle in behalf of the righteous. In this sense do we pray to the Lord for victory. In the long run, the Lord is always the victor. The history of mankind shows that whatever the momentary result of contention and warfare has been, righteousness has ultimately triumphed. This will be so to the end of the world's story.

There are wars and wars. If both contending parties are but seeking aggrandizement, in territory or power, they are both unworthy of divine help. It is a type of blasphemy under such conditions to offer prayers to heaven for relief. However, when human rights and freedom, the plan of salvation itself, are the issues, the raging battle becomes the battle of the Lord, and those who have truth, and fight for it, should then plead with the Lord for help, and in course of time will receive it, for it has been said: "The Lord shall fight for you." (Ex. 14:14)

There would be no wars unless men had forgotten to live righteously. Even the nation that fights for divine principles, the nation on the Lord's side, may have forgotten the Lord in its material prosperity, and thereby have lost wisdom and strength. Thus, it is within the realm of thought that a nation, through war, may bring upon itself deserved chastisement for its own follies.

At times men are justly engaged in war. The eternal battle has been between right and wrong. Whenever evil has girded itself for war, it may be necessary to use the same weapons to secure defeat of evil. Contrary as it may be to righteous feeling, in the fight for the right, cannon must often be used to meet cannon. Certainly, every means must be used to protect truth from the domination of untruth. The injunction of the Savior to turn "the other cheek," does not mean surrender to untruth, but patience, long suffering, before entering into controversy with one's fellow man. This doctrine is clearly taught in modern revelation:

And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, tongue, or people, save I, the Lord, commanded them.

And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue:

And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord:

Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people.

And I, the Lord, would fight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the third and fourth generation.

Behold, this is an ensample unto all people, saith the Lord your God, for justification before me. (Doctrine and Covenants, 98:33-38)

There is no suggestion here that evil shall be allowed to range unhindered in the world, to the injury of humanity. There comes a time when patience is no longer required.

(Concluded on page 127)



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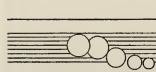
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SELF-MASTERY

By *Elsie C. Petersen*

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Who then is free? The wise man who can govern himself.

THE Savior, during His ministry among the children of men, gave many examples of self-mastery. When He left the multitudes and went up into the mountains, His disciples followed Him and He taught them to love their enemies, to live to be perfect, to care little for worldly things, to seek first the kingdom of God. And after He had taught them these things, He said unto them, "For if ye love them which love you, what reward have ye? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." And almost at the close of His Sermon on the Mount, He gave the fundamental principles of self-mastery: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

We know that we were placed on this earth and given our free agency to choose right or wrong; either to learn and move forward in the path of achievement or to retrogress. To what extent we learn and advance toward greatness depends entirely upon the restraint that we are able to exercise over ourselves. If we would remember that character is learned, we would put forth greater effort toward learning and building character. I have come in contact with people who seem to think it is unnecessary to exercise self-control in the home. It seems as though they do not wish to respect the rights and feelings of others. And yet the home should be the training ground for all virtues. Cheerfulness, politeness, a feeling of good fellowship, courtesy and, above all, respect should have a very important place in the home.

If we could overcome the habit of wishing to seek revenge when someone has done us an injury, we would not have to spend our time regretting things. Probably the saddest regrets are those connected with the memory of scoldings, faultfindings, and the times when we have let our anger become our master.

One of the greatest examples of self-control in latter days was shown by the Saints just after the martyrdom of the Prophet and the Patriarch. The greatest sorrow in all their history had come

upon them. But instead of seeking revenge, they silently wept and prayed, leaving revenge to Him who said, "Vengeance is mine, I will repay." We all know how this self-control that the leaders of the Church exercised endeared them in the hearts of the Saints. Instead of the members of the Church dwindling away in unbelief, their testimonies were strengthened, and the Church continued to grow faster than ever before.

President Lorenzo Snow gave a beautiful thought in the following words, "May we be faithful to ourselves, faithful to all the principles we have received, seeking one another's interests with all our hearts, and God will pour out His spirit upon us, and we will come off victorious in the end."

Handy Hints

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

To save yourself some laundering and at the same time delight your child who has just "graduated" from the high chair to the family table at mealtime, cut him a place mat about fourteen by eight inches of brightly figured oilcloth and use it under his plate while he eats his meals.—*Mrs. W. K., Rigby, Idaho.*

Braided rickrack makes very pretty tie-backs for kitchen curtains. It also can be used to sew initials on dish towels or to make a luncheon cloth for the breakfast table.—*Mrs. C. C. B., Juniper, Idaho.*

To keep stockings together where there are many children, sew one part of a snap fastener to the top of each stocking, then, if snapped together when the stockings are removed, they will remain attached through washing and can be thrown over the line to dry without pinning.—*Mrs. D. M., Vernal, Utah.*

To encourage a child to hang up his clothes install a temporary wooden or iron rod half the length of the clothes closet at a convenient height for the child. Low hooks in the bathroom for the children's tooth brushes, towels, and wash rags, and a low stool to reach the wash basin are big helps in encouraging good habits.—*W. P., Wells, Nevada.*

To keep kitchen chairs from scratching the waxed linoleum take an old felt hat, cut pieces to fit on the bottom of the legs of the chairs, and glue on, trimming edges so they cannot be seen. This will also eliminate a good deal of noise.—*Mrs. E. W. B., Hyde Park, Utah.*

When a water spot gets on newly waxed linoleum, place a newspaper on the water. It will absorb the moisture with much less damage to the polish than to wipe it up with a mop.—*L. S. I., Woodruff, Arizona.*

Homing

Cooks' Corner

By Barbara Badger Burnett

Mock Chicken Sandwiches

Combine and mix thoroughly, 1 cup chopped cooked pork or veal, $\frac{1}{2}$ cup grated carrot, $\frac{1}{2}$ cup finely chopped celery, 2 tablespoons India relish, 3 tablespoons mayonnaise, and salt to taste. Spread between slices of white or whole wheat bread which have been spread with mayonnaise. Lettuce may be placed in sandwiches, if desired. This sandwich filling is excellent for packed lunches.

Individual Sausage Rolls With Mushroom Sauce

- 2 cups prepared biscuit flour
- Enough diluted evaporated milk to make a stiff dough
- 1 pound of sausage meat

Mix the biscuit dough and knead lightly until smooth. Roll out $\frac{1}{4}$ inch thick and cut in oblong pieces about 3x5 inches. Divide the sausage into ten parts and shape into rolls. Cook sausage, turning to brown on all sides. Wrap each sausage roll in a piece of biscuit dough and place on a greased baking sheet. Bake in a hot oven (425 degrees) for 25 minutes. Serve with mushroom sauce.

Mushroom Sauce

- 2 tablespoons butter
- 2 tablespoons flour
- 1 can cream of mushroom soup
- 1 can consommé

Melt the butter, add the flour. Gradually add the mushroom soup and consommé.

Coconut Cream Pie

Crust

- 2 cups graham cracker crumbs
- $\frac{1}{4}$ cup sugar
- $\frac{1}{2}$ cup melted butter
- 1 teaspoon cinnamon

Add the sugar and cinnamon to the cracker crumbs. Mix in the melted butter with a fork. Pack firmly in bottom and sides of pie plate.

Filling

- 1 package vanilla pudding
- $\frac{1}{2}$ cups diluted evaporated milk
- 1 cup moist coconut

Add $\frac{1}{2}$ cup of milk to the vanilla pudding and stir until smooth. Add the remaining milk and bring to the boiling point, stirring constantly. Add the coconut and pour into the pie shell.

Meringue

- 2 egg whites
- $\frac{1}{4}$ teaspoon baking powder
- 4 tablespoons sugar
- $\frac{1}{2}$ teaspoon vanilla
- coconut

(Concluded on page 100)



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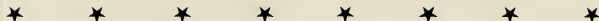


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Homing

(Concluded from page 99)

Beat the egg whites until frothy. Add the baking powder and beat until stiff. Gradually add the sugar and continue beating. Add the vanilla and spread on top of pie. Sprinkle with coconut and bake in a slow oven (325 degrees) until brown. Cool pie before serving.

On the Book Rack

(Continued from page 91)

a note that her daughter had written to herself, in which the daughter wrote: "Dear Me: Don't forget to use pomade instead of lipstick and to moisten eyelashes with vanishing cream to make them curl up. Faith."

Refreshing, revealing, this book should go far to stimulate mothers to restore home and community life to its rightful place. The book is heart-warming in its philosophy.

A woman's book, it will also have its appeal to men through the eyes of the husband who after all has his say in the pages of this book.—M. C. J.

CALL THE NEW WORLD

(John Jennings. Macmillan Company, New York, 1941. 456 pages. \$2.75.)

THE hero, Peter Brooke, graduate of West Point, began his service in the U. S. army in the War of 1812, only to be unjustly cashiered. Entering the legal profession, he went to Washington, D. C., and there met Judith Mason whom he immediately fell in love with only to have a misunderstanding send him as a soldier of fortune to Venezuela, there to fight for the cause of liberty under Simon Bolivar. At first, his interest was merely in following the profession for which he had trained rather than helping establish liberty for all the Americas, but after he had been in South America for a time he realized the necessity of establishing freedom throughout the world—if its cause was to endure.

The author undertook a journey over the route his hero followed in his exploits in order that he could give correct information as to the land and descriptions of the country.—M. C. J.

BRAZIL IN CAPITALS

(Vera Kelsey. Harper and Brothers, New York, 1942. 326 pages. \$3.50.)

IN these days of eyes turning southward, this book by Vera Kelsey, who has already three other books on Brazil to her credit, cannot be overlooked. The chief value of this book is that the author has gone into detail about the different cities—that are the capitals of the various states that go to make up Brazil, immense tract of land whose good will is so essential to the continued life of democracy in the western hemisphere, with its five thousand miles of coastline which may become a tempting morsel not to be resisted by European dictators.

The author has had enough experience to be able to tell the intimate details which do so much to recreate the essential quality that is Brazil. And withal, Miss Kelsey does much to depict a people, fun-loving, genial, capable of great devotion once their loyalty has been won.—M. C. J.

LIVING TREASURE

(Ivan T. Sanderson. Illustrated. Viking Press, New York, 1941. 285 pages. \$3.50.)

ALTHOUGH in the Introductory of this unusually stimulating book, the author points out that he hates to be called an explorer, he is one in a new field, that of tropical biology. And what an expedition one takes who travels with him! The author is an adroit humorist and colors the biological facts he discusses with rare human qualities.

The author has made himself equally famous for his descriptions and drawings of little-known biological specimens. To Jamaica, British Honduras, and Yucatan, Mr. Sanderson and his equally specimen-minded wife went in their search for the unknown. Readers will find much to startle them, such as parasol ants, self-starter frogs, and many other unusual creatures. A fascinatingly different kind of nature book, *Living Treasure* will find a warm response from its readers.—M. C. J.

GOOD NEIGHBORS

(Hubert Herring. Yale University Press, New Haven, Connecticut, 1941. 381 pages. \$3.00.)

THAT this volume went into its second printing one month after publication is indicative of its worth and need. (It is now in its third printing.) The book deals chiefly with the main countries of the South American scene: Argentina, Brazil, and Chile, although the author deals authoritatively with the seventeen other countries of Latin-America.

The author is competent to write about these countries because he is no casual visitor to the South American scene, for he has spent fifteen years traveling over this locale. He has made many friends during his sojourn and has come to think in the South American way. One noteworthy feature of the book is that although it deals with facts and figures, they are never dry. Rather the author livens them with a rare, illuminating humor that makes the statistics become living figures and arouses the readers to a desire to know more about this vital part of the western hemisphere.

Wisely enough, the author titles Part V "—And the United States." What that dash stands for, all readers will know who complete this essential book.—M. C. J.

AMERICA'S HOUSEKEEPING BOOK

(Compiled by the New York Herald Tribune Home Institute. Charles Scribner's Sons, New York, 1941. 607 pages. \$2.50.)

COMPLETE in every detail and adequate to every need, this book should be invaluable to the beginning housekeeper and of great value to the tried and true homemaker. From the first section on Organization of the Home, with its divisions on when you hunt a home, budgeting your time, convenient kitchens, laundering, sewing, storage, money management, home safety, household employees; through the other two sections: housekeeping methods and operation and maintenance of the home, the book is replete with up-to-the-minute methods of increasing the efficiency and happiness of this most important factor of life.

One of the nicest features of the book is that it is thoroughly indexed, making it thereby a most usable reference book.

—M. C. J.

NEVER SAY DIE

By Ronald Flamm

WE know Abraham Lincoln as a famous president and one of the greatest men in modern history, yet he was a failure most of his life. As a young lawyer he aspired to membership in the legislature of Illinois but was badly trounced in the election. He failed in business and was in debt nearly twenty years due to this venture. Running for Congress, he was shamefully beaten. He was unsuccessful in getting an appointment to the United States land office. He was snowed under as a candidate for the United States Senate. He ran for the office of vice-president with no luck. Douglas defeated him in the senatorial race of 1858. Defeat, however, never held him back. Never discarding his ideals, he finally attained the highest position possible in this country and is now recognized as one of the outstanding men of all history.

What material for a sermon!

On the Book Rack

DEBATE AND DISCUSSION
A SYLLABUS AND WORKBOOK

(Carl B. Spotts. Expression Company, Boston. 250 pages.)

WITH the introduction of debating into the speech program, this book will offer untold advantages in its opportunities for better understanding of argumentation. The book includes not only the information necessary to learning how to become a better debater. It also includes exercises which if followed will help the prospective debater clear his mind of false premises and enter into a compact to tell the truth.

Examples of speeches employing the methods and suggestions and plans discussed serve to drive home the expository material included in the book.—M. C. J.

THE VIKING BOOK OF POETRY
OF THE ENGLISH-SPEAKING
WORLD

(Edited by Richard Aldington. The Viking Press, New York, 1941. 1272 pages. \$3.50.)

THIS valuable anthology includes poems from English poets from the time of the epic *Beowulf* to the writings of modern poets. The author has used his recognized ability to make a wise selection. Such a book as this is a *must* book in every home, where there should be much reading of good poetry.

This is one of the best of such books for two reasons: the compiler is a recognized authority in the field of literature and criticism, and the selections offer a variety, ranging from the tested of olden times to the best in modern verse.—M. C. J.



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Retailer's ICE BOX

Growing Pains

(Continued from page 84)

hind the back counter, "here's a young lady who believes in shopping early. Show her the valentines if you have them unpacked."

Jake arose lankily from his half-finished task, his hands full of slightly shop-worn valentines.

"Any special kind?" he asked flipping some penny ones onto the counter.

Liddie May didn't even see them. "First I'd like th' big beautiful one," she began breathlessly, "with th' angels flyin' around an' a lotta little baby angels."

Jake rummaged through the box. "Here it is," he said unenthusiastically.

But Liddie May shook her head. "No, that ain't the one. Mine's bigger an' shinier and, oh, a lot beautifuler. My angel, it looked—oh—jes' grand. This one ain't got any nose, an' th' lace—it's jes' paper punched fulla holes."

"Sorry," Jake told her with a mock solemnity, "but he's the only angel we have in stock."

Liddie May swallowed her disappointment.

"You musta sold mine last time last year," she said. "Le's see th' others—th' gold fiddle an' the roses."

JAKE patiently hunted out the fiddle. She took it with fingers that trembled. One look and she started to protest that it wasn't the one, that it couldn't be, but the heart-breaking truth was beginning to dawn. There wasn't any other valentines. These were the things for which she had tended cross babies, washed mountains of greasy dishes, and run errands for fault-finding women.

And all her pains of disillusionment were not for herself. Most were for ma who now would never know the comfort a beautiful angel was to bring, for those who would never be made happier by Liddie May's valentines.

A tear rolled out of one blue eye and down a chapped cheek.

"Yes, I guess that's th' one, all right," she admitted, "but I kinda remembered 'em diff'rent. You see I wanted this one for Emmie Jane to kinda make up tu her 'cause she wants so bad to have a real fiddle. But I thought it wus grander, a real gold one, an' here it's jes' a picher. It couldn't make up to nobody fer nothin'."

Growing Pains

Jaake, thoroughly uncomfortable, offered another. Liddie May recognized it. There were the red roses and the pigeon-birds with the letters; but the roses looked like red cabbages and the bird's eyes were half-way down their necks. They, too, were "jes' pichers" like on canned peaches and macaroni boxes.

"I guess I won't take any but these two little ones for my two littliest sisters. They're jes' kids like I was last year, so maybe they'll like 'em."

She put down two nickels and went out with her purchase. Life was an empty thing, she decided as she trudged along the street. There was nothing to work for any more—little even to live for. Valuntimes had been her goal for so long—super-valuntimes, that she now knew had never really existed.

"They was jes' pichers," she mourned.

Past the post office she plodded; past Ruggly's Cash Grocery; past—nearly past—Doland's Dry Goods Emporium. But at the last window something bade her stop—look—

Liddie May, the tip of her stubby nose pressing the chilly pane so eagerly that it made a small, underdone pancake there, devoured with china-blue stare the content of Doland's display window.

"Ain't they beautiful?" she whispered ecstatically. "Ain't they the beautifullest things on earth? So soft and shiny, an' th' beautiful colors! W'y, they look like queens' and princess' clo's. They look like they was made outa th' rainbow an' whole fields a' flowers! Oh, they're jes' too beautiful."

Her sharp eyes discovered a price tag. Her clever brain did a problem in multiplication and subtraction.

"I'm gonna get some fer Ma an' Granma an' th' girls. Not now. There ain't money enough now. But I'll get a lotta jobs an' by Christmas I'll have enough. I'll get the pink with the green trimmin' fer Ma. She ain't never had any but old flour sack ones, so she deserves the prettiest."

And so, before a window of shining, shimmering silk, silk more shining and shimmering than any spun by lowly worm, Liddie May was healed, was given back the sure knowledge that life is worth while and very good.

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536 East 2nd So. — at Salt Lake City, Utah

Melchizedek Priesthood

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THE HOLY PRIESTHOOD AND RESPONSIBILITIES OF ALL WHO HOLD IT

(For a full discussion of Priesthood, its duties and problems, see *Priesthood and Church Government*.)

THERE are, in the church, two priest-hoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood.

Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest.

Before his day it was called the *Holy Priesthood after the Order of the Son of God*.

But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood. (D. & C. 107:1-4)

All of the offices in the Priesthood are appendages to and grow out of the Melchizedek Priesthood. (See D. & C. 107:5)

There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. But all offices in the Church derive their power, their virtue, their authority, from the Priesthood. If you brethren would get this principle thoroughly established in your minds, there would be less misunderstanding in relation to the functions of government in the Church than there is.—*Gospel Doctrine*, p. 184.

