

The Improvement Era



Mormon Battalion Monument
(SEE PAGE 386)

JULY, 1938
VOLUME 41 NUMBER 7
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The Improvement Era

"The Glory of God is Intelligence"

JULY, 1938

VOLUME 41 NUMBER 7

"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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Table of Contents

The Editor's Page

A Word to Youth Heber J. Grant 391

Church Features

Serve Your "Own Generation" John A. Widtsoe 392
An "Ideal" Book of Mormon Geography Lynn C. Layton 394
The Lord's Way Out of Bondage LeRoi C. Snow 400
The Story of Our Hymns George D. Pyper 404
Some Photographic Highlights of June Conference 405
Our Friend-Making Missionaries in the Netherlands
J. Paul Vorkink and Joseph P. Lambert 412
Bates College Confers Honorary Degree on Frank W. Asper, 387; News of the West German Mission, Fred W. Babbel, 433; Another Trek to Hill Cumorah, Ira J. Markham, 411; The Church Moves On, 415; Visual Aid in the California Mission, 421; Priesthood: Melchizedek, 422; Ward Teaching, 426; Aaronic Priesthood, 427; Genealogical Page, 429; Department of Education, 429; Mutual Messages and Field Photos, 430, 431, 432, 434, 435; M. I. A. Activities Point the Way to Progress in East Central States, Bassett T. Wright, 431; Missionaries at Fort Sumter, Merrill J. Wood, 432; Brigham City Honors Brigham Young, 434.

Special Features

The Protestors of Christendom—Part V, continued
James L. Barker 396
The Last of the "Dickens' Boys" Helen Miller Lehman 403
Slavery Caused an Indian War Carlton Culmsee 406
Cayuga's "Other Wise Man"
Joseph Williams and John Farr Larsen 410
Why I Do Not Smoke Dorothy Dyer Akers 413
Exploring the Universe, Franklin S. Harris, Jr., 388; On the Book Rack, 418; Homing: Summer Reading, 419; Here's How, 419; Index to Advertisers, 442; Your Page and Ours, 448.

Editorials

The Training of Youth John A. Widtsoe 416
M. I. A. June Conference Richard L. Evans 416
A Rising Vote Against Liquor and Tobacco
Richard L. Evans 417
A Woman's Sphere Marba C. Josephson 417

Fiction, Poetry, Crossword Puzzle

Beckoning Roads—Chapter 6 Dorothy C. Robinson 398
The Phantom Herd—An Historical Narrative
Robert M. Hyatt 409
The Color of Courage Beth Harmon 402
Frontispiece: The Wedding Journey, Zara Sabin, 390; Poetry Page 414; Contrast, Gilean Douglas, 432; Which Way, Little Girl, Agnes Just Reid, 436; The Creek, Lucaine Clark Fox, 438; Scriptural Crossword Puzzle, 446.

The Cover

THE Mormon Battalion Monument, pictured on the cover, stands on the grounds of the Utah State Capitol in Salt Lake City. The silhouette study against the background of a western sunset is by Jeano Orlando.

386

Do You Know—

Where the headquarters of the new West German Mission are? Page 389
What Church personality recently was honored by a distinguished American University? Page 387
How mental work affects physical muscles? Page 388
How youth may best serve its "own generation"? Page 392
What is the "ideal" Book of Mormon Geography? Page 394
Through what changes the Christian church passed after the death of Constantine? Page 396
Under what circumstances Lorenzo Snow undertook his "tithing mission" to St. George? Page 400
What Mormon boy was a protégé of Charles Dickens? Page 403
Who wrote the Tabernacle Choir theme song? Page 404
How the slavery issue precipitated a crisis in Utah? Page 406
If camels are found on American deserts? Page 409
Who was "Cayuga's Other Wise Man"? Page 410
What missionary methods are employed in the Netherlands? Page 412
What one college girl's reasons are for not smoking? Page 413
At what international conferences President Clark is representing the United States? Page 415
Who is promoting a state park at Nauvoo? Page 415
What Mormon basketball team won a European championship? Page 415
What books are recommended for summer reading? Page 420
How "visual aids" have succeeded in the California Mission? Page 421
What questions have arisen concerning Melchizedek Priesthood committees? Page 422
What Priesthood social activities are recommended? Page 424
How Brigham City has honored Brigham Young Page 435

EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah
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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.
The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

Bates College Confers Honorary Degree on Frank W. Asper

TABERNACLE ORGANIST CALLED
EAST TO RECEIVE SIGNAL HONOR

FRANK W. ASPER, Salt Lake Tabernacle organist and one of the West's successful musicians, who has steadily won acclaim outside his home state, was called east in early June to have conferred upon him an honorary degree of Doctor of Music, by historic Bates College in Lewiston, Maine. Mr. Asper won further plaudits in his capacity as an artist when, on June 12, he played the dedicatory program on a new organ installed at the College. He was called across the continent to be the first artist to play this wonderful instrument in one of America's oldest and finest schools.

The new organ was presented to Bates College by Arthur Curtiss James, internationally known New York financier and music patron. Bates College, founded in 1864, is one of America's foremost educational institutions and is well known for its debating teams. Robert Frost, poet; Paul Claudel, former French Ambassador to the United States; and Mark Sullivan, political commentator, have received honorary degrees from this college. With all the east to honor, it remained for a western artist to be called to play the dedication.

During a mission to Germany, because of his interpretation and knowledge of the classics, Frank Asper was able to circulate freely and proclaim the Gospel to several opera stars, members of symphony orchestras, and some concert artists, and was invited to play for them, as well as being welcome at many prominent functions. After his mission, he studied in Berlin: piano with Jonas, and theory with Klatte, and also played in an opera orchestra under Von Fiehlitz.

After the outbreak of the World War, he returned to Salt Lake City, and, in 1915, gave up a large class of pupils to study in Boston because of the need he felt to further advance in the theoretical subjects, which he pursued under Elson; he also studied organ under Humphrey at this time. Piano training was pursued under DeVoto and Buonamici. He was also engaged to train a boy choir in a suburb of Boston, later relinquishing this for a post as organist on the fashionable south shore at Cohasset, in an historic church which was built before the Revolution. During the time he was teaching at the New England Conservatory of Music he did not neglect his Church duties, and was counselor in the Boston Branch for four years. In 1920 the newly-organized L. D. S. School of Music beckoned and he returned to Salt Lake City.

Mr. Asper holds the distinction of being a "Fellow" in the American



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Guild of Organists, and is also Dean of the Utah Chapter. He is one of the few western representatives ever invited to play at a convention of the American Guild of Organists, which he did on the large municipal organ at Memphis, winning great acclaim. He has played for many notables, among them, three presidents of the United States, and the Crown Prince of Sweden. Other places where he has appeared have been at the University of Illinois; University of Chicago; Carnegie Institute at Pittsburgh; at the large Lewis and Clark High School at

Spokane, Washington; in Pueblo; and the Third Baptist Church of St. Louis. He was official organist at the Sesqui-Centennial Exposition in Philadelphia; played in St. Vincent's Church at Los Angeles, and many others.

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Exploring the Universe —•

By FRANKLIN S. HARRIS, JR.

A DOG can hear higher notes than man and there is good evidence that pheasants can hear distant gunfire when human ears cannot detect it.

THE worm called *Brubea protandrica* is male in autumn and winter, female in spring, and neuter in summer.



SHEEP shearing by chemicals is being performed in the Soviet Wool Laboratory. By giving single doses of thallium compounds the sheep shed their wool, leaving them naked as though they had been shorn. If the dose was small the fine wool came out, if larger both coarse and fine fibers molted.

FOR each pound of vegetable matter produced by a plant, on the average of about 40 gallons of water are evaporated.

A SILENT piano and a silent violin have been invented to be used in practicing. The playing can be heard only by the pupil and teacher through earphones.

THE muscles in the arms and neck of a person doing mental work get tenser and tenser as the work becomes more difficult, a scientist at the University of Indiana found.

IN Peary Land at the north end of Greenland, the most northerly land on earth, there are bees and butterflies in the rolling meadows of flowers and grasses.

CONTRARY to popular belief, wolves don't attack and kill people, nor do they travel in hunting packs, except that cubs may travel with the parents for the first year. Vilhjalmur Stefansson and the U. S. Biological Survey have traced such accounts down and found them to be fictitious.

A NEW fluorescent electric lamp has been announced with an efficiency 200 times that of present-day filament lamps. It differs from ordinary lamps in that ultra-violet is converted to visible light by a fluorescent coating on the walls.

RECENT research on the brain has disclosed two interesting things. Large portions of the important frontal lobes of the brain can be re-

moved surgically without apparent damage to the intelligence. No signs of depression or loss of abstract behavior were discovered in such patients. The brain has a definite "heat center" that responds to heating by speeding up breathing, starting perspiration and other means for cooling the body. Experiments with cats found this region to be partly on the underside of the front part of the brain, and partly on the underside of the mid-brain.

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PRAIRIE SCHOONER, PIONEER TRAIL, FORT CASPER.
Photo by George Strebel.

Her Wedding Journey

DREARY day by dreary day,
Jouncing, jolting, mile on mile,
Erect she sat in her dusty gray,
Fixed and stiff as her weary smile.

SHE and her husband, this firm man,
Eager and restless, fired with zeal,
Joined a westward caravan,
Stirred by the song of a creaking wheel.

LONG he had labored in shop and at forge
Fashioning felloe and axle with care,
The need to be gone his daily scourge;
To knit and sew, her womanly share.

THEY traveled light—it was their all—
Tennyson's poems, a Bible, a few
Patchwork quilts and a Paisley shawl,
Copper kettle, and gown of blue;

YOUTH and strength and a will to work;
Deeply rooted, a trust in God,
Trust to be tried in the mud and murk,
Clinging fast to the Iron Rod.

DAY after day in the heat and the dust,
Never a murmur or secret sigh,
Fording a stream or facing a gust
Of sifting sand as the wind whirled by.

NIGHT after night in a bed on the ground,
Weary body, too tired to rest;
Sickness and death with its lonely mound,
Hunger and thirst marked their way to the West.

THUS was her wedding journey made
Over desolate steep and plainland drear;
Little new bride all unafraid,
Partner indeed for a Pioneer!

Zara Sabin



The EDITOR'S PAGE

A Word to Youth

By PRESIDENT HEBER J. GRANT

IT is a great joy to me, always, to meet with the young people. It is a very difficult matter for me to realize that I am what they commonly call a very old man. I believe my spirit is as youthful as it ever was. I enjoy mingling with youth; I enjoy playing with them; I enjoy the sports of youth. True, I cannot take as active a part in some of the athletic sports as I would like to, but I am very happy with youth, and to me the fact that the spirit apparently does not grow old is one of the evidences of the immortality of the soul. I remember reading of ex-President Adams being met one day by a friend who said: "How is President Adams today?"

"Oh," he said, "President Adams was never better in his life, never younger, never in finer condition, but this house he is living in is becoming rather old and he is hoping for a better one in the near future."

I hope to keep that spirit of youth. I hope to feel as much interested in the next ten years, which I hope to stay with you, in the Mutual Improvement cause as I have ever been. In fact, I believe that the Lord does grant unto us according to our desires, as recorded in the 29th chapter of the Book of Alma in the Book of Mormon, whether "good or evil, life or death, joy or remorse of conscience", that we are in very deed the architects of our own lives, so to speak, and not only the architects but the builders, and that if we have ambition to do more and to accomplish more, God gives us the ability through our diligence. I am a very firm believer in the teaching of James that "faith without works is dead, as the body without the spirit is dead," and of course we all know that the body is of no value to us when the spirit leaves. We retain the body only a few days until we bury it.

Now what I desire and the ambition of my life is that from now until my end comes I can accomplish more year by year than I have accomplished in the past, for the reason that I should have and I believe I do have a greater comprehension of the duties and the responsibilities that rest upon me and that rest upon all of us than I had many years ago. I am grateful beyond expression that as the years come and go my love for this Gospel of Jesus Christ that has again been restored to the earth is stronger, and that there is a greater desire in my heart to labor for the spread of truth and the building up of the Church of Christ here upon the earth today than there has been ever before, and I believe that ought to be the ambition of each and every one of us.

I believe unless we have ambition to accomplish things and to do things that we amount to but very little in the battle of life. I know of nothing at the present time that seems to me sadder than to find the number of our people who are losing the spirit of integrity and devotion and ambition to do things. It seems to me all wrong. Every individual should have a desire to grow and increase in capacity and in ability to do things. Certainly by mere exertion of the will, by mere desire, we accomplish nothing; we must put with that desire the labor to accomplish the things we

desire. I am sure that a young man who is perfectly satisfied with what he is doing, although he may be doing very little, and has no ambition to do more, will stand still; but I am convinced that each and every individual can improve from day to day, from year to year, and have greater capacity to do things as the years come and the years go. I believe in that with all my heart.

I rejoice in the splendid progress of our young people. I am sure there is no other place in the United States where a body of young people could be gathered together, such as I am facing here today, who would pledge themselves, as you have done, to live one of the laws of God for the benefit of mankind. I can think of no finer, more splendid statement against the men who are working today to destroy the vigor of body and mind of people by increasing the sale of liquor and tobacco than is contained in the Word of Wisdom. The Lord says: "I have warned you, and forewarn you, by giving unto you this word of wisdom," because of "evils and designs which do and will exist in the hearts of conspiring men in the last days."

I read that in one of the eastern sections they refused to rent a hall to our Church for a Gold and Green Ball. They said they couldn't afford to have a lot of young people spoiling their napkins and table-cloths with their cigaret smoking. Our people told them there would be no cigarets, and to have several hundred young people there without cigarets made an everlasting impression. I have heard many comments on the fine entertainment which our choir gave in honor of its former president, David A. Smith. To see this great ballroom of the Utah Hotel filled and the room adjoining it also out in the mezzanine floor, and not see a single cigaret, why it made a profound impression on the people! And I have attended other gatherings of the same kind. Each and every one of you, my dear young friends, carry on your shoulders the reputation of this Church.

Everyone of us has in our power to preach this Gospel, and to preach it not by word but by example. I sent out over six thousand copies of a little pamphlet during the Christmas holidays, and I found one of the items I published says it better than I can say it, viz:

And now there is one more lesson for us to learn, the climax of all the rest; namely, to make a personal application to ourselves of everything which we know. Unless we master this lesson, and act on it, other lessons are virtually useless and thus robbed of their essential glory. The only living end or aim of everything we experience, of every truth we are taught, is the practical use we make of it for the enrichment of the soul, the attuning of the thoughts and actions, the exaltation of life. . . . When we do what we know, then first does it put on white luster and become divinely precious.—William R. Alger.

The Gospel is true. May God help us to live it is my humble prayer and I ask it in the name of our Redeemer. Amen.—From President Grant's address at the opening session of the 43rd Annual Conference of the Mutual Improvement Associations, in the Tabernacle, Salt Lake City, Friday morning, June 10, 1938.



SERVE YOUR

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve

THIS article contains the message of the Baccalaureate sermon delivered by Dr. Widtsoe to the U. S. A. C. graduating class on Sunday, June 5, 1938. In speaking of his text, "Serve Your Own Generation," Dr. Widtsoe, on that occasion, added: "By this test we delight today to honor the institution from which you are about to graduate. Happily, during its half century of existence, from the first to the present board of trustees and faculty, from President Sanborn to President Peterson, the Utah State Agricultural College has diligently and intelligently served its 'own generation.' The future of the college, likewise, will be measured by its earnest and honest effort to serve its 'own generation.'"

PAUL, the Apostle, speaking in Antioch, seat of Roman glory, summarized the life of David, great king of Israel, in eloquent, resounding words:

For David, having served his own generation by the will of God, fell on sleep and was laid unto his fathers.

This was the highest praise that the learned Apostle could give to Israel's foremost king. It is today the greatest encomium that can be spoken of man or institution. It is also the most searching test of the worthiness of personal or institutional life. To serve one's "own generation by the will of God" remains the truest measure of life's value and the safest guide to human conduct.

You who now leave halls of learning will be judged in life by Paul's test of service to your "own generation." If you heed the ancient formula, you may safely expect, in the midst of life's storms, to find honor, love, joy, and the inward satisfaction that "passeth all understanding."

You may be few in number in a populous world filled with countless problems; you may be as voices in the wilderness; yet your voices must be heard in opposition to the demagogue, the charlatan, the office-seeker, and all who would distort truth for selfish ends; you must be as crusaders and reformers in the cause of righteousness. Your edu-

cation has given you power beyond your fellows; positions of trust and influence will be yours. If you persistently and continuously, throughout your lives, speak for truth in the full spirit of understanding, victory will be yours. Men, in the end, prefer good to evil. I warn you only that all change and all reform come best by evolution rather than by revolution.

The days to come will bring their own opportunities for service, but three great problems of today and tomorrow appear like great shadows upon the veil of the future, which you must help solve, if you would serve your "own generation."

First, there is the call of education. You will be required to shape for more perfect service the powerful instrument for man's improvement known as the system of public education. America has become a school-trained nation. From early childhood, into maturity, American children go to school. The home and the Church has retreated before the schoolmaster. Parents surrender their children to the school in their formative and adolescent years. The Church too often confines itself to Sunday guidance for people who live seven days a week. Our nation is being moulded by our system of public education.

Since our schools possess such power, then, through them, necessary reforms and developments may largely be accomplished. A man is not likely to depart from the teachings of his youth. Personal and community ideals, with their eco-

nomie, social, and religious implications, should be set before our children, if American ways of thinking are to be preserved, and our great country shall fulfill its possible destiny for human good. The three R's must yield a part of their ancient field to the emotional and spiritual needs of man. When our schools become firm and fearless allies of home and Church, America will soon shake off the rags of vicious practices with which human selfishness has clothed her.

AMERICAN education cannot be made strong unless schools move nearer, in their instruction, to the daily needs of man. It is well to speak of culture; but culture is but a manner of life, touching all that a man does. The dignifying of the necessary tasks of life, in the light of the world's heritage of experience, is the better objective of schools, if we really desire a happy nation.

The sisterhood of land grant colleges has led out in this endeavor to the blessing of the land. However, even they are threatened with a cultural paralysis, which rates pure book learning, acquiring the thoughts of the wise ones of the ages, as being all sufficient, and making unnecessary an intellectual and practical acquaintanceship with the work men must do daily for their bread. A body of men, eminent in the nation, has recently arisen to urge the educational return of

"OWN GENERATION"

Do not fear. Go out to conquer. As you stand by God and His laws, true to the unchanging principles of righteousness, you will become benefactors of the race in educational uplift, in economic betterment, and in moral improvement.

America to the pleasant ease of the slumbering, classical education. Hidden within the plea is the dangerous and incorrect doctrine that education through the hand is inferior to that through the eye. Our near century of experience with school laboratories and shops refutes this claim. Thinly disguised, the plea is for an educational aristocracy in our free land. The course of history is evidence that no offering could be fraught with more evil in a world hungry for light.

The assertion is made, with which we all agree, that men are not alike in their inborn powers. That presents only a problem of school arrangement and administration. Let the schools organize and present existing knowledge to meet the needs of the variety of human gifts. But allow all people to advance as far as they can with their native endowments.

Honor be to the few institutions which have resolutely set about to develop respect for physical toil along with mental effort; which have even divided the day or the week, so that a student may earn his way through college by skillful labor, and actually receive credit therefor! Such institutions may break a lesser academic regulation, but they conform to a higher human law. Above all, if we would have peace and plenty in our land, command our schools, which are but our servants, from the first year to the last, to draw nearer to farm and shop, to store and home, as well as to office and courtroom—make professions of all necessary pursuits of life.

In close association with this thought comes another. Out of what shrine of hidden and doubtful wisdom came the plan, unfitting in our day, to allow children to roam about

aimlessly, helplessly, freed from duty, during the three or more long months of summer vacation? If the school, with our consent, has invaded the earlier fields of home and church, why should it not carry on throughout the year with such freedom as proper recreation demands? Boys and girls by untold thousands suffer in our land for want of suitably guided, productive occupation during the months of vacation. Illness alone should justify idleness. This condition is probably the fault of the citizen taxpayers who have not instructed the schools properly in their duties.

ANOTHER thought lingers. The love of truth must be fostered if men are to travel the road to happy, useful life. Unless you have learned to love truth your college course has been in vain. Almost the prime purpose of college training is to enable men to distinguish between that which the powers of men have found to be true, and the inferences, changing with increasing knowledge, that are drawn from such facts of observation. In college halls, man's interpretations of observed facts are sometimes presented, by uninformed, biased or dishonest teachers, in the guise of established facts. That is the gravest kind of dishonesty. In the world of affairs this danger is ever present. A man or group of men may set up a series of dicta, unsupported or incompletely supported by facts, and build thereon governmental or commercial structures to the grief of all concerned. Men must cling to truth at whatever cost. That must be the constant, most important teaching of the schools.

I cannot refrain from adding that, within school circles, the responsibility for needed educational

changes rests upon the institutions of collegiate rank. They are the pacesetters for the high schools and elementary schools.

Would you serve your generation? Here, coming voters, speakers, writers, trustees of schools and colleges, lies a mighty opportunity to serve your "own generation," in directing and redirecting American education for greater American service and human good.

The second problem which you must help solve in life is man's call for economic emancipation, a call heard around the world and stirring the nations to their foundations.

You will be called upon to help provide permanent means for supplying every man born into the world, in return for his best efforts, the necessities of life: food, clothing and shelter as well as the common luxuries of life. No longer can that duty be ignored; for every worthy man is entitled to these things. In that respect all men are or should be equal.

During the few centuries of our modern civilization, the common man has been obliged to battle for freedom of thought and speech, and for political equality. These precious possessions are now his. Today we are in the midst of the common man's battle for economic sufficiency. We cannot well serve our "own generation" unless we use our training to help secure greater economic security for all worthy men, and thereby win peace and contentment for the whole world. As men find economic contentment, warfare will vanish from the earth. The powers of our civilization must make more available for humankind the material resources of earth. Too many of our fellowmen suffer for want of food, clothing, and shelter. That does not bring about social welfare. The earth offers an abundance for the support of all. Wealth comes from the intelligent application of human labor to the natural resources of earth. You have been taught how this may be done. Your knowledge must be applied to this problem for humanity's sake; then, many will call you blessed. In this way you can greatly serve your "own generation." I am convinced that the God of Heaven, a living Father, desires that the

(Continued on page 444)

AN "IDEAL" BOOK of MORMON GEOGRAPHY

By LYNN C. LAYTON

ZARAHEMLA! What glorious thoughts are brought to the mind of any Latter-day Saint by the name of this great metropolis of the ancient Nephites. Here lived the rulers of the people of Nephi, from Mosiah to Mormon. From here Moroni and the brave young general, Teancum, went forth to fight the degenerate sons of Laman, led by the wicked Amalikhiah. From the neighboring land of Jerushon, Helaman led his two thousand "Little Sons" to aid the sorely beset Antipus. Here for six hundred years a great people lived, loved, fought their battles and built a great civilization.

To any Latter-day Saint these stories are as familiar as if they were a part of our own history, yet the place of Zarahemla and its surrounding lands remain undetermined. What satisfaction if we could picture the Sidon as we do the Jordan, a definite part of the earth, could visualize the battles fought and the people who fought them in their proper settings. Teachers of the Book of Mormon know the difficulties of presenting to a group of students the missionary journeys of Alma and the Sons of Mosiah when they themselves have only a vague idea of the lands visited, their distance from each other or the natural barriers encountered.

It has often been said that little can be known of the geography of the Book of Mormon because of the great changes which took place at the time of the Crucifixion. Before accepting this theory, remember that while much of the record is a history of events which occurred before the meridian of time, the historian, Mormon, lived some four hundred years after that time. A careful study of the book shows that most of the references to travel or geography are phrased in his words, not those of the original authors. After several years of study the author is convinced that the Book of Mormon contains sufficient information for the student to construct a map of Zarahemla and its surrounding lands.

As the River Sidon played such an important part in the history of the Nephites, even until the days of Mormon, and was one great physical feature of the land which remained unchanged during this period, it will,

Without attempting to locate the scene of action on the present-day map the author here suggests a feasible location of names and places with respect to each other, as revealed by the text itself.

MANY individual members of the Church, in private capacity, have expressed their views and their theories concerning Book of Mormon geography. Here is another view—representing merely the personal beliefs of one student of the subject and not necessarily representing the views of the Church or its members generally. But this presentation is unique in that it does not attempt to place the scene of action on the present-day map, but merely indicates the relative positions of one place with respect to another, as inferred from a study of the text itself.

if located, form a sort of base meridian for the construction of a map.

In Alma 22:27 Mormon gives a description of the land ruled over by the king of the Lamanites in the year 90 B. C. He speaks of a "narrow strip of wilderness, which ran from the sea east even to the sea west, and round about on the borders . . . of the wilderness which was on the north, by the land of Zarahemla, through the borders of Manti, by the head of the river Sidon, running from the east towards the west—and thus were the Nephites and Lamanites divided." In this passage we learn three facts about the Sidon, that its headwaters are in a narrow strip of wilderness

which runs from the sea on the east to the sea on the west, that the head of the Sidon is north of the Land of Nephi, and that the Land of Manti is near the wilderness in which the Sidon has its source.

Reading from Alma 16:7 we find that Zoram and his sons (Nephites coming from Zarahemla) crossed the Sidon "with their armies, and marched away beyond the borders of Manti into the south wilderness, which was on the east side of the river Sidon." About 74 B. C. the great Nephi general, Moroni, fought a campaign in this region. Here he ambushed the Lamanites as described in Alma 43:25-44. Paying special attention to verses 31, 32 we read, "Therefore, he divided his army and brought a part over into the valley, and concealed them on the east, and on the south of the hill Riplah; and the remainder he concealed in the west valley, on the west of the river Sidon, and so down into the borders of the land Manti." (Read verses 31-42.) From these passages we can be sure that near its head the Sidon flowed from south to north.

That the Sidon still flowed from south to north near Zarahemla is shown by Alma 2:15: "The Amlicites came upon the hill Amnihu, which was east of the river Sidon, which ran by the land of Zarahemla." And in Alma 8:3 we read that Alma went from Zarahemla to the "Land of Melek, on the west of the river Sidon."

Apparently the Sidon flowed into the sea on the north as Alma 3:3

speaks of the bones of the slain Lamanites whose bodies were thrown into the river, as being "in the depths of the sea."

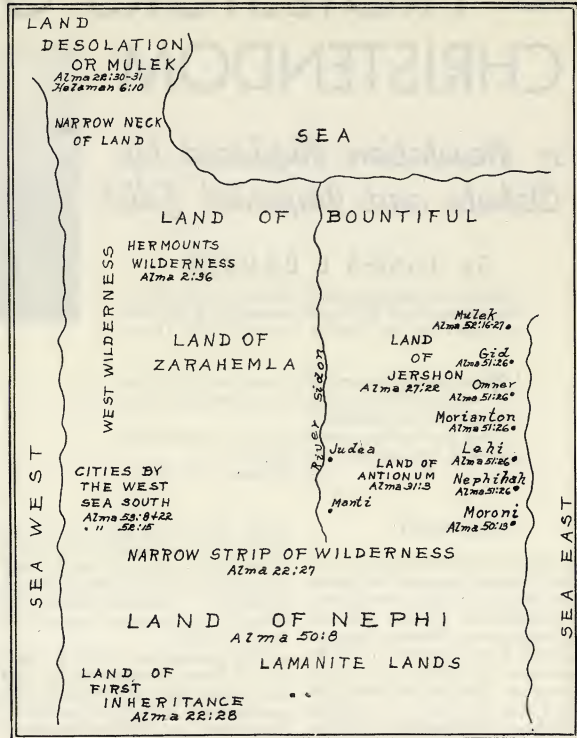
To begin our skeleton map it is necessary to consider the land of Nephi, which includes in its general term all of the lands held by the Lamanites in the first century B. C. Here the first Nephite city was built by Nephi the son of Lehi. Nephi 5:6-17. From this city Mosiah went forth to discover the land of Zarahemla. In the first century B. C. it was ruled by the Lamanites and was the land to which the sons of Mosiah went to preach the Gospel. The extent of this Lamanite kingdom is outlined by Mormon in Alma 22:27, and we have learned that it was separated from Zarahemla by a narrow strip of wilderness which ran east and west from sea to sea. "And the land of Nephi did run in a straight course from the east sea to the west." Alma 50:8.

Now we are presented with a unique situation: The Sidon running from south to north ends in a sea. The Land of Nephi running east and west runs from sea to sea. The narrow strip of wilderness divides the Land of Nephi from Zarahemla, or the Nephite lands, and also runs from sea to sea, running east and west. If you will note this forms a T, with the Sidon as the stem and the Land of Nephi as the top bar. From this T and the east and west sea shores we can locate many of the ancient lands.

The Land of Zarahemla was near the Sidon. In the year 322 A. D. the last wars of the Nephites began "in the borders of Zarahemla by the waters of Sidon." Mormon 1:10.

About 81 B. C. Zoram and his sons left Zarahemla and "crossed over the river Sidon, with their armies, and marched away beyond the borders of Manti into the south wilderness, which was on the east side of the river Sidon." Alma 16:7. This passage together with Alma 2:15-37 (pay particular attention to verses 15 and 27) show that Zarahemla was on the west of the Sidon. They also fix Manti as on the east near the head of Sidon.

Zarahemla was the center of the Nephite lands in the days of Moroni. In the year 62 B. C. Moroni wrote an epistle from the city of Mulek to Pahoran, who was then chief judge of Zarahemla, accusing him of neglecting to send reinforcements to the frontiers "because ye are in the heart of our country . . . surrounded by security." Alma 60:19.



The above diagram shows the relationship of Book of Mormon lands to each other in the first century B. C. as developed in the accompanying article. In fitting this diagram to any map, allowance must be made for the fact that rivers, sea coasts, etc., which deviate several degrees from a meridian may be said to run North or South. It is suggested that the student try to trace the course of the following journeys or military campaigns on the above diagram.

Alma 43:17-54, 44:22-24, 51:22-37, 52:1-40, 56:9-57, 62:14-38, 63:4-6; Helaman 1:14-33; Mormon 1:6. (Note here that Zarahemla was in the Land Southward.)

Many other lands and cities may be located by using the Book of Mormon index as a guide.

No attempt is made here to suggest the location of any cities in the Land Northward.

In the year 51 B. C. Coriantumr, a renegade Nephite, led a great Lamanite army "down to the land of Zarahemla." Helaman 1:17-18. After capturing Zarahemla he "did march forth with a large army, even towards the city of Bountiful; for it was his determination to go forth and cut his way through with the sword, that he might obtain the north parts of the land." Helaman 1:23. "But behold, this march of Coriantumr through the center of the land gave Moronihah great advantage over them." Helaman 1:25.

These verses establish the fact that Zarahemla was in the center of the Nephite lands, also that the city

Bountiful was north of Zarahemla.

The Land Bountiful was near the "small neck of land which divided the land southward from the land northward" and was inhabited by the Nephites "even from the east unto the west sea." Alma 22:29-33. Note here that verse 32 tells us that the "land of Nephi and the land of Zarahemla were nearly surrounded by water." This use of the term "land of Zarahemla" apparently includes not only the specific land surrounding the city of Zarahemla, but all Nephite lands of this period.

The city of Bountiful was separated from the city of Mulek by

(Concluded on page 439)

The PROTESTORS OF CHRISTENDOM

v. Revelation Replaced by Debate and Imperial Edict

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a member of the General Board of the Deseret Sunday School Union.

"**T**HIS people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

"But in vain they do worship me," teaching for doctrines the commandments of men."

—Matthew 15:8, 9.

CONTINUED

IN 359, Constantius called a general council to restore the peace of the church. The eastern bishops assembled at Seleucia and the western bishops at Rimini in Italy. A moderate Arian statement of faith, drawn up at the headquarters of the emperor at Sirmium, declared the Father and the Son to be similar in *all things (kata panta)* according to the scriptures, and the term *ousia (substance)* was rejected. Under pressure of the emperor, who had first caused the expression in *all things* to be dropped, the decision was accepted by the western bishops at Rimini. Then, Constantius, with threats and force, caused the western bishops to sign the formula as modified by another council at Constantinople. Owing to division, the synod at Seleucia did not arrive at any real conclusion. However, it sent representatives to the emperor and these were compelled to accept the symbol of faith and, after it had been modified by the council of Constantinople (360), it was sent to the bishops everywhere for their signature under threats of exile. Jerome says, "The whole world groaned and was astonished to see itself Arian."

Even the deposed Athanasian (Nicene creed) bishops now subscribed the Arian belief.

Hosius, bishop of Cordova, formerly the ecclesiastical advisor of Constantine and whose signature

heads the list of those who subscribed the Nicene faith at the council of Nicea, "was induced by long imprisonment and the threats of the emperor . . . to subscribe the Arian formula of the second council of Sirmium (357)."

The banishment of Bishop Liberius of Rome occurred in 355 and the Arian Felix was elected, "by antichristian wickedness" as Athanasius puts it, and ordained bishop of Rome.

Bishop Liberius had stood with firmness for Athanasius and the Nicene faith, but he was unable to withstand banishment. In a letter to Constantius, Liberius writes: "You, in your justice and clemency, can decide whether it is right to assent to their (the Arian) judgment."¹⁵ Another letter of Bishop Liberius of Rome reads:

Liberius, to his dearly beloved brethren, priests and fellow bishops of the East, greeting.

. . . I did not defend Athanasius but, because my predecessor, Bishop Julius of honorable memory, had received him, I was afraid that I might be considered a traitor in some sort. But when, by God's will, I realized that you had been right in condemning him, I straightway gave my assent to your judgment. And I delivered a letter concerning him to our brother Fortunatianus to carry to the emperor Constantius. So now that Athanasius has been excluded from communion with all of us and his official letters are no longer to be accepted by me, I assert that I am in peace and harmony with you everyone and with all the bishops of the east and throughout the provinces.

¹⁵Letter is full in Shotwell and Loomis, *The See of Peter*, pp. 556-563.



