

IMPROVEMENT ERA



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OCTOBER, 1927

ORGAN OF THE PRIESTHOOD,
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
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The Temple of God

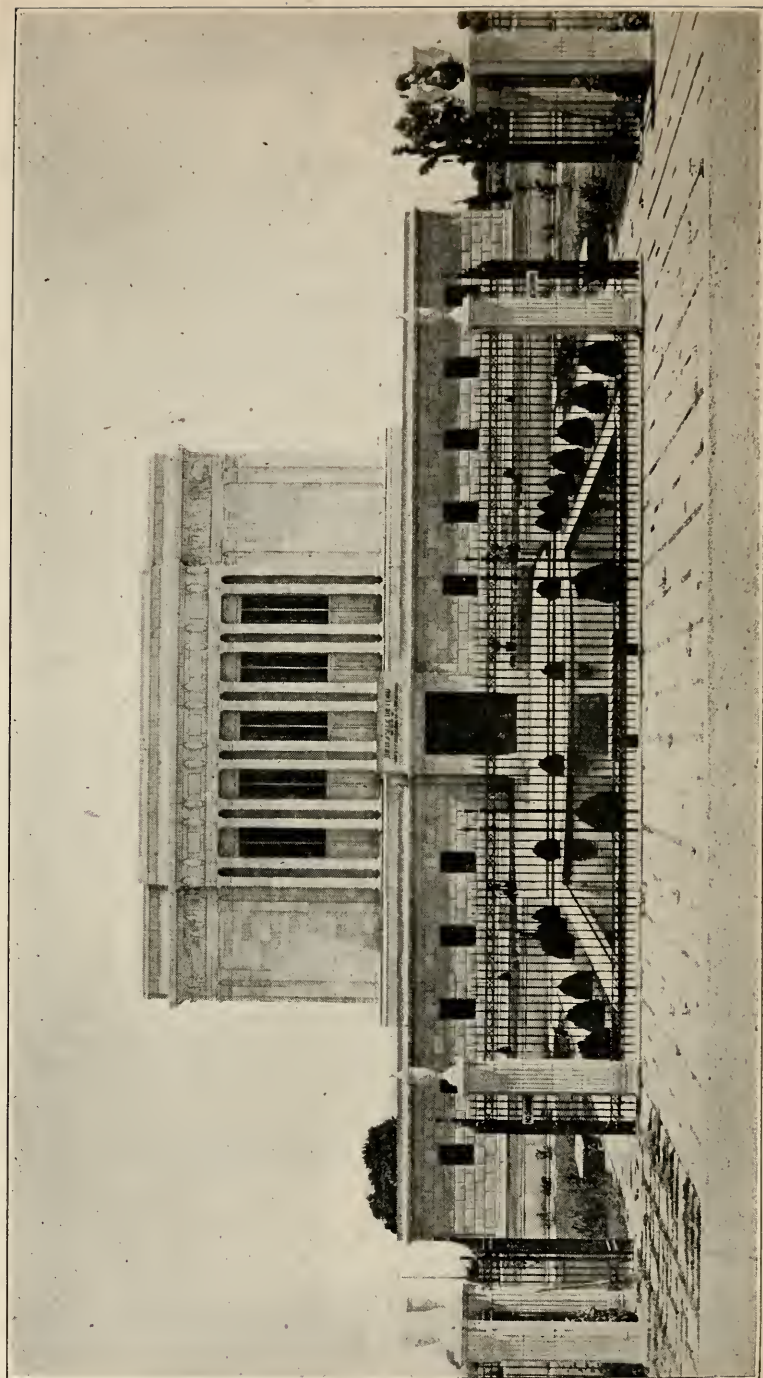
PREPARATION TO ENTER THEREIN

To find sweet joy in other's weal,
For other's woes compassion feel,
And strive all wounds to cleanse and heal—
Such gems should light the mind
And work their way to usefulness,
With strong desires to serve and bless
Each motive chaste and kind.

False pride, or jealousy, or hate
Should not approach the temple gate—
Admission seek to gain.
Humility is grace in all—
He that exalts himself shall fall—
We all should heed the warning call
And thus avoid the pain.

Forgiveness, charity and love—
All feelings hard are vain above—
The Savior's blessings win.
His house of order and of prayer
To enter should his Saints prepare.
His gifts most choice are there
Free from all taint of sin,
Ready for all to freely share
Who worthily enter in.

LULA GREENE RICHARDS.



FRONT VIEW OF THE ARIZONA TEMPLE, MESA

IMPROVEMENT ERA

Vol. XXX

OCTOBER, 1927

No. 12

THE ARIZONA TEMPLE

BY J. W. LESUEUR

The Arizona temple is finished and furnished and ready for dedication, and stands a work of art, a monument of simple grandeur.

It is the ninth temple erected by the Latter-day Saints during their history.

Formerly Dedicated Temples

1. The Kirtland temple was erected at Kirtland, Ohio, the corner stones of which were laid in July, 1833. The building was finished and dedicated in March, 1836. It is now in use by the Reorganized church.