WHAT IS PRIESTHOOD?

What is the Priesthood? It is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately; not assuming that authority, nor borrowing it from generations that are dead and gone, but authority that has been given in this day in which we live.—*Gospel Doctrine*, p. 173.

DISTINCTION BETWEEN PRIESTHOOD AND ITS KEYS

Every man who is ordained to an office in the Melchizedek Priesthood of necessity holds the Priesthood. The keys of the Priesthood are bestowed upon those who are called to preside or direct in the affairs of the Priesthood.

In the fulness, the keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular ward. Thus the president of a temple, the president of a stake, the bishop

of a ward, the president of a mission, the president of a quorum, each holds the keys of his labors performed in that particular body or locality. His Priesthood is not increased by this special appointment, for a seventy who presides over a mission has no more Priesthood than a seventy who labors under his direction, and the president of an elders' quorum, for example, has no more Priesthood than any member of that quorum.—*Gospel Doctrine*, p. 168.

RESPONSIBILITIES OF MEN HOLDING THE PRIESTHOOD

Every man who is ordained and receives any office in the Melchizedek Priesthood receives it with "an oath and covenant" that he will be true and faithful and magnify his calling. If he will do so the fulness of the Father's kingdom is promised him; if he turns away from the Priesthood and violates his covenant and so continues to the end, there is no "forgiveness of sins in this world nor in the world to come." (D. & C. 84: 33-41)

This being true, then every man ordained an elder, or seventy, or high priest, in this Church is under exactly the same covenant and obligations to be true that those are who hold the presiding positions in the Church.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.—D. & C. 107:99-100.

This commandment can have but one meaning, and that is that the slothful and unfaithful who hold the Priesthood will have their authority taken from them and they will lose their exaltation, for without the Priesthood there can be no exaltation in the celestial kingdom. It does not mean, however, that such a man shall become a son of perdition, but he will be denied the rights of the Priesthood which once were his.

PRIESTHOOD QUORUMS

A quorum of Priesthood consists of a specified group of men, holding the same office in the Priesthood, organized for material and spiritual betterment of the members and the advancement of the work of the Lord, with specific duties assigned to them by revelation.

Every person holding the Priesthood should be enrolled and received as a

member of the appropriate quorum to which he is assigned.

No person should be ordained or advanced in the Priesthood without fully and favorably complying with the requirements of the current authorized recommendation for ordination.

The following quorums belong to the Melchizedek Priesthood:

The three presiding high priests of the Church form the quorum of the First Presidency of the Church.

The Twelve Apostles constitute a quorum of Priesthood, and they stand next in authority to the quorum of the First Presidency in the affairs of the Church.

The patriarchs of the Church do not form a quorum of Priesthood, but are members of the high priests' quorum in the stakes where they reside.

All high priests in a stake of Zion constitute a quorum of the high priests and are presided over by a president and two counselors. There is one high priests' quorum in each stake.

A quorum of seventy is composed of seventy members, and of that number seven men are chosen as presidents who preside over the quorum. The First Council of the Seventy has jurisdiction over all the quorums of the seventy in the Church, under the direction of the Twelve Apostles.

There may be one or more quorums of seventy in a stake.

A quorum of elders is composed of ninety-six elders, with a president and two counselors. There may be one or more quorums of elders in a stake.

The following quorums belong to the Aaronic Priesthood:

The three men holding the keys of the Aaronic Priesthood, and known as the Presiding Bishopric, form a quorum of presidency over all the Aaronic Priesthood under the direction of the First Presidency.

A quorum of priests is composed of forty-eight priests, presided over by the bishop of the ward.

A quorum of teachers is composed of twenty-four teachers, with a president and two counselors.

A quorum of deacons is composed of twelve deacons, with a president and two counselors.

The bishopric of a ward have authority over all the Aaronic Priesthood in the ward and should direct and counsel them.

DUTIES OF PRESIDING OFFICERS

The duties of the officers and members of the various quorums of the Priesthood are clearly set forth in the Doctrine and Covenants, sections 20, 68, and 107. These sections should be carefully studied and the duties set forth thoroughly learned.

If you will honor the holy Priesthood in yourself first, you will honor it in those who preside over you and those who administer in the various callings, throughout the Church.—*Gospel Doctrine*, p. 207.

Every man should be willing to be presided over; and he is not fit to preside over others until he can submit sufficiently to the presidency of his brethren.—*Gospel Doctrine*, p. 206.

RESPONSIBILITY OF THE QUORUM FOR THE MEMBERS

Each Priesthood quorum bears a responsibility for the welfare of its members. The quorum properly appointed, must seek out the needs of each individual member and attempt to supply the needs that may be discovered, both temporally and spiritually. No quorum of the Priesthood is assuming the full obligation placed upon it by the Lord, which does not sufficiently extend its activities to help each member in his individual needs. The spirit of brotherhood is indispensable for quorum success.

If the quorum thus assumes responsibility for the welfare of its members, it follows that each member must dedicate himself to the task imposed upon the quorum. A man who accepts the Priesthood accepts the obligations of the Priesthood, and must so conduct his life and use his gifts as to be qualified to perform the work properly required of those who hold the Priesthood. He must be loyal and faithful to the Church, the quorum, the Priesthood which he holds, to his family and to every principle of divine truth.

THE QUORUM PRESIDENCY

The presidency of the quorum are the responsible directing officers. All committees are appointed by them for the quorum. They should be in close touch with all the work of the quorum, supervise and direct the committees in their labor and see that "every man learns his duty, and to act in the office in which he is appointed, in all diligence." A weekly meeting of the presidency should be held.

OFFICERS OF A GROUP

Where a quorum, such as the high priests, has members in two or more wards, a group leader, and a secretary in each ward should be appointed, under the direction of the quorum presidency, to conduct the affairs of the group and make proper reports to the quorum, seeing that every member receives proper credit for activities performed.

In the case of seventies' ward groups, the ward group leader should be one of the quorum presidents, if a member of

IMPORTANT NOTICE TO QUORUM PRESIDENCIES

It is recommended that hereafter, one member of the quorum presidency act as chairman of the personal welfare committee; another of the Church service committee; and the third of the class instruction committee. The secretary or a member of the quorum may be appointed chairman of the recreational and miscellaneous committee.

Sub-committees may be appointed as occasion requires to look after special features of the work.

These standing committees should meet at regular times.

the seventies' quorum presidency resides in the ward.

DUTIES OF SECRETARIES

It is the duty of the secretary of each quorum to keep a proper record of all members and record all important matters pertaining to the quorum. He should also compile each quarter the activities, etc., and place his report in the hands of the quorum president to be forwarded to the office of the Council of the Twelve Apostles, properly attested by the president. There has been much annoyance and delay because of failure in this regard in the past.

THE WELFARE WORK

The Welfare work of the Church is primarily a Priesthood quorum activity. Each quorum should have one or more projects in the welfare program and the quorums should be closely associated with the welfare committee and officers of the welfare in the stake.

QUORUM COMMITTEES

There is one general Priesthood committee, of which one member of the stake presidency is chairman, and composed of members of the high council and representative of the quorums of high priests, seventies and elders within the stake. The duty of this committee is to assist the quorums in their labors and to see that each quorum is fully organized and functioning properly. They become advisors of the Melchizedek Priesthood quorums of the stake.

Each quorum of the Priesthood should have the following standing committees:

1. Personal welfare
2. Church service
3. Class instruction
4. Social and miscellaneous activities

It is advisable that one member of the quorum presidency act as chairman of the personal welfare committee;

one of the Church service committee; and one of the class instruction committee.

Sub-committees may be appointed as occasion requires to look after special features of the work.

These standing committees should have a regular time to meet.

It is the duty of each committee to make the work in its charge function. To that end, the committee must exert all its powers. No plan, however perfect or simple, works of itself.

THE PERSONAL WELFARE COMMITTEE

It is the duty of the personal welfare committee to become acquainted with the character and attitude of quorum members so far as these relate to the advancement of quorum ideals. It is not the prerogative of this committee to inquire into private matters which concern only the individual member himself.

The committee should have in hand:

1. A complete list of quorum or group members
2. The number who keep the Word of Wisdom
3. The number of tithe payers
4. The number of non-tithe payers
5. The number of unemployed
6. The names of those who can render service to the quorum and to the Church
7. The names of those who are incapacitated to render service and who need help
8. The names of those who are unable to attend meetings, but who could do so if someone furnished transportation
9. The committee should know how the families of those on missions are faring
10. Under the assignment of the quorum presidency or the group leader, the committee should make personal contact with every quorum member, commending the activities, giving strength to the discouraged, awakening renewed desire among the indifferent and slothful, etc.
11. To direct the welfare projects of the quorum, under the presidency of the quorum. However, this is a labor in which all the members of the quorum should be engaged
12. Looking after absentees in the army and others.
13. The chairman of the personal welfare committee is to meet regularly each week with the ward welfare committee as the official representative of the Priesthood quorum.

THE CHURCH ACTIVITY COMMITTEE

The duties of the Church activity committee are:

1. To keep at hand a complete roster of quorum or group members
2. To know what each member is doing in a Church capacity
3. To report to the quorum presidency the names of those who are attending to no Church duty
4. To study adaptation of each to any particular Church activity
5. To become personally acquainted with members, as regards their inclinations and desires
6. To note, at least quarterly, average attendance of each member at:
 - a. Monthly quorum meetings
 - b. Sacrament meetings
 - c. Quarterly conferences

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- d. Gospel doctrine, or Priesthood class
- e. Other auxiliary organizations
7. To note the number who did not attend (a) a quorum or group meeting; (b) a sacrament meeting; (c) the stake Priesthood meeting; (d) the quarterly conference.
8. To report:
 - a. Number inactive because of age, infirmity, sickness
 - b. Number inactive because of absence from ward
 - c. Number inactive on account of occupation
 - d. Number willing to labor but unassigned
 - e. Number who refuse to render service
 - f. Number unworthy to serve
 - g. Number in military service

CLASS INSTRUCTION COMMITTEE

The committee on class instruction should deal especially with preparation of lessons and attendance at the classes.

It is the duty of this committee to see that every member is provided:

1. With current pamphlets and other material needed in the lessons
2. With the course of class study

The committee should be prepared to cite interesting and helpful references pertaining to lessons under consideration. These references should be given at least one week before lesson is to be presented.

It is the duty of this committee to visit delinquent members with the view of converting them to the need and benefit of participation in class study.

The committee should keep informed on current events and present them when opportunity or occasion presents itself for the benefit of the class.

Above all, this committee should be composed of men who are sound in doctrine and the fundamental teachings of the Church, and are prepared to correct false teachings should they be introduced.

SOCIAL AND MISCELLANEOUS COMMITTEE

The duties of this committee are varied, and include general phases of quorum activity not assigned to other standing committees.

To this committee is assigned:

1. Social functions
2. Summer outings
3. Temple excursions, etc.
4. An annual reunion, to which members and their wives, or other companions are invited
5. Such other special and miscellaneous activities as may be authorized by the quorum.

THE QUORUM MEETING

The quorum meeting is indispensable to the success of the quorum. Where a quorum of Priesthood is confined to the borders of a single ward, quorum meetings should be held each week. Under other circumstances, with very rare exceptions, a monthly quorum meeting should be held. In a few of

the outlying stakes where great distances intervene between wards and branches, the quorum meeting may be held quarterly. If such is done, however, then the ward divisions of the quorum should hold meetings each week. A definite time for quorum meetings should be made at some period that will not interfere with other meetings.

Some of the purposes of the quorum meeting are:

1. To make clear the place of the quorum in the activities of the Church
2. To improve individual standards of living
3. To receive reports of services rendered and to make assignments
4. To foster true fellowship in the brotherhood of the Church
5. To become better acquainted with each other, and to see that there are no enmity, jealousy, hard feelings, or other evils existing, and that all the members faithfully perform their duty
6. To aid one another to become successful in temporal affairs
7. To attend to all current business pertaining to the activities of the quorum
8. To assist the group to become efficient in promoting the work of the Lord on the earth

ELEMENTS OF SUCCESS IN QUORUM MEETINGS

In order that the quorum meetings be successful all the members must be converted to the principles of the gospel and the responsibilities which the Priesthood places upon them.

There must be:

1. A convenient time of at least one hour for the meeting
2. A suitable place of meeting
3. Promptness in opening the meeting and order in conducting it
4. Proper devotional exercises
5. An order of business followed with dispatch
6. A reverent and prayerful spirit on the part of all the members

There is no set time for holding the quorum meeting. It is left optional with the quorums, provided that the time of other established meetings is not interfered with.

QUORUM SUPERVISION

All quorums of the Melchizedek Priesthood in a stake of Zion are under the supervision and direction of the stake presidency.

The stake Priesthood committee is to labor under the direction of the stake presidency.

It is always desirable to have committees from the high council to look after the interests of the organizations within the stake.

The seventies have a dual responsibility—one to the First Council of the Seventy, and the other to the presidency of the stake. Quorums of seventy are Churchwide organizations under the supervision of the First Council of the Seventy.

The seventies have no responsibility of presiding. It is not the calling or duty of

their office to preside. They are traveling elders, and they are to preach the gospel to the world, under the direction of the Twelve Apostles, who constitute the traveling high council of the Church, and who are special witnesses of Jesus Christ to all the world.—President Joseph F. Smith, C. R. Oct. 1901, p. 72.

When not engaged in their special calling, the seventies may, however, preside when called upon to do so by those having proper authority.

Since quorums of seventies are organized within the borders of the stakes, the presidencies of stakes are instructed to collaborate with the First Council of the Seventy, in the activities of the quorums of seventy within the stakes.

Since Melchizedek Priesthood quorums are not ward quorums, the bishopric of the ward has no jurisdiction over their quorum functions, but as individual members of the ward, the bishopric has authority over all holders of the Melchizedek Priesthood, and when members of these quorums accept responsibility in the wards, such as ward teaching, they do so as ward members holding the holy Priesthood.

MONTHLY MELCHIZEDEK PRIESTHOOD LEADERSHIP MEETING

THIS is a meeting to be held monthly, where the stake Melchizedek Priesthood committee can meet with only officers and leaders of quorums and quorum groups including quorum presidencies and quorum committee members.

After brief opening exercises where a roll call is conducted and general instructions, reports, etc., are received, the quorum leaders should then be separated into departments, each department to be conducted by a member or members of the stake Melchizedek Priesthood committee. Each committee group will be composed of high priests, seventies, and elders.

It is suggested that departments be formed from the membership of each of the four standing committees of each quorum, i. e.:

1. A department for members of personal welfare committees
2. A department for member of Church service committees
3. A department for members of class instruction committees
4. A department for members of social and miscellaneous committees

Each member of quorum presidencies should attend the committee department to which he has been made responsible in his own quorum.

The program for each department should have been pre-determined by the stake Melchizedek Priesthood committee and should include reports, check-up on previous assignments, development of new activities, discussion of problems, and the instruction of quorum officers as to their duties in the work of the quorum committee to which they are assigned.

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Should there be a conflict in the program of those who should attend the monthly Priesthood leadership meeting as well as the leadership meet-

ings of the auxiliary organizations, a separate hour should be selected for each group to meet.

Melchizedek Priesthood Outline of Study, March, 1942

Text: *Teachings of the Prophet Joseph Smith.*

LESSON 7

FAITH

Read Lectures on Faith, Nos. 1, 2; Heb. 11:1; 6:1; "Teachings of the Prophet Joseph Smith," pp. 9, 22, 51, 58, 59, 90, 148, 161, 270, 308, 324, 328, 343, 344.

- I. What faith is (Heb. 11:1; Lectures on Faith, Nos. 1, 2)
 - a. Foundation of all righteousness
 - b. Assurance of things hoped for, the evidence of things not seen
 - c. Principle by which worlds were framed and miracles performed
 - d. By it Jehovah exercises power over all things
 1. A principle of power in Deity and man
 2. All true faith centers in God (Lecture 2)
- II. Need for correct understanding of character of God (343)
 - a. Man who comprehends not God, is little above beasts
 - b. Such a one does not comprehend himself
 - c. To know God is eternal life (344)
 - d. God has a body of flesh and bones (181)
 1. That which is without body, parts or passions is nothing
 - e. We must know the object of our existence (324)
 1. A subject to study more than any other
- III. Faith, the first principle of the gospel
 - a. Principles of the gospel never changed (308)
 - b. All must be saved on same principles
 - c. Salvation acquired by being subject to certain rules and principles established before the world was (324)
 - d. We accepted the plan in heaven (161)
 - e. The first principles of the gospel (328)
 1. Correction of Heb. 6:1
 - f. Faith comes by hearing the word of God through the testimony of His servants (148)
 - g. If faith lacking so are the fruits of faith (270)
 1. Person having none of the gifts has no faith
 2. Lack of faith among professed Christendom
- IV. Fruits of faith
 - a. By faith in the atonement, Abel offered an acceptable sacrifice (58)
 1. He had been instructed by God in the plan of salvation (59)
 2. God delivered to him the plan and the ordinances
 - b. Cain's sacrifice not made in faith
 - c. Teachers may obtain knowledge of gospel in humility by prayer of faith (22)
 - d. Through perfect faith the veil may be parted (9)
 - e. Faith brings the protection of

God (9)

- f. Gives power over evils of life and desire for sin (51)
- g. Greater faith required of Saints today than of those who had Christ in person among them (90)
 1. If faithful, we are entitled to greater spiritual blessings

Discuss:

1. What is your own clearest definition of faith?
2. Cite examples to show it is a principle of power.
3. What are some fruits of faith?
4. How can we acquire knowledge "by study, and also by faith"? (Doc. and Cov. 88:118)

LESSON 8

REPENTANCE

Read "Teachings of the Prophet Joseph Smith," pp. 81, 82, 83, 148, 191, 197, 226-228, 238, 240, 265, 303, 358, 361; Acts 2:38-39; Doc. & Cov. 18:42-46; Moses 5:14-15; Alma 13:27; 34:33; 3 Nephi 27:16; Mormon 9:3-5.