VALLEY OF THE KINGS FROM MT. OF OLIVES.

Moreover, you may be sure that I am professing the true faith in this letter, for our common Lord and brother, Demophilus, has deigned in his charity to expound to me your Catholic (Arian) faith, which was also discussed and expounded at Sirmium by many of our brethren and fellow bishops and adopted by all who were present. This I have gladly accepted and in no particular have I ginsaid it and to it I have declared my assent. This I follow and this I uphold. I confidently believe that I may entreat your holiness, now that you behold me in hearty agreement with you, to put forth your efforts graciously in common council and zeal, that I may be released from banishment and return to the see which was once divinely entrusted to me.¹⁶

A similar letter was sent to the Arian leaders:

Liberius in exile to Ursacius, Valens and Germinius.

Whereas I know you are sons of peace and love the concord and harmony of the Catholic church (now Arian), therefore, under no compulsion whatever,—as I call God to witness,—but for the sake of the blessing of peace and concord, which is preferable to martyrdom, I approach you with this letter, my lords and dearest brethren. I hereby inform your wisdom that I had condemned Athanasius, who was bishop of the Alexandrian church, before I wrote to the court of the holy emperor that I was sending a letter to the eastern bishops. And he has been cut off from the communion of the Roman church, as all the priesthood of the Roman church is witness. . . . Wherefore, I approach you with this letter and adjure you, by Almighty God and Christ Jesus His Son, our God and Lord, to go graciously to our most clement emperor, Constantius, and ask that for the blessing of peace and concord, in which his reverence always finds delight, he may order me to return to the church divinely committed to me, so that in his time the Roman church may not endure tribulation. By this letter you are to understand fairly and honestly, dearest brothers, that I am at peace with all you bishops of the Catholic church (now Arian).¹⁶

However, in defense of Liberius, Athanasius, *History of the Arians*, 41, says, "But Liberius gave way, after he had been two years in exile,

¹⁶Shotwell and Loomis, *The See of Peter*, pp. 551, 583-586.

and subscribed for fear of threatened death. Yet this shows only their violence and Liberius' hatred of heresy and support of Athanasius as long as he had a free choice. For that which men do under torture, against their original intention, ought not to be considered the will of these terrified persons but rather that of their tormentors."¹⁶

Yet Athanasius is not known to have raised any objection to the over-awing conduct of Constantine in the Nicene Council and the exercise of imperial force in behalf of the Nicene faith. The most famous leaders of both parties did not object to the use of force, provided they benefited by it, and the most famous fathers of the Athanasian party later defended its use."

BOTH the Athanasian and the Arian parties considered themselves as constituting the "catholic (that is, universal) church" and, in fact, whichever party had the might of the emperor behind it was the "catholic church." Had the emperor always been Arian, the power of the state would have been used in continuous support of Arianism, and Arianism would have been the orthodox faith of the "catholic church," and Athanasianism or the Nicene creed would have been heresy.

However, the final and decisive exercise of imperial might and authority was in support of the Athanasian or Nicene faith. It was this exercise of imperial judgment, authority and power—not divine revelation nor guidance, unless indeed the use of violence was divinely guided though inconsistent—that determined the fundamental Christian beliefs, or at least dogmas, for many centuries to come.

For a period of eighteen years after the death of Constantius in 361, the fortunes of the parties varied with the vacillating support of the emperors: for two years until his death the pagan emperor Julian tried to restore the pagan worship; then the Nicene faith was renewed in the west. "Gratian (375-378) did not show himself any less hostile to Arian heresy (in the west) than to paganism; and one could believe, after the tragic death of Valens (the Arian emperor of the Eastern Empire) at the battle of Adrianople in 378, that the cause of Arianism was lost forever. . . ."

"The two primitive forms of

Arianism, the pure doctrine of Arius and the changing theories emitted by the Eusebian party, were effectively ruined forever."¹⁷

Throughout the fourth and fifth centuries, the emperors frequently decided in favor of one bishop as against another and approved or condemned doctrines: "In the edict of the year 543 that emperor (Justinian) condemned nine of Origen's propositions, and added his name to the list of heretics who were anathematized by all bishops and abbots at the time of their installation. In this wise Origen was numbered among such heretics as Sabellius, Arius, and others. . . ."

"After the decree condemning Origen and his writings had been published, the authorities immediately proceeded to put it into execution (by force)."¹⁸

¹⁶Mouret, *Les Peres de l'Eglise*, p. 201.

¹⁷Schaff, *A Manual of Church History*, p. 154.

¹⁸Schaff, *History of the Christian Church*, vol. iii, p. 139: "In the ante-Nicene age, heresy and schism . . . were met only in a moral way, by word and writing, and were punished with excommunication from the rights of the church. Justin Martyr, Tertullian, and even Irenaeus were the first advocates of the principle of freedom of conscience, and maintained, against the heathen, that religion was essentially a matter of free will, and could be promoted only by instruction and persuasion, not by outward force. All they say against the persecution of Christians by the heathen applies in full to the persecution of heretics by the church. After the Nicene age all departures from the reigning state-church faith were not only abhorred and excommunicated as religious errors, but were treated also as crimes against the Christian state, and hence were punished with civil penalties: at first with deposition, banishment, confiscation, and, after Theodosius, even with death." See *Iust. Mart. Apol.* i, 2, 4, 12; Tertull. *Apol.* c. 24, 28.

Schaff, *History of the Christian Church*, vol. iii, p. 124: "The emperors after Constantine (as the popes after them) summoned the general councils, bore the necessary expenses, presided in the councils through commissions, gave to the decisions in doctrine and discipline the force of law for the whole Roman empire, and maintained them by their authority. The emperors nominated or confirmed the most influential metropolitans and patriarchs. They took part in all theological disputes. . . . They protected orthodoxy and punished heresy with the arm of power. Often, however, they took the heretical side, and banished orthodox bishops from their sees."

Funk-Perschall (Catholic), *Manual of Church History*, i, p. 198: "With regard to the constitution of the General Synods, it was the Emperor who called them together, and this corresponds with their character as Synods of the Empire . . . and as the Em-

peror convened the assembly, so, either in person or by means of commissioners, he maintained the public order. On account of the popular excitement during such sessions, this was not merely desirable, but absolutely necessary. At their close the Emperor ratified the Synodical canons, imparting to them in this way a legal force. . . . In no General Council of this period were the Popes ever present in person. . . . By the votes of their Legates the Popes consented to the decrees. . . . The Imperial ratification immediately following the formalization of the canons and the closure of the Synod, and therefore before any further confirmation from the Pope could have been obtained; whereas on the theory of subsequent Papal approbation the Papal confirmation would necessarily have preceded that of the Emperor."

We, the three emperors, will, that all our subjects adhere to the religion which was taught by St. Peter to the Romans, which has been faithfully preserved by tradition, and which is now professed by the pontiff Damasus of Rome, and Peter, bishop of Alexandria, a man of apostolic holiness. According to the institution of the apostles and the doctrine of the gospel, let us believe in the one Godhead of the Father, the Son, and the Holy Ghost, of equal majesty in the Holy Trinity. We order that the adherents of this faith be called *Catholic Christians*; we brand all the senseless followers of other religions with the infamous name of *heretics*, and forbid their conventicles assuming the name of churches. Besides the condemnation of divine justice, they must expect the heavy penalties which our authority guided by heavenly wisdom, shall think proper to inflict. *Cod. Theod.* xvi, 1, 2.

In the course of fifteen years this emperor issued at least fifteen penal (Continued on page 437)

error convened the assembly, so, either in person or by means of commissioners, he maintained the public order. On account of the popular excitement during such sessions, this was not merely desirable, but absolutely necessary. At their close the Emperor ratified the Synodical canons, imparting to them in this way a legal force. . . . In no General Council of this period were the Popes ever present in person. . . . By the votes of their Legates the Popes consented to the decrees. . . . The Imperial ratification immediately following the formalization of the canons and the closure of the Synod, and therefore before any further confirmation from the Pope could have been obtained; whereas on the theory of subsequent Papal approbation the Papal confirmation would necessarily have preceded that of the Emperor."

VALLEY OF JEHOSSOPAT FROM MT. OF OLIVES.



¹⁹Schaff, *History of the Christian Church*, vol. iii, p. 145: "Soon after (Augustine), Leo the Great, the first representative of consistent, exclusive, universal papacy, advocated even the penalty of death for heresy."

BECKONING ROADS

By DOROTHY CLAPP ROBINSON

THE STORY THUS FAR: *Nancy Porter and Peter Holverson, two marriageable and very-much-in-love young people of a rural Mormon community, found themselves anticipating "their spring"—the spring in which they, with others of their friends, had decided to go to the Temple to be married at June Conference time.*

But seemingly poor agricultural prospects and accumulated debt caused Peter, a high-principled and cautious young man, to postpone the marriage until "better times." Questioning his motives and his wisdom, and in the anger of her disappointment, Nancy impulsively served notice on her betrothed that the "postponement" would be permanent and the "engagement was off." The embarrassment was intensified by the fact that two couples of "their crowd," Mark and Phyllis, and Lynn and Vera, who were apparently less economically prepared for marriage, decided to go through with their plans notwithstanding. And so these two parted, with hopes postponed—or abandoned. Living in a discouraged home with a chronically and seriously ill father, discouraged younger brothers, and a work-worn mother, who held tenaciously to principles and ideals, Nancy became rebellious and determined to better her situation. Through a chain of favorable circumstances, she finally secured a temporary job as commissary-keeper of a huge ranching operation in a nearby section of the country.

Reid Wood, young, impatient, city-bred son of the ranch owner-operator, called to take her to her new assignment. The trip was made; the job was reached. There was something about Reid Wood that she wanted to remember. There was something about Peter Holverson that she couldn't forget. There was some resentment between Reid Wood and his father that she couldn't understand. And so she found herself among cross-currents with a job on her hands and heavy thoughts in her mind. With the passing days she found herself liking her job and her surroundings, and found herself drawing near to the kindly inner nature of her employer, father Ben Wood—and found her thoughts often drifting to his restless son, Reid, with whom she rode and talked, learning something of the cause of his restless discontent. A serious accident to Mr. Ben Wood put his son Reid in charge of the ranching operation, under which responsibility he showed some signs of commendable leadership and some signs of possessive arrogance. Nancy soon learned that her former sweetheart, Peter Holverson, was under serious financial obligation to the Woods—and that young Wood intended to force payment. The intrusion of a presumptuous nurse, Miss Meade, employed to care for Mr. Wood, further complicated an already difficult situation.

CHAPTER SIX

THE next week was one of the hardest Nancy ever spent, and the loneliest. On his return from Blaine the day after Peter's visit to the ranch Reid had pointedly ignored her. It was evident he sensed what the letter to the bank had meant. Was it anything to do with her if Mr. Wood had made it possible for Pete to borrow the money to pay his son? Was she at fault if his victory were not a victory after all? Apparently he thought so. He pointedly courted Miss Meade's attention and Nancy was once again just the book-keeper. Not that she minded that, she told herself; but she had nearly given up her position because of that letter and Pete was as indifferent as a stranger would have been. He had not come back as he had promised nor had he sent any word. Her knowledge of the outcome of the affair was mostly guesswork gleaned from Reid's attitude and some loud words she had heard him shout at his father. Then one day Mr. Wood had spoken to her.

"Say, young lady, did you mail that letter I wrote?"

"Reid mailed it. He went to town that morning."

"Huh. Seems I can't even write to my bank without my own son getting suspicious. Guess I know my own business." He looked sternly at her as if defying her thought.

One Sunday Nancy was sitting on the lawn reading. Miss Meade and Reid Wood had gone away horseback. Mrs. Chris was in Blaine with her husband, and Mr. Wood was supposed to be sleeping. There was a humming undertone of summer in the air about her. From the fields came the faintly rhythmic clicking of mowing machines. Even on Sunday the work went on here. She let her book drop. Why must she be alone! This kind of weather was meant to be shared, not endured.

She thought of the radio but that might disturb the sleeping man. She would have liked to go in the field and drive one of the mowing machines. That, too, was taboo. Life had become more complicated these last two weeks. As if in answer to her wish there came to her ears a short, impudent blast from an automobile horn. She looked up expectantly.

"It's the crowd!" She dropped her book and sprang to her feet. By the time Lynn had stopped the car she was there to open the door for them. They greeted her with an affection born of years of intimacy.

"You darling," Vera held her at arm's length. "You're positively beautiful. Getting away has done something to you. If Hans Peter Holverson could only see you now."

"Why didn't you bring him?"

"We intended to but he was not at Sunday School and we came directly from there."

"Then you have not eaten?"

"Yes. We have," Phyllis told her. "We stopped at our place and ate."

Vera had dropped to the lawn. "This is heavenly," she said and the others sat beside her. "We thought," she continued to Nancy, "that Pete had already come over here."

"We're missing you," Phyllis was studying her closely. "You didn't mean what you said Easter Sunday, did you? About you and Pete, I mean?"

"Certainly she meant it," Vera answered.

"Tell me about your trip," Nancy turned the talk from herself. "This is the first time I have seen you since you were married."

VERA launched into a lively description of the sights they had seen, the fun they had had, with a vivid account of a flat tire and the length of time it had taken the boys to fix it. All in all it had been a very satisfactory trip. "The only fly in the ointment," she ended, "was having to merely look at all the perfectly gorgeous dresses. I tried on at least a thousand."

"You could get just as nice ones in Blaine," Phyllis reminded her.

"But that is different."

"How is it they have water enough over here?" Lynn asked suddenly. "I like the looks of these fields and this valley. It has been



REID ROSE OUT OF THE DARK TO OPEN THE SCREEN FOR HER. "YOU FINALLY RETURNED?" HE BARKED.

two or three years since I was over here."

"They haven't. The men say they will be a hundred tons of hay short. Mr. Wood has a reservoir of his own in the hills back of here."

"I've got to get out somewhere," Lynn went on. "There isn't land enough on our place for Dad and all us boys. I'd like—"

"Have you really decided that?" his wife turned her head and looked pointedly at him.

"Yep." Lynn rose and spoke to Mark. "Let's look around."

"Okay." Mark rose lazily.

Vera watched their retreating figures. "It is a good thing he has come to his senses."

"Vera."

To their dismay brittle Vera burst into tears. Nancy put her arms about the shaking shoulders. "Don't cry."

The girl shook herself and sat up determinedly. "What a laugh. The

fluttery little Vic being sick of married life."

"Vera." Constant Phyllis was shocked.

"Oh, don't be so righteous, Phil. I'm sick of living in someone else's house. What do we get married for if it isn't to have a home of our own?"

"But you were anxious—"

"Don't rub it in." Her voice turned wavery. "I've worked on that woman-killing farm until I never want to hear of work again."

"And I worry about the absence of work."

"What do you mean?" Nancy demanded. "You haven't lost your—"

"No. But Mark hasn't any work."

They fell silent. Marrying had solved some problems and created others. Perhaps life, after all, was a succession of problems to be solved.

"How are things over home?"

"Like they always are. Out your way it is terrible. We're leaving."

"What do you mean?"

"Exactly what I said. It's the parting of the ways for us and the farm. Why people can be stupid enough to stay on one is beyond me. Lynn doesn't know it yet but we are leaving."

"But—" Nancy began.

"I know all the reasons, darling. I hear them every hour of the day. But if there is anything more uncertain about a pay check than there is about the weather you tell me."

"I think—"

"I know that one, too. On a farm you always have something to eat—providing the woman hoes the garden two or three hours a day. Well, I never was keen about eating. I'd sooner have a bath tub. I'd as soon worry about little bills as big ones. Of course, a place like this one would be different. You're crazy, Nancy, if you ever leave it."

"What do you mean?"

"Isn't there an unattached male around here?"

"Vera, please."

"My, my, how modest we are these days. You fish. Any man will be lucky to get you."

"But there is Pete," Phyllis cried.

"Honestly, Phyl, you are too loyal to be true. If Nancy must choose between two evils, why not take the comfortable one."

"If you are so keen about money," Nancy asked her, "why did you marry Lynn?"

The black eyes scowled. "Don't get personal. I am telling you what to do." They all laughed and after that they felt better.

NANCY had brought them sandwiches and a cold drink and they were preparing to leave when next Nancy remembered Phyl's remark about work.

"Mark," she said. "They want another steady man here. I heard the cook telling about it this morning."

"That would be a break," Lynn turned to him. "Why don't you try?"

"I will. I'll come over the first thing in the morning."

Phyllis put her hand on his arm. "Shouldn't you see about it now?"

"But they told us out yonder the boss was gone."

"We'll wait." Lynn wasn't going to let Mark miss his chance for work. "Let's ride up to the head of the valley. Come on."

Nancy hesitated. "I will if Mr. Wood is asleep." She went to his door and looked in. Coming back she told them, "Get in the car. I'll be with you in a moment." She went back to the kitchen by the commissary. "Now," she said when she was in the car with them, "I can go in peace. Jim says he will listen for Mr. Wood. But the nurse should be back before long." She sat in the back with Mark and Phyllis.

As they neared the head of the valley the vegetation seemed greener and more inviting, though everywhere, as on Big Smokey, there were evidences of the lack of rain. Lynn drove slowly. He was watching the fields on both sides of the road.

"Don't I wish I could have had the chance these men had when they came to this valley."

"What do you mean chance?" his wife demanded. "It looks like a dumb place to me."

"I mean the chance to take up a homestead with free range on all sides. No wonder Mr. Wood made a fortune."

"Some of them haven't done so well." Mark said, as they passed a long, low log cabin that was surely a derelict of the past.

(Continued on page 442)

THE LORD'S WAY OUT OF BONDAGE

By LE ROI C. SNOW
Of the Church Historian's Office

Was not the way of men

THE one-hundredth anniversary of the revelation on tithing given July 8, 1838, recalls Lorenzo Snow's divinely directed mission to St. George in the late nineties which pointed the way for the Church and its people out of financial bondage.

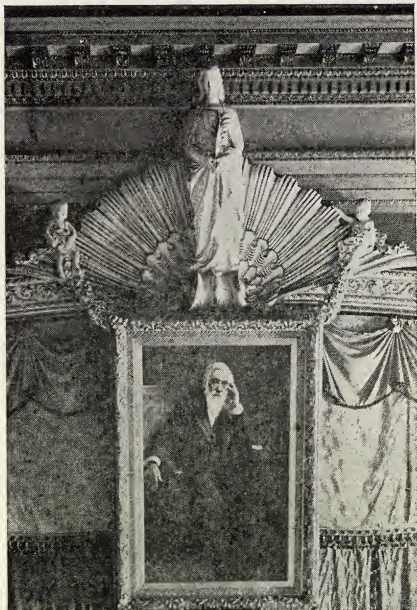
LORENZO SNOW was in his eighty-fifth year when President Wilford Woodruff died. Men usually seek retirement long before they reach this advanced age. They rarely welcome burdens of responsibility so late in life. It was generally understood, both by the Latter-day Saints and by non-members of the Church, that Lorenzo Snow, who was then president of the Council of the Twelve Apostles, would be the successor to President Woodruff. However, there were some who believed, at the time, that he would not accept this position.

The responsibilities of Church leadership were very great. A combination of circumstances had so involved the Church, politically and financially, that embarrassment and distress faced the people. Great problems awaited solution. Unusual leadership was required. The situation demanded the greatest energy and strength. Was Lorenzo Snow equal to it? Many years had passed since his participation in financial affairs. He had not recently been identified with large business enterprises. His entire time was occupied in temple work, and he was rather inclined to spiritual than to business pursuits.

President Snow, after his call to the Presidency, humbly admitted that he did not know just what he would do; but he was confident that the Lord would show him, and he placed such dependence upon the promptings of God's spirit, and was so sure that he would follow those instructions that he said: "My administration will not be known as

BUT FAITHFULNESS TO THE LAW OF TITHING
OPENED THE WINDOWS OF HEAVEN.

PORTRAIT OF LORENZO SNOW AS IT APPEARED HANGING IN THE SALT LAKE TEMPLE IN 1901.

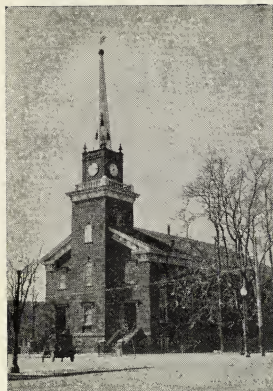


mine, but as God's administration through me."

The day after President John Taylor's funeral, proceedings for the confiscation of Church property were begun in the United States Court. All the property of the Church was seized and for nearly ten years tedious and expensive litigation continued. Then, too, for several years the General Authorities had been compelled, by prosecution under the Edmunds-Tucker law, to remain from home. Therefore, during this period, the business interests of the Church suffered greatly.

These are but two of the several contributing causes which brought about serious financial distress. In-

stead of the Latter-day Saints being moneylenders they had tended to become "hewers of wood and drawers of water." They were truly in bondage; the heavy yoke of indebtedness was fastened about their necks. Under present changed conditions it is difficult to realize fully the humiliating financial position which the Church occupied at that time. Hundreds of thousands of dollars in past-due obligations were presented for payment and could not be met. I well remember my father's approaching his chief clerk, James Jack, with the words: "Brother Jack, we must raise some money. Go through all the securities we have and see if you cannot



THE TABERNACLE AT ST. GEORGE

find something that we can sell to raise some money."

BECAUSE of the great number of creditors who presented their demands, and because of the vast amount of indebtedness, father often referred to the conditions as "the bottomless pit," and "the unfathomable deep." Much of this indebtedness, which aggregated about two millions of dollars, was drawing ten per cent interest.

The first step President Snow took in Church finances was to issue a million dollars in six per cent bonds, thus not only greatly reducing the interest rate, but removing, temporarily, the immediate demand of creditors. However, this did not decrease the indebtedness of the Church—it simply postponed final payment. How was this tremendous obligation, which had been accumulating for many years, to be paid?

One prominent business man presented a plan to solicit contributions from the entire Church membership. He suggested a One Thousand Dollar Club to include all who would contribute one thousand dollars each, a Five Hundred Dollar Club, etc.; but President Snow shook his head and said: "No, that is not the Lord's plan." The Lord had not yet shown his servant just how the problem was to be solved, but he revealed the plan a little later.

One morning my father said he was going to St. George in Southern Utah. I was much surprised at the thought of his making this long and hard trip. Mother expressed considerable surprise, but asked no questions.

Upon entering the President's of-

fice, father informed Secretary George F. Gibbs of the contemplated trip to St. George. Brother Gibbs at once asked how soon President Snow expected to leave and who would be in the party. The reply was that he would leave just as soon as arrangements could be made, and that he would take as many of the General Authorities as could be spared from the important work at home.

All necessary arrangements were made, teams and carriages were sent ahead to Modena, the terminus at that time of the Salt Lake Route, and on Monday afternoon, May 15, 1899, the following party left Salt Lake City in the private Pullman sleeper "Montana," the first Pullman car over the Salt Lake Route, tendered to President Snow by Mr. Bancroft of the Oregon Short Line: President Lorenzo Snow and wife, Minnie J. Snow, President Joseph F. Smith and wife, Alice K. Smith; President Franklin D. Richards and wife, Jane S. Richards; Elder Francis M. Lyman (who joined the party at Provo) and wife; Elder Owen Woodruff and wife; Presiding Bishop William B. Preston; W. B. Dougall; President Seymour B. Young, Arthur Winter, Race Whitney, reporter for the *Salt Lake Herald*, and the writer, reporting for the *Deseret News*. Others were with the party during part of the trip, but the above are all who made the entire journey, only three of whom are now living, Elder Arthur Winter, Alice K. Smith, and the writer.

The party reached Modena early the next morning, Tuesday, May 16, and started on the long, rough, and rocky road to St. George, nearly seventy miles distant. The roads were extremely rough and the trip was very trying on all the members of the party. The distance from Salt Lake City to St. George, which

was made in 26 hours, had never before been traveled in so short a time. There were twelve conveyances in the party, and the drive, by team, from Modena to St. George was made in nine hours.

President Snow stood the trip exceptionally well, but was very tired on reaching St. George. He was at once taken to the home of President Daniel D. McArthur for entertainment during the visit. Feeling the need of rest he decided to retire early. He entered the room; mother followed him, and I followed her. As I closed the door and turned towards father, I noticed that he was very weak and hardly able to walk. I hurried to his side and assisted him to a couch. Just as he reached the couch, he fainted. I quickly got some water; we rubbed it on his forehead and wrists and after a few moments he regained consciousness, opened his eyes and looked about the room. He closed his eyes again and we knew that he was resting. Not wishing to disturb him, we remained quiet, not speaking a word, although we were very much worried about his condition.

AFTER about fifteen or twenty minutes father got up from the couch and began walking up and down the room. He had the most painful and anxious expression on his face that I had ever seen, and he must have been going through intense mental suffering. After pacing up and down the floor several times, he commenced talking aloud as follows: "Why have I come to St. George, and why have I brought so many of the Church authorities, when we are so much needed at home to look after the important affairs of the Church? Haven't I made a mistake? Why have I come here?"

When the Lord instructed his servant to go to St. George the pur-

(Continued on page 439)

A GENERAL VIEW OF ST. GEORGE





"EMILY, DOES YOUR MOTHER KNOW YOU BROUGHT THESE?" ASKED MISS KINNEY ANXIOUSLY.

THE COLOR OF COURAGE

A SHORT
SHORT
STORY

By BETH HARMON

THE one-room school had been dismissed for the day. Martha Kinney patiently listened to her pupils rehearse their Flag Day recitations and sing the familiar patriotic songs. Finally it came time for little Emily to say her piece. Lovingly the girl grasped the weather-beaten school flag in her hands and began, "Red is for courage . . ."

"That flag is pretty old and torn, ain't it?" observed Emily's younger sister Susie.

"Yes, it is," the teacher agreed thoughtfully, "but still it is our country's emblem."

In her heart Miss Kinney wished she herself had the price of the new flag which the Board really could not afford. Ever since she had come to the hill country to teach, she had known nothing but scrimp and save, her small salary always long overdue. It was as if Lone Ridge school, like the sparse, worn-out land which supported it, begrudged the few dollars required to give its children even the rudiments of an education.

Emily still stood regarding the school flag silently.

"Are you a-thinkin' of that new dress you're aimin' to wear at the exercises, Emily?" teased one of the girls.

402

Emily flushed. Her reply was quickly forgotten when young Asa burst breathlessly into the school room.

"Have you heard the news?" he shouted, knowing only too well that no one had. "Well, the President's wife is comin' to Lone Ridge to see Eagle Dam! The man that tends the railroad crossin' says her train stops here for certain—tomorrow!"

"And tomorrow's Flag Day!" Miss Kinney reminded the children happily. "The First Lady may ask to see our school. She usually does, I understand, whenever her time permits."

"But that old flag . . ." persisted little Susie.

"Couldn't we *make* a new flag?" suggested Emily timidly. "It ain't fittin' to let the First Lady see such an old one!"

"A flour sack would do for the stars and white stripes," suggested a practical youngster named Amy. "My ma'll let me bring one."

"My ma's got a blue curtain that she might let me have," added a fair-haired girl named Lucy.

"But what about red?" asked Asa.

"Yes, what about red?" echoed the others.

"Nobody's got red," spoke up Lucy emphatically. "Nobody buys red. It runs somethin' awful in the wash!"

"You gotta have red," insisted Asa.

"Sure, you gotta have red," repeated Amy. "Doesn't Emily's piece say, 'Red is for Courage?'"

The children left for home with the question of red still unsettled. Emily and her sister were the last to go. At the door Emily whispered shyly:

"Maybe I can get the red stuff, Miss Kinney."

Susie overheard, and eyed her sister in blank astonishment. "Emily! You ain't a-gonna . . . You couldn't . . ."

"You come along home, Sis," in-

terrupted Emily sharply. And Susie, still blank and bewildered, took her sister's hand.

That evening to Miss Kinney's humble boarding-place came Lucy with the blue curtain, Amy with the flour sack, and—marvel of marvels—Emily with seven strips of bright red calico!

"Seven's right, ain't it, Miss Kinney?" asked Emily brightly. "When I cut 'em I kept a-sayin' over the song we'll sing tomorrow, 'Six white stripes and seven pretty red ones.'"

"Emily, does your mother know you brought these?" asked Miss Kinney anxiously.

"Yes, ma'am," honest Emily replied. "And she says I can help you sew a spell if you want me to."

AT DAWN the next day all Lone Ridge was agog. The President's wife was due at noon. Already the local people thronged the tracks.

The hours dragged on. Babies cried fretfully and their silent elders shifted uneasily. Then all at once she was there among them, smiling and nodding her friendly greeting.

The officials from Eagle Dam fussily escorted her on her tour of inspection. Then straight to the schoolhouse she was led by the eager children, who sang the national anthem more lustily than they had ever sung before.

An awkward hush followed, until the honored guest took her seat on the rickety platform. Then, one by one, the children sang their songs and spoke their pieces.

At last came Emily's turn. She advanced gingerly to the front, proudly bearing before her a gleaming new flag.

The children gasped. The First Lady smiled her encouragement. Triumphant Emily touched a brilliant red stripe and began:

"Red is for courage."

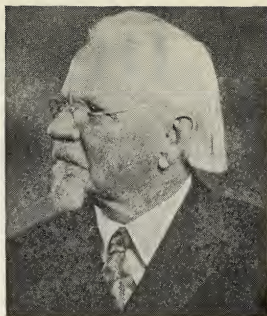
She spoke the last line in a clear, ringing voice. The place thundered with applause. The First Lady herself stood up and kissed the child's

(Concluded on page 438)

The Last of the "DICKENS' BOYS"

*William Harrison Culmer,
known also as "Billy the
Cartwheeler", does some reminiscing*

By HELEN MILLER LEHMAN



WILLIAM HARRISON CULMER

IN HIS tiny room in a fraternal home in northern California, sits a white-haired, pink-cheeked old man—William Harrison Culmer. He speaks of other days, not as many old men babble of the past, but with a virility of expression, a youthful flash of humor, and an amazing accuracy for detail. He has been a maker of history, and although his days of physical activity are past, he is still alert and keenly interested in present-day world events.

In 1852, Mr. Culmer was born on the Bay of Naples aboard a three-masted schooner of which his father was the skipper. The land home of the family was within a stone's throw of the great London docks, in quarters over the Hagenback Zoo. To these humble rooms came such men as Charles Dickens, the novelist, and Oscar B. Young, the sixth son of Brigham Young.

As a boy, Culmer was better known as "Billy the Cartwheeler," the title having been given him as the result of a competitive contest in the Crystal Palace, London, because of his ability to turn one hundred consecutive cartwheels, which exceeded the performance of any other boy in England. The iron strength of his wrists to this day testifies to his prowess.

His autobiography, now in the hands of a London publisher, is entitled "Billy the Cartwheeler," containing reminiscences of Charles Dickens and the London Slums of his day, "by the last of the Dickens' Boys."

His impish personality and precociousness easily won him prominence. He stood at the head of his class of two hundred seventy boys in the Ragged School which he attended, and, when the World's Fair of 1862 was staged at the Crystal

Palace, he headed one of the groups of the 25,000 boys who made up the chorus. Mr. Dickens was one of the patrons of the Fair, and it was there that he first came in contact with "Billy the Cartwheeler."

Arriving early at rehearsal one day, Dickens encountered Billy turning his cartwheels down the corridor. Finding himself with an audience, the child quickly left off cartwheeling, and stood innocently gazing at a great oil painting on the wall. Noticing the resemblance between the picture and the man who had approached (for the portrait truly was of Dickens), the boy covered his embarrassment by plunging into conversation. Culmer well knew his *Oliver Twist*, which was then being hawked on the street corners each Saturday noon, at one penny each installment of the serial.

"It's a very good picture of you, Mr. Dickens, and I know the exact chimney where Bill Sykes hung."

Staggered by hearing the boy say he knew the exact location of something which, of course, never existed, he asked: "Where did you say that was?"

"Do you know where the Grayhound Bridge is, Sir?" continued Billy.

"Indeed, yes," was the reply.

"Well, Sir, do you know the big redbrick house on the other side of the race?"

"Yes."

"And the big chimney on top of it? The only chimney on the house?"

"Yes, the only chimney on the redbrick house."

"Well, it was right there that Bill Sykes hung," triumphantly announced the lad.

"Well, well," chuckled Dickens, "isn't it strange? I had almost forgotten where it was myself."

This incident led to the inclusion of "Billy the Cartwheeler" in an intimate group of young proteges which became known as "The Dickens' Boys."

AT ONE time when Billy had been called to meet his benefactor, Dickens kept the appointment in company with William Wilkie Collins, the peer of all detective writers, who later became the novelist's son-in-law.

"And is this your boy?" Collins asked.

"Not my son," was the reply, "but one of my boys," and it was in this fashion that Mr. Culmer was always introduced. At one time, for three months, he was a house guest at the home of the novelist.

The Culmer family also maintained a close friendship with Oscar B. Young, then an ordinary missionary, who had been sent abroad to assist his elder brother, Brigham Young, Jr., in the work of the European Mission of the Church of Jesus Christ of Latter-day Saints, with headquarters in Liverpool.

In 1863, the Culmers, who were loyal Mormon converts, crossed the Atlantic in the emigrant ship *Hudson*, an 800 ton barque twice condemned as unseaworthy. Seventy days were required for the crossing. Trans-shipping from New York in cattle cars, they were joined at the Missouri River by westward-bound immigrant groups numbering about one thousand persons from eastern Europe and our own southern states. Many were en route to Utah, others to the California gold fields.