2. The second temple was built in Nauvoo, Ill., begun in 1841, and completed in 1846. It was partly destroyed by fire in 1848, and the ruined walls were leveled by a tornado in 1850.

3. Next was the St. George temple, begun in November, 1871, and dedicated in April, 1877.

4. The foundation of the Logan temple was begun in 1877, and the building was dedicated to sacred service in May, 1884.

5. The Manti temple was begun in April, 1877; the corner stones were laid two years later, and the building dedicated May 21, 1888.

6. The corners stones of the Salt Lake temple were laid April 6, 1853, and the temple was dedicated April 6, 1893.

7. The Hawaiian temple was begun early in 1916, and dedicated November 27, 1919, by President Heber J. Grant.

8. The Canadian temple, at Cardston, the corner stone of which was laid by Elder David O. McKay, of the Council of the Twelve, September 19, 1915, was completed in 1920, and dedicated August 26, 1923, by President Heber J. Grant.

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 3, 1917; authorized on July 2, 1918, \$2 per annum.

Address Room 406, Church Office Building, Salt Lake City, Utah.

9. The Arizona temple is, therefore, the ninth in this line of buildings erected by the Church, and it has been announced by the Presidency of the Church that the dedication of this temple will take place on the 23d day of October, 1927.

The friezes of the temple represent the gathering of Israel in the latter days from east to west, as exemplified by the Church of Jesus Christ of Latter-day Saints.



Represents two divisions: French peasants and Italians. Those in the rear of the first division with their climbing togs, having descended from the Alps, are on their way to Holland to embark for the land of Zion (America). Those under the arbor are Italians; the wife having become converted is pleading with the husband to join her.

History

A petition to the First Presidency was sent from the Maricopa stake in 1912, followed, in the Fall of 1913, by a visit of Presidents Joseph F. Smith, Anthon H. Lund, Francis M. Lyman, and Elders Joseph Fielding Smith, Charles W. Nibley, Horace H. Cummings, George Albert Smith, who inspected prospective sites; but, on account of the war, the choice was deferred until a later date. In October, 1919, President Heber J. Grant announced in conference that a decision had been reached that a temple would be erected at Mesa, Arizona. President Heber J. Grant, Elders David O. McKay, George F. Richards, Joseph McMurrin and Willard Young, with the Maricopa stake presidency, consisting then of J. W. Lesueur, O. S. Stapley and John Cummar, selected the site on the 1st of February, 1920, and authorized the purchase of the Kimball twenty-acre tract adjoining Mesa on the east. This location is an ideal one. The Apache trail, or Bankhead highway, leading from the Atlantic to the Pacific, passes it on the north. Hundreds of cars traverse this highway daily during the tourist season.

On the 28th of November, 1921, President Heber J. Grant dedicated the site, in the presence of President Anthony W. Ivins, Elders Rudger Clawson, Joseph W. McMurrin, Rey L. Pratt, Andrew Kimball, president of the St. Joseph stake, David K. Udall, president of the St. Johns stake, now President of the Temple, and representatives from the Snowflake and Juarez stakes, and the stake presidency of the Maricopa stake, who were among the speakers. About five thousand people were assembled on the occasion; and

there was great rejoicing.

Later, bids were invited by the First Presidency. Three firms of architects entered into competition for a design of the temple. The design selected was submitted by the firm of Young & Hansen, consisting of Messrs. Don C. Young, Jr., Ramm Hansen, Harry T. Poll, of Salt Lake City, Utah, who were charged by the First Presidency with the design and execution of the work in all its phases.

The ground was then broken by President J. W. Lesueur, who held the plow, and the excavation was begun on the 25th day of April, 1922, the architects being present, together with the authorities of the Maricopa stake and wards. The stake authorities alternated in holding the plow and scrapers.

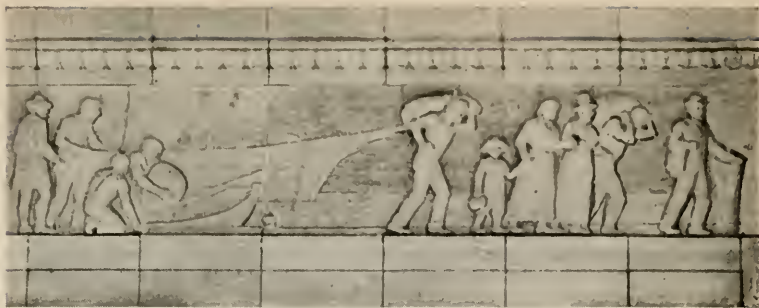
The First Presidency appointed as Executive Building Committee J. W. Lesueur, chairman; O. S. Stapley, John Cummar, Andrew Kimball, with John T. Lesueur, treasurer; Frank V. Anderson, asst. treasurer; G. C. Spilsbury, secretary.

On December 8, 1926, Elder David K. Udall, one of the foremost pioneers of northern Arizona, was announced by the First Presidency as the appointed President of the Arizona temple.

Arthur Price, of Salt Lake City, was appointed the superintendent



Represents the embarkation in Holland. The German Saints are working with the bedding. These are ready to enter the ship, while the Hollanders are joining them.