- I. The second principle of the gospel (188)
 - a. Preached by Peter (Acts 2:38, 39)
 1. Principle of repentance
 2. Remission of sins obtained after repentance by baptism
- II. Repentance required of all
 - a. Repentance proclaimed unto all nations and all classes (81-82, 265; Doc. & Cov. 18:42-46)
 - b. Repentant to be saved, unrepentant to be damned (Moses 5:14-15)
 - c. Danger in procrastinating repentance (Alma 13:27; 34:33)
 1. Ought not to wait for the death-bed to repent (197)
 2. Should repent and serve God while in health and strength
 - d. Elders commanded to preach repentance (197)
 - e. All mankind have sinned, hence all need repentance (265)
- III. Forgiveness promised the repentant
 - a. Remission of sins obtained by baptism (81)
 - b. Daily transgression and daily repentance displeasing to God (148)
 - c. The spirit of forgiveness to be cultivated (238)
 - d. All sins may be forgiven except sin against the Holy Ghost and shedding of innocent blood (191, 358)
 - e. We must be merciful with one another (240)
 - f. Object is to reform and forgive repentant ones (240)
 - g. Corrupt persons not to be fostered in their wickedness (240)
 - h. Watch over with tenderness those who forsake sins (240)
 1. Must be long-suffering and bear with faults and errors of mankind (228)
 2. God judges men according to the use they make of the light He gives them (303)
 - k. Be ready to forgive a brother on

first intimation of repentance (155)

- IV. Unrepentant cannot dwell with God (Mormon 9:3-5)
 - a. Those who commit the unpardonable sin, who sin against the Holy Ghost
 1. Cannot be forgiven in this world or in the world to come
 2. Are doomed to dwell in hell worlds without end (361)
 3. Murderers have no forgiveness
 4. Impossible for these to repent (82-83)
 - b. To dwell with God one must be pure (226-228; 3 Nephi 27:16)

Discuss:

1. What results follow sincere repentance?
2. What dangers attend delayed repentance?
3. How can forgiveness be obtained?
4. How can we cultivate the spirit of forgiveness and yet not foster corrupt persons in their wickedness?

LESSON 9

BAPTISM AND THE GIFT OF THE HOLY GHOST

A. BAPTISM

Read, "Teachings of the Prophet Joseph Smith," pp. 12, 148, 192, 198, 199, 262, 263, 264, 265, 266, 314, 360; Romans 6:1-5; Coloss. 2:12; 2 Nephi 9:23-24; Moroni 6:1-4; 8:4-11.

- I. A sign ordained of God (198)
 - a. A burial—immersion (262) (See also Romans 6:1-5)
 - b. A resurrection—raised to newness of life (Col. 2:12)
 - c. Buried in baptism like Him and raised in glory like Him (266)
 - d. Just baptized "to fulfill all righteousness" (265)
 - e. A sign to God, angels, and heaven that we do the will of God (198)
- II. The door to the celestial kingdom (12)
 - a. Except a man be born again he cannot see the kingdom of God
 1. He can never see the celestial kingdom of God without being born of water and the spirit (12)
 2. The Savior's words to Nicodemus (264)
 - b. No man can be saved without baptism (265)
 - c. Baptism is the door—only one door to the mansions of bliss (266)
 - d. There is no other way (198)
 - e. Unbaptized may be saved in terrestrial or telestial kingdom (12)
- III. Baptism invalid without gift of the Holy Ghost (314, 199)
 - a. Baptism by water but half a baptism
 - b. Must be followed by the baptism of the Holy Ghost (360)
 - c. Baptism a holy ordinance preparatory to the reception of the Holy Ghost (148)
 - d. The channel or key by which the Holy Ghost is administered
 - e. In no other way is the gift of the Holy Ghost obtained (199)
- IV. Must be performed by proper authority
 - a. Validity of sectarian baptism not admitted (192)
 - b. Administered after faith and true repentance (Moroni 6:1-4)
- V. For the remission of sins
 - a. Infant baptism not scriptural (314) (Cf. Moroni 8:4-11)

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- tized (262) (2 Nephi 9:23-24)
c. Words of Peter and Paul (263)
d. Words of Moroni (Moroni 8:10)

B. GIFT OF THE HOLY GHOST

Read *Teachings of the Prophet Joseph Smith*, pp. 242-248, 25, 29, 148, 149, 162, 199, 205, 224, 229, 243, 247, 256, 262, 323, 328, 360; Doc. & Cov. 121:37-38; 35:15; Moroni 10:4-5.

- I. Manifestation of the gift of the Holy Ghost
 - a. Conflicting opinions on this gift (242)
 1. Disbelief by some in outward manifestations
 2. Expectancy of others to see some extraordinary miracle
 3. More frequently there is no visible manifestation
 - b. A gift to be enjoyed now as in days of the apostles (243)
 - c. No man can be called to fill any office in the ministry without it (243)
 - d. The Holy Ghost is God's messenger to administer in both priesthoods (323)
 - e. The Holy Ghost is a revelator (328)
- II. Received only on principle of righteousness (148)
 - a. By the laying on of hands (Doc. & Cov. 33:15; 199, 243)
 1. By those having Priesthood authority (148)
 - b. By those having complied with faith, repentance and baptism (360)
 - c. Forsakes those who act unrighteously (262; Doc. & Cov. 121:37-38)
- III. Holy Ghost distinguished from gift of the Holy Ghost (199)
 - a. Cornelius received the Holy Ghost
 - b. He did not receive the gift of the Holy Ghost until after he was baptized
 - c. Without baptism and confirmation Holy Ghost would have left him
- IV. A teacher of truth (Moroni 10:4-5)
 - a. A comforter and witness bearer
 - b. Its effect is pure intelligence (149-150)
 1. Testifies that Jesus is the Christ (243)
 2. Expands the mind and enlightens the understanding
 3. Stores intellect with present knowledge (149)
 - c. Things of God known only by the Spirit of God (205, 247)
 - d. Will bear testimony to all who seek diligently after knowledge of God (29)
- V. Gifts of the Spirit (243-245)
 - a. Prophecy (244)
 - b. Visions
 - c. Revelations
 - d. Healings (224)
 - e. Casting out Devils (224)
 - f. Tongues and interpretations—true use of these gifts (247-248, 25, 148, 162, 195, 229)
 - g. One person receives one gift, another receives a different gift (243, 245)
 - h. All gifts not visible to natural vision (243, 245)
 - i. Given unto man for his profit (245, 256)

- j. If misapplied, they prove an injury (248)

Discuss:

1. Prove that baptism is the sole door of entrance to the celestial kingdom for those who have reached the age of accountability.
2. Would baptism by water alone be effective?
3. How can one qualify to receive the gift of the Holy Ghost?
4. Enumerate outstanding gifts of the Spirit.

LESSON 10

SALVATION FOR THE LIVING

Read "Teachings of the Prophet Joseph Smith," pp. 31, 54, 55, 63, 64-65, 68, 69, 76, 124, 130, 135, 137, 142, 160, 174, 217, 220, 227, 228, 260-261, 271-272, 297, 316, 319, 324, 331-332, 356; Doc. & Cov. 29:42-43; 131:6; Alma 34:32-34; 3 Nephi 27:33; 1 John 3:2-3; Rev. 3:21.

- I. This life the time to prepare for Eternity (Doc. & Cov. 29: 42-43; Alma 34:32-34)
 - a. Through obedience to gospel may be raised to immortality and eternal life
 - b. Day of life is for men to perform their labors
 1. Given us to prepare for eternity
 2. Procrastination will deprive us of this great opportunity
 3. Narrow is the way that leads to life (3 Nephi 27: 33)
- II. Salvation defined
 - a. Salvation is to triumph over all our enemies (297)
 - b. One of heaven's greatest gifts to mankind (68)
 - c. No salvation without a tabernacle (297)
 1. Greatness of Satan's punishment is that he shall not have a tabernacle (297)
 - d. A crown for the righteous (64-65)
 1. To inherit an eternal throne (Rev. 3:21)
 - e. Salvation cannot come without revelation (160)
 1. No salvation without a legal administrator (319-272)
- III. How salvation is acquired
 - a. Full salvation obtained only by keeping all divine laws (331, 332)
 - b. Must be subject to rules and principles fixed by unalterable decree before the world was (324)
 - c. A degree of salvation for all who have not committed the unpardonable sin (356, 220)
 - d. Our acts are recorded—by them we shall be judged (69)
 - e. Must comply with all gospel ordinance (331, 332)
 - f. Blessed are the persecuted (124, 135, 260-261)
 1. Reward for those who endure in faithfulness to the end (63, 143)
 - g. Promised all who yield obedience to the statutes of the Lord (54, 55, 63)
- IV. Requisites of salvation
 - a. Must be pure as God is pure (1 John 3:2-3) (64, 137, 227)
 - b. Must develop Christian qualities
 1. Patience and long-suffering forbearance (228, 142, 130)
 2. Humility (228)
 3. Charity, love and kindness (228, 316, 174, 76)
 4. Virtue (127)
 5. Faith
 6. Knowledge (217, 297)
 1. Add to your faith knowledge

- ii. Must obtain knowledge sufficient to be saved

(Note: We frequently hear it said that a man cannot be saved in ignorance (Doc. & Cov. 131:6) and this is made to apply to secular education, but the Prophet had reference to the saving principles and ordinances of the gospel which a man must possess or he cannot be saved.)

Discuss:

1. Explain: "Salvation is to triumph over all our enemies." What enemies are included?
2. What qualities must be developed by successful candidates for salvation?
3. With what gospel ordinances must they comply?
4. Discuss the degrees of salvation provided.

WHAT WE LOST

By Dr. W. T. Cannon

WITH the repeal of the Eighteenth Amendment we removed one of our safeguards. Most of us do not stop to think or realize what it was doing for us. Let us take inventory of some of the things Prohibition was doing!

It padlocked 177,790 saloons. It dismantled 1,754 breweries and distilleries. It brought a stop to lying liquor advertisements in the newspapers and magazines, on bill-boards, and by radio. During the first ten years of national Prohibition the death rate from alcohol was decreased 42% as compared with the previous decade under legalized liquor. During the same period insanity due to alcoholism decreased 66%. Drunkenness decreased 70%. General crime decreased 54%.

These figures are substantiated by the Statistical Abstracts of the United States Court Records from 1923 to 1931. According to the United States Census Report, 108,000 fewer people died from alcohol during the first ten years under the Eighteenth Amendment than during the previous decade of the old saloon regime. The police records in 226 cities in the United States where liquor was legalized show that during the first two years under repeal, arrests for automobile accidents due to drunkenness increased from 60% to as high as 1400% or an average of more than 400% as compared with the first two years of national Prohibition. The arrests for drunkenness during this same period in these same cities were 55% to over 1100% or an average increase of more than 350% as compared with the first two years of Prohibition.

The Eighteenth Amendment at the end of the ten years had closed up 97 out of 98 of the Keely Cure Institutes for Inebriates, and it closed up all of the 60 Neal Cure Institutes for Drunkards.

In fighting tobacco and liquor we are fighting the two richest trusts in the world. They do not hesitate to spend any amount of money necessary to deceive the public.

Aaronic Priesthood

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

THE AARONIC PRIESTHOOD

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

WHAT was meant by "the more perfect law of the Lord," as it existed in apostolic days, and was destined to again prevail, was about to be made known. On the 4th of February, 1831, Edward Partridge was appointed bishop of the Church, and in a supplemental revelation the following instructions were given, showing the duties required of him in that office, and the manner in which the Lord had designed to build up Zion. The revelation was addressed to the elders of the Church, and was given in the month of May of that year:

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people; for it must needs be that they be organized according to my laws: if otherwise, they will be cut off. Wherefore let my servant, Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal, according to their families, according to their circumstances, and their wants and needs. And let my servant, Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the Church, until he transgresses, and is not accounted worthy by the voice of the Church, according to the laws and covenants of the Church, to belong to the Church. And if he shall transgress, and is not accounted worthy to belong to the Church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my Church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure, according to the laws of the land.

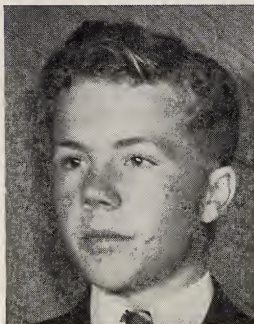
And let that which belongs to this people be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

And let that which belongeth to this people be not taken and given unto that of another church; wherefore, if another church would receive money of this Church, let them pay unto this Church again, according as they shall agree; and this shall be done through the bishop or the agent, which shall be appointed by the voice of the Church.

And again let the bishop appoint a storehouse unto this Church, and let all things,

(Continued on page 110)

YOUTH SPEAKS ON NON-USE OF TOBACCO



JOHN HENRY VAN WAGONER

(Address of John Henry Van Wagoner, a deacon, delivered in the tabernacle, Salt Lake City, October 3, 1941, as part of the proceedings of the special Aaronic Priesthood leadership meeting held under the direction of the Presiding Bishopric.)

WHEN I was asked to give a five-minute talk on why the deacons of our Church are anxious to do their part against the use of tobacco, I wondered how we as deacons could use our influence on the lives of men and boys



Safford ward deacons, of the Mt. Graham Stake are shown here doing their part in the Church Welfare plan. Brother Jess Taylor, second counselor to Bishop Stephen L. Owens, is directing the deacons in the hoeing of the five-acre field of cotton.

For the year 1942 each quorum of the Aaronic Priesthood throughout the Church should engage in a Church Welfare project of its own. This activity is one of the requirements for the Standard Quorum Award for 1942.

against this terrible habit. But the thought came to me, why shouldn't we help fight against this habit-forming weed when the Lord has told us so plainly that tobacco is not good for man? We should be the most grateful people on earth to our Heavenly Father who gave us words of wisdom that would give us health while we live upon this earth.

The Lord says in Section 89 of the Doctrine and Covenants: "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation." He stated further that "... tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill."

"Conspiring men" have arisen just as the Lord said they would. They hire the best orchestras, and bring us the best music in the land, to try to win thousands more to their already innumerable army of users. They try to associate the cigarette with health and strength in an effort to convince us by auto-suggestion. Attractive, healthy young men and women are pictured reaching for a cigarette and we are expected to believe that the cigarette, in part, is responsible for their health and attractiveness. Or, a great athlete is pictured with a testimonial as to how well he likes a cigarette of a certain make, and of course we are expected to believe that the cigarette contributed to his success.

What nonsense! But, unfortunately, a great many boys and girls of today do not think this is nonsense. We deacons can rejoice that we have been blessed with parents and leaders who have learned these truths and have lived them, teaching us to appreciate their worth.

We are sorry to say there are many boys and girls in our Church who know these things but fail to heed the Lord's advice. It is our duty as deacons holding the Aaronic Priesthood to do all within our power to help teach our associates that it is not the smart thing to do, as they suppose. Since this habit is formed, to a surprising degree, during the years of our own age, we can do a great deal by showing them that true happiness and the blessings of our Heavenly Father are more desirable than all the worldly riches, and that these blessings will not come to that youth who destroys or tears down his body by taking into it the things that the Lord has warned him against.

Ward Teaching

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

Aaronic Priesthood

(Continued from page 109)

both in money and in meat, which is more than is needful for the wants of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a little season, until I the Lord shall provide for them otherwise and command them to go hence; and the hour and the day is not given unto them; wherefore let them act upon this land as for years; and this shall turn unto them for their good.

Behold this shall be an example unto my servant Edward Partridge, in other places, in all Churches. And whoso is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life. Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so. Amen.
(To be continued)

YOUTH AND THE WORD OF WISDOM

Superintendent P. L. Lord made an investigation of the work of four hundred boys, two hundred of whom smoked cigarettes and two hundred of whom abstained, and reported as follows:

	Non-Smokers	Smokers
Nervous	14	1
Impaired hearing	13	1
Poor memory	12	1
Bad manners	16	2
Low deportment	13	1
Poor physical condition	12	2
Bad moral condition	14	0
Bad mental condition	18	1
Street loafers	16	0
Out nights	15	0
Careless in dress	12	4
Not neat or clean	12	1
Truants	10	0
Low grades	18	3
No promotion	79	2
Over age	19	2
Untruthful	9	0
Slow thinkers	19	3
Poor workers	17	0

According to Dr. D. H. Kress, the chief reason for the following condition is the cigarette. Only twenty-three out of one thousand boys who enter the fifth grade in our American schools graduate from colleges. Out of every one thousand boys who enter the fifth grade, only 830 will return the next year. The seventh grade will receive

WARD TEACHERS

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

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

SUGGESTIONS FOR WARD TEACHERS

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

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

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

Ward Teachers' Message for March, 1942

BROTHERLY LOVE

DOES it seem strange that in a war-torn world we pause a moment to consider the doctrine of brotherly love? Since our own right to live as we choose has been violently challenged, shall we desert our ideals and surrender to the soul-devastating principles of hatred and ill will? In this great crisis shall we allow ourselves to assume frenzied attitudes which destroy our sense of judgment and canker our righteous self discipline?

What would the Savior do if He were here? He would love His fellow men, all of them, even His enemies. For so He did and taught that we should do. He would not condone men in their evil and wicked conduct, but ever pray and struggle for their enlightenment.

Even His right to live as He chose was challenged, ultimately leading to His crucifixion. As He was lead by His executioners, was there hate in His heart toward them? Did He hate those who hated Him, some of whom drove the nails, thrust the sword, and fixed the thorns upon His head? What of those who scorned and mocked Him, and even he who spat upon Him?

In His attitude we have our pattern. In, perhaps, His darkest hour upon the earth, as He hung upon the cross, He looked upon those who challenged His freedom. His way of life, those who hated and despised Him unto death, and said, in prayerful supplication: "Father, forgive them; for they know not what they do." He loved them even though they crucified Him.

Actuated by this same lofty spirit, the First Presidency of the Church issued a statement December 8, 1941, which we should bind upon our hearts: "We urge that hate of men which injures most them who have it, shall not be permitted to enter our hearts and that the eternal principle of the brotherhood of man shall ever be the guiding spirit of our conduct."

but 710 of the original 1,000, and the eighth grade 634. Only 342 of the original 1,000 will enter high school, and only 139 will graduate from high school. Seventy-two will go to college, and but twenty-three will receive their

diplomas on commencement day, with a training for professional and business life. Out of the original 1,000 boys who enter the fifth grade in our public schools, 977 drop out before the completion of the college course.

¹⁰ Shea, M. V., *Tobacco and Mental Efficiency*, page 122.
¹¹ Kress, Dr. D. H., *Is the Cigarette Destroying Our Young People?* page 3.

MISSOULA DISTRICT CARAVAN TO THE ALBERTA TEMPLE, 1941

AS THE caravan season comes to a close the Saints of the Missoula district have enjoyed a year of good activity and blessings at the Alberta Temple, at which we were fortunate to have three caravans, one junior and two senior, at which eighty-one juniors and seniors participated in doing one thousand one hundred and two baptisms for the dead, two hundred and thirty endowments, one hundred and forty-four sealings of wife to husband and ninety-six sealings of children to parents.