The journey was an eventful one; Indians were encountered at North Platte, Whiskey Gap, and Cache Junction. Culmer mentions with pride that he was given a cayuse as

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THE STORY OF OUR HYMNS

By GEORGE D. PYPER

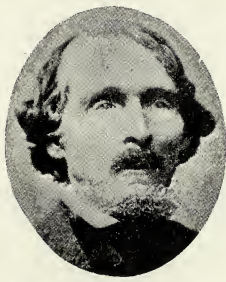
General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

xxx. *Gently Raise the Sacred Strain*

Words by WILLIAM W. PHELPS

Music by THOMAS C. GRIGGS

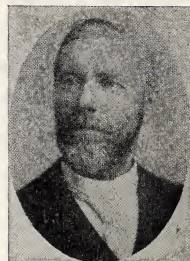
THIS HYMN, used by the Salt Lake Tabernacle Choir as a theme song for its nationwide broadcast, which begins its tenth year on the air this month, was written by the early Church poet, William W. Phelps, a short sketch of whose life was printed in *The Improvement Era* for March, 1937. It was included in the collection made by Emma Smith in 1835 under divine authority. There is no dramatic story known concerning the origin of the hymn. It was no doubt written while Brother Phelps was under the spell of the Sabbath and the solemn sacrament. It expresses gratitude for the return of the day of rest and its attendant blessings, thoughts on eternal life, the great reward, and the day of sacrament in remembrance of the Lord, a day for gifts of broken hearts and willing sacrifices—a type of blessed things to come, when the Saints will be gathered in eternity, to praise God in sweet accord. It sings of repentance and forgiveness, enjoins all to fast and pray, as God ordains, for His goodness and His love while the Sabbath remains.



WILLIAM W. PHELPS

The Tune and Its Composer

The tune for this devotional hymn has been made popular as the theme or signature of the coast-to-coast KSL-Columbia network broadcast of the Tabernacle choir each Sunday morning. It was selected from 421 hymns contained in *Latter-day Saint Hymns*. The composer was the late Thomas C. Griggs, an English convert to the Church of Jesus Christ



THOMAS C. GRIGGS

GENTLY RAISE THE SACRED STRAIN

By William W. Phelps

GENTLY raise the sacred strain,
For the Sabbath's come again,
That man may rest,
And return his thanks to God,
For His blessings to the blest.

Holy day, devoid of strife;
Let us seek eternal life,
That great reward,
And partake the Sacrament
In remembrance of our Lord.

Sweetly swells the solemn sound,
While we bring our gifts around
Of broken hearts,
And a willing sacrifice,
Showing what His grace imparts.

Happy type of things to come,
When the Saints are gathered home,
To praise the Lord,
In eternity of bliss,
All as one with sweet accord.

Holy, holy is the Lord,
Precious, precious is His word;
Repent and live;
Though your sins be crimson red,
Oh, repent, and He'll forgive.

Softly sing the joyful lay,
For the Saints to fast and pray!
As God ordains,
For His goodness and His love,
While the Sabbath day remains.

of Latter-day Saints. He was born in the town of Dover, County of Kent. Shortly after his baptism May 17, 1856, he and his mother emigrated to America, arriving in Boston, July 11, 1857. It was here he first became interested in music, joining a brass band in that city. At the close of the Civil War, mother and son crossed the plains in Captain Joseph Horne's Company,

arriving in Salt Lake City, September 13, 1861. He played in John Eardley's and Mark Croxall's bands. During the early sixties he was employed by Walker Brothers in their branch home at Camp Floyd. There he joined a class in vocal training and became leader of the choir at that place. He dated his career as a choir leader from that time. Returning to Salt Lake City he joined the Tabernacle Choir and sang under five of the leaders—C. J. Thomas, Robert Sands, Ebenezer Beesley, George Careless, and Evan Stephens. In April, 1880, while on a mission to Great Britain, he was named as conductor of the Tabernacle Choir, with Ebenezer Beesley as his assistant who conducted during Brother Griggs' absence. Upon his return, Brother Griggs graciously suggested that Brother Beesley continue as conductor with himself as assistant, and that was done. For ten years previous to his mission and two years upon his return, he directed the Fifteenth Ward Choir, then one of the best in Salt Lake City.

From 1874 to 1891, Elder Griggs was superintendent of the Fifteenth Ward Sunday School and from 1891 to 1901 superintendent of the Salt Lake Stake. In 1889, he was sustained as a member of the Deseret Sunday School Union Board which position he held until his death. He and Brother Beesley compiled the first *Deseret Sunday School Song Book* and assisted in the compilation of the *Latter-day Saints Psalmody*. In May, 1900, he was named business manager for the Union, which position he held until his death. He was an indefatigable worker and did much to improve music in the Church. He died August 12, 1903.

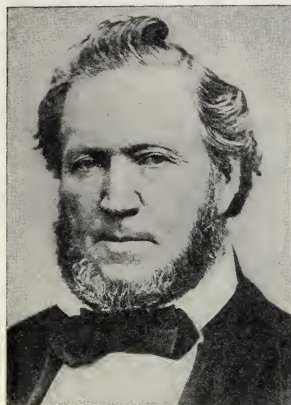


Some Photographic Highlights of the June Conference

1. Mass dance of 1,000 couples on the Saltair Pavilion, under the direction of the M. I. A.
2. Canadian delegates, Scouts from McGrath District Council, in a moment of relaxation. Left, David Anderson, right, Jay Christensen.
3. M. I. A. Conference Principals: Left to right: Augustus D. Zanzig, director of the Music Festival; Miss Myrle Leonard, guest soloist; President Heber J. Grant.
4. Pres. Lucy G. Cannon of the Y. W. M. I. A., and Supt. George Q. Morris of the Y. M. M. I. A., en route to one of the convention meetings.
5. Part of the crowd gathered for the Summer Institute at Memory Grove, City Creek Canyon.
6. National Boy Scout Leaders at M. I. A. Conference gathered at the Brigham Young Monument. Left to right: Raymond O. Hansen, Dr. Ray O. Wyland, and Edward L. Curtis.
7. Welcoming Canadian Delegates. Left to right: Superintendent May Anderson, of the Primary Association; LeGrand Piepgrass, king scout of Canada; Charles S. Matkin, Boy Scout Commissioner of Canada; Superintendent George Q. Morris, of the Y. M. M. I. A.; and President Lucy G. Cannon of the Y. W. M. I. A.
8. Scouts of the Salt Lake Council Impressively Carry American Flags as they drill in the University Stadium in Preparation for the Cavalcade of Scouting.

SLAVERY CAUSED AN INDIAN WAR IN UTAH

By CARLTON CULMSEE
Of Brigham Young University



BRIGHAM YOUNG

SLAVERY brought on a war in Utah eight years before the Civil War. This early struggle is interesting for other reasons. It was Utah's first sustained conflict between the Pioneers and the Indians. And, differing from most frontier fighting, it apparently grew out of the white men's kindness to the redmen.

At the beginning of 1853 the good treatment that the Mormons gave the Indians seemed productive only of good. Many redmen, after one or two minor outbreaks, were laboring diligently and even happily to help the whites become established in the Basin of the Great Salt Lake. As late as the spring of '53 Brigham Young received such morsels of news as this from various nooks of the new Territory:

The Walkers (Indians) work first rate; you can see them all over Nephi carrying water, chopping wood, assisting to haul wood, and doing other duties. They had helped much in harvesting crops the previous autumn.

The natives . . . look upon us as men that are sent by the Great Spirit to ameliorate their present though wretched condition . . . They herd our flocks and faithfully labor. . . .

Lee at Fort Harmony. He also declared the Piedes cut pickets as well as white men could.

What destroyed this happy partnership in many areas was, to a significant extent, the disapproval with which the Latter-day Saints viewed the slave traffic between the Indians and the Mexicans. In the footsteps of Fathers Dominguez and Escalante had come less unselfish Spaniards. These later comers bought squaws and children which the Utes captured from weaker tribes.

This traffic brought the two most powerful and picturesque figures of earliest Utah history into conflict. As governor and Indian superintendent of the Territory of Utah, Brigham Young forbade the slave trade because it violated the laws of the territory and often placed guns and ammunition in the hands of unruly tribes. As a far-roving and successful war chief who often took captives, Chief Walker approved the trade for what it brought him and his under-chiefs. He wanted no interference.

UTAH'S FIRST SERIOUS TROUBLE BETWEEN WHITES AND REDMEN GREW OUT OF SLAVE TRAFFIC AND BEGAN EIGHT YEARS BEFORE THE CIVIL WAR BROKE OUT.

Walker looms head and shoulders above the rest of Utah's Indian leaders. He was called "king of the Indians in these mountains" by Brigham Young. His name brought shivers to Indians and even whites from New Mexico to California, so boldly and swiftly did he strike. He ranged as far south as Sonora and Chihuahua. He rode north to fight the Snakes and Shoshones. Once, for example, he raided ranches in Southern California and came trotting home with a thousand captured horses thundering before him as proof of his triumph.

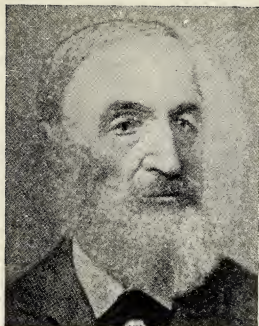
DESPITE occasional protestations of friendship, Walker had wanted to fight the Mormons from the beginning. But Sowietie, the good chief, had twice thwarted him by withholding needed support and by warning the whites.

Also Walker had held sporadic hopes of making the Mormons his allies against rival tribes. But

FORT UTAH, SALT LAKE VALLEY
Rows of cabins with log palisades filling gaps between formed some of the first forts in Utah.



This report came from John D.



ZERUBBABEL SNOW, JUDGE OF THE FIRST DISTRICT COURT, BEFORE WHOM PEDRO LEON AND HIS BAND WERE FOUND GUILTY OF SLAVE TRADING.

when he proposed such an alliance to Brigham Young, he met a firm refusal that infuriated him.

Then Brigham Young interfered in the slave trade. A score of Spaniards, led by a certain Pedro Leon, had appeared in Sanpete valley late in 1851 and had begun trading horses and other valuables for Indian children and firearms. Their intention was to sell the youngsters into slavery in Mexico and to trade the weapons to the truculent Navajos. They sometimes sold guns to Utah Indians, if they could drive good bargains. It was a many-sided traffic, according to Dr. Wm. J. Snow, authority on Western History.

These traders held a license to trade with the Utah Indians. It was apparently signed by James S. Calhoun, governor and Indian superintendent of New Mexico. Two other such bands of traders carrying similar permits were reported to be operating in Utah.

Brigham Young would not recognize such licenses in his territory, and he would not issue Utah licenses contemnancing the slave trade. He ordered the Spaniards to stop their traffic. They laughed at him. They had carried on the trade when Utah belonged to Mexico, and they preferred to continue.

The affair reached a head later that winter. Pedro Leon's band was arrested and brought to trial, first before a justice of the peace in Manti, Utah, and then before Judge Zerubbabel Snow of the first district court. The Spaniards were found guilty. The nine slaves they had when arrested—a squaw and eight children—were freed and the Spaniards were commanded to leave.

They did not all leave the Territory. Some skulked about, inciting the Indians against the Pioneers. They no doubt ascribed the action of the Mormons to selfish motives. They probably pointed out that the Mormons themselves had purchased Indian children.

This was true. Several times Indians had attempted to barter captive children to the settlers for guns and other articles. And they usually succeeded in driving a bargain when they made it clear that rejection often meant torture or slow starvation for the children. On at least two occasions, young captives were tortured at the very doors of the settlers who had declined to buy them. And the whites, at last unable to endure the shrieks of the victims, paid what the captors asked.

Nevertheless, the cunning words and the sneers of the Spaniards seemed to be having effect, at least on the chiefs who profited from the traffic. A hint of trouble came early in the spring of 1853. An express arrived in Salt Lake City from Iron county with news that Chief Walker had met white men pursuing Indian thieves. The chief had placed himself in the path of the posse and with a menacing manner had told them to go home.

DIMICK B. HUNTINGTON, interpreter, sought a peace talk with Walker in Parowan. But the chief had hurried off to "Sampitch" over

the Spanish Trail and could not be overtaken. On the way north from Parowan, Huntington found that Chief Peteetneet and his band had gone up Provo canyon to wait and see how the battle went." What battle? Something was in the air.

Another ominous hint came late in April, 1853. Visiting Provo on the twentieth, Brigham Young was brusquely accosted by a stranger who demanded a private interview. Suspicious, the governor refused. Later he learned that the man was a former New Yorker who had lived in Mexico for several years and had come here to buy Indian children to trade to the Mexicans.

When reminded that such traffic was contrary to law, the stranger had impudently retorted that "Catching comes before hanging."

"He made some threats and boasted that he had four hundred Mexicans on the Sevier awaiting his order," reported Governor Young.

Could this be true? Brigham Young did not think so. But knowing was better than guessing. In a proclamation issued at Provo on April 23, 1853, he struck at the slave trade and ordered Captain W. M. Wall with a detachment of thirty men to ride southward "through the entire extent of the settlements, reconnoitering the country and directing the inhabitants to be on their guard against . . . surprises." They were also "authorized and directed to arrest . . . every strolling Mexican party, and those associating with



CHIEF WALKER OR WAH-KARA AND HIS BROTHER, THE VINDICTIVE ARRAPENE. WALKER WAS CALLED "KING OF THE INDIANS IN THESE MOUNTAINS" BY BRIGHAM YOUNG. THE DRAWINGS ARE BY CARVALHO, ARTIST WHO TRAVELED WITH PRESIDENT YOUNG TO THE PEACE PARLEY IN 1854.

them, and other suspicious persons . . ."

Other measures which he took at this time to "preserve peace, quell the Indians, and secure the lives and property of the citizens of the Territory" were these:

The militia of the Territory are hereby instructed to be in readiness to march to any point . . . at a moment's notice.

All Mexicans now in the Territory are required to remain quiet in the settlements . . . and the officers . . . are hereby directed to keep them in safe custody, treating them with kindness and supplying their necessary wants.

More disquieting news came to Brigham Young and his party as they continued southward into Sanpete valley. They learned at Manti on April 27, 1853, that the Chief Arrapene, brother of Walker, had left the day before, very angry. All the other Indians had also gone away in a great hurry that morning. With hostile actions the Indians had kept the people of Allred's settlement in alarm all night.

Three Indians crept into Manti fort one midnight. When challenged they asserted they brought news from Walker and Arrapene, who "wanted peace." Brigham Young sent gifts of clothing, tobacco, and food by these messengers, and told the chiefs to behave themselves. But he warned the settlers to be prepared for any emergency.

He learned that one hundred fifty Yampa Utes had gone over to "Walker's camp." These Yampas, it seemed, and Walker's warriors were the "four hundred Mexicans" on the Sevier. Reported Governor Young:

On our return we learned at Nephi that Battiez, Indian chief, had ordered all his Indians to flee to the mountains. Offense was taken by the Indians at my Proclamation which forbade the traffic in Indian children. The Utahs were in the habit of stealing children from the Piedes and other weak tribes and trading them to the Mexicans: when the parents of the stolen children resisted, the Utes would kill them rather than relinquish the children. Battiez had been accustomed to this traffic.

BRIGHAM YOUNG was not daunted by the threats of war. Speaking in the Salt Lake tabernacle on his return, he frankly admitted that Walker held a strong position among the Utah Indians. But he said: "If he becomes hostile and wishes to commit depredations upon the persons or property of this peo-

ple, he shall be wiped out of existence and every man that will follow him."

Captain Wall with his militiamen returned from his scouting tour of the south on May 11, 1853. He had learned at Parowan that Walker and his bands apparently were congregating on the east branch of the Sevier River. All Piede and Pahvant chiefs with whom Wall had parleyed, told him the same story: They were glad to have the Mormons among them but they feared Walker. He stole their children, and when he could not steal them he killed their parents and sold the children to the Mexicans.

"From the best information. . . " Wall concluded, "Walker is willing to live in peace, if he can have his own way in stealing other Indians"



WHEN ARRESTED PEDRO LEON'S BAND HELD NINE SLAVES—A SQUAW AND EIGHT CHILDREN—PURCHASED FROM THE UTES.

children to sell them to the Mexicans for guns and ammunition, or if we will buy those children of him and give him guns and ammunition, to enable him to continue his robberies."

With customary audacity and perfidy, Walker strode into Governor Young's office on July 2, 1853. He feigned friendliness.

But President Young was not deceived. Neither were some of the other white leaders. They fretted about the poor defenses of many of the tiny southern settlements, for they sensed danger. The tinder was being gathered for the spark.

Indian flint and Pioneer steel clashed on July 17, 1853. Plenty

of sparks flew. Oddly, this fulminating incident, like the underlying cause of the coming war, grew from a white man's attempted kindness to an Indian. This is the way it came about:

A GROUP of Indians approached James Ivie's home near Springville on July 17, 1853. A squaw entered the cabin and bartered some trout to Mrs. Ivie for flour. The squaw's mate arrived as the terms of the exchange were agreed on. He railed at his spouse for driving too easy a bargain. At last he hurled her to the floor, leaped at her, stamped, and kicked her.

James Ivie came running. He relished a fight, some old-timers say. But in this instance he was actuated by humane motives. According to Ivie's story, he jerked the buck away from the moaning squaw.

The Indian attempted to shoot Ivie. The white man seized the barrel of the gun and wrenched it so violently that he broke the weapon. He staggered back clutching the gun barrel. Swinging it like a club, he dealt the threatening Ute a blow on the head. The Indian crumpled to the floor as if dead.

Another Indian shot an arrow that passed through the shoulder of Ivie's hunting shirt. Ivie brought his iron war club down on this brave's head also, and laid him senseless on the floor.

Then the squaw did what most women would do to an intruder in a domestic quarrel—she upheld her husband. Snatching up a stick of firewood, she struck her rescuer across the mouth. She, too, received a blow from the gun barrel, and she joined her unconscious tribesmen on the floor. The upshot was that her husband died a few hours later.

Another incident occurred at about this time which helped stir the wrath of the reds. An Indian shot a fellow tribesman at Provo, probably accidentally. But the man responsible fled and his act was laid to the whites.

Wild for vengeance, the Indians rejected peace offerings of beef and clothing. Chief Walker was camped near Payson with a large band. One night Indians crept into Payson and shot Alexander Kiel, a guard. Then the band hurried southward to lodge their families in a place of security for the impending struggle.

The Walker War had begun.

*Ghostly out of the desert,
looms the memory of—*

The PHANTOM HERD

By ROBERT M. HYATT



THERE are those who say that wild camels roam the Mojave Desert; that a huge "snow white" one leads a pack of these ungainly "ships of the desert" across the vast solitudes of our southwest's most arid country.

Just how true are the occasional vivid tales told by old prospectors of seeing these supposedly long-vanished creatures far out on the wastelands? Is there really a remnant of that early government experiment remaining?

These are questions that might well exist in the minds of many, coming on the heels of the announcement, recently, of an old "desert rat" who allegedly saw his pet burro elope with a band of the humped animals, led by an enormous white one. Of course, everyone knows that the loneliness and eternal silence of the desert, coupled with the long (many times disappointing) years spent in search of the illusive "strike," is conducive to at least some of the strange sights reported by members of this grizzled fraternity. Yet the desert holds many incredible truths—and mirages!

While it is a matter of conjecture whether or not any descendants of that camel venture of the '50's are to be found today, it should be noted that the government, in 1855, brought a ship load of them from Asia Minor, at the insistence of Gen. George H. Crossman. The latter was convinced that camels were the only sensible mode of transportation across that "vast Sahara which could not be traversed by mules, horses, or oxen." Mr. Crossman is credited with having conceived the idea of using camels in the Southwest as early as 1848.

At that time, California existed in

the minds of most persons as some strange, mythical place, fabulous almost as the Seven Cities of Cibola, that lured the early Spaniards westward in the 16th century. Today, that eternal lure still exists in the minds of countless thousands, not one whit diminished since the days of the bold conquistadores.

The "camel craze" swept the country. It was laughed at and joked about. While the House of Representatives was ridiculing the bill, introduced by General Crossman, for an appropriation to import a few camels for experimental purposes, Jefferson Davis, the deeply interested War Secretary, succeeded in obtaining the appropriation.

Mr. Davis pointed out the great importance of these beasts of burden in Asia and Africa, and their valuable service to the British in East India. He was convinced that they could be equally valuable in our own arid frontier, and very effective against hostile Indians.

Some of the newspapers became earnest in advocating the plan of forming a "dromedary express, to carry the fast mail and to bring eastern newspapers and letters to California in fifteen days." The arguments backing the proposed scheme at the time were entirely logical. It was even indicated that "fast camel passenger trains" would be plying between the Missouri River and the Pacific Coast. Camels there must certainly be!

There was his famous reputation of going for as long as ten days without water. It was a long way "between drinks" from the Missouri to the Colorado River, but not too long for the camel, who could board himself on sagebrush, cover 30 to 50 miles a day with a load of a

thousand pounds, and deliver his freight and passengers in the California coast town in two weeks from starting time.

AT LENGTH, in 1854, a Congressional appropriation of \$30,000 was obtained—which was the initial move in America's first and last experiment with camels as a means of transportation. A purchasing expedition headed by Major Henry C. Wayne was conducted to Egypt and the Levant. "The history of the Army abounds in unusual duties performed by its officers, but few compare with Major Wayne's mission," writes Robert Gainsburgh. "It required an international diplomat, an accomplished auctioneer, and an obedient soldier, and mostly the patience of Job."

His ship reached Tunis in August, 1855. After acquiring three camels there, he proceeded to Malta, where news of his coming had preceded him. On his arrival there he found every sore-backed camel in Asia Minor doctored up and waiting on the coast, to be "offered to the United States at a grievous sacrifice of ten times its value."

A half-dozen other seaports were touched, and each in turn had its motley camel herd waiting for him. But at last the purchasing was complete, and thirty-four irritable and sea-sick animals and their native attendants comprised the expedition when it finally arrived at Indianola, Texas. On the voyage there had been six births and four deaths. The Texans, many of whom had perhaps never seen a camel, turned out in large numbers to witness the unloading of this peculiar cargo, of which someone has written:

(Continued on page 436)

CAYUGA'S "Other Wise Man"

THEY were a little too honest to steal, too proud to beg, and too d— lazy to work," opined an editor recently in speaking of Cayuga County's "three wise men." Over in Cayuga County, New York they claim Isaac Singer (Singer Sewing Machines), Henry Wells (Wells Fargo Express), and Brigham Young as their own.

Port Byron and Auburn are the principal cities in the locale of this narrative. Rich is the word for that section if you are interested in the history of our early Mormon leader. Recently, a group of interesting things were found by a number who were touring the Eastern States Mission. Dr. John A. Widtsoe, Sister Leah D. Widtsoe, who is a granddaughter of President Brigham Young, and President Frank Evans of the Eastern States Mission were in the party.

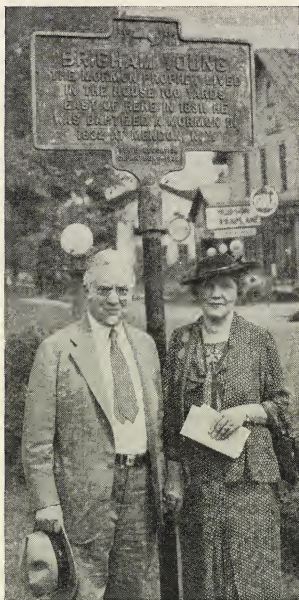
In Port Byron we visited the family of Mr. W. H. Weston, who lives within a few feet of Brigham Young's residence of early manhood. One of the most interesting things we discovered was a document that was read before the Cayuga County Historical Society many years ago. The document, which is an old newspaper under date of March 5, 1904, is in possession of the Weston family. Mr. Weston is the nephew of William Hayden, who was the author of the paper. The article, according to the rules of evidence, is unquestionably reliable. The author is very careful to avoid saying anything that he does not know to be true. Mr. Hayden, who was a very learned man and a member of the New York State Senate for a number of years, knew Brigham Young intimately.

In the stately home of Mr. Weston one of the further attractions is a cannon ball, not the ordinary sort but one that was captured from the British at Saratoga in 1777 and carried by President Young's father one hundred miles into Vermont. When the Youngs moved to York State the cannon ball went with them. Mr. Hayden tells of the relic in his paper. The following incident also recorded in the paper referred to shows the resourcefulness of the pioneer leader, in that he put the cannon ball to a practical use:

Brigham, as he was familiarly called, was

By Joseph Williams
and John Farr Larsen
Of the Eastern States Mission

CAYUGA COUNTY, NEW YORK, CLAIMS ISAAC SINGER OF THE SEWING MACHINE, HENRY WELLS OF WELLS FARGO, AND BRIGHAM YOUNG, OF WHOM THEY TELL MANY STORIES—THESE AMONG THEM—



DR. AND MRS. JOHN A. WIDTSOE STANDING BY THE BRIGHAM YOUNG MARKER IN PORT BYRON, NEW YORK.

first employed at painting wooden pails, the work being done in a manner so satisfactory as to call forth many compliments from the proprietor, Mr. Parks. Brigham suggested that there was still a chance for improvement if the paint could be properly prepared. This, he declared, could be done with slight additional expense and, once arranged for, would enable Mr. Parks to dispense with the services of one man, while the work itself would be better done.

It was agreed that Brigham was to make the improvement in one day. Mr. Parks to furnish the required material. That eve-

ning Brigham selected his lumber and at dawn of day he was found busy at his task. At noon he had a small water wheel completed and, while the other operatives were at dinner, he drew the water from the flume, adjusted a gate and had his wheel running upon their return.

His wheel had an upright shaft some five or six feet high with a slant of 35 or 40 degrees. On the top was arranged a frame to hold a large old-fashioned dinner pot, into which the paint was put with a cannon ball weighing 25 pounds. When the wheel was set in motion, it would revolve in one direction while its slanting position would cause the ball to roll in the opposite direction. The idea was that the continued rolling of the ball would grind or pulverize the paint to the desired fineness. This improvement was pronounced by all a complete success and thereafter Brigham was consulted in regard to all proposed alterations and improvements upon the premises.

NEAR the home of Mr. Weston in Port Byron is a well that President Young stoned. The well still gives forth delicious, pure water which is a testimony to the skill and good judgment of our second leader. An interesting story is told about this well:

The lady of the house in which several of the factory help boarded rebelled at being obliged to carry the water for culinary purposes from a spring some 30 or 40 rods distance and requested Mr. Parks to have a well dug near the house.

Mr. Parks proposed to have it dug about 10 rods north of the house at a point where the ground was lower and argued that the expense would be proportionately less. This idea not being in harmony with the wish and convenience of the lady, a somewhat heated discussion arose, and not being able to harmonize the situation, it was finally agreed to appeal the case to Brigham. After listening to the arguments on both sides, he decided that the place for the well was near the house, assuring Mr. Parks that the fact that the ground was higher at that point was no reason why water could not be secured with no greater depth of digging, calling his attention to the fact that the spring from which the water was then procured was much higher than the ground upon which the house stood.

Geologists today accept this as an axiom.

Mr. Parks had many excuses for not digging the well, the strongest being that no man could be found with the necessary skill to lay the stone in stoning it up. To this objection Brigham proposed that if Mr. Parks would furnish help after the close of the day's work in the factory he would himself undertake the stoning up the well and would guarantee its permanence.

This generous proposition was readily accepted and work on the well speedily begun. At a little less than 20 feet a good stream of water was reached, which has continued to flow copiously until the present day. Some 10 nights of hard work for three or four hours each night and the well was completed and was ready for use. Mr. Parks expressed himself as much pleased and with his customary generosity presented Brigham with a dollar which it was afterwards said that Brigham tossed into the well as a thank offering. This I will not vouch for, but I do know that when the well was being cleaned some 20 years afterwards a silver Spanish dollar was found.

It was while President Young was

working here in Port Byron that he met his first wife, Miriam Angeline Works. He took his bride to a cottage that he built without assistance. Brigham Young was about twenty-five years of age at the time. The house he built for her is sturdy and strong and it is still in use today. The State of New York has placed a marker on the roadside near by. The house has three floor levels; the lowest one being on the ground—a semi-basement kitchen. Three rooms are on the middle floor, and two rooms in the upper story. Stairways inside the house connect all floors. It is thought that the basement was used by Brigham Young as a workshop.

An incident of a drowning boy is one that was never effaced from the memory of Senator Hayden. He used the following words before the Cayuga County Historical Society:

Little Willie Carpenter, a lovely boy of about three years, was allowed to go and meet his father, a workman in the carding machine building about 10 rods south of the pall factory. When the little one did not return as expected an alarm was given and a search begun. Brigham at once concluded that if the boy had fallen into the raceway, the current would have drawn him into the flume and out of sight. He immediately plunged in and, after a few moments of swimming and feeling about in the raceway, the body was found and brought out.

The frantic mother caught the limp little body in her arms and it was some time before Brigham could persuade her to allow him to take measures to resuscitate the child. It was too late, however, for life was extinct. I have often heard it remarked afterward that Brigham shed more tears over the loss of this child than did its own father.

YEARs after President Young left Port Byron and became one of the "Mormons," the citizenry named the section in which President Young lived, "Nauvoo." The name is common in Port Byron today.

Going down state from Port Byron we entered Auburn, N. Y., where Brigham Young assisted in building many houses. One in particular we noticed was the home of William F. Seward who was Secretary of State in President Abraham Lincoln's cabinet. At the entrance of this mansion are two lion figures resembling the one at the entrance of the Lion House in Salt Lake City. No doubt this is where President Young obtained his idea to build the Lion House.

Inspiration is received from this section. When one gets down to the facts and weighs them carefully there is only one conclusion to be



1. A MISSIONARY (ELDER ERNEST SKINNER) DRINKING WATER FROM THE WELL STONED-UP BY BRIGHAM YOUNG OVER A HUNDRED YEARS AGO, NEAR PORT BYRON, N. Y.
2. ELDER JOS. W. WILLIAMS HOLDING THE "BRIGHAM YOUNG" CANNON BALL.
3. BURIAL GROUND OF ANGELINE WORKS, FIRST WIFE OF BRIGHAM YOUNG.
4. HOME OF W. H. WESTON NEAR PORT BYRON, N. Y.
5. BRIGHAM YOUNG'S EARLY HOME AT PORT BYRON, N. Y. THIS WAS CONSTRUCTED BY PRESIDENT YOUNG.
6. HOUSE CONSTRUCTED BY BRIGHAM YOUNG AT MENDON, N. Y.

reached: Brigham Young was an outstanding young man in Cayuga County, resourceful, capable, cour-

ageous, and sympathetic. Evidences that testify to these characteristics are being uncovered every day even though he was a figure of a century ago. Is it not logical to suppose that if God needed a great leader to carry on His work He would select a man having these qualifications?

Another Trek to HILL CUMORAH

IRA J. MARKHAM

PALMYRA and its immediate vicinity, revered in Mormon history as the birthplace of a great religion, is fast becoming a modern mecca for tourists and members of the Church from all parts of the world.

Plans are well under way to make the traditional conference and pageant to be held July 22, 23, and 24 an event that will be an inspiration to all who attend. All who plan to make a visit to this sacred spot would do well to arrange their schedules to be present at this event. Bus loads of people from the west will make it one of their main stops on tours to Mormon shrines.

Here can be seen the Sacred Grove where the Prophet Joseph Smith received the first revelation; the old homestead where he lived as a boy; the Hill Cumorah where, at the hands of the Angel Moroni, he received the records from which he translated the sacred history of the ancient inhabitants of the continent. There is now, also, the forty foot bronze and granite Angel Moroni Monument which is illuminated by powerful floodlights every night from dark to dawn. At the base of the Hill Cumorah is the Bureau of Information building, designed to resemble the architecture of ancient America.

Public meetings will be held in the Sacred Grove each day. On each of the three evenings, the stirring pageant, "America's Witness for Christ," will be presented in the open-air theatre. This pageant attracted audiences of over 10,000 people last season.

President Frank Evans of the Eastern States Mission extends a hearty invitation to all to join in the annual Hill Cumorah Pilgrimage this year.

Our Friend-making Missionaries in the Netherlands

By J. PAUL VORKINK and
JOSEPH P. LAMBERT

Of the Netherlands Mission

THO NINETY-NINE out of a hundred the mention of the name Netherlands probably brings visions of stately windmills, dikes, wooden shoes, brightly colored costumes, broad acres of tulip fields, and all the other "Dutchisms" that are known the world over. Yes, all these things are still to be found in the small country where fifty Mormon missionaries are preaching the Gospel of Jesus Christ, and although rapid modernization is pushing "Old Holland" or "Old Holland" into the background, the things that were a part of it will probably never become extinct and Holland will forever be looked upon as one of the quaintest and most picturesque lands on earth.

Occupying a space only about one-seventh the size of the state of Utah, it has yielded a fruitful harvest of converts in the seventy-odd years that the Gospel has been preached there. For though the land is small, the people are sturdy, industrious, intelligent, and above all—religious-minded—which attitude gives every Mormon proselyter an approach to their hearts. But even so, her long and glorious struggle for liberty and her persistency in maintaining that liberty despite the ambitions of the many nations who have longed to rule over her, have bred within her people a certain inflexibility which expresses itself when anything foreign is introduced.

All of the known methods of missionary work are employed in the Netherlands, including distributing tracts, illustrated lectures, English classes and choruses. The realm of sports also offers an opportunity to "Make Friends," but only during the past year has it been used to advantage. Basketball in the city of Amsterdam is sponsored by the A. M. V. J. Athletic Club and it is through their friendliness and cooperation that the missionaries have been participating in that sport. Late in December an exhibition game was played against the A. M. V. J. five in their gymnasium in Amsterdam before 350 high school students and faculty members. After their victory the missionaries were given thunderous applause and they could not help but feel that they had made a step towards

breaking down prejudice and replacing it with friendship.

Recently, through their affiliations with the A. M. V. J. Club and the efforts of Elder Orme Jergensen who acts as playing manager of the team, two teams of missionaries were invited to play an exhibition game of American basketball at the opening of a new gymnasium built by the Koninklijke Luchtvaart Maatschappij (National Airways Company) of the Netherlands. Saturday, January 29, was set as the day for this event, and the Elders who attended as well as President and Sister Franklin J. Murdock met in Amsterdam and were transported by a K.L.M. bus to the airport at Schiphol, a small town about three miles from Holland's largest city and where Holland's largest airfield is located.