Represents arrival in America. The leader is an Englishman, followed by the Welsh people in their native costume. Those at the boat are Irish and the man in the rear, with the kilts, a Scotchman.

of construction. He arrived in Mesa and began the work of construction in January, 1923. The contract for concrete work was let to Joseph L. Standage, and washed sand was obtained from the contractors in Maricopa county, Arizona. Albert Coplan was placed in charge of construction and Frank T. Pomeroy employed as inspector of concrete. Great care was taken to test thoroughly the cement used in the building. Every carload was chemically analyzed, and the combination of the sand, crushed rock and cement was tested as to strength and durability. The mixing was properly timed, and the pouring was carefully inspected.

The concrete and steel work was completed February 1, 1924, and was pronounced scientifically constructed, carefully measured, perfectly organized and as nearly perfect as any ever put into a building. It was "built to stand as a veritable 'rock of ages,' " as stated by F. T. Pomeroy.

The cement used in the temple construction came from Colton, California; the crushed rock and washed sand from Tempe, Arizona; the terra cotta facing from Gladding-McBean Company, California; the rubber tile from the United Rubber Company; the marble was furnished by the Mt. Nebo Marble Company, of Utah; the lumber, by the Foxworth-Bush Lumber Company, of Mesa; and the hardware, by the O. S. Stapley Company, of Mesa, Arizona. The contract for the plumbing, heating and cooling system was let to the T. E. Thomas Plumbing Company, of Ogden, Utah; the plastering was under the direction of Hyrum Schupe and Sons, of Ogden; the electric wiring under contract to H. G. Holding Electric Company, Salt Lake City, Utah; and the structural steel was obtained from a steel company at El Paso, Texas. The trees and shrubbery were purchased, principally, from Riverside and Ontario, California.

The cost of the building, when completed, will be approximately \$750,000, including the grounds and furnishings.

The temple will be closed to visitors a week previous to the dedication, announced to be held October 23, 1927.

Missionary Work

It is said that more than eighty thousand names are on the register as having been guided through the temple, during the time it has been open to visitors, and fully twenty thousand have passed through without registering, for during the first year no register was kept, and a large number failed to register, coming in crowds as they did. The Maricopa stake had a corps of missionary guides at the temple, assisted by missionaries from the California mission. Every day, including Sunday, the temple has been open from 9 a. m. till 5 p. m. The average number passing through each Sunday was about one thousand, and during the week days about one hundred fifty each day. It is said that more than one hundred converts have joined the Church during the time the temple has been in course of construction, the contributing influence toward obtaining these converts having been the very effective missionary work at the temple. Tourists and people attending conventions were routed via the temple, and many who came to scoff went away imbued with a high regard for the work of the Lord.

More than a quarter of a million tracts have been given away, including a souvenir temple booklet, and hundreds of Books of



They have now crossed the plains and are within sight of the Rocky Mountains, where, in the last days, the mountain of the Lord's house was to be established in the tops of the mountains. The leading group represents Norwegians, followed by the Swedish and Danish Saints.



Represents a Yankee group crossing the plains in the early days with hand-carts, immortalizing that wonderful journey.

Mormon, *Articles of Faith*, *Voice of Warning*, etc., have been sold. Each group spent about an hour in passing through, including a twenty-five minute lecture, in which the principles of the gospel were explained, leading up to Salvation for the Dead.

Artists

The following artists and painters, working under the direction of the architects, have added their talents to the decoration of the temple: J. Leo Fairbanks, the paintings in the Font room; F. Weiberg, the paintings in the Creation room; A. B. Wright, in the Garden room; Le Conte Stewart, in the World room; Lee Greene Richards, in the Grand Stair hall, a picture representing the Prophet Joseph Smith, life size, preaching to the Lamanites; B. F. LeBaron did most of the painting and placing of canvas on the walls; Thorleif S. Knaphus made the models for the oxen and the friezes, and A. B. Wright the sketches for the friezes.

In the Grand hall is shown the Prophet Joseph and the Patriarch Hyrum delivering the Book of Mormon to the American Indians. The paintings in the various rooms are perfectly adapted to the uses for which temples are built, and express the symbolisms found in all other temples erected by the Latter-day Saints. New symbolism, however, is expressed in terra cotta, sculptured figures of the friezes decorating the temple between the architrave and cornice. They represent the movement of peoples from the east to the west, in the order of numbering. These figures are explained in the accompanying photographs. They are symbolical of the gathering of Israel. The keys of the gathering were committed to the Prophet Joseph Smith in the Kirtland temple. (Doc. and Cov. sec. 110.) The gathering of Israel in the latter days is a work carried on by the Church of Jesus Christ of Latter-day Saints.

The Dimensions of the Temple

The exterior dimensions of the building are: 128 feet north and

south, and 184 feet east and west; elevation, 55 feet; wall footings on the north, 10 feet 4 inches; on the east and west, 10 feet 11 inches; on the south, 12 feet 6 inches. On these footings the walls are four feet in thickness. The skeleton structure is reinforced concrete. The terra cotta facing is of egg-shell finish, called "pulsichrome," a cream color that is very pleasing and not tiring to the eyes.