On June 16 and 17, a junior caravan to the Alberta Temple spent two days at which thirty-five juniors and eight adults participated in doing eight hundred and fifty-nine baptisms for the dead, and enjoying the fine spirit of President Wood, and the other fine temple workers. Many patriarchal blessings were given.

Everyone enjoyed the interesting talks given by President Wood.

On June 23, the Saints began to gather for a week in the Alberta Temple for both the living and the dead. In the first session there were five couples married and two couples sealed for time and eternity; as the Prophet Joseph Smith said, "Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection."

The Missoula and Butte districts of Montana and the Spokane district of Spokane, Washington, and also some Saints from Idaho filled the temple to overflowing.

We were favored in the temple with many songs including "Our Mission," by the Missoula district Singing Mothers which were led by Alta Fisher and accompanied at the organ by Desta Fisher.

We were thrilled to have Lydia Cheney of Missoula who has musical talent and who wrote the words to the song "Our Mission." We also wish to give our thanks to Emmet Anderson who composed the music for Sister Cheney's song.

Missoula District Genealogical Chairman
Louis V. Klos
802 Kern St.
Missoula Montana.

AN UNEXPECTED FIND

ELDER JAMES M. BLACK of the library staff of the Genealogical Society of Utah has been, since last May, in North Carolina making microfilm copies of records for the Society. He sends this word:

Mr. A. F. Bennett, Secretary
The Genealogical Society of Utah
Salt Lake City, Utah

Dear Brother Bennett:

Yesterday, while copying the third volume of the Lovit Hines collection, something impelled me to stop. I looked at the record being photographed and at the bottom of the page were the names Arthur Brown and Elzey Brown being their



MISSOULA DISTRICT CARAVAN TO ALBERTA TEMPLE

signatures, and at the top of the page was Autauga Co., Alabama. It happens that Arthur Brown was my second great-grandfather and Elzey Brown was his brother.

We knew that they had settled in Alabama from North Carolina, but heretofore we had no knowledge of what county in North Carolina they had been born. Their father was named Richard Brown and according to the 1790 census there were many Richard Browns in the state. We have been puzzled for forty years (my grandmother) about how to get something additional on this family. The record which I was photographing was concerning the legacy which Arthur Brown, Elzey Brown, and their mother Elizabeth, were to receive from the father Richard Brown of Lenoir County. I am so thrilled over this find that I thought you might get a little enjoyment from it too. It is especially important because it was preserved from fire which destroyed nearly all the Lenoir and Dobbs County records (court records). This will give us a new start on this family, and I am sending a test-film copy of the record to my grandmother. It is hard to believe that one could be so fortunate as to, by mere chance, discover such a valuable record. These records are not indexed, and if they had been I would never have thought of searching Lenoir County.

Very sincerely yours,

James M. Black

POCATELLO THIRD WARD TEMPLE EXCURSION

UNDER the direction of the Primary presidency of the Third Ward, Pocatello Stake, a very successful baptismal excursion was held on November 11, 1941, at the Logan Temple.

There were eighteen boys and twenty-two girls from the second intermediate classes in Sunday school and the trekker class in Primary.

Brother Lester Hancock was the boys' supervisor with Sister Zenneth Potter, superintendent of the Primary, assisting.

Each child is to be presented with a book for record keeping.

The climax of our year's work was enjoyed by two hundred seventy-six persons of the Pocatello Stake.

There were three hundred ninety-eight endowments, five hundred seventy-six baptisms, and two hundred forty-one sealings, making a total of one thousand two hundred and six ordinances performed. Of the two hundred seventy-six people, there were two hundred thirty-two who did endowments, forty-two who did baptisms, and two who supervised the baptisms.

Every stake organization and various ward organizations were represented.



POCATELLO THIRD WARD
PRIMARY BAPTISMAL
EXCURSION

Mutual Messages

Executives

GROWTH

WHAT a pleasing picture *The Improvement Era* campaign presented on December 27th. Look at it.

NUMBER OF SUBSCRIPTIONS

1940	1941	Increase
26,267	32,650	6,383

Wards Over the Top

1940	1941	Increase
318	500	182

Stakes Over the Top

1940	1941	Increase
10	29	19

We salute the hard-working, clever-planning *Improvement Era* directors.

DON'T BE A MISSING LINK IN THE REPORT CHAIN

AN immense amount of work is done by Mutual Improvement secretaries in keeping records and drawing off reports for the study of officers. Any secretary who fails to send in an accurate and prompt report renders less valuable the work of all the rest. Guessing should not enter into statistics. How can executives insure that this does not occur?

On the last Tuesday of each month the executives of each ward M. I. A. should meet with the secretary to make out the monthly report. This should take about fifteen minutes. It should then be studied and mailed the next day to the stake secretary. When the ward reports are combined, the stake executives should study it. This should not be later than the tenth of the month. It should then be mailed at once and be in the general office, 50 north Main or 33 Bishops Building, no later than the fifteenth.

If a ward is negligent, the executives of the stake should send, if necessary, a board member to that ward on the last Tuesday of each month until the matter is corrected.

By December 15th, complete November reports had come into the general offices from eighty-two stake organizations of the Young Women and from a smaller number of the Young Men.

Worthy of commendation are the secretaries and executives of the stakes that are prompt. Although New Year's Day is past, it is not too late for every secretary to make this resolution, "I will not make less valuable the work of all other secretaries of the Church by being tardy or careless."

ASSEMBLY PROGRAMS

LONG before these words come to you, preparation for your assembly pro-

grams for February 3, "On Writing a Play", and February 10, "Evan Stephens" will be under way, we hope. There may still be time to check on the preparation. Both can be made highly interesting if done well.

On the seventeenth, "Great Stories" can be delightful. Remember, a story must be repeated many times before it can be really told. Encourage those appointed to tell stories to do so over and over before appearing on the program. There is never a lack of audience for practice. Children love stories. If they are not interested, there is something wrong with the telling. Find it out before story tellers appear before the public.

On the twenty-fourth is "Our Country." This program is more vital than when it was prepared. Defense matters can be brought into the evening. What parts of the country produce copper, iron, aluminum? Where are the airplane factories? Where the ship-building yards? The location of the great camps is of special interest to our people just now. Induce at least a few to learn by heart, "America the Beautiful." It will be sung many times in the coming months. This program will be as good or as poor as its preparation.

On March 3, comes "A Drama Try-out." If you have already given "Grandma Pulls the String," it may be better to take another play. This try-out to be entertaining must be rehearsed. However, in all wards where March 17 has been ceded to the Relief Society for celebration of the centennial of that organization, we suggest substituting the program on this page, "Prominence of Names in the News" prepared by the speech committee.

BALTIMORE PRAYER PAGEANT

"THE Pageant of Prayer" was written for presentation at the Baltimore, Maryland, branch of the Washington Stake M. I. A.

The purpose of the pageant was to enhance the spiritual values of the M. I. A., according to John C. Jeffers, a non-Mormon who is serving as speech arts director in the Baltimore Mutual. Only three readers are needed in the cast. A variety of Hebraic and other prayers were quoted with soft music accompaniment.

Mr. Jeffers, the author, enclosed a copy of the pageant and generously offered it for adaptation in any other of the Mutual organizations.

PROMINENCE OF NAMES IN THE NEWS

IN these days of tremendous interest in current events, there is really no excuse for not being able to use the important names that recur frequently. With the shifting of American interest from European to oriental theatres

of war we find ourselves in the position of adjusting our tongues as well as our minds to a whole series of new words.

One of the first of these new—yet old—names is that of the Chinese generalissimo who has been placed in command of the land and air forces of the Allied forces in China. His title does not cause difficulty in the pronunciation, but his name often occasions insecurity. The pronunciation is that of *che-e* as in *event*, *ang-a* as in *arm*, and the accent falls on this syllable, *ki-i* as in *ice*, and with an accent, *shek-e* as in *met*—and with an accent.

General Sir Archibald Wavell, so active among the Allied forces in the Pacific area, pronounces his name, *Wa-a* as in *ate*—with the accent falling on this syllable; *vell-e* as in *met*.

Some of the oriental place names are most bothersome, and each will need to be studied carefully. Thailand is pronounced: *ta-a* as in *arm*; the *i* as *e* in *event*; and *land*. The accent comes on the first syllable. Knowing how to say Thailand, Muang-Thai becomes relatively simple: *Mwang-a* as in *arm*, *Ta-a* as in *arm*, *e* as in *event*. Thia Tae becomes: *tea-e* as in *event*, *a* as in *arm*; *Tae-a* as in *arm*, *e* as in *event*.

Two Chinese provinces that have figured prominently in the news recently are Hainan and Saigon. Both have the long *i* sound as in *ice*, following the consonant, for the *a* is silent; the second syllable of the first is *nan-a* as in *arm*; in the second word, the *gon-o* is the same as in the word *orb*. In both cases, the accent falls on the latter syllable.

Several African countries and cities are figuring prominently nowadays. Chief among them is the city Dakar—pronounced with the accent falling on the second syllable: *Da-a* as in *ask*; *kar-a* as in *arm*; Cameroun, pronounced in two syllables, with the accent on the first: *kam-a* as in *ask*; *roon-a* as in *food*; *Chad-a* as in *arm*; Ubangi-Shari—oo, as in *food*, *bang-a* as in *arm*—the accent falls on this syllable—*go-e* as in *event* *sha-a* as in *arm*, and the accent on this syllable; *re-e* as in *event*.

Right now our eyes must be focused ever more closely on our South American neighbors. Certainly we should endeavor to learn the correct pronunciation for their countries and cities. Colombians pronounce the name of their country in the following manner: *Co-o* as in *obey*, *lom-o* as in *obey* and the accent falls on this syllable, *bi-i* has the value of *e* as in *event*, and *a* as in *arm*. Peru is pronounced: *pe-e* as in *event*, *ru-* with the *u* having the sound as of the double *o* in *food*. Two cities which are commonly mispronounced are Rio de Janeiro and Buenos Aires. In the Webster's International or Webster's Collegiate dictionaries look for the correct pronunciation of these names under the thumb-index of gazeteer.

In fact, in order to make this a worth-while, stimulating evening, study your papers and magazines, listing those names which occur most frequently. Then taking the dictionary

look for them in the biographical section, if they are persons, or in the gazetteer if they are places. Then practice them until you can say them easily and correctly.

It may often be that some of the names are so new that they do not appear in these sections of the dictionary. By watching for specialized publications and news articles, you can find most of the pronunciations. *Word Study* published by G. & C. Merriam Company frequently runs these names. *Correct English* in nearly every issue has one page devoted to "Names in the News."

This assembly program can be one of the most provocative of the entire season, for it will stimulate the audience to keep up not only with current events but also with the pronunciation of names about which they read.

Special Interest

Dr. George H. Hansen and Marsha C. Josephson, chairmen; Richard L. Evans, Alma H. Pettigrew, Aldon Anderson, Dr. Philo T. Farnsworth, Angelynn Warnick, Ethel S. Anderson, Katie C. Jensen, Aurelia Bennion.

WHAT would life be without a special interest? That is the question that has come to be uppermost in the minds of Mutual people, for the Special Interest groups are doing things in a big way. Here is a report from New York Stake, showing how successful the idea has taken hold there:

Invitation to Learning: Gotham Division

Two wards, Manhattan and Queens, this month adopted as the subject for their respective Special Interest groups the study of New York. Elizabeth Hoaglund has organized the Manhattan section and Bill Wessel will guide the destinies of the Queens crowd (and we use the term advisedly—last week one hundred persons attended this session to hear Mr. Coleman G. Burke of the Museum of the City of New York deliver an illustrated lecture). Special events and guest lecturers are also being planned for Manhattan.

Certainly those who join these groups and follow through with their activities are embarking upon a venture as stimulating, as rich, as vital as the city itself. Most of us are missing many of the finest things the city has to offer. Part of the difficulty is that many of us who come east from other parts of the country have still left one foot at "home," and consequently our stay in New York is colored by intangible feelings of impermanence, making it difficult really to settle down and enter into any constructive community life. Many of us still are, or feel like, visitors.

This is all quite understandable, but whether we're going to be here for twelve days or twelve years we can add much to our sojourn in this city by participating in those Special Interest groups. Here are some of the subjects to be included in these discussions: New York history, city legends, places of unusual interest, the city's government, its "little nations" and its many dialects, its restaurants, shops, museums, art galleries, concerts, operas, and countless other facets of its sparkling structure.

Dinner Meetings

At present writing, Manhattan Ward is planning several dinner-meetings on Mutual nights at many of the city's more interesting out-of-the-way restaurants. Dinner will precede Mutual and those who can attend will meet at the appointed restaurant at 5:45 p.m.

New Classes Can Be Started

Special Interest groups are not confined to any one subject or group. If you and a number of your friends want to get together to organize a study group and go in for Inter-American Affairs or Civilian Defense, for instance, get in touch with the Special Interest leader in your ward, now, and he'll help you get it started. He will also help you line up all available material, information, motion pictures, recordings, books, and special lecturers for your particular subject. There's a wealth of material available on almost every topic.

And incidentally, these Special Interest groups should also be of considerable interest to non-members of the Church. Bring them with you.

A like enthusiasm is being found in all of the other wards and stakes throughout the Church. Special Interest is your special opportunity—make the most of it.

M-Men-Gleaners

Dr. W. Creed Haymond and Hazel Brockbank, chairmen; Dr. Wesley P. Lloyd, Dr. Franklin S. Harris, Dr. L. A. Stevenson, Honor C. Warner, Werner Kiepe, Dr. Le Roy J. Buckmiller, Marie Waldram, Ileen Ann Waspe, Freda Jensen, Minnie E. Anderson, Vella H. Wetzel.

M MEN-GLEANER READINGS-OF-THE-MONTH

FEBRUARY, 1942

CONTINUING the monthly custom of suggesting books for M Men-Gleaners' reading, we give you biography for February. Varied suggestions are given each month so that you may have more opportunity to obtain copies for reading by having a double choice.

For heavier reading we suggest *Crusader in Crinoline* by Forrest Wilson. This is the biography of Harriet Beecher Stowe—and a very interesting and unique life it is too. Not only does one feel the closeness of personal contact, but one also learns much of the background of the slavery question of the eighties.

Here is a woman of ordinary countenance and stature born into a family which is to become one of the nation's foremost of the time,—the preaching Beechers. Here is a woman, the wife of Calvin E. Stowe, the mother of seven children, who suddenly feels the impulse to clench her small hand and say, "I will write something. I will, if I live." Of course she was talking of slavery, of making the whole nation feel what an accursed thing slavery is. And here is a woman who was inspired to write *Uncle Tom's Cabin* and who, because of this one book, became a name to be conjured with, at once hated by the deep South and loved by the high

North, who was accepted in England as somewhat of a queen and yet was not received by the queen of England.

But she was received by the president of the United States. "As Harriet put her hand into the president's great knotted one, no doubt once more she felt as a grasshopper in her own eyes; and Lincoln must have been surprised at the diminutive size of the Titaness who had influenced his nomination."

"So this is the little lady who made this big war!" he exclaimed."

Thus goes the story of Harriet's interview with Abraham Lincoln.

From the beginning of her success as a writer through to the end of her eighty-five years, we follow an interesting course of the life of this little lady. Her personal letters, her children, her visits to Europe, her plantation, "Mandarin," in Florida, her other homes, her stories, her brother, Henry Ward, her "Byron catastrophe," her friends, her sense of humor, all of these add to the perfect enjoyableness of reading. For those who have literary trends we heartily recommend this fine biography of a great woman.

For the second choice, we suggest a book that is at once delightful and unforgettable. It can be read through in a single sitting if you so desire. Large print, delightful illustrations, short chapters, interesting material—these are the attributes of *Finlandia, the Story of Sibelius*, by Elliott Arnold. It is the life story of Finland's most illustrious native son, Jean Sibelius. It is a simple story told in a simple fashion of an extraordinary man.

The setting is especially interesting to us at this time, for we get a picture of Finland that is most enlightening to us who have just recently had our attention drawn to it. We meet Finnish people in their own land; we hear them talk and understand them; we have sympathy for this hardy people in a cold land that is beautiful all year round. And of all these people, we know and understand the life of one of them the best—Jean Sibelius.

If you are interested in people and their lives, you will enjoy February readings-of-the-month, for you have the pleasure of meeting two of the world's great ones. We hope you enjoy them.

Juniors

Emily H. Bennett, chairman; Gladys Harbertson, Grace C. Nesten, Lueen J. King, Polly R. Hardy, Edna Williams, Grace N. Stewart.

"ATTITUDES are caught, not taught." Now, more than ever in the lives of our Juniors it is necessary that this truism be sensed. We are all cognizant of the spirit of distrust, fear, and lack of faith that is rampant throughout the world. Everywhere
(Concluded on page 114)

Mutual Messages

(Concluded from page 113)

our young people are met with the idea, "Well, what's the use?" They are made to feel that sooner or later they will be called upon to give up the plans, hopes, and security they have expected to be their rightful heritage, to engage in this gigantic struggle. They are groping around trying to find a place whereon to stand. The challenge for us, their leaders, is to help them keep their feet upon a firm foundation of faith and hope. The most forceful way for us to do this is for us to radiate an implicit faith and trust in God and His most glorious plan of salvation. Let us build a great faith within ourselves by our searching out and being obedient to the laws upon which a testimony of the Lord and His latter-day work rests. If we have an assurance within our hearts of the truthfulness of the gospel, our girls will catch that faith, and it will be a guiding light to their feet. Our coming lessons are ideal opportunities in which to teach the truths of Mormonism and expose the girls to a strong testimony of the same.

Miss Question Box's last visit will be a fitting occasion in which we can help them resolve to be choice girls, pure in body and mind, honoring their womanhood by obedience to the laws of God. Let them be as the knight of old whose "strength was as the strength of ten because his heart was pure." As leaders, may we have the help of the Lord to grasp the opportunity that is ours. May we understand the great destiny of this Church and have an abiding faith in its triumph. Let us help our girls to fit themselves that they may take their rightful place in the forward march of our people. Are we, their leaders, in step? "Attitudes are caught, not taught." To what are you exposing your girls?

Bee-Hive Girls

Bertha K. Tingey, chairman; Margaret N. Wells, chairman; Richard L. Evans, Alma H. Pettigrew, Aldon Anderson, Dr. Philo T. Faresworth, Angelyn Warnick, Ethel S. Anderson, Katie C. Jensen, Aurelia Bennion.

"SHUCKS, what's the use, the boys are in training, fighting, doing things—while we girls—oh, well, what's the use!"