Upon entering the gymnasium, the missionaries were immediately impressed with the modernness of the structure and the exclusiveness of the opening. Only persons with printed invitations were admitted and representatives from select Dutch military, civic, social and recreational circles were present.

Before the game Elder Frank B. Jex addressed the crowd through the amplifier, both in Dutch and English, announcing who the missionaries were and expressing their appreciation for the invitation they had received. A group picture was taken of the players and the referee, and several times during the game press photographers took flash-light shots of the players in action. Apparently the spectators were thrilled with the game, for the enthusi-

astic applause given the missionaries rivaled greatly that received in Amsterdam a month previous.

Every year the A. M. V. J. Athletic Club of Amsterdam sponsors an international basketball tournament at which the countries England, Belgium, France, Germany, and Holland are usually represented. As cage artists, the missionaries are pointing for this tournament, but as missionaries they are pointing towards making friendships.

Rotterdam was the scene of intense baseball activity last summer. Through the efforts of Elder John A. Roghaar the missionaries made arrangements to play with a group of young men from the A. M. V. J. Athletic Club of Rotterdam who were just learning to play the American national sport. Some very enjoyable Saturday afternoons were spent teaching the Dutch boys the finer points of the game, playing against them and making some true and lasting friendships. The Elders invariably won the contests, but at the end of the season the Rotterdammers were making a real battle out of every game.

To further the cause of friendship as well as to show their good will and sportsmanship the missionaries entered into competition with their Dutch opponents in Holland's national game of soccer. The Americans were given a couple of thorough drubbings, although they did learn to respect the prowess of the Dutch players as well as learn something about the game. Several interesting film evenings were held and the growth of the M. I. A. classes in the Rotterdam branch this winter has been the result of the summer's "extra" activity.

Missionaries are not losing themselves in their enthusiasm to play. Sports are being recognized for what they are—one of the many means of making contacts and winning friends.

● STANDING, FROM LEFT TO RIGHT: J. PAUL VORKINK, ALMA R. GUTHRIE, E. DWAIN BUCHANAN, GLENN H. LYBERT, PARRY A. NELSON, AND ORME JERGENSEN. KNEELING, FROM LEFT TO RIGHT: W. HOWARD DRAPER, FRANK B. JEX, JOHN A. ROGHAAR, JOSEPH P. LAMBERT, GLENN M. BIRD, AND WILLIAM KOEW.





WHY I DO NOT SMOKE

By DOROTHY DYER AKERS

a languid, anaemic look, a coarsened voice, and an appearance of premature old age. Some one has suggested that the old saying that a woman is as old as she looks might well be changed to "A woman is as old as she smokes."

Most of us rejoiced at the change from the boyish styles to the present graceful fashions. Girls wisely want to appear feminine again. Cigarette smoking is masculine and unflitting. How grotesque it is when a girl is in chiffons or trailing evening dress! I spent part of my life within sight of an illiterate, unkempt old Irish woman. Winter and summer she wore a small dirty shawl over her head and sat crossly on her doorstep, a frown on her leathery old face, and a pipe in her mouth. But Mrs. H——— and her corncob pipe were not so incongruous a sight as an attractive, well-dressed girl with her mouth askew to accommodate the ubiquitous cigarette.

Tobacco, however, affects more than the outward appearance: it is harmful to the general health as well. The average young woman of today has a glorious heritage of good health. Cigarettes are petty thieves, cleverly stealing this heritage little by little.

I was interested to learn just how bad is the reputation of tobacco with the medical profession. A bit of study brings to light the following dismal facts: Smoking injures the heart. The tobacco heart is an irritable heart, frequently intermittent in action and not to be depended upon under calls for severe physical exertion. Tobacco causes high blood pressure; it poisons the nerves, hurts the eyes, lessens resistance to many diseases, notably tuberculosis. It sometimes induces cancer; it stunts the growth of the young, and it impairs efficiency and athletic power.

Nicotine is only one of an impressive list of poisons contained in tobacco smoke. And nicotine is so deadly that we read of a case in which less than one grain of nicotine, less than two drops, caused a person's death. When the younger generation carelessly refer to cigar-

ettes as "coffin nails," they speak far more truth than poetry. For nicotine is a slow poison and a habit-forming drug.

Unfortunately, once a woman starts smoking, she is apt to indulge in the habit even more often than a man. It is a feminine characteristic to go to extremes—especially regrettable in this case because cigarettes are undeniably more harmful to woman than to man.

Though I am still one of the younger generation, I have enjoyed the fine friendship of a number of sweet old people. And I, too, want to grow old gracefully. Querulousness and irritability come with smoking. Advanced years bring more frequent illnesses, and with most sickness the patient is not allowed to smoke. An inveterate smoker, deprived of the weed, is an especially fretful and unpleasant person to have around.

RECENTLY I was chatting with a classmate of mine,—a pretty girl, always dressed to the last minute of fashion's dictates. Your first impression would suggest that a serious thought never enters her neat little head. But I knew that she does not smoke, and I asked her why. She looked up, at once alert and interested.

"Aside from health reasons," she said, "I think it makes a girl appear so cheap and common. I know I certainly shouldn't want my mother to smoke. And incidentally if I ever have any daughters I wouldn't want to set a bad example for them. I think most girls smoke because they want to do what the crowd does. But boys say that few girls do it well. This summer the boy I dated most boasted, 'My girl doesn't smoke!' So I'm proud that I don't smoke. It's being different not to, these days."

I quite agreed with her. A few years ago when a woman smoked, it was with something of a pioneer, adventuresome spirit, however misdirected. Now it is distinctive not to smoke. To smoke is to follow the line of least resistance. One of the

(Concluded on page 436)

IF THE "I" in the above title sounds too personal, you will forgive me, an unknown college girl, when you realize that it is less egotistical than to say "Why Girls Should Not Smoke," because that would imply that I am an authority on the matter. And of course I am not.

Plenty of people who have a right to write such an article have been before me, and have given you forceful, technical reasons why tobacco is especially harmful to women. But let me approach the problem informally, from the point of view of one of the younger generation.

I assure you that I am a perfectly normal girl and I don't smoke. I am twenty-one, and, like any of Eve's daughters, I want to be as attractive as possible. The first requirement, of course, is good health. There is nothing charming about yellowed teeth, a sallow complexion, jaded nerves, and that famous pariah about which even your best friends won't tell you. I want a clear skin, a clean smile, and breath untainted by tobacco.

In time nicotine yellows the skin of the face as it does the fingers, causing tired lines, sharp features,

Poetry

PLOWMAN

By Harry Elmore Hurd

MAN, with your back to the sun,
Your face to the soil,
I honor the sweat of your brow.
The fruit of your toil,
Hold the horns of the plow,
Turn the sod—
Work is an act of faith,
A prayer to God.
Rein the furrow straight.
Hope is a star—
Plow to the end of the field,
Lift the bar.
Swing . . . stretch . . . strain . . .
Beware of rocks—
Think of the ripened corn
In golden shocks.
Plant your kernels of faith—
Sloth is a weed—
Rain shall bless your work,
Swell the seed.

THE FIRST PLANTING

By Belle Watson Anderson

SPRING softly treads the dreary sombre
plain
And paints the glow of beauty in the trees,
Reveals the charm of rhythm in the breeze,
And calls to drowsy roots with tapping rain.

At seeding time, before the vernal sun
Awakened crescent buds on bramble tree,
The planter had made the land clear and
free
Of hardy resisting brush. He had come

Across the roadless hills to level field
To plow and sow the priceless golden grain;
No fences to protect the fallowed plain
From cattle grazing on all tender yield.

He built a hut with oak-brush, and with pine
Made a home like the ground squirrel's nest,
Dug ditches and canals in water quest
And stayed day and night at the frontier
shrine.

Marvelous feats are wrought by faith and
work;
God fashioned the heart of the sturdy plow-
man

And made him equal to each need and plan.
Six driving months he did not quit or shirk.

At last he saw the billowing grain,
The radiant promise of winter's bread;
In humbleness the farmer bared his head
For the blessed miracle of the plain.

TO PRESIDENT HEBER J. GRANT

By C. N. Lund

WORTHY son of Pioneers,
Spanning all the marching years,
Bridging all the builded dream
Of prophet men whose spirits seem
To walk and talk with you
Amid the wonders that we view.

Through want and wilderness,
Through days of storm and strife,
To peace and wealth and fame
You've brought your honored name.
You've nobly walked the height
With manliness and might,
And conquered with the plan
That God evolved for man.



Photograph by Harrison R. Merrill.

THE TEMPLES OF ZION CANYON

By Carlton Culmsee

WHO carved the gold and crimson
temples
From the strong hills?
A host of mighty-muscled Titans
With stubborn wills?
Who reared the altars, glowing, holy?
A prophet with his rod?
No, only the Virgin toiling slowly
For the glory of God.

REGRETS

By Marghale Woolsey

"LACE curtains?—oh, they're quite passe,"
The decorator made decree;
'Let's use, instead, fine draperies
That leave the windows clear and free."

I love this modern shiningness;
But still, it grieved me when today
Some little breezes came to call—
And I'd no place for them to play!

ENDURANCE

By Merling Dennis Clyde

THE June-grass waves in silvered sheets;
A hawk sails lazily;
The road unwinds its ribboned way
To lead on endlessly.

Dust clouds circle across the plains;
A scorching wind moans by;
Mirages fling up blue-green lakes
To taunt the seeking eye.

The desert waste must first be crossed
To find the cooling streams;
The barren spots must be traversed
To reach the land of dreams.

ORANGE BLOSSOMS

(A Japanese Cinquain)

By Elizabeth Whitmer Locke

BRIDAL

Orange blossoms
Symbolize fruitfulness
Set as a crown on womanly
Beauty.

DRYLAND FARMING

By Sylvester Pierce

(One of Utah's pioneer dry farmers who is still actively operating a 2,000 acre ranch in central Utah.)

WAY OUT in the wilderness,
I found a valley wide and fair
That needed only water
To make a garden there;

My friends all warned me not to go,
They said it was a fake,
And only one in that wild land
Would dare those chances take.

There were no streams or rivers,
So this is what I said,
'I'll store the moisture in the soil
And that will do instead."

I made the soil so nice and fine,
Prepared a real seed bed,
And when the summer's heat came on
My plants went right ahead,

For they were spaced in rows and hills
To give them room to dwell—
Although unusual drought prevailed,
These dry land crops did well.

When I see these fertile fields
Where once was desert land,
The system used to make this change,
I surely think it grand.

WHEN I LOOK

By Sylvia Probst

THERE are so many lovely things
I've enjoyed today:
Morning sunshine riding
In soft clouds of gray;
Autumn's echo in the hills;
Wind that brushed my face;
Spiders in the naked trees,
Spinning dainty lace;
One last fragrant little flower
In a sheltered nook.
I can find such lovely things
When I look!

INDIAN PAINT BRUSH

By Lydia Hall

IN THE West where the purple sage
Lifts lovely, scented plumes
Is where the shining, scarlet-tipped
Indian paintbrush blooms.

And every year when Springtime comes
To this fair desert land,
Old mother nature paints with them
Bright pictures in the sand.

REPOSE

By Nephi Jensen

SONG of bird, blush of rose,
And glint of soothing star
Give me Beauty's repose;
I own all near and far.

Serene Truth's regal reign
My heart with faith empowers;
Peace holds my soul's domain;
I own Life's rarest dowers.

The Church Moves On

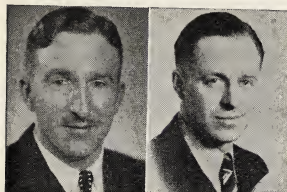
PRESIDENT CLARK ATTENDS INTERNATIONAL PARLEYS

PRESIDENT J. REUBEN CLARK, Jr., left Salt Lake City Friday, June 3, en route to Europe to attend two important international gatherings as American representative. The first, June 20 at Geneva, are the meetings of the League of Nations Committee on International Loan Contracts. The second, at Paris, June 27 and 28, is the Conference of European Bondholders, at which he represents the Foreign Bondholders Protective Association Inc., of which he is now chairman of the executive committee. Following this conference, President Clark will visit London and sail from Southampton for the United States on July 7.

President Clark was appointed to the Bondholders Council as a director in 1934 and served as acting president for a few months before becoming president of the council. Recently he resigned active direction of the Council because he was unable to devote the increasing time required for these duties. As a tribute to his service, and desiring to keep him in close association with the Council, the directors created the position of Chairman of the Executive Committee and elected him to that post.

BRAZILIAN MISSION PRESIDENTS CHANGED

JOHAN ALDEN BOWERS of Ogden, Utah, has been appointed president of the Brazilian Mission to succeed Rulon S.



RULON S. HOWELLS JOHN A. BOWERS

Howells, who has served as president for the past three years. Elder Bowers has long been active in the Church, as a Seventy in both Carbon and Ogden Stakes, and as a member of the Carbon Stake M. I. A. stake board. He filled a mission to Germany from 1926-1929.

MANTI TEMPLE JUBILEE

THE golden anniversary of the dedication of the Manti Temple was celebrated from June 14 to June 19, 1938, with many of the General Au-



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED MAY 23, 1938—DEPARTED JUNE 9, 1938

Left to right, First Row: Merrill B. Robinson, Harold W. Wood, Clotele Olson, Mrs. Thelma Waddoups, Marcella Andersen, Louise Call, Klea Pugsley, Evelyn Branch, Margaret Price, Crosby A. Glenn, J. Wiley Sessions (Director).
Second Row: Edgar B. Mitchell, La Prile B. Mitchell, May Summers, Sadie Ogden, Elsie Swan, Grace McCook, Dorothy Crockett, Harriet D. Eyre, Jay Wynne Lee.
Third Row: Dee Sanders, Elda Heworth, Erma Hansen, Emma V. Payne, Alice Snow, Lizetta Seeley, Va Netta Larsen, Lydia Christensen, Cal. H. Cornia.
Fourth Row: Orville W. Allen, Floyd E. Hays, Dennis L. Prows, Lillie Ence, Ruth Adamson, Elaine Call, Zelta Wheeler, H. Christian Anderson, Reed Oldroyd, Earl Williams.
Fifth Row: Rulon Henderickson, R. Larkin Glade, Clyde W. Gardiner, Genevieve Morgan, Ruth Fors, Richard H. Ray, Ida Perry, Montie Snow, Spencer Clawson.
Sixth Row: A. Sherman Cowen, Harold Sahlin, Eldon J. West, Augusta Brough, Ruby Durrant, John E. Gillespie, Merlin Huntsman, Royal Victor Walters.
Seventh Row: William Wayne Capner, Leon Zollinger, Vincent Christensen, Carlton Chester Cole, Claude Don Williamson, Mac Hanchett, Milton Sander, William H. Bonfield, Heber Christensen, Eldon D. Hyman.
Eighth Row: Robert W. Flake, Wayne Dudley, Owen L. Cox, Vernon C. Sorenson, Harold Lee Allen, John Cummings, Harold Glover, Herbert Lester Tracy.

thorities of the Church in attendance. President Grant explained in his remarks that he is the last of the General Authorities who participated in the dedicatory services fifty years ago. He bore his testimony to the truthfulness of the Church and urged all Latter-day Saints to catch the true spirit of the Gospel which is industry and labor. Others who addressed the audience of 5,000 were Robert D. Young, president of the Manti Temple; Elder George F. Richards, acting patriarch of the Church and Church supervisor of temples; President Joseph Quinney, Jr., of the Logan Temple; Louis R. Anderson, former stake president and chairman of the General Jubilee Committee; and George F. Richards, Jr., of the Salt Lake Temple presidency.

Each evening a pageant, "The Hearts of the Children," was presented with a cast of 200 under the direction of the author M. W. Smith, who wished to commemorate the golden jubilee of the completion and dedication of the Manti Temple, and also to present the views and doctrines of the Church concerning Temple ordinances.

MORMON GROUP FEATURED IN FIFTH NATIONAL FOLK FESTIVAL, WASHINGTON, D. C.

AUDIENCES which totaled 6,000 listeners cheered the Mormon Pioneer representation which climaxed the recent Fifth National Folk Festival, held

in Constitution Hall, Washington, D. C. Following a handcart up the main aisle, over a hundred descendants of the original pioneers, in costume, sang "Come, Come, Ye Saints" as the concluding feature. This is the first occasion of Mormon participation at this festival. The Virginia Reel, a pioneer dance, was performed by three sets on the stage. Headlined attention was given to this participation by newspapers in the nation's capital.

In marked contrast was the reception given the Prophet Joseph Smith, when in 1839 he came to Washington with Judge Elias Higbee seeking redress and government intervention in behalf of the Missouri refugees of the Church. "Your cause is just, but I can do nothing for you" was the final verdict of President Van Buren.

"Nevertheless," said Joseph Smith, in heartbroken departure, "some day the Mormon people will be held in renown in the nation's capital."

Washington members of the Daughters of the Utah Pioneers, Zina Willey, president, and the Utah State Society, headed by Frank E. Moss, took part in the folk festival. W. H. Willey rehearsed the dancers and "called" the steps, while D. Sterling Wheelright, director of music at the L. D. S. Washington Chapel, coached the singing and marching. Children as well as their parents took part in the costumed procession.

(Continued on page 428)

Editorial

The Training of Youth

IN ONE of the meetings of the recent, successful M. I. A.—Primary Conference, President Heber J. Grant urged upon parents to train their children in the principles and practices of the Gospel as offered by the Church. It was the most comprehensive and important message of the Conference.

The training of children determines the behavior of men and women. That is taught by human experience. The proverb-maker has declared: "Train up a child in the way he should go: and when he is old, he will not depart from it." And more simply: "As the boy is, so the man is." The future of the race rests upon the training of youth.

Character, the most inclusive and important attribute of man, is woven of religious beliefs and practices, which, in our land, may not be taught in the public schools, now attended by nearly all of our children. The Church, through Sunday and weekly auxiliary meetings, through high school seminars and college institutes, does something to overcome this condition. Nevertheless, it must be admitted that the home, with its daily contact with children, is the most powerful agency for the awakening and training of the spiritual nature of the family. As parents teach, the children are likely to become,

It is a false conception of duty, as explained by President Grant, that impells some parents to say that they must not prejudice their children in favor of any religion, but allow them, unhindered by early training, to make their choice of church attendance and membership when they come to maturity. Usually, this is proposed by parents who, themselves, have become inactive in the Church. Every child, in our age, will be taught, if not by parents, by someone or something else, perhaps by the rabble on the streets, and often in opposition to religion. Moreover, if parents have well-matured convictions as to any belief, it is their duty to pass them on to their children. To do otherwise would be cowardly, and a retreat from parental responsibility. Truth must be carried to others, especially to those of our own flesh and blood, else progress ceases. Besides, when maturity is reached, the teachings of parents may and will be weighed by the ripened judgment. There need be no fear on that score.

Parents who love their children should teach them, freely and fearlessly, faith in God and Jesus the Christ, the restoration of the Gospel through the instrumentality of Joseph Smith, the doctrines of the Church, and the necessity of feeding the spiritual part of man by participation in Church work. Children should be urged to take part in the several organizations of the Church. Children, so taught and trained, grow towards clean, wholesome, useful lives, and cause the hearts of genuine parents to beat with warm joy. In this chaotic age, to direct youth into truthful, spiritual living is the highest service that parents can render a child. To accomplish this task, association with the Church is indispensable.

The awakening and training of parents for their duties are among the foremost needs of the day.

—J. A. W.

M. I. A. June Conference

WITH more than two-score years of enriching experience and tradition behind it, the Forty-third Annual Conference of the Young Men's and Young Women's Mutual Improvement Associations reached new "highs" in many respects, and added its own distinctive contributions to the history of the whole.

The three days from Friday, June 10, to Sunday, June 12, inclusive, followed by a day devoted to summer Recreation and the Cavalcade of Scouting, offered such quantity and variety of instruction and inspiration as to make one earnestly wish not that the feast might be more bounteous, but that the powers of human consumption might be equal to it.

The Conference included more than a hundred general and departmental sessions and major events, with several times that many speakers, topics, and individual program numbers. More than six thousand people actively participated in the various functions, and registered and non-registered observers totalled in excess of twelve thousand.

We yield to the temptation to select for special mention a few of the events, although the high merit of the entire procedure would perhaps make it wiser not to isolate any specific items; but the mass demonstrations, including the Dance Festival on Friday, the Music Festival on Saturday, the Convocation of Scouting on Sunday, and the Cavalcade of Scouting on Monday, were such highlights as to demand citation.

More significant, however, than any technique or program event was the underlying, over-riding, and all-permeating theme of the Conference: "Building Latter-day Saints—through cultural activities, through better teaching, through religious devotion."

For all that occurred commendation is due Superintendent George Q. Morris, President Lucy G. Cannon, and all their associates and board members and field workers throughout the Church. The same commendation must be extended also to President May Anderson of the Primary Association, and all her workers, for the companion conference that was held simultaneously by the leaders of the Primary children.

Such experiences and traditions of cumulative enrichment to the Church and its people deserve eulogy and continuance.—R. L. E.

A Rising Vote Against Liquor and Tobacco

THE reading of the statement reprinted below was the signal for a rising vote of more than four thousand people in support of the Churchwide campaign against the sale, use and advertising of tobacco and alcoholic beverages. The occasion was the opening meeting of the M. I. A. Conference, in the Tabernacle, Salt Lake City, Friday, June 10, 1938, with President Grant and many of

the general officers of the Church in attendance:

Thankful to the Lord for His kindness in revealing the Word of Wisdom to the Prophet Joseph Smith for the benefit of this people,

Grateful to the generation that is past and to older members of the Church for the splendid tradition of sobriety they have created, of which the world is now taking note,

Appreciative of the tireless efforts of President Grant and his associates, the General Authorities, in teaching us to obey this word of the Lord and of their present call on the Priesthood and auxiliaries to bring about among us the non-use of alcohol and tobacco,

We, the officers and members of the Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints, in annual conference assembled, consider it a privilege and a duty to declare our feelings and our intentions in this serious matter.

We believe that the alluring advertisements of tobacco, in many cases amounting to moral if not legal misrepresentation, by which the manufacturers of this damaging narcotic have so widely extended its sale, is a conspiracy against our most precious possession, youth.

We believe that the alarming increase since the repeal of prohibition in the consumption of alcoholic beverages, with their ancient evils of disease, poverty, crime and insanity and their present frightful effect on daily traffic, is also due in very large measure to the same potent influence, advertising.

We believe it is not fair for the sake of gain, to play upon the susceptibilities of youth by constantly repeated enticements, nor to make boys and girls feel that they will live happier and fuller lives if they use these hurtful things.

Guided by the above statements and consistent with the tradition of the Mutual Improvement Associations, we declare that in earnest support of the program of the Church we pledge ourselves:

That we will gladly teach the Word of Wisdom as a divinely revealed law of health;

That we will cheerfully act on ward or stake committees as we may be called, or work under their direction in carrying information to homes and in making friendly contact with individuals;

And that we will strive to diminish the use of alcoholic beverages and tobacco by doing all that lies in our power to curb the false and persuasive advertising of these poisonous and habit-forming drugs, the baleful and alluring publicity that is now deluging the country.

It is to be hoped that the rising vote of the M. I. A. may be only a forerunner and symbol of a rising vote of nationwide effective indignation against these evils which rob us of health, wealth, virtue, and manhood, the promoters of which flaunt lying deception in our faces with apparent impunity, trading for profit the integrity of our youth.

—R. L. E.

A Woman's Sphere

TODAY there is much of both beauty and ugliness in the world; much of joy and much of sorrow; much of love and of hate. When talking of ugliness, sorrow, and hate, many women have been content to say glibly: "Well, it's a man's world; what can you expect?" The sooner women face the facts and accept the responsibility which is theirs for some of the bad conditions which exist today, especially when they fully expect to receive praise for the good, they will succeed better in the correction of the bad.

"The hand that rocks the cradle is the hand that rules the world," is more than an adage that has fallen into disuse. Mothers do have the privilege of shaping men in the way they should go. Those things in the world which are harmful can be traced somewhat to the negligence of mothers who did not fully realize their opportunities when the youngsters were under their care.

Mothers in the home can teach the value of loving consideration in settling vexatious little problems which arise even in the best of homes. Thus they can pave the way for a peaceful consideration of neighborhood problems, community, and international questions when these same young people mature.

One of the first things which should be emphasized is respect for authority. This does not imply blind obedience, but rather thoughtful deference to those whose experience has placed them in positions of trust. Chief among Latter-day Saint homes should come respect for the Priesthood, first in the home, thus laying the foundation for respect in the ward, stake, and the Church throughout life.

Respect for the Priesthood would seal mothers' lips against any criticism of leaders in the Church. Mothers would consider carefully and would come to understand that they could not possibly have knowledge of the conditions which prompted certain speeches and actions from the presiding officers. Mothers would be quick to reprimand the children who might pick up gossip and retail it. Children learn by example rather than by preaching. Mothers in the home by their negligence and carelessness often undo all that they would teach when they do not themselves follow what they teach.

Since mothers' responsibility is greater, their joy of well-done service is also greater. The woman's sphere is therefore perhaps the greatest of all activities, for if the mothers of men set the standards while the youth are still malleable, the world will attain to those heights which have been foretold by all the prophets of ancient and modern times. Let women no longer shrug aside their responsibility by repeating catch phrases; rather let them accept the fact that as mothers of men they can and should mold the world.

Fired with purpose, trained in wisdom, filled with love, mothers can do more than all other leaders in implanting in the hearts of their children the ideals and the hopes and dreams of future achievement. Like many other great of the earth, they will pass unknown into their graves—their lives like shadowy lines moving dimly across the horizon of time. Unhonored, they will be forgotten within a few short years; yet the effect of their lives will be greater than the greatest, for they will have leavened a whole loaf. Unremembered, the ever-widening circle of their influence will result in untold good. And they always need to keep in their hearts the prayer of the ancient psalmist: "Create in me a clean heart, O God; and renew a right spirit within me." With this prayer constantly beating in the hearts and uppermost in the minds, mothers can easily create the right spirit in the hearts of the children who have been entrusted to them by a gracious Creator. They will have made part of their equipment the true humility which will permit the Lord to work with them and lend them His inspiration when they are most particularly in need of it. Their reward will come when they see the results of their training bearing good fruits in the fellowship which will come to prevail throughout the world.—M. C. J.



On the Book Rack

THE UTAH STATE AGRICULTURAL COLLEGE, A HISTORY OF FIFTY YEARS (Joel Edward Ricks, Deseret News Press. 184 pages.)

THIS well-prepared, informative volume has been published as part of the semi-centennial celebration of the Utah State Agricultural College.

It is really the story of how the institution amidst the changing years has steadfastly clung to the ideal of the founders of the College; namely, that the intellectual gains of the world must be used to dignify the common pursuits of man, that is, the pursuits of the common man. In this endeavor, farming and the home, the safest foundation blocks of our civilization, have been the centers around which the college has built its manifold activities. The Utah State Agricultural College during a half-century of life has been true to its trust.

The book is a fascinating glimpse of a most important chapter of Utah history—a vital part of the intellectual story of the State.

There are twelve chapters in the book: Background, The Federal Land Grant Act, Utah Establishes an Agricultural College and Experiment Station, President Jeremiah W. Sanborn—An Appreciation by Professor John T. Caine, The Early Years, Progress and Conflict, Reconciliation and Growth, War and Peace, Expansion, Under the Block A, Student Body Activities, and Bibliography. In an Appendix are listed all trustees, faculty members, and student body officers of the college during the history of the school.

Dr. Ricks, Professor of History and Chairman of the semi-centennial celebration, has produced a painstakingly accurate volume, in which with deft judgment he avoids issues that are dead and clings to the spirit and progressive achievements of the college. The epochs of college history are made to parallel the administrations of the several college presidents, and personalities appear and move on every page—a device which holds and increases interest. In the space at his command, the author has done an excellent piece of work.

The author and the college are to be congratulated upon the production of this attractive volume, which should be in the library of every lover of Utah history.—J. A. W.

THE MODERN FAMILY AND THE CHURCH

(Regina Westcott Wieman, Harper & Brothers, 1937. 407 pages.)

THE home with its manifold relationships has always been a concern of the Church of Jesus Christ of Latter-day Saints. Therefore, this thoughtful

PRIZE AWARDED

THE much-prized Houghton, Mifflin fellowship award of \$1,000, given annually to aid new writers, was won this year by Miss Maurine Whipple of St. George, Utah, for her novel, *The Giant Joshua*, which when completed will cover three generations of Mormon life in the Dixie Mission, a heroic venture symbolic of the entire Mormon experience.

ful, scholarly book, written out of long experience with the problems involved, will be of Church-wide interest, and especially so because the discussions rise above sectarian differences and approach the problems in a generous and understanding manner. Full attention is given to Latter-day Saint ideals and practices for effective family development. The title does not really do justice to the work, for somewhere or other on its pages practically every problem of courtship, marriage, and parenthood is discussed. Nevertheless, Dr. Wieman is true to her thesis in pointing out as her central thought the responsibility of the Church in furthering all family interests.

All informed people will agree with Dr. Wieman's constant plea for education for family life. She says, (p. 34) "Many parents will spend from fifty to five thousand dollars on the wedding fete, but not one penny on appropriate education for marriage." Only by education, through Church and State, shall we be able to succor married and family life from its present distress.

The four parts of the book, each crowded with valuable facts and conclusions, are: The Family in the Life of Today; The Church and Its Relation to the Family; The Church at Work with the Family; and Facing into the Future.

This book, up-to-date, fearless yet wise in its treatment, is one of the few that may be heartily recommended to all who are interested in the most important problems of family life.

—J. A. W.

STORIES BEHIND THE WORLD'S GREAT MUSIC

(Sigmund Spaeth, McGraw-Hill, New York. 371 pages. \$2.50.)

IN these days when we should have the slogan read, "Music for everyone and everyone for music," such a book as Sigmund Spaeth's *Stories behind the World's Greatest Music* is a wholesome addition to any layman's library or list of "Books I Have Read."

The exhilarating semi-humorous style of the author together with the many authentic bits of history and appraisals of men and their music are

written into the book in wholly understandable language. You can begin reading this book on any page and though you continue for only a line or two, you will have read something interesting. The subject matter is worthwhile throughout because it deals with the world's greatest music and the men who created it.—J. Spencer Cornwall, Director of the Tabernacle Choir and Chairman of Literature in the General Music Committee and Chairman of the Music Committee of the General Board of the Y. M. M. I. A.

PROBLEMS AND VALUES OF TODAY
*A Series of Student's Guidebooks
For the Study of Contemporary Life*
(Eugene Hilton, Ed. D., Little, Brown & Company. Two Volumes.)

THESE volumes won the Atlantic Textbook Prize. That is not surprising, for they are the foremost contribution in recent days to the education of young people in the problems of our "contemporary life." The correct understanding of our changing days is the nation's, perhaps the world's, greatest need, for the establishment of permanent peace and prosperity. To this problem these volumes address themselves fearlessly and intelligently. There is no attempt to take sides, but a definite effort is made to lead the students to comprehend the conditions, causes, and possible corrections involved in our civilized life.

A simple but effective method is employed. The volumes are divided into twenty units, dealing with twenty themes of major concern in American life. Each theme is fully outlined, the associated problems concisely stated, and a series of exercises set up to secure thinking on the part of the student. A vast amount of information is made available in the discussions; and the exercises might with profit be studied by all Americans. Numerous effective illustrations, drawn by Ruth Taylor, and reproductions of photographs accompany the text.

The unit theme titles indicate wide and important fields: We and Our World, Our Sources of Information, Government, Suffrage, Democratic Government, Health and Safety, Wealth, Money, Spiritual Values, Relation of the United States to Other Nations, Adjusting Personality to Reality, Education, Economic Organization and Activities, The Common Man's Outlook, Home and Family, Plans and Planning, "Sore Spots," Security, People Needing Special Care, Looking Forward. However, the mere titles are poor representations of the wealth of thought and material under each.

The volumes were prepared for use in the first two years of high schools, (Concluded on page 420)

Homing

SUMMER READING

LAZY days—reading days—are here again, and all of us should take the time and improve the mind—even if we are too lazy to do much about bracing the body. Books for old and young will be found on library shelves, where there are libraries—and where there are no libraries, groups of people can do much themselves to satisfy this urge to keep abreast of the modern books and magazines. One group has adopted a workable plan by using an exchange system. Since the individual members could not afford all magazines and books, each family subscribed for one magazine, read it, listed it, and passed it to another, keeping a record of the person to whom it was lent. This family then borrowed someone else's magazine, passed it to those who originally purchased it when it was finished, who in turn lent it to someone else. In this way, all the group received the benefit of the latest magazines with less expense than any one of them could afford individually. (Concluded on page 420)

Here's How—

Summer is such a tearing good time for the children that you had better look to the ease of keeping them in clothes which will launder easily, bear the brunt of rough play, and keep them neat looking. All of these requisites can be met by putting them in Levi Strauss overalls. Be sure to ask for Levi's.

Ummm! Good! Raspberries are coming into the market—and won't they taste good in this recipe? Even if seeing isn't believing, tasting is: so here goes:

RASPBERRY BRAN GEMS

- 1 c. Globe "A1" flour
- 1 c. Globe "A1" whole wheat flour
- 1 c. Globe "A1" table bran
- 2 tsp. baking powder
- ½ t. soda
- 1 t. salt
- 4 tsp. sugar
- 1 egg
- 2 tbsp. Globe "A1" oil
- ½ c. raspberry jam
- 1½ c. buttermilk

Sift white flour, measure, add other dry ingredients and mix well. Add slightly beaten egg blended with oil, then add jam and milk; stir well. Bake in oiled muffin tin in a hot oven (400 degrees) about 20 to 25 minutes.

When raspberry time is over, you might try other jams—and you'll like them, well, if not quite so well, at least better than the average!

And, of course, for that buttermilk to use in those raspberry bran gems—and to drink this hot weather you must try Midwest Dairy Company for the very best that money can buy.