Architectural Features

The architecture of the temple is an original adaptation of classic.

The annex on the east and west and the open courts on the north and south of the temple proper are attached to the main structure. This is again surrounded by a terrace built up to the height of about four feet, and extending around the temple about thirty-five feet in width. The enclosed area will contain flowers and shrubs, and the terraced grounds have grass, flowers and shrubs growing upon them.

The Roof

Surrounding the roof, and as a finish to the walls of the building, is a parapet about four feet high. The concrete roof gradually slopes from the parapet to the center, and is covered with a layer of hot asphalt, and imbedded into this is a sheet of flax-linum, and on top of this are layers of black asbestos finished with white-asbestos sheets.



Represents an American and a Spanish group who are leaving their old Mission in the rear, and are traveling westward to join the Saints of the Lord.

The Heating and Cooling Arrangement

The boiler house is located about 350 feet south of the temple. Two oil-burning boilers supply steam heat to the basement of the temple along a concrete tunnel. About 120 feet south of the temple is placed what is known as the fresh-air intake, through which the fresh air is drawn into the building by a suction fan located in the machinery room in the basement of the temple. It is then distributed to the rooms of the temple through apertures in the floor, covered by adjustable caps to distribute the air under the seats.

During the warmer months its temperature will be reduced by the air passing through a water-vapor cooling device. There is no direct radiation in the building. In addition to the larger propelling fan, a smaller fan of similar type is provided in the machinery room to which various exhaust ducts are connected. This smaller fan exhausts the vitiated air from all the rooms, forcing it upward through the central ducts in the building out through ventilators provided in the roof. Since the warm, pure, fresh air is supplied to the entire building, and as the vitiated air is expelled, the combined system provides a perfect ventilation arrangement. It is, therefore, unnecessary for the windows at any time to be opened for ventilation.



Here we have a group of Indians, also traveling westward to unite with God's people, being directed by the chief and traveling in their ancient costume



Represents a Hawaiian group who are peacefully pursuing their daily vocations—making poi, and catching fish. The young lady standing by the grass house is playing the ukulele.

The Annex

The annex, in connection with the open courts, contain, in the west side, the cloak rooms, linen room, children's room, recorder's room, stenographer's room, assembly room and President's office, all leading into the foyer, or large hall, of the temple. The foyer extends the full width of the temple proper and has convenient tables and seats to accommodate the workers. The cloak rooms have suitable individual lockers and racks.

The House of the Lord

There is a metallic inscription over the entrance of the annex leading into the temple which reads:

"THE HOUSE OF THE LORD, Erected by the Church of Jesus Christ of Latter-day Saints. Dedicated October , 1927."

Just over the door on the west, leading out of the foyer, is the inscription:

"Blessed are they who have obeyed my Gospel."

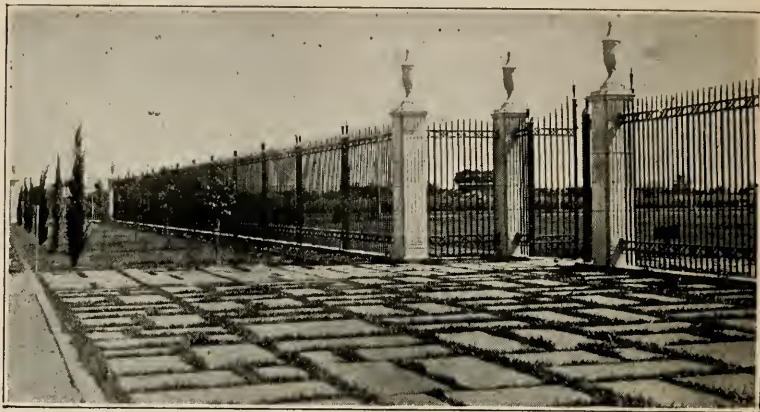
Over the door on the east leading into the temple proper is the inscription:

"Holiness to the Lord."

Standing in the doorway of the temple and looking along the marble corridor, one sees at the east end the font room and baptistry. The font is supported by twelve oxen. Midway of the hall are two stairways, one on either side, leading up to the grand stairway to the Celestial room.

The glorious temple in Arizona is a credit to the Latter-day Saints, and will prove a wonderful blessing to the people comprising that temple district; viz., Maricopa, Juarez, St. Johns, St. Joseph, Los Angeles and Hollywood stakes. It is a fitting and enduring

monument to the integrity, faith and good works of the Latter-day Saints and of those who settled, toiled and died there. Long live their faith and integrity in the hearts of their children and succeeding generations.



Remarkable Coincidence

There is a striking coincidence between the following accounts of our environment: one from the highest authority in science and the other from revelation. Take this from science.

"A whole world may exist beyond our senses, may exist even in space and close to us for all we can tell, and yet if it has no means of connection, no link with the material world, it must remain outside our consciousness; and this isolation must last until we grow a new sense, or otherwise develop fresh faculties, so that intercommunication and interaction may begin."—Sir Oliver Lodge, *Science and Immortality*.