Such expressions are too common from some of our high school girls, and many are your Bee-Hive Girls. What are we doing about it, Bee-Keepers? There are many things we can do to assist the girls in doing. They may be classed into two divisions:

First. We may give them a personalized leadership. The girls want to talk it through with someone who cares, and you come next to their fathers and mothers. Are you equal to the task and willing to take time out to pal with

the girls? Do you have their confidence?

Second. The girls may organize for defense in their own way:

1. By adhering strictly to our health program as outlined. Calm, peace, and contentment are born of good health when accompanied by constructive thinking and doing. Our theme application for February is appropriate and should be learned by every girl, and some project developed in its application.

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. D. & C. 88:124.

2. Glamorize the Bee-Hive program by making it a period of doing! This is the perfect process for learning. The guides may all become interesting activities and the class room a laboratory.

3. Study your community; organize to assist in its projects and doing good at all times.

4. The study of our First Aid must be thorough to be really useful. A girl who knows First Aid is a blessing to any home and community. Recently in a small town a father of a large family was wounded. While a member of his family frantically ran for help, the father bled to death. Any Bee-Hive girl who knew her pressure points could have saved his life. If you need help in teaching this subject, get help from certified First Aid instructors, and especially if you wish to fill the First Aid honor badges. Classes may be formed and certificates received. Apply to your nearest American Red Cross headquarters. There is nothing which gives more calmness and peace of mind than to be able to know what should be done for the injured and how to do it. Accompany your guides with problems and demonstrations.

Everyone living at the present time should be familiar with the nine general directions of First Aid. They are given in the order of their importance.

1. Keep the patient lying down.
2. Examine patient for injuries if not clearly seen.
3. Give immediate treatment to serious bleeding, asphyxia, and poisons.
4. Keep patient warm and yourself cool.
5. Call a physician and give necessary information.
6. Do not give an unconscious person anything to drink.
7. Keep crowds away.
8. Make patient comfortable and allay his fears.
9. Procure proper transportation (patient lying down).

5. Organize sewing and knitting groups where girls are desirous, also cooking classes and singing groups. Some girls have organized a "Child Care Bureau." Each girl gives her free-time schedule to the Bee-Keeper with her address and phone number. A standard wage is decided upon. The girls are trained to care for small chil-

dren, sing, tell stories, and play children's games. When mothers desire help, the Bee-Keeper is contacted, and the available girl is sent.

Keep the girls together doing useful, happy things. Above all, let us teach living of the gospel as most important, that we may ever call upon the Lord in faith and receive His blessings according to His promises.

Bee Hive Girls Send Dolls to Hospital

THE Gatherers of the Bee-Hive department of the Vermont Ward, South Los Angeles Stake, recently made twenty attractive rag dolls and sent them to the Primary Children's Hospital in Salt Lake City. With the dolls they sent picture books, coloring books, and paper dolls to be enjoyed by the convalescent children.

Lincoln's Reliance on God

(Continued from page 71)

Letter to Alexander Reed, February 22, 1863

"Whatever shall be sincerely, and in God's name, devised for the good of the soldier and seaman in their hard spheres of duty, can scarcely fail to be blessed. And whatever shall tend to turn our thoughts from the unreasoning and uncharitable passions, prejudices, and jealousies incident to a great national trouble such as ours, and to fix them upon the vast and long-enduring consequences, for weal or for woe, which are to result from the struggle, and especially to strengthen our reliance on the Supreme Being for the final triumph of the right, cannot but be well for us all."

Reply to Members of the Presbyterian General Assembly, May 30, 1863

"Relying, as I do, upon the Almighty Power, and encouraged as I am by these resolutions which you have just read, with the support which I receive from Christian men, I shall not hesitate to use all the means at my control to secure the termination of the rebellion, and will hope for success."

Letter to J. C. Conkling, August 26, 1863

"Let us diligently apply the means, never doubting that a just God, in His own good time, will give us the rightful result."

Gettysburg Address, November 19, 1863

"That this nation, under God, shall have a new birth of freedom."

Letter to A. G. Hodges, April 4, 1864

"If God now wills the removal of a great wrong and wills also that we of the North as well as you of the South shall pay fairly for our complicity in that wrong, impartial history will find

LINCOLN'S RELIANCE ON GOD

therein new cause to attest and reverence the justice and goodness of God."

Letter to General Grant, April 30, 1864

"And now with a brave army and a just cause, may God sustain you."

Letter to Eliza P. Gurney, September 4, 1864

"I have not forgotten—probably never shall forget—the very impressive occasion when yourself and friends visited me on a Sabbath forenoon two years ago. Nor has your kind letter,

written nearly a year later, ever been forgotten. In all it has been your purpose to strengthen my reliance on God."

Annual Message to Congress, December 6, 1864

"I regard our immigrants as one of the principal replenishing streams which are appointed by Providence to repair the ravages of internal war."

Second Inaugural Address, March 4, 1865

"With malice toward none, with

charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in."

Letter to Thurlow Weed, March 15, 1865

"Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them. To deny it, however, in this case, is to deny that there is a God governing the world."

—From Lincoln Lore.

Music

BY DR. FRANK W. ASPER

Tabernacle Organist and Member of the General Church Music Committee

THE extraordinary changes that have taken place in the province of music in the past few years, namely in the mechanization of its performance, has not yet invaded the Church. Nor is there much chance that it ever will. I am of the opinion that when the day comes when we have speakers deliver the sermons from records, and music from the same source, we will also see dummy listeners in the seats. So it is apparent that we are quite safe to build our ward choirs and other musical organizations with no fear of our efforts being upset from that angle. Let us then strive to build them with all the truth and beauty of the art that we can.

The past three or four years have seen a big increase in the number of choirs in our wards, in spite of the contention that is often made, that in these pleasure-loving days it is hard to persuade young people to give up any of their time to rehearsing music for the sacrament service. I am convinced that it is possible to organize a choir in almost any ward, safely counting on a membership of about ten percent of the average attendance at sacrament meeting.

What is the use of being in the choir? The question is often asked, and no wonder. The average congregation

usually takes the choir for granted, seldom noticing them to any great extent. There still remains much missionary work to be done in regard to the quality and amount of work they do, and their efforts can certainly be made more efficient, but this is not the time nor place for it. We are dealing with the singers. They must never be allowed to lose sight of the great truth that their work is not a mere performance, but a special part of the meeting, enhancing the special aim of the sacrament and the speakers.

Let it be stressed at all times that what they do is not merely incidental or something apart from the Church. Let them know that they are a necessary section of the working mechanism of the Church, and that although they are not absolutely indispensable the services would lose much of their effectiveness if the music were lacking. This will result in greater sincerity, earnestness, and efficiency.

The director will achieve his best results if he can point out to the choir members that in their ministry they are learning something of benefit to themselves, and that they are advancing musically. If he will do this persistently, he will have but little trouble in

obtaining and retaining voices for the organization.

While the labors of the choir director are not primarily for the purpose of developing soloists, it does no harm to keep before the minds of the singers the fact that some of the greatest singers and musicians the world has seen have been recruited from the ranks of the church choir, as, for instance, Josef Haydn, Franz Schubert, Johan Sebastian Bach, Rosa Ponselle, and Lawrence Tibbett.

One feature of great value to the chorus is the practice of secular music, in addition to the sacred music for the church service. It will be found that this has a beneficial effect on the tonal quality of the choir, making the singing brighter and more flexible. When such numbers have been learned, it very often happens that an opportunity comes in which they may be used.

The social life of the choir should not be ignored. One of the most successful choirs in the Church has a social evening once a month. It is not elaborate,—games are often played, or everyone brings a little to eat and they indulge in a supper. Other times the members contribute a small sum and some other form of entertainment is followed. For such activities, a good, live, wide-awake committee is necessary. There is no doubt as to the effect it has on the choir, and it brings them closer together and they understand one another better.

THE CHURCH MOVES ON

(Continued from page 95)

MISSIONARIES RELEASED IN DECEMBER, 1941

Canadian: Russell S. Schow, Lehi, Utah; Reed L. Wadsen, Scipio, Utah; Walter E. Fridal, Jr., Tremonton, Utah; Eldon W. Smith, Rexburg, Idaho; Grant F. Stucki, Idaho Falls, Idaho; Anna Gurr, Parowan, Utah; Dortha Walker, Mesa, Arizona.

Central States: Cecil Gibby, Roseville, California; Harry T. Lynds, San Francisco, California; William W. Gunnell, Howell, Utah; Terrell R. Woodmansee, Rexburg, Idaho; Beulah A. Robison, Provo, Utah.

Eastern States: Norman T. Johnson, Vernal, Utah; Ralph W. Otterstrom, Salt Lake; Meda V. Briggs, Thornton, Idaho; Warren D. Curtis, Driggs, Idaho; Kathryn

E. Kelley, Idaho Falls, Idaho; Marie E. Hunter, Rock Springs, Wyoming; Burnett B. Ferguson, Los Angeles, California.

East Central States: Parry W. Harrison, Pocatello, Idaho; Jennings A. Johnson, Mesa, Arizona; Doyle D. Sellers, Sacramento, California; Randolph E. Fife, Gridley, California; Bert R. Noorda, Ogden, Utah; Ira Judy, Idaho Falls, Idaho; Darwin Rawlings, Preston, Idaho; Ervin Clark, Bancroft, Idaho; Dean C. Smith, Preston, Idaho.

New England Mission: Orson A. Israelson, Logan, Utah; Tecla Holmes, Centerville, Utah; Ralph G. Goates, Blackfoot, Idaho; Martha C. Zimm, Ogden, Utah.

Northern States: Carni H. Campbell, Tremonton, Utah; Milton C. Abrams, Logan, Utah; Max E. McKinnon, Randolph, Utah; Marell Waite, LaGrande, Oregon.

North Central States: Lloyd M. Smith, Georgetown, Idaho; Norman N. Boeslund, Ogden, Utah; Gordon W. Jensen, Salt Lake.

Northwestern States: Merene Redd, Blanding, Utah; Wallace D. Ellison, Alberta, Canada; Heber J. Gilbert, Bancroft, Idaho; Glen E. Youngberg, Salt Lake; B. Grant Pugh, Salt Lake; Sarah L. Barlow, Clearfield, Utah; Jesse H. Barlow, Clearfield, Utah; Charles W. Arnett, Franklin, Arizona; John R. Fisher, Hillspring, Canada; A. Welling Macfarlane, Ogden, Utah; Ray Cowley, Venice, Utah; Julia H. Squires, Great Falls, Montana; Mabel F. Moore, Smithfield, Utah; Clifton B. Thomas, Salt Lake.

Southern States: George Balmforth, Jameston, Idaho.

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(Continued from page 115)

Spanish American: Joseph W. Kay, Swan Lake, Idaho; William H. Poulter, Ogden, Utah; Charles A. Robinson, Ogden, Utah; Naomi Hale, Midvale, Utah; Ralph A. Willes, Salt Lake City; Loren A. Cluff, Douglas, Arizona; Keith B. Graham, Salt Lake City; Theodore B. Larsen, Preston, Idaho.

Texas Mission: Melvin V. Orden, Blackfoot, Idaho; Glen E. Knudsen, Provo, Utah; Fern Grover, St. Anthony, Idaho; Alvin L. Tolman, Pocatello, Idaho; Kenneth H. Nelson, Duncan, Arizona; Lyle E. Clement, Duchesne, Utah; Harold V. Simper, Vernal, Utah; Glen I. Short, Heyburn, Idaho; John W. Allen, Portage, Utah; Read Putnam, Woodruff, Utah; Grace W. Lewis, Tabonia, Utah; Elmer Sims, Lehi, Utah; Philip A. Smith, Snowflake, Arizona; Ruth M. Hansen, Teton, Idaho.

Western States: Ralph A. Lemon, Ferron, Utah; Fred R. Kotter, Salt Lake; James H. Bischoff, Ogden, Utah; David E. Davis, Preston, Idaho; Robert K. Bench, Fairview, Utah; J. Rodney Moore, Payson, Utah; Royal S. Kintze, Salt Lake.

Hawaiian Mission: Arthur D. Slater, Ogden, Utah; Grant H. Elliott, Provo, Utah; Melvin J. Johnson, Salt Lake, John D. Laudie, Provo, Utah; Ralph G. Chalker, Salt Lake.

Japanese Mission: Walter R. Bills, Alhambra, California.

Brazilian Mission: Richard V. Phillips, Brigham City, Utah.

Those Who Have Passed Away

Mrs. Isabel M. Whitney Sears, ninety-three, died on December 1, at Newport, Kentucky. She was born in a covered wagon on the present site of the Hotel Utah to Presiding Bishop Newel K. and Emmeline B. Whitney. She had engaged in temple work for twenty years and was a charter member and past president of the Daughters of Utah Pioneers.

John H. Murdock, eighty-seven, died on December 2, at Orem, Utah. He filled a colonizing mission to Saint Johns, Arizona, from 1884 to 1890, and a mission to the Southern States, 1907-08. He had been a member of the Wasatch Stake high council and president of the high priest's quorum. He had been a ward teacher for sixty years.

Mrs. Minnie Horne James, eighty-six, died on December 11, at Salt Lake City. She was the first corresponding secretary of the Y. L. M. I. A. in the Salt Lake Stake. She had been a member of the Stake Relief Society presidency in both the Ensign and Liberty Stakes, and a member of the Relief Society general board. She was the first treasurer of the Daughters of the Utah Pioneers.

Frank D. Atwood, fifty-nine, died December 9, at Salt Lake City. At the time of his death he was the postmaster of Pleasant Grove, and a member of the Timpanogas Stake high council, in charge of welfare work.

Samuel R. Brown, sixty-nine, died December 17, at Salt Lake City. He had spent his lifetime teaching school in Provo and Salt Lake City. He was Welfare director for Liberty Stake. He had filled two missions, the first to the Southern States in 1896-98, and the second, a short term mission in the Northwestern States in 1938.

Miss Afton Young died December 21, at Salt Lake City. She had been a member of the general board of the Primary, retiring in 1940.

James Christian Jensen, seventy-eight, died December 22, at Salt Lake City. He was a former Wasatch County recorder, a former teacher at the L. D. S. University. He had been a member of the first Granite Stake Sunday School board.

Edward Hamner Duzett, eighty, died December 26, at Emery, Utah. He had been a student of Emery for more than fifty-three years, being one of the pioneers who settled on Muddy creek in southern Emery County. Prior to his settlement in Emery, he was called to the Dixie Mission.

Joseph Frederick Smith, sixty-two, died December 28, at Provo, Utah. He had served on the Brigham Young University music faculty, and also served at the Utah State Agricultural College. He had been Alpine Stake organist for fifteen years.

Samuel W. Hart, eighty-eight, died November 12, 1941, at Raymond, Idaho. A pioneer of southeastern Idaho, having settled in Raymond, Idaho in 1878. His Church activity consisted of being bishop of Raymond Ward for fourteen years, and membership in the Montpelier Stake high council.

John W. Boud, eighty-seven, bishop of the Salt Lake Fifteenth Ward for sixteen years, at Salt Lake City, January 7.

Mrs. Agnes H. Timms Smith, seventy-three, early school teacher in the old Salt Lake Sixth Ward and Twelfth Ward schools, at Salt Lake City, January 7.

Wards Merge

The Kelly-Toponce Ward of the Idaho Stake was created December 14, 1941 by the merging of the Kelly and Toponce wards. Bishop Jasper W. Perkins of the old Toponce Ward was released, while Bishop Asa F. Hatch, formerly of the Kelly Ward, leads the new Kelly-Toponce Ward.

Bishops, Presiding Elder Appointed

Butler Ward, East Jordan Stake, Philip J. Badger succeeds Nathaniel S. Jones. **Oroville Ward**, Gridley Stake, Clinton E. Cox appointed temporarily to succeed Francis T. James.

Mexican Branch, Juarez Stake, Manrique R. Gonzales succeeds Orson P. Brown.

Mesa Second Ward, Maricopa Stake, Joseph O. Stradling succeeds Egbert D. Brown.

Las Cruces Branch, Mount Graham Stake, Keith Romney succeeds Clifford Allred.

Lebanon Branch, Mount Graham Stake, Nathan Childers succeeds Donald Lee.

Lund Ward, Nevada Stake, David C. Gardner died October 13, no bishop appointed to date.

American Falls Ward, Pocatello Stake, W. E. Barkdull succeeds Ward Meadows.

Bonneville Ward, Provo Stake, John Brailsford succeeds Lee C. Morgan.

Manauva Ward, Provo Stake, Ernest Franden succeeds Wilbur Sowards.

Provo First Ward, Provo Stake, George E. Collard succeeds Walter P. Whitehead.

San Fernando Branch, San Fernando Stake, Rodney A. Hanson succeeds Wilford Goodwill.

South Weber Ward, South Ogden Stake, Joseph H. Ray succeeds Leonard Bowman.

Tetonia Ward, Teton Stake, Herbert J. Willmore succeeds Joseph H. Bahr, Jr.

Grantsville First Ward, Tooele Stake,

Paul E. Wrathall succeeds Frank F. Knowlton.

Tooele Second Ward, Tooele Stake, Perry C. Gillette, Sr., succeeds Marcellus R. Clark.

Improvement of Homes, Chapels Urged in '42

THE Churchwide beautification program will be extended to include home improvements of Church members in 1942 as a step toward maintaining morale. Presiding Bishop LeGrand Richards has said:

If there is no home spirit, there can be little civilian morale. A man will do more for his home than any other thing. The morale of the nation can be built better there than in any other institution. The power to influence those in the home depends upon its cultural beauty and attractiveness. If young people help to make the home attractive, they will want to live there and will be willing to defend it.

The importance of the home and its environment upon the lives of its members has always been understood by our Church leaders. It was for this reason that the beautification program was extended to include the homes of the people.

The program of improving and beautifying all Church property will continue. We desire to make Church buildings so attractive that they will reflect to the observer the ideals and high standards of our Church.

Chapel Burns

FIRE destroyed the Snowflake Ward chapel and recreation hall at Snowflake, Arizona, on Sunday, November 23, at an estimated loss of \$42,000. The structure was partially covered by insurance. The building will be reconstructed as soon as possible.

Dr. Harris is Jewish Army Aid

DR. FRANKLIN S. HARRIS, president of Brigham Young University, has been named a member of the national committee for a Jewish army. He will be asked for advice and aid in the gathering of an army of Palestinian and stateless Jews to fight with the United States and her allies. The army, when formed, will be based in Palestine.

Members in England Plan Letter Writing

SEEKING to build up friendship among young members of the Church in British military forces, President Andre K. Anastasiou of the British Mission has inaugurated a pen friendship league. Benefiting will be Canadians, Americans and natives of the British Isles.

Letters from members in America also are welcome, and will be forwarded to Latter-day Saint soldiers and sailors by the *Millennial Star*, 149 Nightingale Lane, London, S. W. 12.