GLOBE "A1" BISCUIT FLOUR



The Handiest thing on your kitchen shelf

ONCE you find out how many good things besides biscuits you can make quickly and easily with Globe "A1" Biscuit Flour . . . hardly a day will pass but what you'll reach for that yellow package with the blue chevron! Fluffy dumplings, flaky meat pie crusts, apple dumplings, fruit cobblers, nut bread, cheese straws, short-cakes, coffee cakes and lots of other good things almost "make themselves" when you use Globe "A1" Biscuit Flour, because the important ingredients are already measured and mixed for you . . . so carefully measured, so expertly mixed, that success is assured before you start. Buy a package of Globe "A1" Biscuit Flour today, the fluffy shortcut to "A1" meals!

SUNDAY
CHICKEN AND
"A1" DUMPLINGS
(Recipe on box)

MONDAY
"A1" MEAT PIE
CRUST
(Recipe on box)

TUESDAY
"A1"
BISCUITS
(Recipe on box)

WEDNESDAY
"A1"
HAM ROLL

THURSDAY
"A1"
HONEY BUNS
(Recipe on box)

FRIDAY
"A1" FRUIT
PUFF
(Recipe on box)

SATURDAY
"A1" DATE NUT
BREAD



Book Rack

(Concluded from page 418)

but would be equally satisfactory in the upper two years. Indeed, the volumes, compared with many college texts, could be used profitably by competent teachers in college classes. Moreover, the admirable objectives, contents, and methods should make these books most acceptable for the multitude of study clubs throughout the land.

Era readers will be glad to know that Dr. Hilton is president of the Oakland Stake of Zion.—J. A. W.

Homing

(Concluded from page 419)

In handling books, one member bought a book and charged five cents for everyone who read it until the original price was repaid. Everything over and above the cost was then put into the treasury against the purchase of another book. In this way, the group has built quite an up-to-date, worthwhile library. Of course, if you have the money, you will buy many of these books for your personal book shelves. "Where there's a will, there's a way"—in the matter of getting good books to read.

THE GOLDEN SLEEVE

(Agnes Danforth Hewes, Doubleday, Doran & Co., 1937, 280 pages, \$2.00.)

Adventure is always appealing to boys—and adventure aplenty they will find in this story of the Golden West. The story deals with the experiences of Bart Sterling, who arrived in the West to spend the summer vacation with an uncle, only to find that the uncle has disappeared. His experiences are excitingly told.

Mrs. Hewes, the author, knows the country she describes and, in addition, knows how to tell a stirring tale. However, this book is not quite up to the standard she set when she wrote *The Codfish Musketeer*, which all boys will enjoy reading. —M. C. J.

THE YEARNING

(Marjorie Kinnan Rawlings, Charles Scribner's Sons, New York, 1938, 428 pages. \$2.00.)

THE southern scene of inland Florida comes to life under the spell of Mrs. Rawling's glorious story of twelve-year-old Jody, his mother and father, and friends. Rich in beauty of background and setting, the book is even richer in the creation of unforgettable characters.

In the love for nature stimulated through the book, in the industry of the people who walk through its pages, in the wholesome reaction manifested to life throughout its pages, this book deserves wide recognition and will win

deep affection from its readers, who will range from the age of Jody through adulthood.—M. C. J.

A SEWING LABORATORY GUIDE

(May Billings, Brigham Young University Press, Provo, Utah, 114 pages, \$1.50.)

MAY BILLINGS, clothing instructor at Brigham Young University, has written this guide, primarily for use in her own classes. However, it is really a book which any woman who sincerely wishes to learn the fundamentals of sewing could use constantly. The Guide does not presume to replace commercial patterns. It is designed to help the untrained person use them intelligently, at the same time building a definite way of mastering the technical difficulties of sewing.

Cutting, fitting, and the common problems of all garment construction are analyzed in a step by step procedure which is clearly illustrated in a simple manner which will appeal to the home sewer as well as the trained teacher. Of particular interest is the method for making evening skirts without turning them up on the person; the setting in of sleeves which is accomplished with absolute success if followed carefully.

The Guide is made loose-leaf style to permit the admission of new material.

—M. B.

INTRODUCING THE CONSTELLATIONS

(Robert H. Baker, Viking Press, New York City, 205 pages, 1938. \$2.50.)

A GROUP of children to whom this book was given, immediately donned their coats on a bitter night, turned on the outside light so that they might read, and proceeded to find the constellations so fascinatingly told about in the book. That incident alone should prove the usefulness of the book and the interest which it arouses in the minds of would-be astronomers.

The illustrations are plentiful, helpful, and attractive. Most adults will find the book worth their reading. Mr. Baker is Professor in Astronomy at the University of Illinois and his en-

thusiasm and his knowledge can well be made to function in the lives of all children.—M. C. J.

LAUGHING ODYSSEY

(Eileen Bigland, Macmillan Company, San Francisco, 1938. 307 pages, \$2.50.)

GOING to Russia in search of happiness may sound contradictory, but that is what sent Eileen Bigland on her "Fantastic Journey"—and what is even more fantastic, she found much happiness. hilariously amusing at times, the book can become stimulating to thought. In this book as in Anne Lindbergh's *North to the Orient*, the emphasis was laid on the Russian people themselves.—M. C. J.

MACMILLAN'S MODERN DICTIONARY

(Compiled and edited under the supervision of Bruce Overton, Macmillan Company. 1466 pages, \$3.50.)

THIS readable dictionary should find a ready market. The type-size is an improvement over the smaller type dictionaries now generally published; the thumb-index is all visible from the time when the dictionary is opened; all material, biographical and topographical, is placed in one section, conserving time and energy in looking for material.

Bruce Overton is an accepted name in the field of letters and lends authority to the stupendous undertaking of compilation of a new dictionary.—M. C. J.

JUNIOR BOAT BUILDER

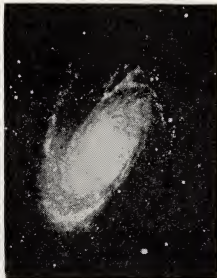
(H. H. Gilmore, Macmillan Company, San Francisco, 1938. 87 pages. \$1.25.)

WHAT boy doesn't thrill to the idea of using his hands to make things to enliven his hours of leisure? When in the *Junior Boat Builder* he finds the needed information in a readily understandable manner, mother can be assured that his time will be profitably occupied. In addition to the clear instructions, seventeen plates adequately illustrate the cutting and assembling plans. The book will be a boon for the summer months when time might otherwise hang heavily or mischievously on children's hands.—M. C. J.

LISA VALE

(Alice Higgins Prouty, Houghton Mifflin Co., Boston, 1938. \$2.50. 404 pages.)

THE mother of a modern American family can appreciate somewhat the experiences of Lisa Vale, the mother in this book. Her problems are an outgrowth of the current acceptance of liquor without education in the harmful results from its indulgence. The mother's insistence on preserving the family pattern is welcome relief from the tendency to easy disruption.—M. C. J.



A SPIRAL NEBULA IN THE BIG DIPPER

SELF-IMPROVEMENT IN READING
Pitkin, Newton, Langham, McGraw-Hill Book Company, Inc., New York, 1937. 122 pages. 56 cents.)

PITKIN will be remembered for his capable book, *The Art of Rapid Silent Reading*. His companion authors for this exercise book were also his collaborators in the book, *Learning How to Learn*, which was reviewed in *The Improvement Era* for September, 1936, page 562. With the increase in books, naturally we all shall have to learn to read better. The exercises in this book are designed to help all readers check the speed in reading as well as the comprehension of what is read. The book consists of three divisions: the selections for reading, the questions on the selections, and the keys to the correct answers.

The book is well worth the cost. Even the best of us tends to become careless unless we keep in practice. The musician never ceases his exercises. Since all of us must read, we should never cease our practice to become better readers.—M. C. J.

TAL OF THE FOUR TRIBES
(Herbert Best, Doubleday, Doran and Co., Inc., Garden City, New York, 1938. 295 pages. \$2.00.)

SINCE the time when Livingstone first penetrated into the African wilderness to the present, adventure and mystery have been associated with the name "Africa". Into this book of fiction for boys, Mr. Best has cleverly woven a story which will appeal for its drama and which will leave positive ideas as to what must be required of those who would be leaders.—M. C. J.

THE NUGGETS OF SINGING CREEK
(Grace S. Dawson, Doubleday, Doran and Co., Inc., Garden City, New York, 1938. 304 pages. \$2.00.)

WHAT lad wouldn't be delighted at the prospect of sailing from Boston via Cape Horn? And that wasn't all the adventure either, for when the hero arrived in California, he was right in the midst of the gold rush and had to fight for his rights along with his father against claim jumpers and various ruthless men. How he met the situations forms the basis for a good yarn.

—M. C. J.

THE RUNAWAY DEER
(Barbara Fleury and Illustrated by Lilly Sompi, Macmillan Company. \$1.00.)

FOR younger children, this illustrated story of Gus, the baby deer, will prove entertaining. Indirectly, the lesson of security in the home is taught. Although the young deer found adventure in his experiences away from home, he finally decided that the best place of all was his own deer park.

—M. C. J.

Success with "VISUAL AID" in the California Mission

By J. SHELBY ARRIGONA
Formerly of the California Mission

BELIEVING with Tennyson that "things seen are mightier than things heard," the missionaries of the California Mission are using visual aids to introduce the Book of Mormon to those who are not acquainted with its teachings. Our reception has been so cordial and our results so gratifying, that it seems worth while to relate some of our experiences.

During the year 1937 Elders Wallace King, Dee C. Anderson, Sterling Allred, and J. Shelby Arrigona, presented an illustrated slide lecture, prepared by the Church Radio Publicity and Mission Literature Committee, before more than 50,000 persons. The ruins which are being unearthed in Mexico, Central, and South America, have furnished subject material for the program. The presentation has been applauded wherever it has been given and requests for it were at times too numerous to accommodate during the time allotted in some localities. As a result of this particular emphasis a total of 13,387 Books of Mormon were distributed in the California Mission during 1937.

Our paramount objective has been to present the lecture before members of service clubs, colleges, high schools, hospitals, department stores, and hotels.

In meeting with the heads of these various organizations, we found them eager and willing to cooperate with us, making the scheduling of the lectures a pleasant task. Their interest is evidenced by the following experience: One of our first contacts was with the Venerable Master of the Scottish Rite Order of Masonry. Though he is a prominent lawyer and banker, he was happy to discuss Mormonism with us. He had a good understanding of our religious teachings and praised our organization highly. A recent trip through Utah, and his understanding of our tenets, opened up the way for an audience of four hundred Scottish Rite Masons to hear our lecture. That it was appreciated by them is certain, due to the fact that we were able to secure other engagements through the recommendations of the members attending this lecture.

One day we met with the Director of Public Relations of one of California's leading department stores and explained our work to him. He received us courteously and spoke respectfully of the Church leaders with whom he had associated. We found that he had carefully read *Seven Claims of the Book of Mormon*, by Dr. Wid-

soe and Dr. F. S. Harris, Jr., and also had on his desk copies of *Why I Believe the Book of Mormon to be the Word of God*, and *Mormon Doctrine Plain and Simple*. A lecture was scheduled in the store auditorium, and we were introduced to an assemblage of four hundred persons as missionaries of the Church of Jesus Christ of Latter-day Saints, and were assured of our welcome to return and give the program again.

Another success came in booking our program for the Lecture Room of the Los Angeles Public Library. Hundreds of letters were written to school and club directors throughout the city inviting them to review our lecture at that time. Five hundred people were in attendance, and evidenced interest in the subject. We were privileged to answer many questions concerning the Book of Mormon and also to book many dates for the lecture to be presented in various civic organizations.

We desired in particular that the high school and college students of Los Angeles County should hear our message. We called on the chairman of the assembly programs committee of the city schools and explained our purpose. After much questioning, he finally allowed us to present the program before the students and teachers of two schools. We remained at each school an entire day, lecturing to individual history classes. During that time we appeared before 1,600 students. We then requested the principals of the schools to report their rating of the program to the committee chairman, and within a few days we returned to his office. He gave us a letter of introduction to the administrators of all schools under his jurisdiction, and in the letter gave our program a superior rating.

With this as an opening we visited high school principals, and college presidents, and within twenty days 13,000 pupils had heard our story.

We have been welcomed similarly by the leaders and students of Catholic Schools, and more than 2000 of their students have already heard our message. More than 3000 Indians have also listened to our presentation.

Repeatedly principals and teachers have remarked to us that their outstanding students are members of our Church. Perhaps they have been puzzled by this fact, but the reason is quite apparent when we acquaint them with the many opportunities the Church offers its members.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSON, AND JOSEPH F. MERRILL

COURSE OF STUDY

HAS the course of study been enjoyed so far this year by all the Priesthood classes? We hope so, for this would indicate two things—that the classes have been well conducted and that the members have done their part. It is necessary that both of these factors shall be present for the fullest enjoyment of the course.

To do their part well is it not necessary that the members shall study the lessons? How can they study them if they do not have the textbook written by Dr. and Sister Widtson? This book is one of the very best for the Priesthood and the home that has ever been provided for quorum use. Certainly officers and teachers should make sure that each class is well supplied with the textbook. This is their duty.

We say again that those who provide the family meals should have a knowledge of the contents of this book, particularly of Chapters 9 to 15 inclusive. Therein are presented the positive aspects of the Lord's law of health, the Word of Wisdom.

How can we have health if we do not know what to eat and drink in order to maintain health? *The Word of Wisdom—A Modern Interpretation*, is a book that clearly but briefly tells us about these things. It can be obtained in either a cloth, or paper-bound edition, in the latter at 50¢ per copy, from the Deseret Book Company.

We again call these things to the attention of our readers, knowing we shall do a service to all who read and practice the teachings of this excellent book.—Joseph F. Merrill.

PERSONAL WELFARE COMMITTEE

THE Personal Welfare committees of the quorums cannot accomplish their duties satisfactorily unless they maintain a series of cards, one for each member of the quorum, on which is listed information concerning all quorum members. This means that the Personal Welfare committee should make a survey of the membership of the quorum to learn of their financial, mental and spiritual needs. With this information at hand the committee should with all its might attempt to supply the apparent needs as far as it is able as a committee to do so, and to call upon the bishops for further assistance whenever that may be necessary.

TRAINING FOR QUORUM BUSINESS

THE stake Melchizedek Priesthood committees have many opportunities for serving the Priesthood quo-

rum. One of the most important and valuable is the training of the quorums in the manner of conducting meetings, in the duties of the various officers, and generally in the proper conduct of the business of the quorum. In visits to the quorums such matters could profitably be discussed with the quorum officers.

FOR THE QUORUM SECRETARY

THE secretary of a quorum composed of ward groups should compile the group records to be reported to the stake clerk. The ward group secretary should report to the quorum secretary, who in turn will report the compiled information to the stake clerk. The ward groups must not become separate entities; they are but divisions of the quorum. For that reason, also, it is very important that every quorum made up of ward groups meet as a quorum at least once a month, and that regularly.

A TEACHING DEVICE

IN some quorums the class instructor calls upon different men at different sessions to serve as class instructors. In that way during a month several men are given practice in teaching under the guidance of the quorum instructor. This, if not carried too far, might be tried out in many quorums.

THE MONTHLY QUORUM MEETING

A REGULAR program should be provided for the monthly Priesthood quorum meetings. The quorums are at liberty to choose the subject to be discussed. Matters of quorum business, of course, should be taken up, and all other routine quorum matters, but, in addition, a full forty minutes should be devoted to some subject dealing with Gospel principles. Questions and answers should be encouraged, and the hour be made a happy, interesting and profitable one.

LEADERSHIP TRAINING

THE stake Melchizedek Priesthood committees could profitably engage in leadership training among the Priesthood quorums. This might involve the preparation of special programs for the regular monthly meetings, dealing with questions and methods of leadership.

In this Church, every man may at one time or another be called to a position of leadership. There is no special body of leaders in the Church. All should hold themselves ready for service as they may be needed. For that reason leadership training is of great import-

ance and could well be discussed by the stake Melchizedek Priesthood committees.

STAKE MELCHIZEDEK PRIESTHOOD COMMITTEES

IS ALL going well with Priesthood quorums in each stake? According to reports there is a decided improvement in the activities of many quorums. This is a cause of thankfulness and congratulation to all responsible for the improvement, among whom we name the stake committees, the quorum officers and the members.

Shall we not keep in mind that the quorums or groups of Priesthood will not be making satisfactory progress unless the stake committees and the quorum and group officers are energetic and devoted to their leadership and supervisory duties? The rank and file do not outrun their leaders.

We admonish stake presidencies to see that quorums are kept fully officered with suitable men in the presidencies. We urge stake committees to be diligent and enthusiastic in their supervisory duties. They have committed to their hands a very important job. A new life among the quorums will give evidence of the activities of these committees.

An earnest request made of these committees is that they see to it that the quarterly report of every quorum shall be promptly made to them and copy sent on to the Church Office Building, Salt Lake City. Further, the reports should be complete. The necessary information should be readily obtainable from quorum and bishop's records.

FURTHER WORD ON THE PRIESTHOOD COMMITTEES

IN THE May issue of the *Improvement Era*, under the Melchizedek Priesthood quorum, beginning on page 294, there appeared a graph outlining the organization for the supervision of Melchizedek Priesthood quorums in each stake. The graph showed the stake Melchizedek Priesthood committee to be composed of a member of the stake presidency, as chairman; not more than three members of the stake high council, with a representative from one or more quorums of Elders, Seventies, and High Priests within the stake, this committee to supervise the work of Priesthood groups and quorums in the stake.

It appears that in the minds of some there is confusion as to whether or not this stake Melchizedek Priesthood committee automatically does away with

ANTI-LIQUOR-TOBACCO COLUMN

the stake Welfare committee functioning in connection with the Church Welfare Plan, and if both committees are to be continued, then just what relationship should exist between these two committees.

The stake Welfare committee is to be continued as before, with a member of the stake presidency as chairman, with the following as members: Stake work director, chairman of the Bishops' executive council, stake Relief Society president, stake Relief Society work director, and secretary, if desired.

In order to harmonize the work of these two committees, because of responsibility they may have occasionally in common, it is advised that the same member of the stake presidency be named as chairman of both these committees, so that should the occasion require, these committees, composed of Priesthood representatives, and the stake Welfare committee above named, could meet together jointly and there formulate such plans for the directing of welfare work among the Priesthood quorums of the stake, in cooperation with the Church Welfare Plan, as may be desired. If this plan of relationship is understood and applied, it should avoid any confusion or misunderstanding that might otherwise arise.

WELFARE PROJECTS

AS REPORTED BY THE CHURCH WELFARE COMMITTEE

ELDER JOSEPH E. GEERTSEN reports the following project which the First Quorum of Elders in the 5th Ward of Mount Ogden Stake is undertaking:

We spent much time and thought in attempting to work out a project which would be both sensible and profitable. Being a city ward it appeared that an agricultural project was impractical. We decided that, since we are in an urban district and surrounded on all sides by farming communities which have a surplus that goes to waste every year, the members of the Elders' quorum, together with their wives, would meet at least once a month and preserve fruits and vegetables which we can obtain for nothing from these farming districts. During the months of the year when we cannot preserve fruits and vegetables we decided to make quilts.

We sincerely appreciate the assistance we receive from our wives. They are always willing to help with the project. It could not be a success without their work and cooperation. Though it may be hard to believe, the Elders are doing their share of the work in tying and quilting. After several hours' work we have a social with some form of entertainment, and then serve refreshments. The meetings are held in the various homes of quorum members. Our first meeting had twelve in attendance and since then the numbers have increased. All who have participated speak very highly of the work and the enjoyment they receive at these meetings. Some have requested that we hold them often than once a month. Thus far we have made several quilts and are looking forward to the season when we can start preserving vegetables and fruits.

LITERATURE

WE REGRET that we failed to send some literature to the field, according to an announcement made in the June *Era*, p. 61. This was due to some unavoidable delays. So it was not until June that the General Committee made the first shipment to the field of any literature. This was a booklet entitled *Alcohol Talks To Youth*, which went out to the chairmen of stake Melchizedek Priesthood committees accompanied by instructions on what to do with the shipment.

This booklet will be read with great interest by all into whose hands it comes. It is brief, attractively written and printed, and brim full of solid facts about alcohol that every one—drinker or not—will want to know. Alcohol tells a story about himself in such a charming and truthful way that all, young and old, will be delighted on reading it. The language of the story is simple, clear and eloquent. It is expected that every member of the Church over twelve years of age will be given opportunity to read the booklet.

ORGANIZATION

NOW the question arises—"Is the field organized to distribute the booklet?" The organization recommended was outlined in the April *Era*, p. 232 and the May *Era*, p. 296. It is hoped that the stake and ward committees have all been set up, the Church membership in the wards assigned to canvassers, etc.

As soon as they are ready other pieces of literature—booklets, folders, etc., will shortly be sent to the field. Thus the committees will all have material to keep them busy. Hence every stake and ward should organize its committee, if this has not been done, without further delay.

The plan calls for a personal contact with every member of the Church, certainly every one over twelve years old, to interest him or her in the campaign. The book named above will appeal to all of these.

Another interesting instance of accomplishment for the Priesthood comes from Mantua, Box Elder Stake. When the subject of a Priesthood quorum project was first proposed, many of the brethren thought that such a project would hardly be worth-while because of the fact that the dry land of that section could yield not more than from 12 to 15 bushels to the acre, and irrigated land seemed to be entirely unavailable. Moreover, it appeared that in the summer time able-bodied men were overcrowded with work, and so the questions naturally arose: "Why have projects when the busy people would be burdened with more work? Would

Further, the plan calls for the most thorough and complete anti-liquor tobacco crusade ever undertaken in the Church. Booklets, folders, leaflets, projection machines, billboards, movies, radio, magazines and newspapers will, it is hoped, all play their part. But the whole plan is based upon personal contact, the primary missionary method of the Church.

So the call is to all stakes, wards, Priesthood quorums, and auxiliaries to cooperate fully in order that the campaign may from this time go vigorously forward.

AN IMPRESSIVE PLEDGE

AN IMPRESSIVE sight was witnessed in the Salt Lake Tabernacle on the occasion of the Mutual Improvement Conference meeting Friday, June 10, 1938, when four thousand officers and teachers of the great M. I. A. enthusiastically and unanimously adopted by a standing vote the sentiments and pledge reprinted on page 417.

The great organization that took the pledge knew that it was acting in harmony with the attitude of the Church on the matters contained in the statement. The Church does strongly advocate keeping the Word of Wisdom by all its members and other people as well. The Church is stoutly opposed to smoking of tobacco and drinking of alcoholic beverages and to the persuasive and falsifying advertisements of these narcotics.

When it is remembered that in 1937 there was spent in the United States for advertising cigarettes the vast sum of \$30,754,854 and that 137.1 billions of cigarettes were sold we get some idea of the magnitude of the evil from which we would like our people to become entirely free.

We heartily commend the great M. I. A. for the firm and loyal stand they have taken. And we might add that the General Boards of all the auxiliary organizations are likewise heartily cooperating in the Church-wide anti-liquor-tobacco campaign.

it not be cheaper to make additional donations in cash?" Besides, some said it is too late to start farming now.

The ward Welfare committee decided, however, to present the matter to the High Priests, Seventies, and Elders in their Sunday morning Priesthood class. This group decided to call a special meeting of all the Priesthood, both Melchizedek and Aaronic. President William C. Horsley and Bishop Anton M. Hansen of the stake committee were invited to attend. At this meeting it was learned that 30 acres of dry farmland and two acres of irrigated land could be secured with the under-

(Concluded on page 424)

Melchizedek Priesthood

(Concluded from page 422)

standing that the water assessment be worked out on the irrigated land. The brethren decided that the cultivating and planting of the land was not only practical but desirable, because they believed that by bringing the brethren together as a group they would develop a fraternal spirit as well as produce food for those who might be in need. A ward work director was asked to make the necessary arrangements for the land and to call on the men who would be needed to cultivate and plant the crop. The 30 acres of wheat were planted first, and then work was immediately started on the potato land, and at the proper time the potatoes were planted. In the fall, crops were harvested.

In addition to these two projects, others in the ward, and particularly the bishop, made a liberal donation of apples, of which he had a surplus crop. These were harvested by quorum members. It was then discovered that there were some shade trees that needed to be removed, and these were up-rooted, moved away, and a wood project inaugurated. For the most part these projects were carried on by quorum members at a time when they were extremely busy. They made a real sacrifice, but they worked cheerfully, unitedly, and industriously, and a spirit of brotherliness and love was created which repaid many times over for the sacrifices which they made.

As a result of the projects they produced 170 bushels of wheat, 25,145 pounds of potatoes, and 1,600 pounds of winter apples which were turned over to the stake storehouse to assist in carrying on the Welfare plan. During the past winter a number of families who were the recipients of the foods produced in these projects were able to assist in other ward activities in repayment of the commodities which they received. The ward population in the Mantua Ward is 375 persons. Of this number 94 members participated in the projects, and the enthusiasm was so irresistible that two men who were not members of the Church asked permission to join in and help.

In concluding their report the Mantua Ward committee says: "We feel that this Church Welfare plan is one of the most progressive things the Church has ever introduced. We are profoundly grateful for the experiences we have had during the past season."

QUORUM SOCIAL EVENTS—

By Elder Melvin J. Ballard

WE ARE ANXIOUS that we build Priesthood quorums into a brotherhood. The quorum committees suggested, if active, would provide everything that a fraternity or brotherhood, or even a lodge, offers to men. We have no quarrel with lodges for the other fellow, but we have no need of lodges in this Church, because the Priesthood quorum

offers everything that a lodge does.

The quorum miscellaneous committee deals with the social life of the quorum. Social life is important to make for fraternity. Men get better acquainted in one social evening than probably in half a dozen quorum meetings. A social brings the wives of the brethren into activity. The wife if she becomes interested, can do much to stimulate and inspire the husband to activity in his quorum. At least once every three months there should be a quorum social function. If it is often, even once a month, it would not hurt; but certainly a quorum that goes a year without a social function is not very much alive or alert or awake. We urge that you utilize the social opportunities of your quorum through the miscellaneous committee, to create that closer contact, better fellowship, good feeling, and human interest in each other, which came through social activity.

Music stimulates interest. The Church music committee has authorized the publication of a little volume of songs, compiled by J. Spencer Cornwall, a member of our committee and the leader of the Tabernacle Choir, entitled "Sacred Choruses For Male Voices." This arrangement of some seventy-five songs is available at the Desert Book Company at 75c a copy or \$8.00 a dozen. These are splendid arrangements of our own songs and suitable choruses for male voices. With this help it would be easily possible for a group of Elders or Seventies or High Priests to present a fine chorus. The man with a good voice who has not been coming to quorum meetings may be invited to join a quorum quar-

tet, might be reached through the social activities of the quorum and in a musical way.

The Church music committee has provided for the Church choirs a considerable amount of music, suitable for the maintenance not only of singing groups in the quorum, but also for ward choirs. This material will be found at the Desert Book Company. Please become familiar with and utilize it. Choirs must have new music to become interested and to supply the people with new and interesting music.

The Lord has said, at the conclusion of Section 107 in the Doctrine and Covenants:

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.

Our right and title to these blessings is in jeopardy unless we see to it as shepherds of the flock that we save these men, by providing them with activity, by keeping them interested, by having their lives subscribe to their professions—for no man should receive this Priesthood without oath and covenant that he will personally live up to the standards of the High Priest, the Seventy, or the Elder, and will magnify his calling. When we ordain men to the Priesthood we should impress upon them that they are entering into a sacred covenant. I would not object to having them lift up their hands and make the covenant before their brethren, as they receive the Priesthood, that they will try to live up to all Priesthood requirements.

MELCHIZEDEK OUTLINE OF STUDY FOR AUGUST

Text: *The Word of Wisdom—A Modern Interpretation*, by John A. Widtsoe and Leah D. Widtsoe.

LESSON XX

GRAINS AS FOOD
(First Part of Chapter 12)

Note to Class Leaders: The following lesson may be given in a somewhat shorter period and the extra time taken for a review of some other lesson which may have been given hurriedly.

I. Grains as "Staff of Life."

1. Their general use since prehistoric times.
2. Increased use as agriculture improved.
3. Keeping qualities.
4. Economy of use.
5. Source of energy.

II. Composition of Grains.

1. Contain the six classes of food constituents.
2. Proportions differ in different grains.
3. Good source of body minerals.
4. Rich in vitamin content.
5. Protein good but not always the best.

III. Variety of Grains.

1. Different grains used in different countries.
2. Reasons for varying use.
3. Analysis different grains.

IV. Breakfast Cereals.

1. Whole grain.
2. Highly milled.
3. Why whole-grain products are better food.

QUESTIONS, PROBLEMS, PROJECTS

1. Where are grains most used as human food? Where is their use limited? Why is this so?

2. What is the meaning of the term "Staff of Life"? What foods best fit that requirement? Discuss the reasons therefor.

3. In what food principle are grains most lacking and how may this deficiency be met? What is the danger if cereal foods form too largely the bulk of the diet?

4. Why should whole grain foods and cereals be given the preference for normal digestion?

5. Make a survey of your family food for the past month and report on its adequacy regarding the necessary food minerals and vitamins so necessary for good nutrition. Why are grain products—if used properly—so valuable to those who have a limited income as well as for those whose budget for food is more liberal?

6. Report on the cost of the devalitized or packaged grain products you may use in your family for one week as compared

with the cost of natural, unmilled grains. What do you pay for a bushel of grain in the form of packaged breakfast cereal?

LESSON XXII

CARBOHYDRATE FOODS
(Second Part of Chapter 12.)

I. Starch and Sugar.

1. All food carbohydrates are starches or sugars.
2. Starch is made up of simple sugar groups.
3. All food carbohydrates except milk sugar are formed in the vegetable kingdom.

II. Digestion of Starch.

1. Most starch-containing foods should be well-cooked.
2. In digestion starch is changed into component simple sugars.
3. Using sugar with starchy food is dietetic duplication.
4. Duplicating sugar and starchy food is a dietetic indiscretion.
5. The liver is the great regulator and storage plant of sugar in the body.
6. Carbohydrate excess, stored as fatty tissue in the body.
7. Mixtures of starchy and fat foods difficult to digest.
8. Danger from overeating carbohydrate food especially by those with limited food budget.

III. Sugar as Food.

1. Use of sugar in past centuries.
2. Ease of manufacture has increased production.
3. Most highly concentrated food eaten by man.
4. Over-use in the United States.
5. As used today sugar is not a natural but a manufactured product.

IV. Advantages of Sugar as Food.

1. An energy food needed by the body in very small amount as a simple sugar (glucose).
2. Blood contains one part glucose to one thousand.
3. As nature prepares it, often mixed with valuable minerals.
4. Used in natural state by Nature people; not so in modern manufacture.
5. Cheap, clean, easy to handle and transport.

V. Disadvantages of Sugar as Food.

1. Too concentrated; causes an acquired taste.
2. Contains no building food (protein) mineral matter or vitamins.
3. Is distinctly habit-forming.
4. Many dangers from over use:
 - a. Irritates the lining of alimentary canal;
 - b. Tends to cause gas formation; and
 - c. Decreases the appetite for other much needed food.
5. If used too freely the liver and kidneys overworked and affected adversely.
6. Candy as human food—its proper use and dangers.

VI. The Pancreas in Sugar Digestion.

1. Active principle is insulin.
2. Necessary to enable tissues to burn (oxidize) sugar brought by blood.
3. When over-worked, diabetes may result.
4. Great increase of diabetes in the United States.

VII. Wisdom in Use of Carbohydrate Food.

1. The Word of Wisdom points the way.
2. Use of natural foods.

QUESTIONS, PROBLEMS, PROJECTS

1. Explain how and why starches and sugar duplicate each other in human digestion.
2. Review the manufacture and use of sugar as human food.
3. Refer to the statement made by McCollum on page 180 of the text. Discuss fully.
4. Why is fat not always a sign of health? What warning do you receive from the picture on page 178?
5. Enumerate the disadvantages and dangers in the over-use of carbohydrate foods, especially those of sugar. How may these findings of science improve the dietary of your family and others?
6. How and why should the "soda fountain habit" be controlled? What rule should be applied to everyone, to children especially, in the use of candy as food?
7. How may wisdom be shown in the use of carbohydrate food. Discuss, and apply to the diet of yourself and friends.

LESSON XXII

"WHEAT FOR MAN"

(First Part of Chapter 13)

I. Wheat as Human Food.

1. Contains all necessary food principles but not in needed proportions.
2. May well be termed "a staff of life."
3. Use in past centuries.
4. Use today.

II. Structure and Composition: See illustration on page 186.

1. Bran, germ and endosperm.
2. Bran and germ rich in minerals and vitamins.
3. Inner portion or endosperm contains starch and gluten.
4. Most valuable portions—the bran and germ—often discarded and fed to animals.
5. Comparison between composition of whole wheat, white flour and bran.

III. The Milling of Wheat.

1. For use as breakfast foods and bread.
2. Reasons for the refining process.
3. Results of the refining process.
4. Advantages and disadvantages of world-wide shipping facilities.

IV. White Bread as Food.

1. Advantages.
2. Contains practically no vitamins and little of food minerals.
3. Opinions as to its value vary, though its use is almost universal.
4. Nutrition experts agree that if used vitamins, minerals and roughage must be supplied from some other source.
5. The dangers from such advice. (See p. 189.)

V. Use of hot breads.

1. Often used to excess.
2. Combinations with fat or sugar, especially if underdone, difficult of digestion.
3. Dr. Rose's advice.
4. Wisdom and knowledge needed.

QUESTIONS, PROBLEMS, PROJECTS

1. Why is wheat a good food for man? Describe the composition and structure of the wheat kernel.
2. Give a survey of the use of wheat as human food—in ancient times and today.
3. Analyze the table showing wheat content found on page 187.
4. What is your opinion regarding the present practice of milling wheat into the high patent flour? What are the advantages and disadvantages thereof?
5. How may white bread become a "broken staff of life"? What precautions must be taken to prevent it?
6. Why is flour bleached? Describe the process and the bleaching agent used in your nearest mill. What is your opinion of this practice?
7. If possible, visit your nearest flour mill and give a report of your findings.