Now take this from revelation, "Key to Theology," page 1332:

"The spirit world, as to its location, is here on the very planet where we were born; or, in other words, the earth and other planets of a like sphere, have their inward or spiritual spheres, as well as their outward or temporal. The one is peopled by temporal tabernacles, and the other by spirits. A veil is drawn between the one sphere and the other, whereby all the objects in the spiritual sphere are rendered invisible to those in the temporal."

The explanation of this condition is afforded us in the account of the interview of the brother of Jared with the Savior, when it was said, "Ye are redeemed from the fall; therefore ye are brought back into my presence." Here we are informed what is necessary to make the "connection" of which Sir Oliver speaks. Further along we are told of a time and a condition when we may all hope to make this same connection.

Manti, Utah.

L. A. WILSON.

THE BEGINNINGS OF MODERN TEMPLE WORK

BY ELDER JOHN A. WIDTSOE, OF THE COUNCIL OF THE TWELVE

Temples and temple ordinances were foreshadowed in the earliest revelations of this dispensation. The words spoken by Moroni, the Angel, to Joseph Smith on the evening of September 21, 1823, now known as section 2 of the book of Doctrine and Covenants, clearly indicate a coming work of tremendous importance. "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to the fathers. If it were not so, the whole earth would be utterly wasted at his coming."¹ In the light of our present knowledge we know that Moroni referred to the ordinances of the temple.

Soon after the organization of the Church, the revelations to the Prophet made frequent references to a coming endowment of power upon the people. For example, on January 2, 1831, when the Church was less than one year old, the promise was made, in connection with the command to go to Ohio, that there "you shall be endowed with power from on high." This promise was often reiterated. A few months later, in July, 1831, the building of a temple was commanded: "Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the court house."² On June 1, 1833, the endowment of power was definitely connected with the ordinances of the temple, "Yea, verily I say unto you, I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen, with power from on high."³ From time to time the purpose and meaning of temple work were more completely explained, though only as an unfolding of the original statement concerning the place of temples in the plan of salvation.

The early members of the Church did not have a full understanding of the necessity of temples; yet, in obedience to God's commands, strenuous endeavors were made from the beginning to build temples to the Most High. On August 3, 1831, the site for the temple in Independence was dedicated, but the Missouri persecutions, culminating in the expulsion of the Saints, prevented the consummation of the project. However, on March 27, 1836, amidst much rejoicing and thanksgiving, a temple, the first in this dispensation, was dedicated at Kirtland, Ohio. About a year later the people were obliged to flee

¹D. and C., section 2.

²D. and C. 57:3.

³D. and C. 95:8.

from their Ohio homes and thus from their temple work. The following year (July 4, 1838), the site for a temple was dedicated at Far West, Missouri, and nine months afterwards (April 26, 1839) the cornerstone of this temple was actually laid. Persecution, however, prevented the building of this temple. Nothing daunted, the Church built a temple in Nauvoo, Illinois, which was dedicated on May 2, 1846, as the second temple of this dispensation.

The Kirtland and Nauvoo temples were magnificent structures, apparently out of keeping with the financial resources of the Saints. It is probable that the building of the Kirtland temple represents the largest expenditure of any people for a building devoted to worship, when the short time of construction and the small number and the great poverty of the people are considered. Brigham Young relates that, "When the cornerstones were laid in Kirtland, they had to pick up boys fifteen and sixteen years of age and ordain them elders, to get officers enough to lay the cornerstones. The Quorum of the Twelve, and the High Council, and many other authorities that now exist, were not then in existence." In the dedicatory prayer, allusion was made to this condition: "Thou knowest that we have done this work through great tribulations, and out of our poverty we have given of our substance, to build a house to thy name, that the Son of Man might have a place to manifest himself to his people."⁴ While the Church was larger and wealthier in Illinois days, yet the building of the Nauvoo temple required a very great financial sacrifice of the people. However, in Joseph's day, as they do in our day, the people gladly gave to the building of temples for the glory of God.

The dedication of the Kirtland temple was accompanied by wonderful spiritual manifestations. The climax came on April 3, when many heavenly beings appeared to Joseph Smith and Oliver Cowdery and gave to the Church various degrees of authority necessary for its perfect upbuilding. Last among these, as if to emphasize all that had gone before, appeared Elijah, whose visit was promised by Moroni.⁵

The ordinances given in the Kirtland temple were of a preparatory character. In the solemn assemblies there held, the ordinance of washing of feet was administered to those present and such other related ordinances as had been revealed for the people at that time. Those who were present bore witness to the power and influence of God as manifested in the Kirtland temple and to the "endowment of power" upon those who partook of the holy ordinances offered upon that occasion.

When the Church had settled in Nauvoo and received the commandment to build a temple, a fullness of understanding of temple ordinances was revealed to the people. At the opening of the year 1841, the Prophet Joseph Smith voiced his joy because "the Saints

⁴D. and C. 109:5

⁵D. and C. 110.

seem to be influenced by a kind and indulgent Providence in their dispositions and blessed with means to rear the temple of the Most High God, anxiously looking forth to the completion thereof as an event of the greatest importance to the Church and the world." Two weeks later, January 19, 1841, came the great revelation,⁶ in the book of Doctrine and Covenants, in which the need of temples is clearly set forth as also the nature of the temple endowment:

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was:

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people;

"For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times.