Southern California Reports War-Time Activities

STAKES in southern California cancelled all evening meetings with the

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recent threat of air raids resulting in blackouts. Sacrament meetings are held Sunday afternoons at 3:30. Mutuals are held Sunday afternoons also.

American Bee Journal Comments

FEATURED on the cover on the November *American Bee Journal*, published in Hamilton, Illinois, is the great seal of the State of Utah. A beehive forms the center of the seal.

In an accompanying article by Dr. Bodog F. Beck are other pictures of the famous Bee Hive House in Salt Lake, and the decorative beehive on top of Hotel Utah.

Dr. Beck relates:

Hives and bees were regarded as the emblems of order, diligence, collective work, prosperity, morality, industry, economy, and the bees, as a people, who are subordinated to one ruler.

It is not surprising that the Mormons adopted the hive as their emblem, a symbol of both spirituality and materialism. The Mormons were greatly impressed by the industry, economy, and social organization of bees, and their colonizing spirit (swarming).

Utah was called by the Mormons the State of Deseret. In the Book of Mormon . . . we learn that the frequently used word *deseret* means honeybee.¹

. . . We find the beehive, as a decorative motif, throughout Utah. It signifies Mormon thrift and industry. Brigham Young, while governor of the territory, placed a beehive on top of his executive mansion, and, even today, it is called the Bee Hive House.

Kansas City Paper Pays Mormons Tribute

THE following reprint of a front page editorial which appeared in the November 22 issue of the *Kansas City Journal* was written in tribute to Salt Lake City by Harry Newman, publisher-editor of the paper, who was visiting here.

We are always perplexed at the queer quirk in man which causes him to persecute those who differ in their form of worship.

And we are always amazed at the ability of those persecuted to survive and grow and prove their works.

Perhaps in all history there has never been a more outstanding example of this than this white city [Salt Lake] lying high in the hills.

Once it was a desolate peak surrounded by more desolation and arid, eye-blistering valleys.

No one but men and women possessed of blind faith would have adopted it as a refuge.

The Mormons who claimed this waste that no one else wanted and built it into a rich kingdom had to defend even it against those who followed and would have driven them farther away.

Clear blue, mountain water coursing along the curbs, beautiful homes, prosperous

stores and a magnificent house of worship, prove that these Mormons who came out here were a determined and devout people.

It is proof of the efficacy of prayer. It is in itself a miracle.

Rites Dedicate Plaque On Cabin Built in '47

A BRONZE plaque telling the history of one of the first log houses built in what is now Utah was dedicated at services arranged by the Daughters of the Utah Pioneers December 15, on the Salt Lake Temple Square.

Firmly bolted to the humble log cabin built in September, 1847, by Osmyn M. and William H. Deuel, the plaque was dedicated by Presiding Bishop LeGrand Richards.

The old log cabin was built originally north of the east portal of the old fort.

A TRIBUTE TO THE MEMORY OF ELDER ORSON HYDE

THOU friend of mankind, though they soon may forget thee,
My muse shall her tribute of friendship record;

And my harp, though it mourn, with my theme shall enwrap me.

To sing of thy virtues and glorious reward,
Munificent nature with lavish bestowment
Enriched thee to witness and honor her cause;

But vastly surpassing each mental endowment,

Was thy hearty submission to heavenly laws.

Thy sojourn is ended, thy mortal commission—

Thy errand to declare heaven's message to man.

Thy spirit was pregnant with holy ambition

To spread the glad tidings through every land.

The fire of thy word, the darkness illumine
Gave light and salvation and life to the dead.

And thy theme and thy strain so divinely alluring,

Won trophies around for the great Living Head.

The chariots of Israel, of Israel! my brother,
I bid thee farewell while their rumbling I hear.

May thy spirit and mantle descend on some other

Whom the kingdom of God shall as truly revere.

In regions congenial thy soul is progressing
From glory to glory through infinite years.

In the work of redemption, thanksgivings, and blessings

Shall follow thy name and thy glorious compeers.

Well tuned is thy lyre for the heavenly concert,

While mine on the willow shall pensively wave;

And my muse now bereft of a friend and a brother,

Shall silently trickle a tear on thy grave.

—J. H. Ward.

Salt Lake City, January 17, 1879.

site of Pioneer Park. In 1849, Albert Carrington purchased the cabin and moved it to First North and West Temple streets as a wedding gift for a daughter. In 1912 it was given to the Church. It was moved to the museum in the present Beneficial Life Insurance Building, and later moved to its present place in Temple Square.

Mrs. Kate B. Carter, president of the state central company, Daughters of the Utah Pioneers, conducted the services. Elder John H. Taylor of the First Council of Seventy and president of the Temple Square Mission accepted the plaque.

Church Acquires Historic Home

THE purchase of a residence in a highly desirable part of Cambridge, Massachusetts, for use as headquarters of the New England Mission and home of the mission president has been announced.

The property is a part of the estate of the poet, Henry Wadsworth Longfellow, and overlooks the Charles River. Immediately opposite the property are the old home of Longfellow, and the home of James Russell Lowell and the site where George Washington took command of the American forces in July, 1775, is but a short walk. The campus of Harvard University is near, as is the home of the blacksmith that Longfellow immortalized in "The Village Blacksmith."

President Harris Lectures on Coast

DR. FRANKLIN S. HARRIS, president of Brigham Young University, made five public lectures in southern California between December 7, and 15 on world affairs. He participated in the Institute of World Affairs, at Riverside, California; a conference on "The Colleges and World Responsibility," sponsored by the Association of Colleges and Universities of the Pacific Southwest; and "Town Hall," of Los Angeles, an organization devoted to the discussion of conflicting social, economic, and political problems. Some of the lectures were made under black-out conditions.

Boy Scouts Open "Home"

BOY SCOUTS of the Garden Park Ward, Bonneville Stake, joined by Salt Lake Boy Scout Council officials and guests, formally opened their new Scout house adjacent to the chapel, on November 27.

Said it to be one of the finest Scout activity buildings in the council, the Garden Park structure is fashioned of brick, with two large rooms, one of which is equipped as a kitchen.

(Concluded on page 118)

¹Ether 2:3.

THE CHURCH MOVES ON

(Concluded from page 117)

Chapel to be Erected

PLANS to erect a new chapel and recreation hall at Tacoma, Washington, to serve Latter-day Saint members of the army stationed at Fort Lewis have been announced by Presiding Bishop LeGrand Richards.

Prophet's Birthplace Draws Visitors

AN increasingly large number of visitors coming from many states and nations are stopping annually at the Joseph Smith Memorial Farm near South Royalton, Vermont, Angus J. Cannon, who has been in charge of the farm and memorial cottage for fourteen years, reported recently in Salt Lake City.

"The only thing that prevents many more persons calling at the birthplace of the Prophet is that two and one-half miles of hilly road separate the monument and cottage from the main highway between Boston and Montreal," he said.

The memorial cottage, located on the site of the home in which Joseph Smith was born, has been closed for the winter.

Logan Herald-Journal Honors Heber J. Grant

UNDER the direction of editor N. Gunnar Rasmuson, a special twenty-page section of the *Logan Herald-Journal* was published November 22, honoring President Heber J. Grant on his eighty-fifth birthday anniversary.

Page one carried only the president's picture. The ensuing pages were filled with the sincere tributes of the Church, business, and civic leaders of Cache valley comprising northern Utah and southern Idaho.

Seven stakes—Logan, Cache, Benson, Franklin, Hyrum, Oneida, and Smithfield—had printed tributes to the venerable leader. The stake officers, ward bishoprics, and ward auxiliary officers were all represented along with the Priesthood quorums, in separate expressions of love and respect for their Church president.

Prominent firms and industries joined Church organizations in eulogizing the life of service contributed by the eighty-five year old champion of home industry.

Says the city of Logan on a half-page display:

The citizens of Logan appreciate the close contact that has existed between them and President Heber J. Grant. They appreciate the contributions, material and spiritual, that he has given to this mountain residence city. Now, at an important point in his active career, they send him greetings on his eighty-fifth birthday anniversary and assure him of their friendship and esteem.

Another typical eulogy is the half-page display of the Cache County Commission:

Regardless of creed, the residents of Cache County are great admirers of Heber J. Grant. They recognize him as a stalwart citizen continuously in the front lines developing agricultural and industrial pursuits in the intermountain west. They send felicitations on the eighty-fifth anniversary of his birth, and trust joy and comfort shall be his always.

THE ANCIENT TEMPLE AT TENAYUCA

(Concluded from page 87)

said to have been over one hundred steps, and the two shrines surmounting the pyramid dedicated respectively to their "war god," Uitzilopochtli, and their "rain god," Tlaloc.

The serpent motif is prevalent in connection with religious buildings throughout ancient America where it appears as a general indication of divinity. Hence the serpent is to be viewed as such symbol of divinity much as we are accustomed to associate the halo with sainthood. This motif is very prominent at Tenayuca. The balustrades of the before-mentioned stairway bear at their lower ends the stone serpent heads present on the balustrades of so many other temple stairways. The accompanying photograph is of a similar serpent head at the base of the great median balustrade recently uncovered in Mexico City near the present site of the cathedral and belonging, it is evidenced, to the principal temple there destroyed by the Spaniards at the time of the conquest.

A low platform runs about the base of the pyramid on the north, east, and south sides, the platform on each of these sides supporting a series of fifty-two, rather crudely modelled S-shaped stone serpents

each of which has its head outward and jaws open. The number fifty-two is apparently of significance as being the number of years in the cycle of the calendar of the Aztec and other Mexican races. The snake images are not uniform either in size or feature, a fact that has led some to the suggestion that the images were originally made for other buildings from which subsequently collected. Lending further support to this idea is the fact that some stones of the great stairway show hieroglyphics in such position that they cannot well be explained except on the assumption that the stones were taken from older buildings. In addition, the walls of the pyramid itself show projecting blocks of stones carved roughly in the form of snakes' heads as shown in the accompanying photograph. It is the prominence of these serpent carvings that led the famous historian of the conquest to refer to Tenayuca as the "pueblo de las sierpes," village of the serpents.

Both on the north and south sides of the pyramid are a number of low platforms, possibly serving as altars, adjacent to each of which is a large coiled snake as shown in a photograph here reproduced. The scroll on the head of this image identifies

it as Xiucoatl, a word meaning "fire-snake," a representation apparently of the sun or sun god. All the serpents, like the walls of the temple, were originally smoothly covered with a stucco painted red.

The pyramid at Tenayuca, as with so many others, reveals that it was built in phases, the original structure having been in the course of time periodically enlarged by having the entire structure covered with rubble and given a new stone facing and a new stairway. Tunnels driven into the building at Tenayuca have revealed a series of pyramids which were thus successively covered up.

The evidence is that the pyramid was enlarged by this kind of accretion on six occasions. The inner pyramids, quite naturally, are in a nearly perfect state of preservation while the outer one was much deteriorated until recently subjected to considerable reconstruction. The before-mentioned stone serpent head revealed in the excavation at Mexico City, a photograph of which is here shown, was covered under later walls before the arrival of the Spaniards; for the same excavation shows that the pyramid had been enlarged several times before its last dedication.

THE HOST OF MOUNT VERNON

(Continued from page 83)

prevent any ill-effects from this exertion, by a couple of hours' rest."

I looked round for his dwelling, and he pointed to a building which, the day before, I had spent an hour in contemplating. "Mount Vernon!" I exclaimed; and then, drawing back, with a stare of wonder, "have I the honor of addressing General Washington?"

With a smile, whose expression of benevolence I have rarely seen equalled, he offered his hand, and replied, "An odd sort of introduction, Mr. Bernard; but I am pleased to find you can play so active a part in private, and without a prompter," and then pointed to our horses (which had stood like statues all this time, as though in sympathy with their fallen brother), and shrugged his shoulders at the inn. I needed no further stimulus to accept his friendly invitation. As we rode up to his house we entered freely into conversation, first, in reference to his friends at Annapolis, then respecting my own success in America and the impressions I had received of the country.

Flattering as such inquiries were from such a source, I must confess my own reflections on what had just passed were more absorbing. Considering that nine ordinary country gentlemen out of ten, who had seen a chaise upset near their estate, would have thought it savored neither of pride nor ill-nature to ride home and send their servants to its assistance, I could not but think that I had witnessed one of the strongest evidences of a great man's claim to his reputation—the prompt, impulsive working of a heart which having made the good of mankind—not conventional forms—its religion, was never so happy as in practically displaying it.

ON reaching the house (which, in its compact simplicity and commanding elevation, was no bad emblem of its owner's mind), we found that Mrs. Washington was indisposed, but the General ordered refreshments in a parlor whose windows took a noble range of the Potomac, and, after a few minutes' absence, rejoined me.

Though I have ventured to offer some remarks on his less-known contemporaries, I feel it would be impertinence to say a word on the public merits of a man whose character has been burning as a beacon

to Europe till its qualities are as well known as the names and dates of his triumphs. My retrospect of him is purely a social one, and much do I regret, for the interest of these pages, that it is confined to a single interview. The general impression I received from his appearance fully corresponded with the description of him by the Marquis de Chastelleux (who visited America at the close of the war.) "The great characteristic of Washington," he says, "is the perfect union which seems to subsist between his moral and physical qualities; so that the selection of one would enable you to judge of all the rest. If you are presented with medals of Trajan or Cæsar, the features will lead you to inquire the proportions of their persons; but if you should discover in a heap of ruins the leg or arm of an antique Apollo, you would not be curious about the other parts, but content yourself with the assurance that they were all conformable to those of a god." Though fourteen years had elapsed since this was written, I could perceive that it was far from being the language of mere enthusiasm. Whether you surveyed his face, open yet well-defined, dignified but not arrogant, thoughtful but benign; his frame, towering and muscular, but alert from its good proportion—every feature suggested a resemblance to the spirit it encased, and showed simplicity in alliance with the sublime. The impression, therefore, was that of a most perfect whole; and though the effect of proportion is said to be to reduce the idea of magnitude, you could not but think you looked upon a wonder, and something sacred as well as wonderful—a man fashioned by the hand of Heaven, with every requisite to achieve a great work. Thus a feeling of awe and veneration stole over you.

IN conversation his face had not much variety of expression: a look of thoughtfulness was given by the compression of the mouth and the indentation of the brow (suggesting an habitual conflict with and mastery over passion) which did not seem so much to disdain a sympathy with trivialities as to be incapable of denoting them. Nor had his voice, so far as I could discover in our quiet talk, much change, or richness of intonation, but he always spoke with earnestness, and his eyes (glorious conductors of the light within)

burned with a steady fire which no one could mistake for mere affability; they were one grand expression of the well-known line: "I am a man, and interested in all that concerns humanity."

In our hour and a half's conversation he touched on every topic that I brought before him with an even current of good sense, if he embellished it with little wit or verbal elegance. He spoke like a man who had felt as much as he had reflected, and reflected more than he had spoken; like one who had looked upon society rather in the mass than in detail; and who regarded the happiness of America but as the first link in a series of universal victories; for his full faith in the power of these results of civil liberty which he saw all around him led him to foresee that it would, ere long, prevail in other countries, and that the social millennium of Europe would usher in the political.

When I mentioned to him the difference I perceived between the inhabitants of New England and of the southern states he remarked, "I esteem those people greatly; they are the stamina of the union and its greatest benefactors. They are continually spreading themselves too, to settle and enlighten less favored quarters. Dr. Franklin is a New Englander." When I remarked that his observations were flattering to my country, he replied, with great good humor, "Yes, yes, Mr. Bernard, but I consider your country the cradle of free principles, not their arm-chair. Liberty in England is a sort of idol; people are bred up in the belief and love of it, but see little of its doings. They walk about freely, but then it is between high walls; and the error of its government was in supposing that after a portion of their subjects had crossed the sea to live upon a common, they would permit their friends at home to build up those walls about them." A black coming in at this moment, with a jug of spring water, I could not repress a smile, which the general at once interpreted. "This may seem a contradiction," he continued, "but I think you must perceive that it is neither a crime nor an absurdity. When we profess, as our fundamental principle, that liberty is the inalienable right of every man, we do not include madmen or idiots; liberty in their hands would become

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THE HOST OF MOUNT VERNON

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a scourge. Till the mind of the slave has been educated to perceive what are the obligations of a state of freedom, and not confound a man's with a brute's, the gift would insure its abuse. We might as well be asked to pull down our old warehouses before trade had increased to demand enlarged new ones. Both houses and slaves were bequeathed to us by Europeans, and time alone can change them; an event, sir, which, you may believe me, no man desires more heartily than I do. Not only do I pray for it, on the score of human dignity, but I can clearly foresee that nothing but the rooting out of slavery can perpetuate the existence of our union, by consolidating it in a common bond of principle."

I NOW referred to the pleasant hours I had passed in Philadelphia, and my agreeable surprise at finding there so many men of talent,

at which his face lit up vividly. "I am glad to hear you, sir, who are an Englishman, say so, because you must now perceive how ungenerous are the assertions people are always making on your side of the water. One gentleman, of high literary standing—I allude to the Abbe Raynal—has demanded whether America has yet produced one great poet, statesman, or philosopher. The question shows anything but observation, because it is easy to perceive the causes which have combined to render the genius of this country scientific rather than imaginative. . . ."

. . . In reference to my own pursuits he repeated the sentiments of Franklin; he feared the country was too poor to be a patron of the drama, and that only arts of a practical nature would for some time be esteemed. The stage he considered to be an indispensable resource for settled society and a chief refiner; not merely interesting as a comment

on the history of social happiness by its exhibition of manners, but an agent of good as a school for poetry, in holding up to honor the noblest principles. "I am too old and too far removed," he added, "to seek for or require this pleasure myself, but the cause is not to droop on my account. There's my friend, Mr. Jefferson, has time and taste; he goes always to the play, and I'll introduce you to him," a promise which he kept, and which proved to me the source of the greatest benefit and pleasure.

As I was engaged to dine at home, I at length rose to take my leave, not without receiving from the general a very flattering request to call on him whenever I rode by. I had the pleasure of meeting him once after this in Annapolis, and I dined with him on a public occasion at Alexandria, my impressions each time improving into a higher degree of respect and admiration.

"GOSPEL STANDARDS"

(Continued from page 82)

you and take the prerogative of a daughter to do so with a kiss.

REMARKS BY RICHARD L. EVANS

President Grant, I would like to read you one or two things that you have said in your books:

"I tell you it is the duty of the Presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do."