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Month of April, 1938

MISSIONARY ACTIVITIES		April 1938	April 1937
1. Evenings or part days spent in missionary work	missionary work	7,406	5,528
2. Hours spent in missionary work		16,834	12,161
3. Number of calls made		12,653	9,387
4. Number of first invitations in		4,360	3,257
5. Number of revivals		4,499	2,677
6. Number of Gospel conversations		13,149	9,070
7. Number of standard Church works distributed (Does not include Books of Mormon reported under Item No. 10)		357	568
8. Number of other books distributed		408	353
9. Number of tracts and pamphlets distributed		14,592	10,027
10. Copies of Book of Mormon actually sold		241	89
11. Number of hall meetings held by missionaries		232	212
12. Number of cottage meetings held by missionaries		685	561
13. Number of missionaries who attended cottage and hall meetings		2,132	1,978
14. Number of investigators present at cottage and hall meetings		2,737	1,729
15. Number of baptisms as a result of missionary work		151	96
(1) Of people over 15 years of age		73	
(2) Of people under 15 years of age		78	
a. Both of whose parents are members		37	
b. Others under 15 years of age		22	
Classification not designated		19	
16. Number of inactive members of Church brought into activity through stake missionary service during the month		329	329
ADDITIONAL INFORMATION			
Number of stakes in the Church		122	118
Number of stake missions organized		118	112
MISSIONARIES ACTIVELY ENGAGED			
Number of stakes reporting		102	83
Number of districts		368	267
Elders		236	200
Seventies		1,337	887
High Priests		275	166
Women		315	194
Total		2,189	1,447

SPECIAL ITEMS OF INTEREST

Visits in connection with stake missionary work were made by members of the First Council of the Seventy to 19 stakes during the month of April.
Interviews were held in the office of the First Council with 16 stake presidents and stake mission presidents during the month of April.



Ward Teaching



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

Ward Teacher's Message for August, 1938

OUR GREAT RESPONSIBILITY

AS LATTER-DAY SAINTS a great responsibility has come to us. As members of the Church of Jesus Christ we have assumed the responsibility of living clean, virtuous lives, of discharging certain duties in the Church, of sharing with our brethren and sisters who are not so fortunate as ourselves and of making our actions in every way possible reflect the teachings of the Gospel.

Above all, we have the great responsibility of so conducting our daily lives that our actions will reflect credit to the Church, that the truths of Mormonism shall be demonstrated, and that others may see our good works and "glorify our Father which is in Heaven."

In a world such as that in which we live today, this is not an easy task. We must be on guard every moment against snares and temptations. The ways of the world seem pleasant and attractive. They are much easier to follow than the ways of the Lord. But Latter-day Saints have a responsibility that does not rest upon other people. To us much has been given; therefore much is expected. We have been blessed abundantly and we shall be blessed even more abundantly if we follow the teachings of the Gospel and reflect credit upon the Church to which we belong.

Latter-day Saints are expected to be exemplary citizens. All that is stated or implied in the Articles of Faith, in the Ten Commandments, in the Word of Wisdom, it is our obligation to observe to the utmost of our ability. And that obligation, because of conditions which now exist in the world, is more definite and more serious than ever before. The eyes of the world are upon us. Our beliefs and principles are being brought to the attention of the people of the world as never before. Our great responsibility is to make our practices square with the principles which the world knows now, more than ever before, the Church teaches.

THE TEACHER'S GREAT RESPONSIBILITY

IN *The Improvement Era* for April in the article entitled "The Teacher Watches Over the Church Always," by President David O. McKay, two paragraphs are again called to the attention of Ward Teachers. They read as follows:

To give help, encouragement, and inspiration to every individual is the *great responsibility and privilege* of Ward Teachers.

I believe that in Ward Teaching there is one of the greatest opportunities in all the world to awaken in those who are negligent, discouraged, down-hearted, and sad, renewed life and a desire to re-enter into activity in the Church of Jesus Christ. By such activity they will be led back into the spiritual atmosphere which will lift their souls and give them power to overcome weaknesses which are now shackling them.

Undoubtedly the revelations given to us in this dispensation were given in a full realization of the conditions which would confront the Church in these times. Undoubtedly it was foreseen that the time would come when external influences would lead many of our people away from spirituality and Church activity and into paths of indifference if not actual sin.

No movement in the Church is more fundamental to the welfare, unity, and progress of the Church than the plan of monthly visits to the homes of the Saints. No movement carries with it a more definite opportunity to exercise the power and influence of the Priesthood.

Therefore, when a Teacher is called and assigned to a district as a Ward Teacher he is called to a definite mission as truly as though he were asked to leave his home and family and labor in another city or another country.

When such a call comes there comes with it the responsibility to look after the individual welfare of every member residing within that district. To look after one's welfare, to be responsible as a shepherd is responsible for his sheep, to see that there is no iniquity, neither hardness with each other, neither lying, nor backbiting, nor evil-speaking and to see that the people meet together often and that all members do their duty is a serious and sacred responsibility.

It is important—yes, obligatory—that every Teacher visit the homes of his district each month. But that alone is not enough. In addition the people are to be taught the Gospel—that is doubtless the reason these monthly visitors are called "Teachers." A monthly

message, of concern to every member of the Church is prepared and provided for every Teacher in the Church. To read this message in the home or to leave it for the members to read (this plan has now been definitely discontinued) is not enough.

Actually to teach there must first be learning and second preparation. It is the responsibility of the Ward Teacher to study the Monthly Message and then from its suggestions prepare his own message to deliver to the Saints. To read the printed message is a poor substitute for real teaching.

The messages are distributed in ample time for distribution nearly a month before they are to be used. They should be studied thoroughly and then no matter how humble the message may be, it should become and be given as the Teacher's own message.

In connection with the message, the welfare of the family should be inquired into. They should be encouraged in Church activity to do their duty; they should be cheered and comforted in time of sorrow and affliction. The teacher watches over the Church (and to the individual teacher that means the members of his district) always.

That is the great responsibility of the Teacher in addition to his great responsibility as a member of the Church himself as suggested in the Ward Teacher's Message for August, printed on this page.

AARONIC PRIESTHOOD AS WARD TEACHERS

OF THE total of 46,275 members of the Aaronic Priesthood between the ages of 12 and 20, 9,305 are now regularly engaged in Ward Teaching. While this figure is slightly lower than the high mark reached in 1936, it is well above the five-year average and represents slightly more than 20% of all the Aaronic Priesthood in regular quorums.

As Deacons represent approximately 40% of the total group, the percentage of Priests and Teachers engaged in Ward Teaching is approximately 32%.

Stakes with the highest number of Aaronic Priesthood quorum members acting as Ward Teachers are:

Ogden	238	Pioneer	155
Cottonwood	208	Box Elder	146
Rexburg	187	Pocatello	143
Hyrum	172	No. Weber	140
Salt Lake	160	Cache	139
S Logan	159	Weber	136
Smithfield	159	Bear River	131

From several stakes come reports of excellent success from the efforts of
(Concluded on page 428)

Aaronic Priesthood

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

THE CALL TO YOUTH

Your first duty in life is toward your after-self. So live that your after-self—the man you ought to be—may in his time be possible and actual.

Far away in the years, he is waiting his turn. His body, his brain, his soul are in your hands. He cannot help himself. What will you leave for him?

Will it be a brain unspoiled by lust or dissipation, a mind trained to think and act, a nervous system true as a dial in its response to the truth about you?

Will you, boy, let him come as a man among men in his time? Or will you throw away his inheritance before he has had a chance to touch it?

Will you turn over to him a brain distorted, a mind diseased, a will untrained, a spinal cord grown through and through with the devil grass of that vile harvest we call wild oats?

This is your problem in life—the problem of more importance to you than any or all others. How will you meet it, as a man or as a fool?

When you answer this, we shall know what use the world can make of you.—(By the late David Starr Jordan, of Stanford University.)

SANDY SECOND WARD DEACONS MEET LINCOLN'S FRIEND

DEACONS of the Sandy Second Ward were given double honor recently, when a banquet was held in their honor at the home of Dr. C. C. Jensen, at which they were given the honor and privilege of shaking hands with a man who, in his early life, had had the privilege of shaking hands with President Abraham Lincoln. The guest was John Braxton Sanders of Ashton, Idaho, a former bishop and High Councilor in the Lost River Stake.

Elder Sanders grew to young manhood near Springfield, Illinois, home of President Lincoln, and while a boy of 14, he had the honor of shaking hands with the President. He related instances in his early life as a part of the

program, and urged the Deacons to be honest in all their dealings and to follow the teaching and example of the great Emancipator.

MARICOPA STAKE HOLDS AARONIC PRIESTHOOD BANQUET

NEARLY 400 persons attended the annual banquet and rally of the Aaronic Priesthood of Maricopa Stake held recently at Mezona Hall in Mesa. Of the group 315 members of Aaronic Priesthood quorums were guests of the stake presidency, the High Council, and the Aaronic Priesthood committees, with the Relief Society preparing and serving the banquet.

Elder Lorenzo Wright, chairman of the stake Aaronic Priesthood committee (since made president of the stake which was recently divided) was master of ceremonies. The program was provided by quorum members. The attendance prize went to Gilbert Ward with 85% present. The presentation was made by Elder Frank T. Pomeroy. President J. R. Price, then stake president, but now president of the new Phoenix Stake, addressed the assembly, encouraging all members to continue in good works.

KANAB STAKE ADULTS GIVING GOOD RESPONSE

A LETTER from President Charles C. Heaton of Kanab Stake indicates encouraging progress in Adult Aaronic Priesthood work. In two wards, which have joined in this project, a class of 29 members is making rapid strides. President Heaton writes: "It is marvelous to see the attitude of these men and the seeming desire they have to learn and become useful in the wards in which they live, and the splendid attendance at the weekly meetings. Our missionaries that have caught the spirit of their calling are doing a very fine work with this group."

GILMER PARK DEACONS RENDER SERVICE

DEACONS of Gilmer Park Ward in Bonneville Stake have made their contribution toward the preparation for building a new chapel by devoting a day to a general clean-up of the newly-acquired site for the ward building. The Deacons were carefully organized and ward officers report that the work assigned to them was well done.



UPPER: DEACONS OF SANDY SECOND WARD, EAST JORDAN STAKE, AT A SOCIAL AT THE HOME OF DR. C. C. JENSEN, WITH ELDER JOHN BRAXTON SANDERS, A MAN WHO KNEW LINCOLN, AS GUEST.

In the picture reading from left to right, back row: Dr. C. C. Jensen, member of the East Jordan Stake High Council; David J. Borg, First Counselor in the Sandy Second Ward Bishopric; Cleo L. Jensen, President Deacons' Quorum; Stanley A. Rasmussen, Bishop; Jay Martinson; Reed Sanderson, Second Counselor; Richard Webb.

Second row: Robert Denny, Keith Gillen, Brother Sanders, Richard Dalton.

Front row: Wayne Sundberg, Jack Borg, and Blaine Anderson. Ruel McPhie, Dr. Jensen's grandson, sitting on Mr. Sanders' lap. Two members of the quorum were excused: Oral Birch and Jack Wennerstrom; two were in quarantine: Udell Webster and Gordon Green. Gordon Olson, quorum supervisor, was not present.

LOWER: GILMER PARK WARD, BONNEVILLE STAKE, DEACONS ASSIST IN PREPARATION OF THE SITE FOR THEIR NEW CHAPEL.



WARD TEACHING

(Concluded from page 426)

these young brethren in visiting the homes of the Saints.

ADULT AARONIC PRIESTHOOD MEMBERS IN WARD TEACHING SERVICE

NEARLY a thousand adult members of the Aaronic Priesthood are now acting as Ward Teachers, it is indicated in the report for the first quarter of 1938, just issued by the Presiding Bishopric. The exact number is 993. In view of the lack of information regarding adult activity from several

stakes it is doubtless fair to assume that probably more than a thousand are now engaged in Ward Teaching service.

Leading stakes of the Church in number of adults acting as Ward Teachers headed by Salt Lake Stake, pioneers in the Adult Aaronic Priesthood movement, are:

Salt Lake	44	Liberty	24
Hyrum	41	Parowan	23
Duchesne	39	Logan	22
Oquirrh	33	St. Johns	21
Pioneer	25	Lyman	20

THE WORD OF WISDOM REVIEW

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

PERTINENT PARAGRAPHS ON THE LIQUOR PROBLEMS

Reprinted from *Allied Youth* and newspaper reports.

"THERE is a robbery every 10 minutes, a burglary every 2 minutes, a larceny every 44 seconds, and a case of automobile theft every 2½ minutes. We have heard from self-styled experts on criminology that crime is definitely on the decrease. Unfortunately, crime is not decreasing and criminals are not reforming." In an increasing number of these crimes, alcohol is identified as a factor.

Without attempting to record or analyze crime statistics, it can be said that offenses from breaking windows to murder, can and have been all too frequently traced to drinking; that as the consumption of liquor increases, as the bars are lowered, there is more and more crime traceable to liquor.

A boy of 17 bought 19 beers and two whiskeys in a tavern—it is against the law to sell liquor to minors—and after paying his bill went upstairs and held up a lodger. He was sent to prison. Action is being taken against the tavern-keeper.

Murders committed under the influence of liquor are much too common, officials complain. One judge recently in commenting on such a case pointed out that after all it wasn't the man—who was so befuddled by liquor that he didn't know right from wrong, didn't know what he was going to do—but the liquor itself, which committed the murder.

In a study of 100 male alcoholics at Bloomingdale Hospital, White Plains, 428

N. Y., Dr. James H. Wall found that 71 had one or more relatives who used alcohol to excess, and 27 had alcoholic fathers. The average age for beginning to drink was 18, but many began earlier.

Youth must remember, in reading the subtly appealing advertisements in magazines, on billboards, and in colorful electric signs, that right there is much of the cause of crime. They must remember that no matter how beautiful and appealing this advertising is, and no matter how much attention is diverted to the ineffectiveness and concurrent lawbreaking of the prohibition amendment, liquor itself, when drunk—and that is its only purpose—is a criminal, that it cannot be separated from the responsibility for crime.

The Potawatomi Indians voted by a big majority against permitting the sale of 3.2 beer on their reservation the other day. "Beer will make trouble for the Indians," said a brave.

This advertisement recently appeared in a newspaper: "Wanted—a bartender. Must be total abstainer."

Beer sales increased 16,000 barrels in January 1938, over January 1937. The total number of barrels sold was 3,072,371.

A standard test for intoxicated drivers that will be accepted by the courts and insure convictions if guilty is urged by Traffic Director William A. Van Duzer, of the District of Columbia.

Records of the District of Columbia police department show 19,091 arrests for drunkenness for the fiscal year ending March 1, 1938. This is an average of 52 per day.

The Church Moves On

(Continued from page 415)

MORMON TEAM WINS BRITISH NATIONAL BASKETBALL CHAMPIONSHIPS

A TEAM of Mormon missionaries, the Catford Saints, won the National Basketball Championship of Great Britain, at the Empire Pool and Sports Arena, Wembley, April 19th, and were awarded the British National Basketball trophy, and special suits, displaying the Union Jack, and individual members.

The members of the winning team were Elders S. Bruce Hanks, Marvin J. Ashton, Parry D. Sorensen, Edmund M. Evans, DeLos A. Rowe, Owen P. Gladwell, Paul Howells, W. Burt Buxton, and Glenn H. Grimmer.

A basketball team, representing England, and composed of nine American Mormon missionaries, wearing the British Union Jack, won the International Basketball Tournament (*Grand Tournoi International de Basketball*) at Lille, France, during the week of May 6.

Sunday, April 24, 1938.

Heber C. Kimball was sustained as bishop of the Eighteenth Ward, Ensign Stake.

Pres. Heber J. Grant dedicated the chapel in the Omaha Branch of the Western States Mission.

The Moon Lake Stake was organized with Edwin L. Murphy as president.

The Duchesne Stake was reorganized with Heber Moon as president.

The Price Ward, Carbon Stake, was divided. O. F. Guyman was sustained as bishop of Price First Ward and Don Clayton was sustained as bishop of Price Second Ward.

Sunday, May 1, 1938.

Pres. Heber J. Grant was the principal speaker at the opening of the old West Jordan meetinghouse which has been renovated and will be used as a hall of relics by the Archibald Gardner Camp of the Daughters of Utah Pioneers.

Sunday, May 8, 1938.

The Sixth-Seventh Ward, Pioneer Stake, was reorganized with H. Gilbert Barton as bishop.

James Vernon Graves was sustained as president of the Mexicans of Salt Lake City.

Sunday, May 15, 1938.

The Wasatch Ward, Highland Stake, was reorganized with Rulon J. Sperry as bishop.

Sunday, May 22, 1938.

Edwin Q. Cannon was sustained as bishop of the Twentieth Ward, Ensign Stake.

(Concluded on page 435)

Genealogical Society

OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

JOSEPH FIELDING SMITH,
President and Treasurer.
JOSEPH CHRISTENSON,
Vice President.
ARCHIBALD F. BENNETT,
Secretary and Librarian.

JOHN A. WIDTSOE,
A WILLIAM LUND,
JAMES M. KIRKHAM,
MARK E. PETERSEN,
Directors.

HAROLD J. KIRBY,
Assistant Secretary.
L. GARRETT MYERS,
Assistant Treasurer and
Superintendent of Research Bureau
ELLEN HILL,
Assistant Librarian.

WHEN HELPING OTHERS YOU HELP YOURSELF

At a recent Genealogical meeting held in the Second Ward, Liberty Stake, the following testimony about home teaching was given by Mrs. Rebecca B. Hansen. Inasmuch as the Genealogical organizations are emphasizing home teaching at this time, this story should be an inspiration to our many committee members. Here is Sister Hansen's story as she told it:

When I was asked to become ward supervisor of the home teaching department in the Genealogical organization I was a teacher in the seminary and a Relief Society supervisor of teachers. I just didn't know how to take up this Genealogical work. I thought I didn't like Genealogical work as well as I did that of the Relief Society and seminary teaching.

After making this calling a matter of prayer and deep consideration I attended a Union meeting of the Genealogical organization. In that meeting one of the speakers said: "It isn't those things that you like to do that you should do, but those things that you are called upon to do." I took this statement as an answer to my calling to the Genealogical work, and was set apart as ward supervisor.

Sister Ordine Bachman, who was supervisor of the home teaching department, visited me. She said: "Sister Hansen, if you take this calling as supervisor of home teaching in the Genealogical organization, I promise you that it will be a blessing to

you; and you will be able to get your own genealogy, and make your Book of Forefathers; and it will be worth more to you than all the money in the world." She also said, "My records are worth thousands of dollars to me."

I began my work with a satisfaction in my heart that if I was faithful to my calling, Sister Bachman's promise would be fulfilled.

My mother had separated from my own father, taking my sister Clarissa, less than four years old, and me, about two years old, to make our home with our grandfather. My mother married again and I know her second husband as my father. When I was nineteen years old, I was told of my own father whom mother left when I was too young to remember. In 1921 my mother died. My sister Clarissa visited the Church Genealogical Archive and found there information of our own grandparents, and our father and mother. After that time we failed to find any more information on my father's line.

Early this year, when doing my home teaching, I visited a home in one of the districts and left a pedigree chart and family group sheet. I promised to return and help the lady in that home fill out the charts I gave her. I called again, and didn't find anyone home. I seemed to have an urge within myself to try to keep in touch with that home and make out those charts. One day I decided to go right there with one of my teachers, and assist in making out the charts that I had left.

I found the lady glad to see us; she welcomed us kindly. I said: "I have come today to help you fill out the charts I left

here." She smiled and said, "Perhaps I should show you what records I have." She began to show me her Book of Forefathers and to tell me about her parents and their family which were recorded on a family group sheet in her book. Her parents and family, it appeared, had lived in the same town where my sister and I had lived when we were tiny girls. I studied the record more closely and was surprised when I saw my grandmother's name on her family group sheet. I asked: "What relation is this lady to you?" She answered by saying: "She is my great-grandmother." I said: "She is my grandmother!" I was almost overcome with surprise and joy and I felt very weak. I composed myself and explained: "You are related to me. At last I have found my father's people."

She turned the pages of her Book of Forefathers and I saw my grandfather's and grandmother's names with those of their two sons, my father and his brother, and also my mother's name as my father's wife. I asked her what she knew about my father and she said: "His wife left him, taking her two little girls with her; she had decided to live in her father's home again." I said: "I am one of those little girls."

She also told me that my grandfather had died while crossing the plains; my grandmother had married again; and a baby girl was born from this marriage. That baby girl became her grandmother and my father's half-sister, thus making my grandmother her great-grandmother.

This is my testimony, that when we are faithful to our office and calling, a promise made to us in righteousness will be fulfilled.

Department of Education

EXCERPTS FROM "RELIGION RETURNED TO THE CAMPUS"

By T. T. Brumbaugh
(*Christian Century*; April 20, 1938.)

... There is a growing concern for religion as such among students in this country and in administrative circles in tax-supported and other schools; there is enhanced appreciation of the spiritual interpretation of existence which is the specific province of religion. . . .

MORMONS SHOW THE WAY

... In realizing the importance of this, educators are in many places far in advance of religious leaders. In one state university I found that though the campus authorities were willing to grant recognition and college credit for courses in Bible, church history and religious philosophy, the religious groups could not get together on a united

plan. Great was the surprise therefore when it was found that the Latter-day Saints had met the university's requirements in a basic and nonsectarian presentation of the Bible and the spiritual interpretation of life and were starting such courses of instruction under competent teachers in the local Mormon student center recently erected near the campus.

Let this be taken as an example of undesirable Mormon aggressiveness, it is well to add parenthetically that there is no religious body in America today more alert, progressive and cooperative in the field of religious education in academic centers than the Latter-day Saints. Whatever may be said of its origin and tenets, the present leadership of the church, which has such a large following in our western states, is awake as is perhaps no other denomination to the importance of paralleling secular education with religious instruction, high in

intellectual and moral content. And whereas some bodies have felt it wise to create sectarian schools which parallel the secular instruction given in tax-supported schools but with a particular religious interpretation, the Mormons have seen fit in recent years almost to abandon the attempt to impart secular education and have concentrated attention on giving religious instruction in seminaries and institutes near tax-supported high schools, colleges and universities. Such "seminaries" are located hard by more than ninety public high schools in western states, and their "institutes" providing religious, educational and social equipment and even dormitory accommodations are to be found in a dozen large western university centers.

Nor are these to be considered narrow, intolerant and exclusive institutions. Where high school credit for religious instruction

(Concluded on page 435)

Mutual Messages

General Superintendency

Y. M. M. I. A.
GEORGE Q. MORRIS
JOSEPH I. CANNON
BURTON K. FARNSWORTH
OSCAR A. KIRKHAM,
Executive Secretary

General Offices Y. M. M. I. A.
50 NORTH MAIN STREET
SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.
33 BISHOP'S BUILDING
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General Presidency

Y. W. M. I. A.
LUCY GRANT CANNON
HELEN S. WILLIAMS
VERNA W. GODDARD
CLARISSA A. BEESLEY,
Executive Secretary

Executives

THANKS for your fine support of the June Conference. It was a glorious event, reaching new marks in many notable respects. Your attendance, your active participation, and your undeviating support made it what it was intended it should be—an influence for carrying religion into life and building better Latter-day Saints.

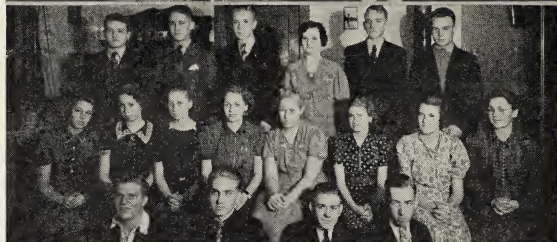
Many of the messages of the Conference will appear in coming issues of the *Era*.

WE'LL SEE YOU AT CONVENTIONS

STAKE Conference Conventions have already started. The Executives and General Boards of M. I. A. will be out to visit you and counsel with you. Your "Study Sheets" and other instructions should now be in your hands. We look forward to these times of meeting, planning, and "stock-taking," in a cause that merits the best efforts of men and pay life's richest rewards—the cause of human service in an eternal plan.

THE SUMMER

WE HOPE you'll have a full and enjoyable summer—and we hope that the M. I. A. summer program will contribute much to the fellowship, sociability, and wholesome development among your groups and communities.



TOP: EAST CENTRAL STATES M. I. A. GOODWILL QUARTET AND FOUR DIRECTORS:

Sitting, left to right, Mission President William T. Tew, Elder Beckett T. Wright. Standing, left to right: R. Lamont Stevens, 2nd Bass; Morris Anderson, 1st Bass; LaVerne Blake, quartet instructor; Theras G. Alfred, 1st Tenor; Leon Phelps, 2nd Tenor. Elder Delbert K. Schiess, assistant director, was not present when picture was taken. (See story, page 431.)

2. THE KNOWLEDGE SEEKERS. (SEE STORY, PAGE 431.)

3. CENTRAL STATES MISSION. (SEE STORY, PAGE 432.)

4. LEFT AND RIGHT: GENERAL VIEW AND CLOSE VIEW OF BRIGHAM YOUNG MONUMENT, BRIGHAM CITY. (SEE STORY, PAGE 434.)

BOTTOM, LEFT: M MEN-GLEANER BANQUET, UNIVERSITY WARD, CHICAGO (SEE STORY, PAGE 431); RIGHT: PRESIDENT MERRILL D. CLAYSON AND MISSIONARIES AT FORT SUMTER (SEE STORY, PAGE 432).

M. I. A. ACTIVITIES POINT THE WAY TO PROGRESS IN EAST CENTRAL STATES

By Elder Bassett T. Wright, M. I. A. and Goodwill Program Director
East Central States Mission

UNDER the leadership of President William T. Tew, Jr., the strength of the Mormon position has gained rapidly this winter in the East Central States Mission as the result of an extensive and intensive Goodwill-Fellowship Campaign of a mission-wide character and of the achievement of more and better Mutual Improvement work. The mission president, whose philosophy for successful missionary work is the creation of goodwill, recognizes the M. I. A. as the key position in the conservation of the youth of Zion.

With these two ideals in mind, Goodwill and M. I. A., he set up an organization last September to carry his plans forward. He delegated the mission M. I. A. director, Elder Bassett T. Wright, as managing director of the campaign. Elder Delbert K. Schies was chosen assistant. Four missionaries, Elder R. Lamont Stevens, Theras Q. Allred, Morris H. Anderson and Leon Phelps, all talented singers, were called into the office and trained as a quartet by Sister LaVerne Blake, a talented member of the Louisville Branch. Plans were mapped out to cover practically every branch in the mission as a part of our M. I. A. and Goodwill Program and Tour. The purpose of the tour was to create goodwill, allay prejudice, enlighten the public regarding the Mormon position, stimulate members and leaders in the branches of the Church, lend moral support and encouragement to missionaries and create a feeling of fellowship and religious tolerance among all people. The central theme of our activities was to preach the Gospel in an attractive, soul-gripping manner and to do all we could to open up new avenues for the missionaries to follow in their efforts to convert the people to the restored Gospel of Jesus Christ. Thousands have been touched during the tour. Missionaries report that they are received more favorably and with greater respect.

The following gives the number of engagements filled during the tour of the past five months:

Conference sessions, Branch and District M. I. A. Conventions and various sessions thereof	21
Banquets, M. I. A.	12
Colleges, Universities, Business Colleges	49
High Schools	49
Hall Meetings, Courthouses, City Halls, Open air meetings with employees	30
Radio Broadcasts, 15 minute programs	75
Clubs, Civic, Professional, various similar organizations	51
Hotels, appearances before guests	5
Radio Addresses, President William T. Tew, Jr.	5

Hospitals, singing and speaking to patients and guests, nurses	6
Y. M. C. A. to members and guests with speaking and singing	3
Other churches, singing and speaking	11
Miscellaneous, state conventions, etc.	2

The newspapers have cooperated in helping us accomplish our purpose. Approximately 85 news articles were published, occupying about 1800 square inches of space, free of cost.

It is estimated that over 75,000 have heard some phase of Mormonism through the 400 engagements as follows:

Conference Sessions	11,000
M. I. A. Conventions	2,750
M. I. A. Banquets	1,000
Colleges, Universities	17,750
High Schools	30,000
Hall meetings	3,850
Clubs, civic organizations	4,700
Hotels	500
Hospitals	1,000
Y. M. C. A.	800
Other Churches	1,525
Other engagements	500

75,000

The cause of the Youth of Zion has been promoted through M. I. A. activities. President Tew at the beginning of the M. I. A. year said: "Save the youth of Zion and you save the Church. At the point of properly educating the youth the Church succeeds or perishes. It is our duty to see that the young people are properly taught the beauties of the Gospel truths." (See photo, layout, page 430.)

Adults

Axel A. Madsen and Grace C. Neslen, chairmen; Richard L. Evans, Dr. L. A. Stevenson, Aurelia Bennion, Gladys E. Harbertson.

ONE month of summer has already passed and we are wondering how many Adults have been enjoying the outlined summer program. What fun it will be to begin at once to plan that summer picnic with our families. Watch the joyous enthusiasm of the children as they assist in the planning of such an outing. By all means we will want to spend at least one night with them out under the stars, where the heavens will take on a new meaning to all of us. In what other way can one draw so close to the infinite? We parents scarce realize how complimented our children and their friends are to have us participating with them in horseshoe, croquet, softball, and many of the other out-door games, which can be played right at home. While we are together as a family unit let us see how joyous and happy we can really make the leisure hours of this summer and prove to our satisfaction that the family who plays together and prays together, stays together.

A real appreciation for the beautiful

will be developed if we enlist the cooperation of all of them in our home beautification program. That back yard can become a haven of beauty and inspiration if we put forth a concerted effort.

Our stake and ward groups are now active in presenting a forum or educational meet in each community. Let us be sure to join these groups and assist in these delightful programs. One community is building a new park, and a local Adult group is cooperating to make an unusual community rose garden in it. What is your group doing toward our Adult beautification project, which is developing in all our communities? In addition to our own Adult class program let us join in the ward, stake, or Church programs and feel the thrill that comes with the knowledge that we are actively participating in something worthwhile.

M Men-Gleaners

CHICAGO STAKE HOLDS M MEN-GLANER BANQUET

MARCH 26 marked the date that the Chicago Stake held its second annual M Men-Gleaner banquet. This stake is only two years old, but to have attended the banquet would have convinced anyone that this organization has a mighty fine group of young workers. (See photograph, layout, page 430.)

There were one hundred and thirty persons in attendance. The banquet was held in the recreation room of the University Ward Chapel, located on the south side of the City of Chicago, adjoining the grounds of the University of Chicago.

The entire dinner was prepared by the Relief Society sisters of this ward, and was served by the Bee-Hive Girls.

KNOWLEDGE SEEKERS OF OGDEN

"THE KNOWLEDGE SEEKERS" club of Ogden, Utah, was organized in 1936 by a group of young people for the purpose of: First, to study the Gospel of Jesus Christ; Second, to provide a suitable Sabbath pursuit. The club meets each Sunday evening after Sacrament meeting, in the homes of members. Names marked (*) are the charter members, all of which are still active members. (See photograph, layout, page 430.)

Reading left to right, front row: West Belnap*, Don West*, Lawrence Saunders, George London*; second row, Eileen Manning, Mildred West*, Maurine West, Virginia Smith, Betty Smeding, Lois Belnap, Venette Powell, Leuella London; third row: Herbert Harbertson*, Sidney Noble, Jesse Jensen*, Lillian W. Cheney*, director of classwork; Glen Wade*, Robert Dickson, visitor.

MISSIONARIES AT FORT SUMTER

RECENTLY, President Merrill D. Clayson, of the Southern States Mission and ten missionaries and Saints, sailed to Fort Sumter from Charleston. Because of our special purpose of going there, they were allowed the opportunity of taking pictures of the old west side, where 77 years ago a cannon-ball coming from Ft. Johnson, a Confederate Fort, started the great Civil War, which was so definitely and exactly prophesied by Joseph Smith in 1832, and again in 1843, recalling the afore-mentioned prophecy.

As the sun set, it seemed to bring with it the assurance of time, which is the greatest vindicator of Divine Prophecy.

Here, we encircled and sang, "Praise to the Man who Communed with Jehovah." It was the first Latter-day Saint meeting ever to be held upon the fort.

The President, Merrill D. Clayson, read the prophecy on war (Sec. 87 and Sec. 130:12, 13)—the causes and results. (See picture, layout, page 430.)

The feeling was expressed that at some future day, though it is completely surrounded by water, this spot will become the "Southern Shrine" to the Divinity of the Prophet Joseph as other monuments are in the east and middle west.

Grouped together and in the purple dusk of Southern skies we sang "We Thank Thee, O God, For a Prophet."

This little account, with the spirit in which the meeting was held, may give you an idea of the coming importance of this spot to Church members in the south.

—Merrill J. Wood.

CENTRAL STATES MISSION REPORTS CONVENTION AND MUSIC FESTIVAL

AN ATTRACTIVE program and pictures submitted by Elder John H. Taylor of the First Council of Seventy, and of the Y. M. M. I. A. General Board tell the story of a Central States Mission Convention and Music Festival, held May 28 and 29. The conference included field day activities, Gold and Green ball, hobby show, music festival, and formal meetings, and was reported as an undertaking of high merit. (See photo, layout, page 430.)

CONTRAST

By Gilean Douglas

MOONLIGHT on a shingled roof
Is a simple thing,
But far too rich to hem the robe
Of an earthly king.



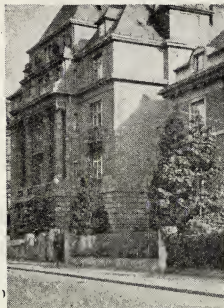
1. 260th Quorum of Seventy with wives at a chop sui dinner, Honolulu, Oahu Stake.
2. Cotton Ball, South Georgia District.
3. Oneida Stake Gleaners.
4. Long Beach Stake M Men and Gleaner Girls who conducted popular summer dances every Tuesday evening for the M. I. A.
5. M Men-Gleaner Hallowe'en party, Taber, Alberta. Canada.
6. Priesthood Gathering, Queensland District Conference, Australian Mission.