"And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built."

The introduction of the endowment ceremonies occurred, as far as our records show, in May, 1841, a little more than three months after the above revelation had been received. The event is best told in the Prophet's own words:

"Wednesday, 4.—I spent the day in the upper part of the store, that is in my private office (so called because in that room I keep my sacred writings, translate ancient records, and receive revelations) and in my general business office * * in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Elohim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council were of things spiritual, and to be received only by the spiritual minded; and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have

⁶Section 124:38-43.

been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness, faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation."⁷

Thus, not only were the blessings of the endowment offered to the Church, but, a preparation was made for the work to be done in the temple when completed. Permission was given to perform in the interim in available places the ordinances that had been revealed.

"For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able build a house unto me.

"But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me.

"But behold, at the end of this appointment your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment ye shall be rejected as a church, with your dead, saith the Lord your God.

"For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me;

"For therein are the keys of the holy priesthood ordained, that you may receive honor and glory.

"And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord."⁸

The ordinances of the temple are for the blessing and enjoyment of all who take part in them. The instructions and all other parts of the endowment ceremonies are of such a nature as to exalt the spirit of man. The sealing powers of the priesthood, exercised in the temples, uniting parents and children, and husband to wife, for time and eternity, give indescribable satisfaction to the soul. The vast meaning of the temple ordinances opens the human understanding to the mysteries of eternity. In the words of Joseph Smith, "The spirit, power and calling of Elijah is that ye have power to hold the key of the revelation, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the Kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven."⁹

At the time that the endowment and its glorious meaning were revealed, came the knowledge also of the principle of salvation for the dead. In the revelation of January 19, 1841, it is said, "For a baptismal font, there is not upon the earth, that they, my Saints, may be baptized for those who are dead; for this ordinance belongeth

⁷*History of the Church*, vol. 5, p. 1, 2.

⁸D. and C. 124:30-35.

⁹*History of the Church*, vol. 6, p. 250.

to my house.¹⁰ The Prophet from that time devoted much of his speaking to the exposition of the work for the dead. On one occasion he said:

"What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children.

"Now was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the scriptures, where the subject is manifest; that is, without us, they could not be made perfect, nor we without them; the fathers without the children nor the children without the fathers.

"I wish you to understand this subject, for it is important; and you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.

"Again: The doctrine or sealing power of Elijah is as follows:—If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory * * * I will walk through the gate of heaven and claim what I seal, and those that follow me and my counsel."¹¹

In another of the Prophet's discourses occurs the following:

"The Bible says, 'I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.'

"Now, the word 'turn' here should be translated 'bind, or seal.' But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.

"But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing power upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. And I would to God that this temple was now done, that we might go into it, and go to work and improve our time, and make use of the seals while they are on earth.

"The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed fall upon the world.

"I would advise all the Saints to go to with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of

¹⁰D. and C. 124:29, 30.

¹¹*History of the Church*, vol. 6, pp. 251, 252, 253.

their time in behalf of the world, they would hardly get through before night would come, when no man can work.

"The question is frequently asked 'Can we not be saved without going through with all those ordinances, etc?'" I would answer, No, not the fulness of salvation. Jesus said, 'There are many mansions in my Father's house, and I will go and prepare a place for you.' House here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too."¹²

In the book of Doctrine and Covenants are two epistles from the Prophet in which the subject of salvation for the dead is beautifully explained. It is there made clear that this principle, with other principles of the gospel must be obeyed if we are to win our salvation:

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect.

"I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times."¹³

When the Nauvoo temple had been dedicated, the endowment ceremonies, as revealed to the Prophet Joseph Smith, were received by hundreds of people. Baptisms for the dead were also performed there. The work in the Nauvoo temple was, however, of short duration, for the forced westward migration began in the year that the temple was dedicated. The next temple, in St. George, Utah, was dedicated in 1877, more than thirty years afterwards. As far as known, the first endowments for the dead in this dispensation were given in the St. George temple. During the interval between the closing of the Nauvoo temple and the opening of the St. George temple and for several years thereafter before the completion of the Salt Lake temple, endowments and sealings for the living were given in the Endowment House in Salt Lake City.

Thus, little by little, as the time ripened and the people became prepared, the purpose of temples and temple ordinances was un-

¹²*History of the Church*, vol. 6, pp. 183, 184.

¹³D. and C. 128:15, 18.

folded until it became as it were the capstone of the gospel structure, or the keystone of the gospel arch.

There is a feeling abroad that the benefits of the temple are primarily for the dead. This is not so. While the dead, if repentant, are able, through our efforts, to enter into a larger salvation, yet the work itself has a most beneficial effect upon the living who serve as proxies for the dead. It is also said that temple work is only for the old. That is also a mistaken notion. Young and old are equally benefited by the opportunities of temple service. Perhaps the young, in the midst of life's battles, have more need than the old of the sustaining power that comes from participation in the holy activities in the temple. The response of the spirit of man to the ordinances of the House of the Lord stimulates every normal power and activity and helps greatly in the accomplishment of our daily tasks; more joy enters into the daily routine of life; the spiritual vision becomes clearer; love for our fellow-men increases within our hearts; peace tempers the tempests of life, and we rise to higher levels of thought and action—in time, greater success is achieved. Happiness between man and wife and in the family circle is greatly increased when the marriage union has been sealed in the temple by the priesthood of God.