That, to my mind, is a great and courageous and significant statement. And here is another one, quite typical of your direct forcefulness and effective humor:

"Now I want to make all mistakes on the side of mercy. But once in a while I want to see justice get just a little bit of a chance among the people." [Laughter]

Here are two or three more that I should like to read:

"Some people think that they are not appreciated and are not allowed sufficient scope for usefulness. There is but one person who can curtail an individual's usefulness, and that is himself."

"The Lord is no respecter of persons, and will give success to all who work for it. If I can only impress upon the minds of the youth of Zion the eloquence, the inexpressible eloquence of work. I shall feel fully repaid."

Now that this book is off the press, we are all very thrilled. It has been work—hard, grinding work, and physically we are weary. I know that I have been at my office, at my desk, working on this book almost every night for the past month and have seldom left earlier than ten o'clock and sometimes it has been midnight and on into the early hours of the morning. And the others here with us this morning have also put in their long hours and have worked hard and conscientiously. But it

has been a labor of love, and we have all been happy in doing it.

As for me, I want you to know what a great privilege and joy it has been to be intimately associated with you these past six years on the *Era*, as a member of the First Council of the Seventy more recently, and as a friend. Your considerate thoughtfulness and fatherly kindness have been a great inspiration to me, and I am happy in whatever part I may have played in making available this volume of your essential teachings to your generation and to my generation, for whom it has a vital and a significant message—the message of your life, and the message of the gospel of Jesus Christ as it has operated through your life.

(Later, before leaving, and after the others had spoken, Brother Evans added the following:)

Before we go, I want to tell you also. President Grant, how much we have appreciated the help of Sister Rachel Taylor, your daughter, who was good enough to go over the manuscript in its preliminary stages, and who has been a most helpful friend to us in many ways. She was formerly a member of the *Era* committee, as you know; and you also know how heavily we drew upon her for the November 1941 issue—your birthday issue. We have and do appreciate Sister Taylor and want to acknowledge that appreciation here now.

REMARKS BY MARBA C. JOSEPHSON

Although I read the material that went into the book *Gospel Standards* fully three times, once in copy, once in galley proof, and once in page proof—in addition to rechecking of many pages—each time I came to the reading I was deeply moved by the importance and the freshness of your message, President Grant.

I was repeatedly impressed with the pertinence of your utterances, President Grant, which made me resolve to try to live more

completely the gospel as we have it. And as I was made aware, I felt sure that this book would do much to arouse in a like manner the young people of our Church who need so much to have such fine messages as those which you, President Grant, have given to them in this volume.

REMARKS BY G. HOMER DURHAM

It was a remarkable experience for me to go to the published sources, and from them to gather the bulk of the material now appearing in *Gospel Standards*. We know that only a small part of your sermons, messages, and stories are represented in this book, but trust that it is an accurate sample of your work. I know that many excellent stories and messages do not appear, because in my own experience I have heard you relate (what to me was a corking good story) the story of your trip through the Southern Utah settlements with Bob Easton, giving concerts, and at Liberty Stake conference in January, 1936, you told how you stayed at the home of my grandfather, Thomas Durham, patriarch of Parowan Stake, and the circumstances relating to Bob Easton's singing there. I was unable to locate this in any of the printed sources. Therefore I know that there must be many, many more stirring messages and stories which do not appear for the same reason. However, in the *Conference Reports* since 1897, *The Improvement Era*, and the other sources noted in the Introduction, were gleaned the contents which now grace the volume. For materials from the time of your ordination as an apostle in 1882, to 1897, the year of the first printed *Conference Report*, presented the chief difficulty. Finally, from the *Journal History* of the Church, were extracted some valuable items from the relatively few sermons which were taken down and which were printed, or excerpts therefrom, in the *Des-*

(Continued on page 121)

OLD OR NEW

FARMALL FARMING WILL DO THE BIG JOB



RAISE MORE FOOD FOR FREEDOM

AMERICA is engaged in a gigantic struggle for the very preservation of the nation. Industry and Agriculture look forward to a **VICTORY** in which all men and women will share—and for which every man and woman must fight. Food is a vital essential—and it is the American farmers' business to produce that food.

To build your farming business to new high levels of production, great numbers of machines and equipment are going to be required. But the armament program is taking a huge bite out of the supply of raw materials that are used in building new tractors and equipment. The need for farm machines will be greater—but fewer will be produced.

There is only one answer: *Every available piece of farm equipment in this country must be pressed into service to increase food production.*

PUT NEW LIFE IN YOUR OLD EQUIPMENT!

Check your old machines. List the new parts you need. Order these parts *now*. Call on your dealer for expert repair service. Put *new life* in your old equipment and make it work as never before.

If you're a Farmall farmer, here's what your International Harvester dealer will do for you. He will supply genuine IHC parts for any of your machines. He will give you the best repair service, in a shop that is al-

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For generations men have bought McCormick-Deering machines because they are *good* machines and because they are backed with unbeatable service and unlimited parts supplies. Now, when this service is so vital, you'll find it *on the job* at your command. The rest is up to you.

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Let your International Harvester dealer help you with his advice.

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FARMALL TRACTORS

SERVICE • EQUIPMENT • PARTS

"Gospel Standards"

(Continued from page 120)

eret News, the Utah Enquirer and included in the Journal History. It was a remarkable and a thrilling experience for a young man to be associated with the editorial staff

of *The Improvement Era* in the production of this volume. I believe, President Grant, that I have read practically everything of yours that has been published in our Church publications more than fifteen times, from first extraction for compilation to final proofreading and preparation of the index.

I know I am many more than fifteen times better off from having had such a privilege.

REMARKS BY JOHN K. ORTON

President Grant, it is a great honor and privilege to be able to be here today and
(Concluded on page 122)

"GOSPEL STANDARDS"

(Concluded from page 121)

participate in presenting you with this book, even though my contribution at the present time to this effort has been very, very small.

It has been a great privilege to be associated with you in the work of distributing *The Improvement Era* to Latter-day Saint families throughout the Church. *The Era* has grown so that it now is subscribed to in fifty-three thousand homes, and the most forceful circulation material that we use is statements that you have made on the value of *The Improvement Era*.

We have reproduced one of your statements about *The Improvement Era* on a

very dignified card, and this card is used as an enclosure in a large number of letters which go out from our office; and when you have had the time to write personal letters to those wards and stakes which are lagging, these letters have always received very prompt responses and have been the means of getting this vital publication into many more homes. This support and co-operation is greatly appreciated and greatly contributes to the success of our work.

I should like to take this opportunity to express a sincere wish for your happiness and contentment on this occasion of your eighty-fifth birthday.

President Grant expressed his heartfelt appreciation for the personal good wishes of those present and for the work that they had done and were doing. He also recalled events leading to the founding of the *Era* and other noteworthy happenings of his life.

Fifteen copies of the book were left with him—two especially bound in morocco, and thirteen of the regular binding with their colorful jacket. After further brief informalities, the party left.

A TRIBUTE TO SENATOR REED SMOOT

(Concluded from page 89)

National Park Service was the dedication of Bryce Canyon National Park on September 15, 1928.

Senator Smoot had long been an advocate of improved roads in all parts of the nation and had assisted in the enactment of the federal aid road legislation of 1916. The special provisions of this act were designed to assist the western states which contained so much public land not subject to taxation. This act also contained a provision for im-

proving roads in national forests but there was no mention of national park highways. Eight years passed and there was no step taken to provide funds for park road improvement. Finally, late in 1923, Director Mather arranged a conference in the office of General Charles G. Dawes, director of the budget, at which it was agreed that estimates could be submitted for national park road appropriations, provided an enabling act was first passed by the Congress. Legislation was drawn and approved by General Dawes and the Secretary of the Interior, Dr. Hubert Work, and it was sponsored at once by Senator Smoot in the Senate and by Congressman Nicholas J. Sinnott of Oregon in the House of Representatives. Senator Smoot's bill was introduced on December 11, 1923, and Mr. Sinnott's on December 14. However, the Sinnott Bill passed the House first and that measure was promptly accepted by Senator Smoot and urged by him so effectively that the legislation was soon ready for the White House. On April 9, 1924, it was signed by the president. It authorized federal appropriations for roads in the national parks and monuments in total amount of \$7,500,000 over a period of three years.

NEXT to the National Park Service Act itself, this general highway authorization law was the most important legislative measure of the early years of the bureau. And it, too, was a Smoot sponsored law.

The writer recalls many conferences with Senator Smoot about national park affairs. These conferences had to be arranged for the early hours of the work day, usually 8 o'clock in the morning and sometimes earlier. They related to new parks, and measures to enlarge existing parks pending before the Senate committee on public lands and surveys of which the Senator was chairman; again, they related to appropriations for the national parks and monuments, and the Senator, as a member and chairman of the sub-committee in charge of the Interior Department Appropriation Bill, was generally sympathetic to reasonable requests for

funds made in full compliance with the budget law with respect to official estimates regularly transmitted by the president.

Senator Smoot was appointed a member of the Public Buildings commission in 1917 and in this capacity participated in the first survey and investigation to "ascertain what public buildings are needed in the District of Columbia to provide suitable and adequate accommodations, with allowances for further expansion for all of the offices, establishments, and public services of the government in the District of Columbia." He was a member of the permanent Public Buildings commission created under an act of Congress approved March 1, 1919, from its establishment to his retirement from the United States Senate on March 4, 1933. For many years he served as chairman of the Public Buildings commission. Under his wise guidance and considerate presidency the Public Buildings commission achieved marked economy in the allocation of space in both government-owned and rented buildings in the District of Columbia and greatly helped to secure legislation for an adequate and logical building program of public buildings throughout the nation.

A great monument to Senator Smoot's memory can be viewed within what is known as the "Triangle" group of buildings in the District of Columbia. This was a plan, as Senator Smoot once said, that "will merit the thanks and approbation of future generations who will come here to view the work which we have done."

It seems certain that no member of the United States Senate ever handled personally so much important national park legislation as the distinguished senator from Utah. He was one of the leaders who aided projects relating to the national capital; he supported national forest and mining measures; advanced reclamation of arid lands of the west; and promoted scores of measures for the protection and orderly development of western resources. Senator Smoot left a memorable record in the annals of Congress which marks him as an eminent leader and pioneer in the field of conservation.

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BAILIFF, ADJOURN THE COURT

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court, stated in a prejudicial manner the title of the case to be tried. With palpitating hearts we waited for the fateful order, "Empanel the jury."

But that order was not given. "Mr. Prosecutor," said the judge, "the court is conscious of an atmosphere of prejudice here. Under these conditions can we give these defendants a fair trial?"

The prosecutor replied, "Yes, your honor."

Then the judge said: "A request has been made of me for a postponement of the trial of this case for six months. Will you consent to this?"

THE prosecuting attorney now became violent and angry. The ground was evidently giving way under him. His well-laid plans were failing.

"This is the only criminal case to be tried at this term of court," he shouted. "The jurors and witnesses are here. The state is ready to proceed with the trial. I object to the postponement." But on the heart of that impartial and honest judge those words were lost.

Then something happened.

The case came to a sudden and dramatic close. The divinity within that "robed man of justice" spoke. Masterful and commanding, in a stern but resonant voice that was heard by everyone in that large auditorium, the judge declared:

"If the prosecuting attorney will not consent to a postponement of this trial, the court, on its own motion, postpones the trial of this case for six months. Bailiff, adjourn the court."

It was a sublime spectacle—the accomplishment of a grand action. His words still ring in our ears as clear as when they were spoken many years ago.

While the jurist was giving his decision, the audience was in breathless suspense. A deep silence prevailed. The sensation cannot be described. Upon the hard, upturned faces of the spectators was manifested surprise, disappointment, and flaming anger. Their prey had escaped.

A buzz ran through the crowd which began to surge forward in menacing attitude towards the elders. We whispered to them: "Run for your lives." They stood not on the order of going but went at once

and their speed was accelerated by the audible mutterings and threats of the furious crowd.

The writer followed the judge into his office and expressed gratitude for his courageous and just decision. "Judge D—," we said, "God will bless you for this noble deed." We shook hands never more to meet in this life.

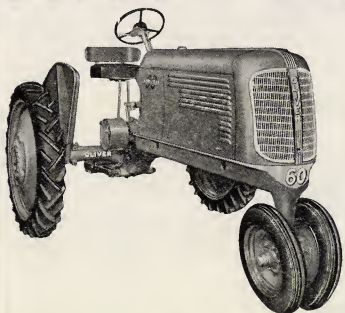
The case was never again brought into court. To the credit of the prosecuting attorney it should be stated that after the excitement had abated the nobler nature within him

stirred and he entered a nolle prosequi which means "he will not further prosecute."

The eminent, upright judge was elevated by his admiring fellow citizens to high positions in the judiciary of his state. His legal decisions were guiding; they were founded upon principle. He kept his ermine unspotted. Shortly after his death, which occurred a few years ago, the writer of this reminiscence did temple work for the judge. Thus God rewarded this distinguished and fearless jurist.

Here's POWER

FOR
A VARIETY
OF NEEDS



Here's the sensational Oliver 60 . . . the high-compression 1-2 plow tractor that out performs many 2-plow tractors. With it you can set new economical standards for plowing, harrowing, planting, cultivating, hauling spreaders, harvesting machinery, etc.

And comfort, too. The spring-cushioned seat,

the handy controls, the stand-up-and-drive platform—combine to make the Oliver 60 the easiest handling tractor ever built. When you THINK over your tractor needs . . . TALK over Oliver performance with Oliver owners . . . then we'll think you'll be ready to TEST for yourself that the Oliver is right for you.

AND HERE'S A SPREADER IT WILL PAY YOU TO OWN



Because you use your spreader so much, it pays to own an Oliver No. 7 rubber-tired spreader. One that you can count on to give long years of perfect performance and more comfort, greater capacity, easier handling and lighter draft in the bargain. Tractor and 4-wheel models.

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OGDEN, UTAH

BRANCHES: UTAH: Ogden, Logan, Tremonton.

IDAHO: Preston, Blackfoot, Shelley, Idaho Falls, Rexburg, Rupert, Twin Falls, Buhl.

Mountain States Implement Company
Ogden, Utah

() I would like to test an Oliver 60 Tractor.

() Please send information on the Oliver No. 7 Spreader.

Name _____

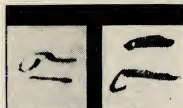
R. F. D. _____ Town _____

State _____

I farm _____ Acres.

PHOTOGRAPHS TAKEN FROM
THE ANTHON TRANSCRIPT

Antthon Transcript,
Line 1, Character 4.
Fig. 112.



Antthon Transcript,
Line 3, Character 16.
Fig. 114.



Antthon Transcript,
Line 1, Character 12.
Fig. 116.



Antthon Transcript,
Line 3, Fig. 9.
Fig. 118.



Antthon Transcript,
Line 2, Character 11.
Fig. 120.



Antthon Transcript,
Line 7, Character 37.
Fig. 122.



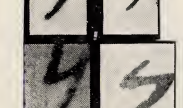
Antthon Transcript,
Line 5, Character 24.
Fig. 124.



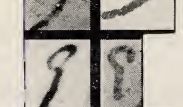
Antthon Transcript,
Line 7, Character 41.
Fig. 126.



Antthon Transcript,
Line 7, Character 20.
Fig. 128.



Antthon Transcript,
Line 7, Character 47.
Fig. 130.



Antthon Transcript,
Line 5, Character 8.
Fig. 132.



Antthon Transcript,
Line 5, Character 18.
Fig. 134.



Antthon Transcript,
Line 5, Character 13.
Fig. 136.

PHOTOGRAPHS FROM RECOG-
NIZED EGYPTIAN WORKS

Photograph from Spie-
gelberg, W., Demotische
Grammatik, p. 127, line 6.
Fig. 113.

Photograph from Spie-
gelberg, W., Demotische
Grammatik, p. 54, line 4 (from Ros-
etta Stone).
Fig. 115.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 3,
p. 1073, line 4.
Fig. 117.

Photograph from
Spiegelberg, W., Demotische
Grammatik, p. 181, line 3.
Fig. 119.

Photograph from
Plate 124, Petrie,
Sir. W., Researches in Sinai, New York,
1906.
Fig. 121.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 2,
p. 633, line 6.
Fig. 123.

Photograph from Spie-
gelberg, W., Demotische
Grammatik, p. 118,
line 21.
Fig. 125.

Photograph from Spie-
gelberg, W., Demotische
Grammatik, p. 48, line 14.
Fig. 127.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 1,
p. 97, line 15.
Fig. 129.

Photograph from Spie-
gelberg, W., Demotische
Grammatik, p. 163, line 19.
Fig. 131.

Photograph from No.
6, Plate 147, Petrie,
Sir. W., Researches in Sinai, N. Y.,
1906.
Fig. 133.

Photograph from Spie-
gelberg, W., Demotische
Grammatik, p. 73, line 21.
Fig. 135.

Photograph from Spie-
gelberg, W., Demotische
Grammatik, p. 65, line 10.
Fig. 137.

PHOTOGRAPHS TAKEN FROM
THE ANTHON TRANSCRIPT

Antthon Transcript,
Line 2, Character 16.
Fig. 138.

Antthon Transcript,
Line 6, Character 10.
Fig. 140.

Antthon Transcript,
Line 7, Character 45.
Fig. 142.

Antthon Transcript,
Line 5, Character 29.
Fig. 144.

Antthon Transcript,
Line 7, Character 16.
Fig. 146.

Antthon Transcript,
Line 6, Character 34.
Fig. 148.

Antthon Transcript,
Line 2, Character 10
(Written for some
reason lying on its
side in the trans-
cript).
Fig. 150.

Antthon Transcript,
Line 7, Character 24.
Fig. 152.

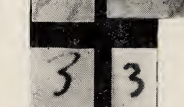
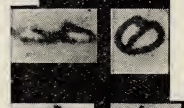
Antthon Transcript,
Line 7, Character 9.
Fig. 154.

Antthon Transcript,
Line 6, Character 2.
Fig. 156.

Antthon Transcript,
Line 7, Character 19.
Fig. 158.

Antthon Transcript,
Line 7, Character 17.
Fig. 160.

Antthon Transcript,
Line 5, Character 33.
Fig. 162.

PHOTOGRAPHS FROM RECOG-
NIZED EGYPTIAN WORKS

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 2,
p. 54, line 14.
Fig. 139.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 1,
p. 206, line 21.
Fig. 141.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 7,
p. 1021, line 21.
Fig. 143.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 3,
p. 1073, line 4.
Fig. 145.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 3,
p. 821, line 16.
Fig. 147.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 3,
p. 906, line 7.
Fig. 149.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 3,
p. 836, line 12.
Fig. 151.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 1,
p. 71, line 2.
Fig. 153.