FRANKFURT NIGHT SKYLINE FROM MISSION HOME.

News of the New West German Mission

By FRED W. BABBEL
of the West German Mission



THE MISSION HOME AT FRANKFURT AM MAIN

THE West German Mission became a distinct entity August 2, 1937. Fall conferences were held, but no organization was effected until December 2nd of the same year, when President Philemon M. Kelly and Sister Susan G. Kelly were appointed to arrange and direct the activities of that mission.

On January 6, 1938, President and Sister Kelly, accompanied by Elders Sanford M. Bingham and Fred Wm. Babbel, arrived in Frankfurt am Main, where they immediately began to select headquarters so the work of that mission might be directed with as little inconvenience as possible. A temporary office was secured, making possible the adjustment of all pressing matters.

After much prayerful searching and many disappointments a site was found which answered our every need and was located in one of the choicest sections of all Frankfurt. Every necessary renovation was immediately begun and we moved in on February 12th.

By day these headquarters look out upon the busy river traffic of the beautiful Main. Situated directly at the intersection of the Adolf Hitler bridge and Schaumain-Kai—one of the city's most fashionable residential streets—one may see the activities of the city without the least disturbance. Along

both sides of the Main are cool inviting parks where one may relax and enjoy the beauty of the scene. Almost directly across the river is the unequalled and picturesque view of the old city of Frankfurt. Although this beauty is enchanting during the daytime, the view at night of the entire skyline bathed in brilliant lights is unforgettable.

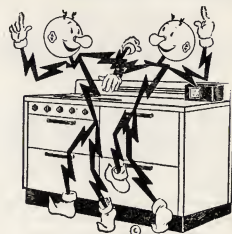
The home itself is a combination of inviting living quarters and modernly convenient business offices. Its location on the ground floor makes it easily accessible and convenient for the transaction of the mission business. A short ten-minute walk enables one to reach the railroad station; a shorter time is required to reach the heart of the city. Conveniently situated on the further side of the river is the branch meeting-house.

Although we entered this new home on February 12, it was not until the seventeenth of that month that each room was adequately equipped to care for the needs of the mission, which day, February 17, we have termed "Founders' Day" for West German Headquarters.

To the original office force have been added four capable Elders to
(Concluded on page 435)

THE MISSION OFFICE STAFF

Seated left to right: Elder Doric E. Black, President Philemon M. Kelly, Sister Susan G. Kelly. Second row, left to right: Ilsa E. Kraemer, Elder Fred Wm. Babbel. Standing, left to right: Elder Lloyd C. Pack, Elder Sanford M. Bingham, Elder Sterling H. Ryser, Elder J. Richard Barnes.



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BY JAMES JENSEN

*Counselor in the Box Elder Stake
Presidency and Chairman of the
Memorial Committee*

It was a glorious day, that 19th of August, 1877. Large crowds of people had gathered at the railroad station. The president of the Church was coming. A new stake in Zion was to be born.

Children lined the way along which the procession passed from the station to the great bowery constructed for the assembling of the Saints. Flowers were strewn in the path of the great pioneer leader as he journeyed along to the meetingplace, showing the great love, esteem, and veneration in which he was held.

It was the last visit of President Brigham Young to the city which bears his name. The address at the conference was his last public utterance before he passed to the great beyond just ten days later. The stake organization perfected that day was the last public act of the great empire builder and spiritual leader.

Such is the background significance of the monument erected in Brigham City, Utah, to the memory of Brigham Young. Begun as an M. I. A. project, it rapidly developed into a program financed by the city, the county, and the people of the ecclesiastical wards in the stake and was carried on by a committee representing every auxiliary organization of the Church, the civic clubs, the patriotic organizations, and the municipal governments.

Erected on the plot of ground on which stood the old bowery, and now officially known as the Brigham Young Memorial Park, the monument stands boldly out as the central attraction in the beautiful landscaping of the park. Its shaft of Raymond granite stands ten feet nine inches high with basal dimensions of four feet six inches by eighteen inches.

On the back of the monument an inscription gives the names of the contributing organizations and on the front is a large bronze plaque, the gift of the Church and made by artist J. Leo Fairbanks. Modeled after one of the last and one of the best portraits of President Young it shows a face, hardy and serious, yet life-like and full of sympathy and kindness.

Etchings in the background depict much of the progress of the Church and the State. The Indians in their wigwams are shown on one side but on the other is shown the activities of the conquerors of the desert. The log cabin homes of the pioneers are shown with the farmer irrigating his lands and caring for his sheaves of wheat, the covered wagon drawn by oxen arriving from the east and its occupants being welcomed by the ones who



1. Rigby Stake Gold and Green Ball held at Riverside Gardens.
2. Melody Review act presented by Sandy Third Ward, East Jordan Stake.
3. Senior Class, Phoenix Second Ward.
4. Looking up from the base of Frozen American Falls.
5. Mother Rogers' group, Mothers' and Daughters' Picnic.
6. Third place winner in the M. I. A. Basketball in Argentina, South America.
7. Father and eight sons; Bundy family of Mt. Trumbull, Arizona.
8. Raft River Stake Independence Day Celebration.
9. Winners of Soft Ball League, Windsor Ward, Timpanogos Stake.
10. Bishop R. A. Summers of Pasadena Ward, and Chiyee Terrazawa, Mormon missionary.

preceded them. And then one sees the magnificent temple of God, the unique tabernacle, the beautiful capitol, the towering business edifices and the busy industrial plants, the whole backed by the beauty of a mountain range.

Below the portrait is the appropriate inscription:

Erected in Honor of BRIGHAM YOUNG In Commemoration Of The Outstanding Service He Rendered The Inter-Mountain West As A Patriot, Pioneer, Colonizer, Church Leader And Statesman. On This Plot of Ground Aug. 9th, 1877, He Delivered His Last Public Address When He Organized The BOX ELDER STAKE.

A reflecting pool fronts the monument and granite seats or benches build the whole into one great unit. Thus Brigham Young is honored in the city which bears his name and by the stake whose organization constituted his last public activity. It is an important step among the many others which contribute to the fulfillment of the prophecy made by Elder George Q. Cannon at the funeral services of his leader when he said, "The time will come when the Latter-day Saints will appreciate him as one of the greatest Prophets that ever lived."

The monument was dedicated August 19th, 1937, the sixtieth anniversary of the organization of the Box Elder Stake, by President Rudger Clawson of the Council of the Twelve. It was memorialized at that time by an inspirational address by President David O. McKay of the First Presidency. Following the dedication the project was completed by the addition of the benches and planting of the evergreens. On June 1st, 1938, the one hundred thirty-seventh anniversary of the birth of Brigham Young, the plaque was placed on the monument and appropriate exercises held.

News of the New West German Mission

(Concluded from page 423)

aid in the supervision of the various mission activities. Elder J. Richard Barnes has been appointed to serve as mission bookkeeper. The Sunday School and M. I. A. activities are being directed by Elder Lloyd C. Pack. The progress of the Priesthood and Genealogical organizations is insured by the combined efforts of Elders Doris E. Black and Sterling R. Ryser. As from the beginning, Sister Kelly has supervised all women's organizations. Now the work is rapidly progressing and the Saints are cooperating most willingly. It is from these new headquarters that President M. Douglas Wood and his wife, Evelyn Wood, will direct the West German Mission activities.

JUNIOR GIRLS ESTABLISH RECORD

ONE HUNDRED percent enrollment is unusual, but add to this fact one hundred percent attendance for an entire Mutual Improvement season and you have a record—a record which was established by the Junior Girls of Holladay Ward, Cottonwood Stake. Under the leadership of Mrs. Irene Cannon Lloyd this group of nine girls has been present every night of the Mutual lesson season of 1937-1938. At Christmas time the president of the M. I. A. presented the class with the reading course book since they had one hundred percent attendance and en-

rollment. At the close of the year, each girl received a book of poems.

Not only did the girls participate in the ward activities one hundred percent; they turned out one hundred percent for both the music festival and the Junior Festival. It didn't seem to matter that some of the girls had to walk over a mile, sometimes even in the coldest of weather. One of the girls was offered money if she would tender her neighbor's children. She refused repeatedly to miss her Junior class.

Although two of the Juniors are not members of the Church, they have participated in each activity. Each time the Junior class has met, the girls have brought with them that grand spirit of activity that Juniors possess.



FRONT ROW: VIRGINIA KNOWLTON, JEAN PEAT, ELEANOR PEAT, JEAN KEELE, JOY HUTCHINSON. SECOND ROW: DONNA HAWKS, RUTH BOWERS, SARAH KNOWLTON, IRENE CANNON LLOYD, CLASS LEADER, AND IRENE BRINTON.

Department of Education

(Concluded from page 429)

is asked and granted, as in most of these ninety "seminaries," the public school requirement that such religious training be basic and nonsectarian is fairly met. The same is true in the college and university centers which fell under my own observation. In fact, when I found Methodists and Mormons cooperating in such undertakings as those at the Universities of Idaho and Wyoming, and in the latter place even Catholics included, my conclusion was inevitably that the Latter-day Saints have surpassed some of the rest of us Protestants in brotherliness; and that we all might take a page from the book of the Mormons in regard to supplementing secular education with religious instruction in an economic yet effective way.

The Church Moves On

(Concluded from page 428)

President Heber J. Grant dedicated a chapel at Philadelphia, Eastern States Mission.

BACCALAUREATE ADDRESS GIVEN BY CHURCH LEADERS

DR. JOHN A. WIDTSON delivered the baccalaureate address to the graduates of Utah Agricultural College, June 5, 1938.

Bishop LeGrand Richards gave the baccalaureate address to the graduates of Brigham Young University, June 5, 1938.

WHITTIER WARD DEDICATED

WHITTIER WARD CHAPEL, at 1515 Second East Street, Salt Lake City, Utah, was dedicated by President David O. McKay on June 5, 1938.

CALIFORNIA MISSIONARY PASSES

CLARENCE F. TANNER, missionary for the past eight months in Southern California, was killed near Hemet, California, when he touched a live wire on the edge of a swimming pool.

Elder Tanner was born in Salt Lake City, March 16, 1916. While he was attending the University of Utah, he served as a member of the Ninth Ward Sunday School superintendency.

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WHY I DO NOT SMOKE

(Concluded from page 413)

arguments always heard when a person is defending a doubtful habit is the old standby, "personal liberty." But nicotine does away with one's personal liberty and becomes an insidious master to its unthinking slaves. And as for me, I want to assert my personal liberty and stand up for my right *not* to smoke—in these days when one is constantly offered cigarettes and when huge ads proclaim, "Be Nonchalant," and "Not a Cough in a Carload." Why worry about the cough, if you've no intention of smoking the carload? And who says, "Ten Million People Can't Be Wrong?" They can too. A whole shoal of fish may be caught in a net—big ones and little ones together—but that doesn't prevent any one of them from being a poor fish.

A popular student of a large university gave me his opinion thus: "Why do I hate to see a woman smoke? Because in most cases it is obviously a foolish and pointless affectation. She acts as though this little attempt at sophistication is certain to win the plaudits of humanity. The girls who smoke for the pleasure of it are a minimum. Ninety per cent of them smoke for the same reason they take a drink of liquor—it's 'putting on the dog,' 'hot stuff.' Anything like that gets me.

"The sweet young thing lights up, inhales luxuriously, assumes a bored look, gazing at the world through half-closed eyes, and naively im-

agines that the world is at her feet. But it's not.

"Lots of fellows who are themselves inveterate smokers are loudest in their denunciations. Their explanation is something like this: 'Well, it just gets me—that's all.'

"The fact is a woman who smokes jars one's sense of the aesthetic. Smoking is somehow not feminine, and we like women who are thoroughly feminine."

And so I do not smoke. I would rather keep my good health, clear complexion, strong, white teeth, clean breath, my personal liberty, and my self-respect. Also, I shall keep my pin money,—or at least I shall see that it is spent where it does not literally go up in smoke.—*Reprinted by permission of the Board of Temperance, Prohibition and Public Morals, of the Methodist Episcopal Church.*

WHICH WAY, LITTLE GIRL!

By Agnes Just Reid

SWEAR if you want to, little girl,
It's simply up to you,
But your womanhood is robbed of its charm

Every time that you do.
Smoke if you want to, little girl,
There's no one to say you "nay,"
The loss of that priceless, fragrant bloom

Is the only price you'll pay.
Drink if you want to, little girl,
It's your affair, we know,
But civilization follows you
Whichever way you go.

THE PHANTOM HERD

(Continued from page 409)

"The animals, led by their American and Oriental drivers, marched down the gang-plank in a most docile manner. As soon as they hit the solid earth, however, their demeanor suddenly changed. They became excited and uncontrollable. They reared, kicked, cried, broke their halters, tore up the picket lines and engaged in other fantastic tricks such as pawing and biting each other. The Texans, at first amused at these antics, became panic-stricken and fled."

Of them their admiring commander had written—possibly on too slight acquaintance: "They are the most docile, patient, and easily managed creatures in the world and infinitely more easily worked than

mules." But if this little introductory demonstration was a disillusioning example of their "docile and patient" natures, it was certainly no less disheartening than the experiment of acclimating them to the barren wastes of the American Southwest.

Major Wayne had expected a great deal of the camels in effecting a "lightning charge against unsuspecting Indians;" but in this he was sadly disappointed, for the camels seldom could coax their animals above a walk. And, if it is true that for some months the Indians scurried like mad at the sight of these huge, squealing, biting, "humped horses," it was because of the latter's unearthly appearance with rider and load perched ten feet above their enormous, padded feet.

The Last of the "Dickens' Boys"

(Concluded from page 403)

his share of the booty at Whiskey Gap, where the Indians stampeded one hundred forty-seven of their mules, and burned many of the caravan wagons with flaming arrows.

The population of Utah at the time of the family's arrival did not exceed 20,000. About seven years later, in 1870, Mr. Culmer was ordained an Elder in the Church.

At various times the Culmer Brothers controlled twenty-six important Utah business enterprises. In 1900, when William H. Culmer left Salt Lake City, he was superintendent and part owner of the Carbon Mines, Salt Lake Gilsonite Company, Utah Ozokerite Company, Assyrian Asphalt Company, Kyune Graystone Company, Mt. Stone quarries. Products from all these were developed and used by the Culmer Paving Company of Salt Lake City and Chicago. This Company also furnished Kyune stone for city and county buildings of Salt Lake.

Culmer was acquainted with Brigham Young and many of his family. "Brigham Young," he says, "was a man of great force, remarkable foresight, and splendid executive ability, which qualities laid the foundation for the substantial growth and material prosperity of Mormon settlements throughout the State."

THE NEXT year another caravan of about forty more camels were brought over, arriving in February, 1857. Troops of them were stationed at the forts in El Paso, Texas, and Fort Bowie, Arizona. Another herd was used in packing freight across the plains. Twenty-three were ordered to Fort Tejon in Southern California.

A subject of much comment was the camel's remarkable ability of finding adequate subsistence in even the most barren country, and his gigantic "drink" of water, which was enough to last him a week or more. His stamina and endurance cannot be denied.

It is not true, as some writers have alleged, that the camel experiment never gave any promise of success. A caravan system had been

established by the Army, in 1860, that has been compared with those of the Orient; and every military post on the principal trail between Texas and California had its quota of camels. Certain business firms in San Francisco noted their great freight-carrying value, and an attempt was made to introduce them for use in Nevada mines.

But in the end the great "camel dream" of the Southwest proved to be a total and costly failure. The famous reputation these animals had on the plains of Asia did not—perhaps through no fault of the camel—assert itself on the arid wastes and lava beds of the American desert. Horses and mules hated and feared them and many stampedes resulted when one of the humped-backed brutes chanced to pass too near. A general feeling of antipathy prevailed, which was shared alike by men and beasts.

The mistake seems to have been in not importing Oriental drivers in sufficient numbers. For it is true that nobody seemed capable of managing the animals except "Greek George" and "Hi Jolly" (Philip Tadio) and the other foreign drivers. The teamsters and army men lacked the necessary patience and understanding to manage the spirited and high-strung creatures. It was like trying to "teach an old dog new tricks." No doubt, had the experiment been allowed

more time, the succeeding generation of camels would have been more adaptable.

Yet, notwithstanding the vexations and serious difficulties experienced by all concerned, there is every reason to believe that real and lasting success might have been the reward of Major Wayne but for one great event that dominated everything in American history—the Civil War. This dealt it its mortal blow, just when the enterprise seemed to show greatest promise. Wayne resigned his commission to take command of a squad of Georgia troops, and Congress became engrossed with more serious matters than camels.

WHAT BEGAN as an earnest experiment resulted in dismal failure. As the War raged between the North and South, the camels began to disappear. Those at Forts Tejon and Yuma were taken to Benicia and auctioned off to the highest bidders; others were taken to the great Comstock mines, to carry salt. But wherever they went, horses and mules refused to stay, and disastrous runaways frequently occurred. The board of aldermen in Virginia City adopted a resolution that "no camels should appear on the streets except between midnight and dawn!" Eventually every one of the unwanted beasts was cast adrift on the great Arizona desert, where they wandered aimlessly, to the vast annoyance of prospectors and team-

sters, whose horses and cattle were constantly being stampeded by sight of them.

The Apaches had, in the meantime, developed a fine taste for camel steaks, and many a wandering remnant of the herd fell victim to the warrior's arrows. Regular hunts were organized, and as late as 1905, some were captured for exhibition purposes; later it was not unusual to catch a glimpse of one or more of Greek George's "ships of the desert" streaking across the sand of the creatures he had come to hate and fear.

It is extremely unlikely that there are any survivors today; but until life itself flickers out, the veteran prospector, as he trudges the desolate solitudes between ancient claim of yesterday and hopeful strike of tomorrow, will continue to see, around his campfire, the phantom herd, dimly stalking across the moonlit spaces. And if the leader be whitened by age, even as the old prospector, that is not strange. Time and the desert do many strange things. The story is told of one hunter who saw "A red camel in the wilds of the desert with a saddle on its back to which was lashed a human skeleton."

Strange things indeed tread the vast solitudes, and whether they be fact or fancy, such is the heritage of the desert, which holds many incredible truths—and mirages.

THE PROTESTORS OF CHRISTENDOM

(Continued from page 397)

laws against heretics, by which he gradually deprived them of all right to the exercise of their religion, excluded them from all civil offices, and threatened them with fines, confiscation, banishment, and in some cases . . . with death."²⁰

AT THE instigation of the Athanasian bishop, Ithasius, a Spanish bishop and six members of his sect including one woman, were tortured and beheaded with the sword at Treves in 385. This "is the only instance of the bloody punishment of heretics in this period, as it is the first in the history of Christianity. But the propriety of violent measures against heresy was henceforth vindicated even by the best of the fathers of the church."²¹ The eminent present-day Catholic historian,

Mourret, speaks of the government of Theodosius as "gloriously repressive."²²

A number of Germanic tribes had accepted Christianity. The West Goths were in part converted by the Arian bishop Wulfila, who translated the Bible into the Gothic language. The East Goths adopted Arianism in the fourth century. The Lombards at the time of their invasion of northern Italy had already adopted Arianism. The Rugi, the Burgundians and the Vandals, either all were or became Arian. However, the adoption by the Franks of the Nicene creed was to be decisive for all of the Germanic tribes. Clothilda, wife of Clovis, was of the Nicene faith; and at the battle of Tolbiac (496) Clovis promised to become a Christian (Athanasian or Nicene) if he were victorious. He was baptized the following Christmas. "The conversion of Clovis de-

cided the religious future of all of the tribes of the Germanic race. . . . The baptism of the Franks was an event of immense importance. The conversion of a powerful Germanic people to the (Athanasian) Catholic faith, which was also that of the Greco-Roman world, placed the seal of the definite victory of Christianity (of the Nicene creed) over Arian heresy."²³

Thus the faith of the Roman emperors, and especially the faith of Theodosius and Justinian, determined the faith of the Christian world. ". . . it was always to him (the emperor) that the council owed its formation, to him that it looks for its program, its general direction, and above all for the sanction of its decrees. If, as Theodosius, the emperor, is distrustful of formulas and is more willing to rely on persons, it is he (the emperor) with whom

(Continued on page 438)

²⁰Schaff, *History of the Christian Church*, vol. III, p. 143.

²¹Schaff, *History of the Christian Church*, vol. III, p. 343.

²²Mourret, *Les Peres de l'Eglise*, p. 189.

²³Funk-Hemmet, *Histoire de l'Eglise*, p. 191.

THE PROTESTORS OF CHRISTENDOM

(Continued from page 437)

one is to be in communion. And on what does he base his decision? On his personal appreciation of the situation. Theodosius is Nicene, like all the occidentals; called to govern the orient, he indicates to it as types of orthodoxy the bishops of Rome and Alexandria . . . a bishop, especially an important bishop, who desires to live quietly in peace, must be careful not to contradict the official dogmas and, in general, the manifestations, even religious, of the governmental will."²⁴

Unless additions or changes were made as divinely directed, it was the duty of the Church to preserve the organization, the constitution, and the doctrines, once given by the Savior direct or by Him through the Apostles. The "Universal church" (now and to remain Athanasian) was founded neither in the scriptures nor in the traditions of the Church as recorded in the first two centuries by Church writers. The officers of the Church were no longer the same, nor had they the same powers. The

government of the Church had become despotic, and the people no longer had any voice in any matter—not even as to whether they should belong to the Church or not. Liberty of conscience no longer existed—a real ethical or religious life was impossible. The Church of the Master had disappeared from the face of the earth; another that had taken its place did not rest on the rock of revelation, but on despotic power.

THE CREEK

By Lucine Clark Fox

THE creek is a dimpling maiden,
Racing down a mountain path
Between tall trees,
Blue-shadowed.
There are bright-faced flowers smiling up
at her.
Her dress is ruffled up with foam,
And caught in flounces
Held by shiny pebbles.
Her feet are white and cool and bare,
And leave a gleaming,
Crystal stream,
And cascades in their wake.

²⁴Duchesne, *Histoire ancienne de l'Eglise*, vol. II, p. 662.

The Color of Courage

(Concluded from page 402)

cheek. No one but Susie seemed to notice Emily's bare feet and the faded dress she wore.

The First Lady hurried on her busy way. The crowd shuffled out at a respectful distance behind her. Only the children lingered on.

"Say, Emily, where's that new dress you said you'd be a-wearin'?" demanded one of the older girls.

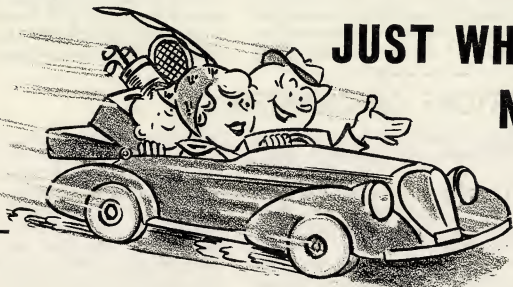
Emily blushed crimson. Little Susie could hold her peace no longer.

"See those red stripes?" she blurted out, pointing a stubby forefinger accusingly at the new flag. "Well, that's Emily's new dress! She cut up the brand-new length of calico herself!"

But here the overwrought Susie simply could not go on. With unrestrained sobs she gave way to her grief at last.

Emily fidgeted uneasily. Miss Kinney put her arm around the child. The others looked at their teacher in amazement. Why did she blink her eyes so fast and say over and over to herself:

"Red is for courage. Yes, red is for courage!"



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AN "IDEAL" BOOK OF MORMON GEOGRAPHY

(Concluded from page 395)

plains, but was near it, as on one occasion Moroni sought to induce the Lamanites to "meet them upon the plains between the two cities." Alma 52:20.

Mulek was one of a number of cities which were on "the east borders by the seashore." Alma 51:26. It was from here that Teancum fled northward on one occasion to reach the city of Bountiful. Alma 52:23-27.

Thus we establish the land Bountiful to the north of Zarahemla and the City Bountiful in the eastern end of the Land Bountiful.

The City of Moroni is also important to us as it was built "by the

east sea; and it was on the south by the line of the possessions of the Lamanites." Alma 50:13. This would place it on the east end of the T. This location is important as Moroni was one of the cities which sank beneath the sea at the time of the crucifixion. III Nephi 8:9.

It would be impossible to place more of the lands in an article of this length, but with the use of the accompanying chart and the text of the Book of Mormon many more may be located with surprising accuracy. Perhaps if all the requirements of the text are considered, the Book of Mormon student may locate the Land of Zarahemla on the present-day map.

THE LORD'S WAY OUT OF BONDAGE

(Continued from page 401)

pose of the journey was withheld. President Snow answered the call to go, and then wondered and worried until further light was given.

He finally went to bed and rested fairly well during the night, appearing to feel very much better the following morning. It was Wednesday, May 17, the day on which the special conference opened in the tabernacle in St. George. It was during one of these meetings that President Snow received the renewed revelation on tithing. I was sitting at a table on the stand, reporting the proceedings, when all at once father paused in his discourse. Complete stillness filled the room. I shall never forget the thrill as long as I live. When he commenced to speak again his voice strengthened and the inspiration of God seemed to come over him, as well as over the entire assembly. His eyes seemed to brighten and his countenance to shine. He was filled with unusual power. Then he revealed to the Latter-day Saints the vision that was before him.

God manifested to him there and then not only the purpose of the call to visit the Saints in the South, but also Lorenzo Snow's special mission, the great work for which God had prepared and preserved him, and he unveiled the vision to the people. He told them that he could see, as he had never realized before, how the law of tithing had been neglected by the people, also that the Saints, themselves, were heavily in debt, as well as the Church, and now through strict obedience to this law—the

paying of a full and honest tithing—not only would the Church be relieved of its great indebtedness, but through the blessings of the Lord this would also be the means of freeing the Latter-day Saints from their individual obligations, and they would become a prosperous people.

Directly on tithing, President Snow said:

The word of the Lord is: The time has now come for every Latter-day Saint, who calculates to be prepared for the future and to hold his feet strong upon a proper foundation, to do the will of the Lord and to pay his tithing in full. That is the word of the Lord to you, and it will be the word of the Lord to every settlement throughout the land of Zion.

President Snow then referred to the terrible drought which had continued so severely for three years in the South. The Virgin River and all its tributaries were virtually dry. One old resident stated:

This has been the driest winter in thirty-five years; and the winter before, the driest in thirty-four years. The Pine Valley Mountains, usually covered with snow, are comparatively barren. Conditions are very discouraging to the families of this locality. The lucern and grain are drying up now and the recent frost played havoc with the grapes. Prospects are very discouraging indeed.—*Salt Lake Herald*, May 21, 1899.

Four days later this statement was made:

This is the coldest May, and the driest year the Dixie people have known.—*Salt Lake Herald*, May 25, 1899.

President Snow said, after his return:

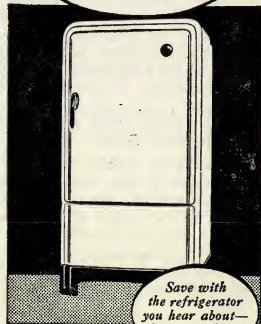
All through "Dixie" we found everything
(Concluded on page 440)

NO

Noise

...for it has no
moving parts in its
freezing system

SERVEL
ELECTROLUX
THE Gas REFRIGERATOR



Save with
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THE LORD'S WAY OUT OF BONDAGE

(Continued from page 439)

dying out. The stock were dying by hundreds; we could see them as we traveled along, many of them being nothing but skin and bones, and many lying down never, I suppose, to get up again.

IN speaking of these serious drought conditions President Snow told the people that if they would observe the law of tithing from then on, and pay a full and honest tithing, that they might go ahead, plough their land and plant the seed; and he promised them, in the name of the Lord, that the clouds would gather, the rains from heaven descend, their lands would be drenched, and the rivers and ditches filled, and they would reap a bounteous harvest that very season.

Many of the people had become so discouraged that they were not willing to risk the seeds of another planting, and many had not even ploughed their fields. Cattle everywhere were dying, and the country was parched. It was now getting very late in the planting season in that southern country, and here the Prophet of the Lord made this wonderful prediction. Everyone present in that vast congregation knew that he was speaking under the inspiration of the Holy Spirit.

That evening, father, mother, and I were again in the room together and father walked up and down the floor as he had done the previous night, but there was a sweet expression of happiness and joy on his face. He talked aloud again, as he did the night before, and this is what he said:

Now I know why I came to St. George. The Lord sent me here, and he has a great work for me to perform. There is no mistake about it. I can see the great future for the Church and I can hardly wait to get back to Salt Lake City to commence the great work.

When the returning party reached Nephi, where we were to take train for home, President Snow called the members all together in a meeting which will never be forgotten by those who were present. He commissioned every one present to be his special witness to the fact that the Lord had given this revelation to him. He put all the party under covenant and promise not only to obey the law of tithing themselves but also that each would bear witness to this special manifestation and would spread the tithing message at every opportunity. He made wonderful promises to those who would

be faithful to these admonitions. He was filled with great power and inspiration and spoke with such feeling that Elder Francis M. Lyman says in his journal: "I was almost overcome, could hardly control my feelings. . . ."

President Snow, with his party, returned to Salt Lake City, Saturday, May 27, 1899. During his absence of eleven days, he visited sixteen settlements, held twenty-four meetings, delivered twenty-six addresses.

President Snow saw his work very clearly and took hold of it with great energy after his return home. The word of the Lord to the Saints in the South became God's message to the entire people, and spread rapidly throughout all the stakes of Zion and into the mission fields. The importance of the journey to "Dixie" grew as the hearts of the Latter-day Saints were moved upon by the spirit of the message.

President Snow was instructed by the Lord to call the memorable solemn assembly in the Salt Lake Temple. The call for this assembly did not originate in his own mind, but was a command from the Lord who revealed it in vision. The solemn assembly was held July 2, 1899, and was in session from 10 o'clock in the morning until after 7 o'clock in the evening. Such a gathering of Priesthood had never before been held in the Church. All twenty-six of the General Authorities of the Church were there. All the forty stakes of Zion and 478 wards were represented. The spirit of the meeting was that of testimony and the promotion of faith, not one of temporal and business affairs. The renewed tithing revelation was the theme of all the eighteen addresses. Humble, honest obedience to the tithing law became rather a spiritual gift and privilege than a material duty. The solemnity of the occasion was impressed upon the assemblage when President Snow led in the sacred Hosannah shout and pronounced glorious blessings and promises upon the people.

PRESIDENT SNOW gathered and compiled data regarding the tithes being paid by the people, but kept especially in mind the Saints in the South. He called for a daily report showing the exact amount of tithing received from those settlements. I well remember handing

him one of these reports. After looking over it carefully he said: "Wonderful, wonderful, the good people in 'Dixie' are not only paying one-tenth of their income, but they must be giving all they have to the Lord's work!"

But the rains did not come, and the drought was not broken. President Snow had the daily weather report placed on his desk which he carefully looked over, but there were no indications of any storms moving in the direction of southern Utah. Week after week passed and the only word was that southern Utah was burning up under the hot sun and there seemed to be no prospects of any change.

One morning, as I was going up the stairway leading to father's bedroom, I was surprised to hear him talking to someone. I did not know that anyone had preceded me to his room that morning, but not wishing to disturb him, I walked quietly up the heavily carpeted stairway leading to his room. The door was open, and as I reached it, there I saw this aged, gray-haired prophet, down on his knees before his bedside, not in the manner of praying, but seeming to talk to the Lord as if he might have been right in His very presence. He was pouring out his heart in pleading for the Saints in the South. I stood at the open door for a few moments and heard him say:

Oh, Lord, why didst thou make those promises to the good people in St. George, if they are not to be fulfilled? Thou didst promise them, if they would accept thy command to obey the law of tithing, thou wouldst send the rains from heaven and bless them with a bounteous harvest. These good people accepted thy word and are not only paying a tenth of their income, but they are offering all they have to thee. Do keep thy promise and vindicate the words of thy servant through whom thou didst speak.

I could not bear to hear any more. I turned from the door with my heart bleeding and went down the stairs.

When father came into his office that morning, I noticed that he seemed discouraged, and seemed to take little interest in his work. Still, no report of any rains in St. George. Several days passed. One day there was a knock at the door. Brother Gibbs, the secretary, being out, I answered the call. It was a messenger boy with a telegram. I signed for it, opened the telegram, and as I was approaching father's desk, I could see on the face of that telegram: "Rain in St. George." I

THE LORD'S WAY OUT OF BONDAGE

was so happy I could not wait, but called out: "Father, they have had rain in St. George."

"Read it, my boy, read it," he said, and I read the telegram telling of a great rain that had come to the people there, filling the river and its tributaries and the canals and drenching the entire country. The newspaper account read:

Special per Deseret Telegraph—St. George, Aug. 2. The long and severe drought that Dixie has been suffering from for the last seventeen months was broken this morning and at noon today 1.89 inches of rain fell, every drop of which went into the parched earth.

The amount of good that will result will be great. More rain fell than Dixie has had in twenty months. Her grain crops are 30 per cent below the average, and the alfalfa is almost as low, while fruit is suffering considerably. Little or no water has been flowing from Pine Valley for three months past, and several towns have barely had enough water for culinary purposes.—*Deseret News*, Aug. 2, 1899.

The Lord had given the Saints sufficient time to prepare the soil and plant the seed. Then, too, the fulfillment of the prophecy depended upon the observance of the tithing law. The people were given a little more than two months to prepare their lands and to prove their acceptance of the Lord's command to them. The prophecy was made in the latter part of May, and its fulfillment was commenced with the beginning of the heavy rains on August 2. These rains continued. The crops matured and the promised harvest was reaped by the faithful Saints in the St. George Stake.