Those who fail to receive their endowments and sealings, who enter into marriage outside of the temple, are losers beyond expression. Those who have had their endowments but who do not work for the dead fail to receive the refreshing of their souls that comes by repeated communion with the Spirit of God so abundantly manifested in the temple.

The Paradise

Conceive a place where spirits now reside
In perfect harmony of courtesy and love;
None to be harassed, no one there to chide,
And none by any cause to evil drove;
Cultured, where all amenities of life
Continue as the habit of their choice,
Forgotten is all thought of former strife,
And ev'ry one aids others to rejoice.
Gone are ascetics and their doleful creeds—
Remanded to reformatories for a cure;
And Faith looks forward to those nobler deeds
That life's new hopes in progress reassure.
All arts, all sciences, all studies bring
Desire to rise in erudition's power—
Free school for all the pleasant offering
That calls intelligence to its new dower—
Conceive this sphere of active life ahead
And think no more the dead are always dead!

Maywood, California.

JOSEPH LONGKING TOWNSEND

THE PURPOSE OF TEMPLES

BY D. M. McALLISTER, TEMPLE RECORDER

In one of the foremost American magazines some time ago, there appeared an editorial statement evidently intended to convey to readers the idea that there is something of a mysterious, sinful character connected with the "Mormon" temples and their ceremonies. The assertion is made that there are "secret sanctuaries" in the great temple at Salt Lake City, wherein are kept "the records of 'Mormon' revelations;" and an ulterior purpose is implied in the magazine's reference to the fact that "none but members of the Church of Jesus Christ of Latter-day Saints" are permitted to enter that temple.

The gentleman who indicted that statement is an accomplished writer, of high standing and intelligence, and doubtless believes what he sought to convey in that comment. The pity is that many entertain similar views, and occasionally give expression to them, apparently without having made proper investigation.

To members of the "Mormon" Church, it seems almost incredible that such an erroneous conception concerning our temples, and the purposes for which they are built, should still find lodgment in the mind of any intelligent individual. For over ninety years, the sacred (not secret) purposes to which those edifices have been dedicated have been publicly proclaimed by the elders of the Church. The truths thus sought to be made known have often been misconstrued and misrepresented by people who have, in the past, misunderstood and opposed the declarations of the Latter-day Saints.

However, the members of the Church are becoming better known; investigation, searching for the truth, is gradually overcoming the former prejudices and unjust condemnations of their religion and practices. Their patience in persecutions, endured because of their belief in revelations from God in this age; their evident devotion to the service of God and their fellow-men; their remarkable success in establishing a prosperous community in the midst of the Rocky Mountain region; their prominence in defending the interests of the United States Government, and the commendable character of their lives, as manifested in association with people of other religious faiths, furnish evidences in overcoming the unfavorable ideas that once generally prevailed.

The Church of Jesus Christ of Latter-day Saints is and has been desirous to inform all relating to their religion and practices; the declaration thereof by many thousands of missionaries, who are continuously preaching among all nations, is supplemented by the free circulation, in printed form, of "Mormon revelations," which the editor above referred to wrongfully intimated are hidden in "secret

sanctuaries" in the temple in Salt Lake City. The books containing that information can readily be obtained; they are on sale wherever missionaries locate. Frequently such books are given gratuitously to those who desire to read but cannot afford to purchase them.

I have been a member of the Latter-day Saint Church over seventy years, embracing that faith when I was fifteen years of age, and I have had most excellent opportunities for familiar association with thousands of members of that Church, and with many of its leading men. For the past thirty-three years, I have been actively employed in work connected with the services performed in Latter-day Saint temples, more especially in the one located in Salt Lake City. Therefore, the testimony I am able to bear is based upon an intimate acquaintance with the "Mormons," and a knowledge of the purposes for which they have erected their temples. I am clearly conscious of the supreme consequences that depend upon the character of that testimony, which will confront me in the other life to which I am hastening, and I dare not make it other than the truth.

What follows is mostly a resume of some statements which are contained in a booklet entitled, *The Great Temple, Salt Lake City*, which was published by the Church in 1904. As that little brochure was written by me, I am taking the liberty of representing the excerpts from it as my personal testimony, in refutation of the unjust intimations made by writers and others.

WHY LATTER-DAY SAINTS BUILD TEMPLES

The gospel proclaimed by the Latter-day Saints is the gospel of the Lord Jesus Christ, in its fulness, restored to earth for the redemption of mankind; and it includes all God has revealed that is essential for the salvation and exaltation of his children. In this age, he has made known it is his will that sacred and holy temples should be erected, duly dedicated, accepted by him, and kept pure and undefiled, where his Spirit may abide, and wherein ordinances may be administered which cannot be performed elsewhere. In harmony with this known will of God, and in obedience to his command, the Latter-day Saints have erected temples. Not only was the command given, but every requisite detail was revealed.