Photograph from Spie-
gelberg, W., Demotische
Grammatik,
14, line 11.
Fig. 155.

Photograph from Spie-
gelberg, W., Demotische
Grammatik, p. 36,
line 21.
Fig. 157.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 1,
p. 206, line 21.
Fig. 159.

Photograph from
Brugsch, H., Hiero-
glyphisch-Demotisches
Wörterbuch, Vol. 1,
p. 90, line 5.
Fig. 161.

Photograph from Er-
mann-Grapow, Aegyptisches
Handwörterbuch, p. 158 (Berlin,
1921).
Fig. 163.

PHOTOGRAPHS TAKEN FROM
THE ANTHON TRANSCRIPT

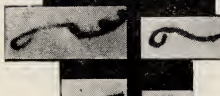
Anthon Transcript,
Line 6, Character 37.
Fig. 164.



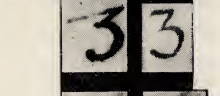
Anthon Transcript,
Line 6, Character 1.
Fig. 166.



Anthon Transcript,
Line 5, Character 18.
Fig. 168.



Anthon Transcript,
Line 5, Character 22.
Fig. 170.



Anthon Transcript,
Line 7, Character 46.
Fig. 172.



Anthon Transcript,
Line 5, Character 33.
(lower composite part)
Fig. 174.



Anthon Transcript,
Line 6, Character 24.
Fig. 176.



Anthon Transcript,
Line 7, Character 20.
Fig. 178.



Anthon Transcript,
Line 5, Character 21.
Fig. 180.



Anthon Transcript,
Line 5, Character 12.
Fig. 182.



Anthon Transcript,
Line 4, Character 8.
Fig. 184.



Anthon Transcript,
Line 7, Character 13.
Fig. 186.



Anthon Transcript,
Line 7, Character 36.
Fig. 188.



PHOTOGRAPHS FROM RECOG-
NIZED EGYPTIAN WORKS

Photograph from Spiegelberg, W., Demotische Grammatik, p. 114, line 2.
Fig. 165.

Photograph from Rhind Papyrus, London, Fac. 1863.
Fig. 167.

Photograph from Brugsch, H., Hieroglyphisch-Demotisches Wörterbuch, Vol. 4, p. 1331, line 6.
Fig. 169.

Photograph from Spiegelberg, W., Demotische Grammatik, p. 9, line 18.
Fig. 171.

Photograph from Brugsch, H., Hieroglyphisch-Demotisches Wörterbuch, Vol. 3, p. 902, line 3.
Fig. 173.

Photograph from Spiegelberg, W., Demotische Grammatik, p. 252, line 3.
Fig. 175.

Photograph from Brugsch, H., Hieroglyphisch-Demotisches Wörterbuch, Vol. 4, p. 1331, line 1.
Fig. 177.

Photograph from Brugsch, H., Hieroglyphisch-Demotisches Wörterbuch, Vol. 1, p. 97, line 15.
Fig. 179.

Photograph from Spiegelberg, W., Demotische Grammatik, p. 65, line 15.
Fig. 181.

Photograph from Brugsch, H., Hieroglyphisch-Demotisches Wörterbuch, Vol. 1, p. 73.
Fig. 183.

Photograph from Brugsch, H., Hieroglyphisch-Demotisches Wörterbuch, Vol. 2, p. 637, line 4.
Fig. 185.

Photograph from Spiegelberg, W., Demotische Grammatik, p. 165, line 1.
Fig. 187.

Photograph from Spiegelberg, W., Demotische Grammatik, p. 93, line 18.
Fig. 189.

PHOTOGRAPHS TAKEN FROM
THE ANTHON TRANSCRIPT

Anthon Transcript,
Line 1, Character 21.
Fig. 190.

Anthon Transcript,
Line 5, Character 35.
Fig. 192.

Anthon Transcript,
Line 6, Character 5.
Fig. 194.

Anthon Transcript,
Recurrent frequently.
See lines 6 and 7.
Fig. 196.

Anthon Transcript,
Line 6, Character 25.
Fig. 198.

Anthon Transcript,
Line 1, Character 14.
Fig. 200.



Photograph from Spiegelberg, Demotische Grammatik, p. 229, line 12.
Fig. 191.

Photograph from Spiegelberg, W., Demotische Grammatik, p. 29, line 7.
Fig. 193.

Photograph from Spiegelberg, W., Demotische Grammatik, p. 222, line 10.
Fig. 195.

Photograph from Spiegelberg, W., Demotische Grammatik, p. 41, line 8.
Fig. 197.

Photograph from Brugsch, H., Hieroglyphisch-Demotisches Wörterbuch, Vol. 3, p. 884, line 15.
Fig. 199.

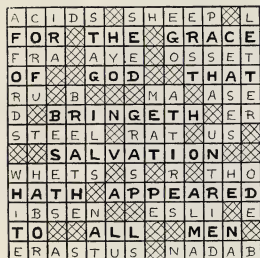
Photograph from Spiegelberg, W., Demotische Grammatik, p. 113, line 18.
Fig. 201.

Joseph Smith did not have, and, when the Anthon Transcript was prepared, he could not have obtained a dictionary of the demotic Egyptian language, at any price. No such dictionary existed. The works of Brugsch, Spiegelberg, Eрман, Grapow, Budge, Petrie, and their colleagues and successors were then still in the distant future. In point of fact, it is not yet possible to procure a dictionary of demotic in English, of any comprehensive value.

Even the fragmentary *Rudiments* of Thomas Young dates three years after the Anthon Transcript, as does the Coptic work of Tatam. The French works of Lepsius appeared in 1837. Champollion's dictionary in French was published in 1842. And Birch's dictionary dates to 1867. The first really good grammar of Egyptian in English is that of Gardiner, published in 1927.

In the presence of these facts, recognizing Joseph Smith's lack of knowledge of Egyptian in 1827 (which he shared in common with virtually all people of his day), and recognizing the characters contained in the Anthon Transcript as Egyptian, the Anthon Transcript necessarily takes its place as one of the strong external proofs of the divinity of the Book of Mormon, and of the truth of Joseph Smith's account of its revelation to men.

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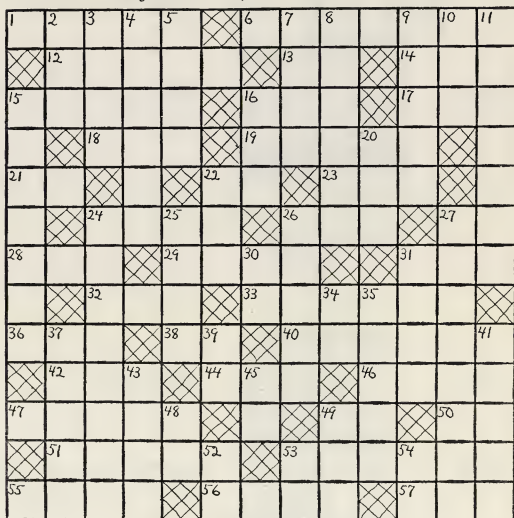
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SCRIPTURAL CROSSWORD PUZZLE—A GIFT OF GOD

"Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer. . ."—Philemon 1.



ACROSS

- 1 "highest . . . in the synagogues"
- 6 Ruler; hot carp (anag.)
- 12 "The . . . of our Lord"
- 13 "And . . . our beloved Apphia"
- 14 "Grace be with . . . all"
- 15 A star
- 16 Drunkard
- 17 Put on
- 18 "Hearing of thy love . . . faith"
- 19 "Follow . . . with all men"
- 21 "is set . . . liberty"
- 22 Always
- 23 Rocky pinnacle
- 24 "keep yourselves . . . idols"
- 26 "I thank my . . ."
- 27 Iron
- 28 "bore his ear through with an . . ."
- 29 Paul was in a . . . when he wrote this
- 31 Seed vessel
- 32 "and Archippus . . . fellow soldier"
- 33 Paul considered himself this of his "son Onesimus"
- 36 Arabic word for 33 across
- 38 Printer's measure
- 40 "your . . . conversation"
- 42 " . . . toward all saints"
- 44 "and to . . . church in thy house"
- 46 "let me have joy of thee in the . . ."
- 47 "from . . . even unto Ethiopia"
- 49 "For . . . have great joy and consolation in thy love"
- 50 East Indies
- 51 "Looking unto . . . the author and finisher of our faith"
- 53 "be much bold in . . ."
- 55 "in every good word and . . ."
- 56 Medley
- 57 "the dumb . . . speaking with man's voice"

Our Text from Philemon is 12, 13, 14, 18, 19, 24, 26, 32, 33, 42, 44, 46, 51, and 53 combined

DOWN

- 2 "Or if he shall ask an . . ."
- 3 Extent
- 4 Paul "tarried many days in Joppa with one Simon a . . ."
- 5 Fish
- 7 Siouan Indian
- 8 Vegetable
- 9 Old coin of Zealand
- 10 Dove note
- 11 "When saw we thee an . . ."
- 13 Southern state
- 16 "who came in privily to . . . out our liberty"
- 20 Fish
- 22 Vessel used by early Christians
- 24 Fish
- 25 Monster
- 26 Iced
- 27 "The Lord is my rock, and my . . ."
- 30 "making mention . . . thee always in my prayers"
- 31 Mexican dollar
- 34 Half of both
- 35 Sounder
- 37 Musical instrument
- 39 Zion was one
- 41 Revises
- 43 Flat circular plate
- 45 "If . . . hath wronged thee"
- 48 Gold; the heart of Paul
- 49 " . . . for the joy that was set before him"
- 52 "which doth . . . easily beset us"
- 53 "I will sing of mercy and judgment" begins this Psalm
- 54 Half of Asia; state

EDITOR'S PAGE

(Concluded from page 73)

for about two months. Then he went back and called upon that identical minister; and when he called on him this time, lo and behold, the boy tied the minister in a knot. Now, that boy became a fine preacher of the gospel. I remember walking along the street in Bristol with a non-member of the Church. He had become interested, and invited me to go home with him for dinner. This young man was walking along ahead of us, and this gentleman told me what kind of preacher this boy was, how he enjoyed hearing him preach on the street, and that he had such a clear voice.

He was the son of a widow, and when the two years had expired I wrote to him: "Your mother is a widow. I don't want to keep you over here if it is any great hardship on your mother; but if you can stay three or four months longer I would appreciate it. However, you are at liberty to return home if you so desire."

He wrote to me and said: "I am interested in my work, and I have some people interested in this gospel. I am afraid if I go home now that they may not become converted. I believe if I stay here I can convert them to the gospel. It is not going to cost my mother very much more for me to stay this winter. I am a farmer; I can't do much good by going home before spring anyway. I have all the clothes I need, and the extra expense will not be very high. I want to stay three or four months longer."

It is simply wonderful that a young man, without experience in the world, can go out and labor three or four years for something that the unconverted say is not true and yet not be confounded, but be able to confound those who did confound him in the beginning before he

preached himself; and that he should love this work so well that he wanted to stay there and labor, instead of returning to his home. That is only an illustration of one case out of thousands of young men who have gone out to preach this gospel.

This gospel has been preached more than one hundred years without money and without price. We do not pay our missionaries; they give their services free; and their parents, or they themselves, take care of them while they are in the mission field. It is almost unbelievable the great sacrifice the Latter-day Saints are making and have made in our missionary work. There is no other people in the world that is doing anything to compare with it in self-sacrifice and in honest conscientious labor in the mission field. To me it seems that this alone ought to inspire a respect for the Latter-day Saints on the part of those that are not members of our Church, when they stop to contemplate the great sacrifice of time and labor that the people make along missionary lines.

To my mind, the greatest of all the evidences of the divinity of the work in which we as Latter-day Saints are engaged, so far as practical evidence is concerned, is the fact that our missionaries go out and return with more of the love of the gospel than they had when they departed. So far as I know, no missionary of the Church of Jesus Christ of Latter-day Saints has ever returned home to announce that he has found that some other church has the truth. It is miraculous, to say the least, that if we are deceived, the Lord has been so unkind to us that not one of our missionaries has ever found the truth.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 97)

But, the righteous will show forbearance as long as it is possible or proper to do so.

At best, this is a difficult question. It is imperative to remember that it is not given to man to read fully the divine mind. All that we can do is

to use such truth as has been revealed for our guidance in our thought and action. Of one thing we may however be certain—whatever happens to those who live righteously is permitted by the Lord. Man's only safety is to walk in faith with the Lord.—J. A. W.

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Salt Lake City, Utah

Your Page and Ours

LET'S SAY IT CORRECTLY

ONE of the words that we must get used to living during the next month or years is this word *sacrifice*. But let us be sure that we pronounce it correctly. Both noun and verb are pronounced alike and if it were spelled *sak-a* as in *at-ri-i* as in *it-fis-i* as in *ice*. There is only one choice in the pronunciation and that is in the final sound of the *ice* which may take either the *s* or *z* sound.

Fort Leonard Wood
Missouri

THIS is a short friendly reminder that my *Era* subscription has run out. Please renew my subscription now. There will then be no break in your service to me.

The *Era* is the most interesting and useful magazine in the religious field. It has entertainment and sound help.

It is just the magazine for a soldier to read while doing a little Bunk Fatigue. We are Mormons at war fighting for our country and we must now more than ever continue contact with our spiritual leaders.

Your brother,

Milton M. Williams,
2nd Battalion 1st Infantry 6th Division,

Preston, Idaho.

The Improvement Era
Dear Editor:

JUST a little paragraph for "Your Page and Ours." We are expressing our appreciation in behalf of the M. I. A. dance program outlined by the General Board. We have a population of twenty-five families in the ward with sixteen dancers all enrolled in the M. I. A. They have participated in eight different floor shows presented throughout the stake and wards. This success is due to the personality and dependability of our dance directors, Mrs. Clara Woodward and Mr. Elias Jepsen.

Sincerely,

Mrs. Floyd Erickson,
Denver, Colorado.

Saskatoon, Saskatchewan.

The Improvement Era
Dear Editors:

THE *Era* has been a great source of inspiration, information, and enjoyment throughout my mission, and it is a grand missionary itself. We missionaries receive many fine compliments for the high standard set by your publication, for the wealth of material contained therein, and for the beauty of the *Era* covers.

Congratulations for your continuous publication of a better *Era*.

Sincerely,

Elder Haskell V. Stradling.

WORD FROM KALAUPAPA LEPER COLONY

BROTHER SAMUEL K. KA-NE of the leper settlement at Kalaupapa, Hawaii, recently wrote to the Presiding Bishopric expressing gratitude on behalf of the settlement for the gift of a transcription machine and records.

"We read the detailed news," says Brother Ka-ne, published in *The Deseret News* and *The Improvement Era*, with much interest. . . . For years we lacked knowledge of the progress and activity of the Church, but today and henceforth I do know we will ever be in the light instead of darkness.

"We also read the article about your visit to Kalaupapa written by you [Bishop Joseph L. Wirthlin] which was published in *The Improvement Era*. We want to commend you for the nice things you said about us. . . .

"We feel greatly honored, especially to know that 'we who are the least' have been thought of and given some attention and consideration. . . .

"With our heartiest and sincerest aloha and all best wishes . . . we remain.

Saints of Kalaupapa"

NO REASON

Thelma: "Do you think I'm conceited about my brains?"
Virginia: "Nonsense! I'm sure that nothing of the kind ever entered your head!"

HANDICAPPED

A salesman from the states applied at a Canadian recruiting office to enlist.

"I suppose you want a commission," said the officer.

"No thanks," was the reply. "I'm such a poor shot I'd rather work on a straight salary."

PRACTICAL COURSE

"No, Miss Alice ain't home," the colored maid informed the telephone caller. "She's down to de class."

"What class?" asked the caller.

"Well, you know she's fixin' to git married and she's takin' lessons in domestic silence."

OPEN TO THE WORLD

Teacher: "Who was the first man?"

Pupil: "George Washington."

Teacher: "What makes you think so?"

Pupil: "Cause he was first in war, first in peace, first in . . ."

Teacher: "You are mistaken. Adam was the first man."

Pupil: "Oh, well, maybe so, if you're going to take in foreigners."

THE DISHONEST TRUTH

Jane: "And why did you break off your engagement to Jim?"

Janet: "He's a deceiver! Can you believe it? He told me he was a kidney and liver specialist! I found out he works in a meat market."

THERE TODAY AND HERE TOMORROW

Census Man: "So you have three daughters living at home, Mr. Juggins?"

Mr. Juggins: "Well, not exactly at home—I hardly ever see them. You see, they're not married yet."

PAGING HALEY'S COMET

A tourist was driving through some very dry country in the West. He stopped at a rural gas station, run by an old-timer and his young son.

"Looks like we might have a shower," remarked the tourist.

"Sure hope we do," replied the old-timer. "Not so much for myself as for the boy here. I've seen it rain."

IT'S MUCH LESS TROUBLE

Doctor: "I'm sorry, but I'll have to open you up again. I can't find my other rubber glove."

Patient: "Don't be silly. Here's a dollar. Go out and buy yourself another pair."

SPECIALIZATION

Englishman (patronizingly): "Your school facilities are excellent, I am told."

American (suaively): "Well, I should say so. See the Smithsonian Institution over there? Think of a building like that just to educate the Smiths!"

LIKE IT OR LEAVE IT

The traveler found the only hotel in town, and entered its dining room. This was back-country in the Far West. The stranger had never been in a similar community.

The waiter brought a glass of ice water and asked, "How about roast beef and mashed potatoes?"

"No. I never eat 'em," replied the traveler.

"Then," said the waiter, "dinner's over."

Morning Afternoon Evening

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One of radio's most lovable personalities . . . Monday through Friday
- Vic and Sade* 11:30 to 11:45
The humorous side of family life Monday through Friday



AFTERNOON

- Fletcher Wiley* 12:30 to 12:45
Smiles and common sense Monday through Friday
- Stories America Loves* 2:45 to 3:00
Stories by great American authors Monday through Friday
- Frank Parker's Songs* 4:30 to 4:45
To help keep America singing Monday, Wednesday, and Friday



EVENING

- Take It Or Leave It* 8:00 to 8:30
Questions and answers for a good time Sundays
- Arkansas Traveller* 6:30 to 6:55
Bob Burns with smiles guaranteed Tuesdays
- Texaco Star Theatre* 7:00 to 8:00
Fred Allen and a full hour of fun for everyone Wednesdays

The Bright Spot ON YOUR RADIO DIAL

★ ★ ★ ★ ★ **KSL** Salt Lake City



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or any nation, so conceived and so
dedicated, can long endure..."

We have dedicated ourselves and all our prop-
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other great leaders was justified. Democracy and
the "American Way" will endure, no matter what
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