Father took the telegram from my hand, read it very slowly, and after a few moments, got up from his desk, and left the office. A little while afterwards I followed him into the house and asked mother where he was. When she told me she had not seen him, I know he must have gone to his room. I walked quietly up the stairway and before reaching the top I heard him talking, as I had on the other occasion. I went to his room and there he was again, down on his knees pouring out his heart in gratitude and thanksgiving to the Lord. He said:

Father, what can I do to show my appreciation for the blessing which thou hast given to the good people in St. George? Thou hast fulfilled thy promise to them and vindicated the words spoken through thy servant. Do show me some special thing that I can do to prove my love for thee.

This faithful servant of the Lord, who had devoted all his long life in beautiful and unwavering service to

God, felt that he had not done enough and wanted to do more. There he was in the presence of His Heavenly Father, overcome with joy and happiness. The last words I heard, as I was returning down the stairs, were: "Thou canst not ask anything of me that I am not willing to do, even though it be the offering of my life, to prove my love for thee."

WHEN father returned to his office, his face was filled with happiness and I am very sure that his heart was lightened and his difficult task made much easier.

The Lord had spoken. His word was carried on the wings of inspiration to the farthest ends of the Church. The spirit of tithepaying wrought upon the hearts of the people. The Latter-day Saints yielded honest obedience in the payments of their tithes, and the relief of the Church from its bondage of debt became assured.

President Snow expressed the desire: "Before I die, I hope to see the Church cleared of debt, and in a commanding position financially." He knew the Lord's plan would succeed; and when it was well under way, he asked Elder Rudger Clawson when the Church would be out of debt. Brother Clawson, who had been appointed to compile the financial statistics, replied: "President Snow, if you live until the fall of 1905, you will see the Church out of debt, or, at least, able to take up all its obligations, if it wishes to do so."

President Snow then said: "That will be fine, Brother Clawson. If your prediction does come true and I live to see the Church out of debt, we will have a great jubilee in the Salt Lake Temple. I will call the people together and burn the last bonds before their eyes. There will be the greatest rejoicing among the Latter-day Saints that they have ever known."

April 5, 1907, President Joseph F. Smith stated at conference:

The tithes of the people during the year 1906 have surpassed the tithes of any other year. . . . I want to say another thing to you, and I do so by way of congratulation, and that is, that we have, by the blessings of the Lord and the faithfulness of the Saints in paying their tithing, been able to pay off our bonded indebtedness. Today the Church of Jesus Christ of Latter-day Saints owes not a dollar that it cannot pay at once. At last we are in a position that we can pay as we go. We do not have to borrow any more, and will not have to if the Latter-day Saints continue to live their religion and observe this law of tithing. (Concluded on page 442)



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THE LORD'S WAY OUT OF BONDAGE

(Concluded from page 441)

ing. It is the law of revenue to the Church.

President Snow did not live to see it, as he died October 10, 1901, but the Lord's plan, inaugurated through him, placed the Church in the commanding financial position which President Snow foresaw.

President Snow said:

The law of tithing is one of the most important ever revealed to man. The penalty following disobedience to the law of tithing is that the disobedient shall not live among the people of God. But through this law the blessings of prosperity and success will be given unto the Saints.

During the M. I. A. Conference, in 1899, at one of the officers' meetings, President Snow spoke on tithing. At the conclusion of his address the following resolution was presented by Elder B. H. Roberts:

Resolved: That we accept the doctrine of tithing, as now presented by President Snow, as the present word and will of the Lord unto us, and we do accept it with all our hearts; we will ourselves observe it, and we will do all in our power to get the Latter-day Saints to do likewise.

The resolution was unanimously adopted by all present rising to their feet and shouting, "Aye."

Elder Francis M. Lyman then arose and said:

President Snow: I believe this body of men are about as clear upon this law, and have about as faithfully met their obligations in regard to tithing, as any body of men in the Church. It is a splendid thing, brethren, for us to be always in shape to accept the will of the Lord when it comes.

Visibly affected, President Snow then arose and said:

Brethren, the God of our fathers, Abraham, Isaac, and Jacob, bless you. Every man who is here, who has made this promise, will be saved in the Celestial Kingdom. God bless you. Amen.

BECKONING ROADS

(Continued from page 399)

"That fellow," the driver explained, "came in here the same year as Ben Wood and Nat Crooks. Father knows all of them. They had equal chances."

"Who is Nat Crooks?"

"He lives farther up the river. He has a good place but he has had to count pennies all his days. He has a large family but he has managed to educate them. Of his four boys three are staying with the land. That shows opportunity has to be grasped as well as found."

"Which proves," Vera said with finality, "that farming is cuckoo." She leaned forward and placed a kiss on her husband's lips.

"No fair bothering the driver."

The shadows were lengthening and the air was keenly cool with the fragrance of evening when Lynn turned his car back toward the ranch. Again he drove slowly and as they neared the Wood fences he sighed again.

"What a place! What a place! Why wasn't I born fifty years ago?"

AT THE ranch he stopped the car in front without leaving the county road. They could see Reid dawdling on the front porch. Miss Meade was there, too. Lynn, Mark, and Nancy got out and went toward the house. Reid stepped off the porch to meet them. He was acquainted with the men. Lynn spoke to him about the work.

"I could use another man. Stick around a few minutes." He turned to Nancy. There was a glint about his eyes that was an instant challenge. "Too bad you were gone so long," he said to her. "A friend of yours called."

"Which friend?" Nancy asked sharply, suspicion leaping to her mind.

"Your friend. The boy friend. He left just a few minutes before you came."

"You mean Pete was here?"

"I think that is his name. You see Jim told me you had gone home with your friends."

Nancy's face went suddenly scarlet, not that she had been so eager to see Pete—but the nerve of it. She turned abruptly and went back to the car. Vera grabbed her joyfully.

"He's jealous, Nanc. Snatch

your chance. Snatch your chance."

"He's insolent and rude."

"—and any girl's dream of bliss."

"You make me weary, Vic."

"That is okay by me as long as you make good your golden opportunity."

When the men came back Lynn seemed much the happier of the two.

"All set. Start work tomorrow."

Phyllis beamed her happiness. "Now we can finish our little house."

"I'll have to go back with you to get my clothes."

"I'll send them over with the mail tomorrow."

And so the three drove away leaving behind a disconsolate man and an angry girl. They sat on the lawn talking jerkily until it was frankly dark; then Mark went to the bunkhouse and Nancy to her room.

She was still angry when she went into Mr. Wood's room the next morning. She needed some information and to show her defiance went to the father instead of the son for it. As she was leaving the room he stopped her.

"How is the new boss coming?"

"Very well, I think. Things move with dispatch."

He grinned with frank enjoyment. "Riled you last night, didn't he?"

"You heard?"

"Everything. I might've told your friend the truth but I don't believe in interfering. The window was open and no one bothered to keep their voices down."

"Then you heard Vera—earlier?"

"Couldn't help it."

"Vera talks too much."

"She's got sense, though." He chuckled quietly. "This youngen will feel better now. You like him a little bit, don't you?"

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and Where You Will Find
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Daynes Music Co.	447
Deseret News Press	446
Eastman Kodak Company	433
Globe Mills	419
Home Fire Insurance Co.	447
Hotel Lankershim	387
Ken-Ray Auto Camp	389
KSL Radio Station	
.....	Inside Back Cover
L. D. S. Business College	445
Landes Tractor & Equipment Co.	388
Levi Strauss	387
Midwest Dairy	443
Mountain Fuel Supply Co.	439
New Grand Hotel	443
Ogden School of Beauty Culture	443
Polk, R. L. & Co.	443
Quish School of Beauty Culture	444
Schoss Electric Co.	443
Shell Oil Co.	Inside Front Cover
Utah Engraving Co.	435
Utah Power & Light Co.	433
Utah Oil Co.	438

BECKONING ROADS

"Yes. Yes, of course, but—"

Was she seeing things or did the faded old eyes leap with sudden light? "He wouldn't be bad to team up with, would he?"

"He's very—eligible," she answered stiffly.

He looked at her sharply. Then suddenly demanded, "Why don't you go home for a visit. Guess we don't need to work our help all the time. I hear your father is poorly."

"I should love it."

"Hop to it. Take the small car and go by yourself."

"When?"

"Right now. When they start stacking they might need you."

"You blessed sinner." Nancy gave him a swift impulsive kiss and ran to change.

NANCY turned the car about recklessly and drove out across the sagebrush flat. It was too dry, this flat, for farming and it lay much as nature had formed it; the only traces of man were the numerous trails that cut through it—like this one that had brought her to her work and was now taking her back. Another wound away and away across the desert until it merged into others and civilization. One went up Antelope Creek where there were only rocks and scrub trees. Some merely lead on and on getting nowhere in particular. Life depended a great deal on the road one took. Good thing she was certain of hers.

She had forgotten how barren life was of comforts at home. She went to sleep that night with a deep depression clinging to her spirits and it would not be shaken. The house was a little hotter, poverty a little sharper, hopes a little less definite than she had remembered. A great deal of the time she sat by her father.

"Aren't you getting better?" she asked hopefully.

"No," he answered simply. "I am not getting better."

He took an avid interest in her conversation but when she tried to sit by him and tell him about her experiences words failed her. Happenings seemed so trivial compared with the far-seeing, baffling look in his eyes. With him her thoughts stood still. Words stumbled over her awkward tongue.

Then all too quickly the visit was over and she was coming back across the flat. The sky was alight with stars. The moon, a silver

scimitar, hung low above the eastern hills. And now as she noticed roads between the brush she knew somewhere another road was beckoning, beckoning insistently! The thought of it was new and terrifying. Would her father put his feet to it?

She put the car away and as she came up the steps Reid rose out of the dark to open the screen for her. "You finally returned?" he barked.

At the sharp words Nancy stepped upon the porch. The clear night light struck Reid Wood's face. It was pulled into lines of ill humor.

"So you are back," he said again.

"Did I stay too long?"

"Yes," curtly. "There was no reason for your going."

"But your father—"

"I'm running this spread just now. This happens to be a busy time."

"Oh." This had not been a busy time. Tomorrow or next day when the stacking had been started—but not now. In spite of leaving home she had been so eager to get back. It was good to know the feeling of security this work had brought her. It was satisfying to be earning. Here she might forget for a while the fear the insistent new road had brought. Instead she had come back to a sulky employer. Flaming anger swept over her and she turned sharply to go inside.

The young man reached a hand to stay her; and then suddenly she was in his arms and his face was very close to hers.

"Don't you dare," he whispered huskily, "ever leave me again."

"But I shall." Her voice was cold with fury. She slipped from his arms and paused in the darkness of the doorway. "I think I shall leave whenever I feel like it."

He stepped toward her but she fled to her own room. Tremblingly she laid aside her things and made ready for bed. Home problems were forgotten now. She could feel acutely the possessiveness of his arms. With what insouciance he could swing from one girl to another. But she found her anger ebbing. Vera had been right. She lay staring into the patch of light that came through her unblinded window. A lovely, lovely road was opening, inviting and intriguing—a road that would lead to the Land of Her Heart's Desire. She was glad she had bought a new dress in Blaine today.

(To be Continued)

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SERVE YOUR "OWN GENERATION"

(Continued from page 393)

natural wants of His children on earth shall be supplied, in return for their willingness to work. Beyond that, every man must move on as his natural gifts may permit.

IN the solution of this fundamental and difficult problem, you will be driven to teach your "own generation," weakened by its own conceit, the few and simple principles by which economic safety is won and established. Every man by labor must contribute to his own and the world's wealth, by the sweat of his brow he must earn life's happiness; he must guard carefully against the waste of his hard-won gains, that is, he must be thrifty; he must live upon his own wealth, not upon that of others, that is, he must live within his own means, thus relegating debt to the rubbish heap; and the strong must help the weak, that is, those who have must give to those who have not. It will not be an easy task to make men accept these teachings, in a world diseased from false philosophies, but you must not falter in your attempts, if you would serve your "own generation."

Do not forget, however, that at the bottom of our economic chaos, as a major factor, lies the horrible disease of the soul known as, covetousness, which may affect rich or poor. That must be fought and conquered, before our economic system can be fully righted. Covetousness means love of material things for themselves. The intense desire for gold, property, fame, or honor dulls every human sense, becomes as it were an anaesthetic to the spiritual nature; and man becomes cruel, harsh, miserly, careless of his fellow men. Right-minded men, to whom wealth has come, have recognized this danger, and by gifts and founda-

tions have tried to protect themselves against the insidious, soul-destroying evil of covetousness. The covetous man is useless in the service of his generation. Gold, lands, property, position must be sought for good purposes only, and must be valued as means to an end, not as ends in themselves, and thus they must be used. The hoarder or miser is a menace to his generation.

It must also be said that in securing a better economic order the hard-won liberties of men must be preserved. Man has fought his way upward, from superstition, ignorance, degrading poverty, torture, and slavery. Centuries have been required and lives sacrificed, not to speak of the squalor and ills of millions, to win the freedom that men now possess—freedom to think, to speak, to act, under the law—to enjoy the earth and its bounties. In recent years, under the specious pretense that better provision may be made for man's material wants, and that greater equality shall prevail, dishonest or misguided men are attempting to lead mankind back into the horrors of the dark past, where dictators determine the course of individual lives. The lesson of history is clear. Human happiness is the product of individual freedom, under the law of the group. Any departure from that principle spells bondage and misery for man.

If that truth has not been made, in a spiritual sense, flesh of your flesh and bone of your bone, your training has been a dismal failure. You will be obliged, if you are to serve your "own generation" to fight tyranny, the foe of liberty, whatever its masquerading name may be, whether at home or abroad. It will be a worth-while battle, for human happiness will be at stake. It may be the sorest of your life's battles.

THE battle against tyranny may have to begin at home. The attempt to deprive men of their liberties, which means to reduce them to slavery, roots in selfishness, shall I say, again, covetousness. In our own republic, where democracy should rule, the political boss, big or little, is usually impelled by selfish motives. He cares little for the liberty of the group he seeks to control. He tyrannizes as far as he thinks it safe. The vast majority of politicians are more concerned with political plums than with governmental principles. Unfortunately,

love of man for man seldom directs men in public office. To our shame many men in public office, high and low, in the midst of personal dishonesty and corruption, pretend to serve their fellow men. They are all would-be dictators of different degrees. There is but one way to correct such evil—to clean house, to turn the rogues out of public office, and for you and other men of honest, righteous outlook to take their places. The fight against covetousness and for human liberty will be part of your campaign for man's economic sufficiency. It will not be a pleasant job, perhaps, but there must be no hesitancy on the part of educated men in accepting the duty. In bringing about a better economic world you will indeed be of service to your "own generation."

The third great problem of life that I desire to mention and the last, involves your largest duty if you wish to serve your "own generation."

Our times are unsurpassed in knowledge. Since Galileo dropped stones from the leaning tower of Pisa, man's conquest of nature's secrets has gone forward at an accelerated pace. The sciences have revealed unreamed-of mysteries of nature. Man, who is never content with merely knowing, has brought the forces of nature under his control, and reduced them to servitude in the house of humanity. A machine does the work of a hundred hands; we move with incredible swiftness over land and sea; the spoken word is heard around the world; comforts and luxuries surround us; the kings of the past were beggars compared with the average man of today. It is a marvelous age of unequalled progress.

Yet we must confess, it is not all-around progress. Our moral progress has lagged behind fearfully. It seems actually to have been retarded by us in our eager search for new material victories. Of course, we have progressed morally, but not enough; for, as man wins new conquests over nature, and new powers are placed in his hands, he requires sturdier moral strength to use his new gifts.

Note some of our present conditions. Crime is rampant. Murders are commonplace. College graduates are confined with those less informed in the penitentiaries of the land. Much scientific invention is being used to injure or destroy man. The methods of warfare have never been so dastardly and frightful. As

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far as the law permits, fraudulent articles are hawked over the country. Stimulants, narcotics, habit-getting drugs, to whip nerves into action or to render them insensible, are publicized with the greatest allure and at staggering costs. Fortunes are being built up, from sales to the unwary or the weak, and the owners claim respectability. The volume of theft, lying, and corruption in public and private places seems out of strange consonance with our gains over the physical universe. In the midst of mental plenty there remains moral poverty. Under the effulgence of our intellectual light, nations are actually planning to return to the chained conditions which we have long called the dark ages. It is an incredible situation.

SO EVIDENT has been the moral lag of mankind that it has been proposed that civilized man declare an intellectual moratorium until the world's morality catches up with our present scientific knowledge. That, of course, should not be done. There must be no cessation of progress in any department of human activity. Rather, the way out is to give more attention to the moral advancement and safety of mankind.

Nothing can be more important for the protection of human welfare. It is the moral nature of man that directs the intellect in all human relations. Proper conduct is a product of morality. Take away moral direction and the conduct of man cannot be foretold—it may bless or curse; it may heal or kill; it recognizes no law save its own whim and safety.

What is the way out? How may the moral actions of the race be accelerated? That is a heart cry of the world. Here religion enters. Morality without God is ethics; morality with God is religion.

Perhaps science, itself, in this age of science, is to blame. Man's present wealth of knowledge is so enormous that no one man can possess more than a small fraction of it. Consequently it has been divided into many disciplines, and the subdivision continues. Each branch has its own instruments and methods of approach. Men in one division, hemmed in by their man-made walls, often know little or nothing of other divisions. In the midst of this profusion, religion has been set aside as totally different from all other branches of human experience. Moreover, whatever savors of in-

telligence in the universe may not enter the portals of science. Many thoughtful, educated men have come to believe that in this view lurks the most persistent danger to our civilization.

As a result of this placement of religion, conduct or proper use of man's faculties, which is a product of religion, is often left a foundling on the doorstep of man's discovered house of truth. If conduct is touched at all, it is a part of ethics, by which men live to some degree righteously, because, selfishly it is wise to do so, not because it conforms to the higher will and wisdom. Society becomes a lifeless, soulless, though mayhap an efficient machine, when governed by ethics; when under the warm sun of religion it develops, grows, and behaves as a living organism blessing all. Men are but automatons unless religion enters into their lives.

The forgetfulness of religion is sterilizing the world. In the cold view of material science lie the seeds of evils that threaten the destruction of human life, liberty, and happiness. It should not be so, for the objective of science is truth; the objective of

religion is truth. Both science and religion are drawn in their essential knowledge and conclusions from the same unseen universe. Three hundred years of scientific exploration has established one thing above all others: the unseen world is real, for out of it has come the major part of our scientific possessions. The one chief claim of religion is the reality of the unseen world. Religion and science are but parts of one whole. There is unity in all nature. Religion in its broad aspect is the philosophy of all knowledge; it is the system that directs all knowledge towards human welfare; science in its common meaning is but a handmaid of religion.

IF HUMANITY continues to accept the gifts of science apart from religion, the old saving truths will vanish from the earth, and men will seek to win their way by ruthless, loveless methods. Chaos will be the end. A noble service will be rendered your "own generation" if you teach with all your might that all knowledge, all good comes from one source, the eternal God. By that token alone will conduct under God's law, save the generations of men from their own folly.

(Concluded on page 447)

Returned Missionaries Keep Alive the Spirit of Their Missions

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This club, sponsored by Eugene C. Hinkley, provided programs for many Sacrament Meetings in Salt Lake City and neighboring stakes. The organization fosters spiritual, scholastic, and social activities, thus helping returned missionaries through the difficult readjustment period.

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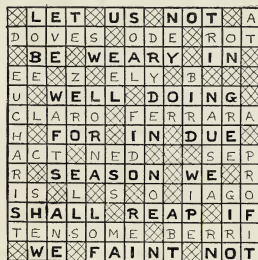
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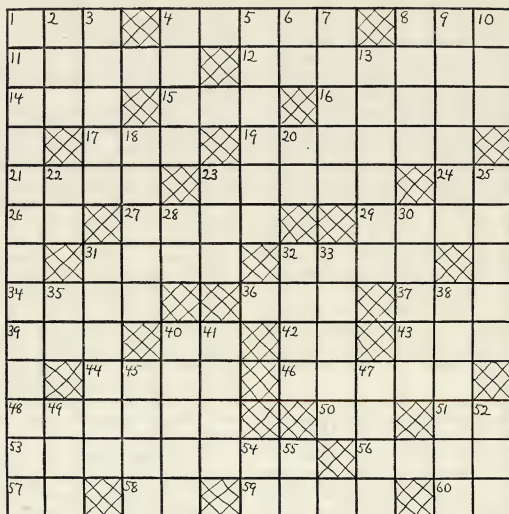
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Scriptural Crossword Puzzle—Pauline Precepts (1 Thess. 5:15)



ACROSS

- 1 "Quench not . . . Spirit"
- 4 "... your own selves"
- 8 "But let us, . . . are of the day"
- 11 Seven, a combining form
- 12 Revived
- 14 Epistle that Paul wrote
- 15 Our country
- 16 Style of painting
- 17 "be patient toward . . . men"
- 19 "I am made all . . . to all men"
- 21 Sportsman's halloo
- 23 "nor the . . . by night" (pl.)
- 24 Hawkeye State
- 26 "... so would we have it"
- 27 Clothing
- 29 "they shall turn away their . . ."
- 31 "and . . . the traditions which ye have been taught"
- 32 "Therefore, brethren, stand . . ."
- 34 Burden
- 36 Influenza
- 37 Part of the foot
- 39 Father of Joshua
- 40 General Secretary
- 42 King of Bashan
- 43 Possessive pronoun
- 44 "Faithful is he . . . calleth you"
- 46 "even as others . . . have no hope"
- 48 Small area
- 50 Translation
- 51 God in Hebrew names
- 53 Told
- 56 Land measure
- 57 Paul counts as one
- 58 "For this . . . the will of God"
- 59 "zealous of . . . works"
- 60 "the day of the Lord . . . cometh as a thief in the night"

Our Text from Thessalonians is 4, 17, 19, 31, 32, 44, 46, 58, and 59 combined

DOWN

- 1 Both Epistles to the . . . were written by 4 down
- 2 False fruit of a rosebush (var.)
- 3 "Now an omer is the tenth part of an . . ."
- 4 "... called to be an apostle of Jesus Christ"
- 5 4 down was this when he "stood in the midst of Mars' hill"
- 6 Old Dominion
- 7 Marbles and watches bear this name
- 8 "the shadow of thy . . ." (sing.)
- 9 Ruler of district in old Norway
- 10 Song
- 13 Glasses
- 18 Christ, the divine word
- 20 "... every one that thirsteth, come ye to the waters"
- 22 "... not so, my Lord"
- 23 "thou art beside thyself; much learning doth make thee . . ."
- 25 "ye that ride on white . . ."
- 28 God in Hebrew names
- 30 Athenian
- 31 "Esau was a cunning . . ."
- 32 "and the waters . . ."
- 33 Anything
- 35 Greek letter
- 38 "lest that by any means, when I have preached to . . ."
- 40 Festivals
- 41 Let it stand
- 45 Son of Lotan Gen. 36: 22
- 47 Son of Enoch; raid (anag.)
- 49 Animal
- 52 Constellation
- 54 For example
- 55 "... it heartily, as to the Lord"

SERVE YOUR "OWN GENERATION"

(Concluded from page 445)

Faith in God, the first principle of religion, is the key to real, not seeming, progress in our restless chaotic age. It is faith that the nations need, our own beloved nation included. We have thought that knowledge, alone, had saving power, but we have learned to our sorrow that we cannot substitute the automobile for honesty, the airplane for virtue, or the radio for love. We have thought that mastery over steam, gas, and electricity would render us immune from defeat in life. But life teaches that the issues of birth and death rise above man's inventions, and that the most learned may carry grief in his heart and go down conquered by life's eternal realities.

We have thought to set up a social structure built on scientific facts and have found that human kindness, as of brother to brother, has determined the success of the venture. We have tried to read life's riddles in the halls of science and invention, and have found our cry echoing in empty rooms. We have sought for joy in the conquests of man; but have found it in self-conquest, upon our knees before the Lord. We have found that "there is a spirit in man," heaven-born, which *must be fed* if life's journey shall be sweet. It has been good to return from the icy corridors of the faith-forgotten mind to the soul-warmth of religion, of God.

Faith is light; it means knowledge of God, the certainty of His existence. Faith gives desire and strength to do the will of God. Faith directs man in all his actions. It enables man to convert hate into love. Faith blesses, makes men mighty, enlightens the mind, glorifies life. The ultimate conquerors of earth will be men of faith. Before faith every enemy retreats.

The need of our land is faith; the need of every citizen is faith. There will be no solution to our problems except upon the terms of faith. Only those who seek partnership with God, through faith, can conquer, be they presidents, kings, or dictators.

The fear of God has ever been the beginning of wisdom. It means compliance with the divinely given codes of conduct, which have built character into man's structure. The ten commandments and the beatitudes are yet the best foundation on

which to build all successful life. Without recognition of them and obedience to them, there can be no service to one's "own generation" or any other generation.

You are going out to serve your "own generation." Remember the end of the sentence, "by the will of God." You must find the Maker of the Heavens and the Earth; you must establish faith in your own souls and among men; you must teach men to look upward for guidance; upon your knees you must surrender to the divine purpose—then in power you may go forth to serve your "own generation."

I have asked you to resolve to serve your "own generation," and have spoken of three fields in which such service is greatly needed: Education, Economic Betterment, and Moral Improvement. If you accept the advice, you will find life filled with high, exciting, joyous adventure. And you can render great service in your day, if you but surrender yourselves completely to the changeless, timeless principles of righteousness, the only safe insurance of men or nations against disaster. Service can never rise above personal virtues. Your own integrity must be your first and constant concern, if you are to serve your "own generation."

Do not fear. Go out to conquer. As you stand for God and His laws, true to the unchanging principles of righteousness, you will become benefactors of the race. They who so live are not weaklings, but strong, positive men. They have opinions, based on carefully won truth which they are ready to express and defend. They cannot stoop to untruth for personal advantage. They have character. To them, a correct philosophy of human life is worth more than political party. To them, what a man does means more than what he says. To them, traditions must be tested by the rule of truth. By them, the world has moved forward through the dark and the middle ages into this day of unequalled enlightenment. By them, men have won their freedom of thought and speech, political equality, and a measure of economic sufficiency. By them, the problems of the future will be solved, and all men be fed, clothed, and sheltered upon our bounteous earth. They are the able men who serve their "own generation by the will of God."

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Your Page and Ours

LET'S SAY IT CORRECTLY

MAY and Can are two indispensable words—and each has a meaning that should be respected. *May* properly means the asking of permission: May I go? *Can* means the ability: Can we by searching find truth?

"A SUMMARY OF IMPORTANT THINGS"

Dear Editors:

HAVE been teaching school in the Church school here at Kelsey, Texas, for the past two years and have found *The Improvement Era* a valuable help in securing information on the various Church activities and religious topics. When one is a long way from Utah this magazine practically gives a summary of the important things that are happening in the Church of Jesus Christ of Latter-day Saints.

Very sincerely yours,
J. Reed Noyes.

March 7, 1938.

Dear Brethren:

I JUST received my March number of *The Improvement Era*. I'm always glad to have it. I'm happy to say that I was asked to be [last year] Director and help to place the *Era* in every home. I'm so glad our missionaries get the *Era* and know it will make many friends.

Mrs. Lenzy Hoopes,
Washington, Utah.

THANKS FOR THE GENEALOGICAL DEPARTMENT

May 19, 1938.

Dear Brethren:

WE, the Genealogical Committee of the Sacramento Stake, wish to express our sincere appreciation for including in your magazine a Genealogical section. We feel the great responsibility of this most important work in the Church and welcome any suggestions and help you can offer through this department.

We sincerely thank you for your interest.

Sacramento Stake Genealogical Committee

Luther Y. Smith, Chairman.
Llewellyn Roberts, 1st Counselor.
Wm. J. Barnes, 2nd Counselor.
Andrew L. Harmic, Temple chairman.
Iris H. Smith, Secretary.

WHAT IT MEANS "OUT THERE"

Dear Brother:

April 27, 1938.

WE ARE indeed grateful for the excellent work of our *Era* Directors. We have continually aimed high, but ever was the thought instilled in our minds that we wanted *The Improvement Era* in the homes of Latter-day Saints (and others) where that "Voice of the Church" might sound, again and again. To a Church founded upon continual revelation, no Latter-day Saint can expect to keep up with the Church unless he has that "Voice" coming to him regularly and then guides his thoughts and actions accordingly. One dear Sister, having joined the Church against family, and a whole city pitted against her, when we were speaking of President Grant, said, "I have *The Improvement Era*, and I feel that I know President Grant and the other Presidents as if I had met them personally—and known them all my life. I couldn't do without the *Era*."

Grateful for such labors, and for your gracious acknowledgments, I remain,

Sincerely your brother,
George Ellsworth,
Mission Supervisor of M. I. A.,
North Central States.

WORMS—PLEASE NOTE

OLD Jake Collins stood behind the pulpit discoursing energetically on the "Word of Wisdom." Presently he brought

forth a bottle of water and a bottle of whiskey and set them on the pulpit together with two glasses and an old tin can. Jake poured into the one glass some water and into the other glass some whiskey. Then, from the tin can he produced two large worms, placing one in each glass. The worm in the water kept wiggling continually while the worm in the whiskey died after a few convulsive struggles.

"Now," asked Jake, "can anyone tell us the moral of this little illustration?"

A wide-eyed little Deacon on the first row readily volunteered: "If you have worms—drink whiskey!"

Submitted by Ivan Jensen, Verdun, Quebec, Canada.

SOUND DOCTRINE

THE Sunday School class was learning the Articles of Faith, but the teacher was not particular to explain the meaning or make sure that the pupils understood what they were saying. When it came time for little Mary to repeat Article 2, she arose and said: "We believe that man will be punished for his nonsense and not for Adam's transgression."

Submitted by Leah B. Lyman, Blanding, Utah.

IF ALL THE CHILDREN WERE PLACED END TO END!

AFTER Sunday School one morning, little Willie was heard to sing: "In our lovely Desert where the Saints of God have met, There's a mile or two of children all around."

Submitted by Leah B. Lyman, Blanding, Utah.

A SOFT ANSWER

TO A CRUDE log hut in what is now Layton, Utah, came a begging Indian, in the early fifties. When he failed to get all he asked for, he grunted and exclaimed: "Me shoot!" The husbandman (Lewis Whitesides) retorted with a withering look and piercing voice, the following challenge: "Who the h— are you going to shoot?"

The wily Indian dropped his haughtiness and answered shyly: "Me shoot chicken."

Submitted by E. M. Whitesides, Layton, Utah.

AMONG OUR TRIALS

WHILE teaching a lesson in fourth grade history class, on the pioneers, and the settlement of Utah, I told of Indian depredations and hardships of the pioneers en route to Salt Lake City. I also mentioned the number of babies born at Winter quarters on a cold winter night.

After the lesson was finished, I asked the question: "What was one of the great trials of the Pioneers?"

A little boy's hand was raised promptly, and he confidently replied: "Babies."

Submitted by Mrs. Lewis Sorensen, Redmond, Utah.

THOU SHALT NOT COVET

FLORA MAE, age five, came home from kindergarten one day and while relating her experiences said:

"Mother, all the children wanted the cookies you gave me in my lunch today."

Mother: "Didn't you give them some? You usually divide with them."

Flora Mae: "No, 'cause these were special good cookies today, but they kept wanting them so much till I finally asked them if they didn't know that one of the ten commandments said 'you mustn't want what your neighbor has got.'"

Submitted by Mr. and Mrs. W. E. Larsen.

342 Bridge St., Waynesboro, Virginia.

STORIES OF HISTORIC TREES SOUGHT

MR. J. WHITNEY FLOYD, Extension Forester for Utah, desires any information which individuals or communities may have concerning the location of outstanding trees. He would like to know, for example, where the tallest tree in the state is located; the oldest; the one with the largest diameter or any which have historical interest. If you have any such information, you are invited to forward it to Mr. Floyd, in care of the Extension Service, Logan, Utah.



Top left, Gene Halliday, KSL's music director, at the console of the KSL Organ over which he has presided for many years. Mr. Halliday plans and prepares your Musical entertainment for this station. Center, KSL's 15-piece concert orchestra. Below, top, William Hardiman, associate orchestra director, and, bottom, Glenn Lee, master of ceremonies and director of many KSL musical shows.

Orchestra members in the picture are, left to right, back row: Shirl Thayne, drums; Virge Dimond, bass; Frances Osborne, piano. Middle row: Ralph Eskelson, Ralph Jacobsen, Milt Rawlings, saxophone and clarinet; Glenn Lee, guitar; Oge Jorgensen, cello; Dan Frewin and Seare Morrison, trumpet; Reed Tanner, trombone. Front row, Earl Kevitch, William Hardiman, Erma Grove, violins; Kaye Roylance, violin, oboe and reeds.



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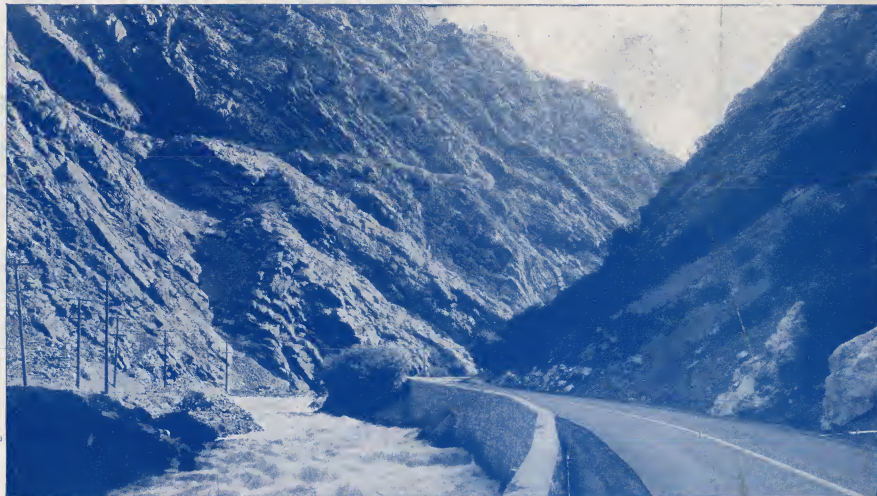
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