From the time that the importance and purposes involved in temple building were made known to the Latter-day Saints they have considered no sacrifice too great to comply with what they feel sure is the Divine will in relation thereto. This is manifest in their having already erected nine temples, each one as grand in structure and furnishings as it has been possible to make it, considering the circumstances of the people. The Saints have cheerfully expended millions of dollars in money and value of labor in this direction, ungrudgingly, often under most distressing conditions, when even life's necessities were hardly obtainable and comforts were unknown.

LATTER-DAY SAINTS' CHARACTER

History records that the Jews and Romans sought to justify themselves in persecuting and killing the early Christians by declaring that the followers of Messiah were guilty of wicked, immoral and murderous practices. In this generation enemies and ignorant maligners have, in like manner, aroused popular hatred and persecution against the Latter-day Saints, by industriously circulating the most abominable falsehoods concerning them. In recent years, however, thousands of people, not of their faith, have met missionaries of the Church abroad, and associated with its members in Utah and elsewhere, with the result that the character of the Latter-day Saints is now better understood, and those who have thus met them recognize the fact that the old unfavorable reputation is untrue. It is now common to hear unprejudiced ladies and gentlemen, who have had opportunity to become acquainted with faithful members of the Church, declare that their lives and conduct are exceptionally pure, their temperance and industry notable, and that they come as near as human beings can come to loving God with all their might, and their neighbors as themselves.

These are the people whose upright lives and exemplary conduct earn for themselves the privilege of entering the House of the Lord, and participating in the sacred services and ordinances performed therein. Scores of thousands of them are living witnesses who solemnly testify that everything said and done in the temples is of the most sublime character, such only as should prevail in a place dedicated to the Most High. There are no individuals on the face of the earth who would more quickly resent and denounce any effort to make them take part in evil or unlawful acts or expressions. They are selected for the great honor of entering the temple because that is their character, and their testimony is that all they see and hear therein has the effect of strengthening their resolves to live in accordance with the commandments of God, to do all the good they can to their fellow-men and to sustain the laws of their country.

NON-MEMBERS ADMITTED

An erroneous idea prevails, and it is often asserted, that none but members of the Church have ever been admitted to the Temple. On the 5th of April, 1893, when the temple in Salt Lake City was completed in all essential respects, over six hundred non-"Mormon" residents of that city and vicinity accepted an invitation extended to them, by the Presidency of the Church, entered the temple and freely examined every portion of the interior. These ladies and gentlemen included clergymen of all the denominations represented in Salt Lake City, professional men, bankers, merchants, judges, and Federal officials, with their wives, sons and daughters. Qualified attendants escorted those visitors through the various rooms in the temple,

from basement to roof, answered inquiries, and gave everyone ample opportunity to see all he desired. The same may be said of the Canadian temple and the recently finished Arizona temple.

Since the final services connected with the dedication of these temples, none but members of the Church of Jesus Christ of Latter-day Saints, in good standing, have been permitted to enter, for reasons which considerate people will readily concede sufficient. Hundreds of members of the Church crowd the temple almost daily, and engage in the sacred services therein; therefore, if for no other reason, it is not consistently possible to make show places of the interior of those edifices, merely to gratify the curiosity of casual visitors.

It should ever be remembered that the great temple in Salt Lake City was planned, and its erection begun, by a small number of despoiled and destitute people, at a time when they were struggling for existence in the midst of adverse surroundings. It may well be said that the completed structure, which has cost about four million dollars, is an unparalleled monument of faith and works.

What is the nature of the ceremonies that are performed in the Latter-day Saint temples, in which the Saints zealously labor unselfishly? The first ceremony that needs to be explained, in answer to that question is designated

BAPTISM FOR THE DEAD

The mention of this ordinance usually excites surprise in the minds of strangers, for the reason that it is unknown among other denominations. It is necessary, therefore, that a statement be made concerning it.

The belief generally prevails, in Christendom, that the condition of human souls is eternally and irrevocably fixed, by divine decree; immediately after death, each individual being assigned to never-ending happiness in Heaven, or a limitless duration of torture in Hell, accordingly as they have acknowledged or repudiated belief in the Lord Jesus Christ. The Latter-day Saints declare that this doctrine is erroneous, and that the gospel proclaimed by the Son of God vindicates the mercy and justice of the Father, in providing means of redemption for those who have died without knowledge of, or opportunity to obey, the gospel in this life.

That the thief who repented, in his death agony on the cross, had an opportunity of that character, after his death, is indicated in the words of the Savior to him, in response to his dying appeal. "Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43). The spirit world, into which the Savior and the thief went, in spirit, is not heaven. We learn that fact from the words of Christ to Mary, when she saw him on the morning of his resurrection. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father."

Peter gives a clear explanation of what Christ did for the thief's

welfare, and for all others of the unredeemed dead, after entering the world of spirits, which the Savior called paradise. In I Peter 3:18-20, we read: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." Also I Peter 4:6: "For for this cause, was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Christ, while thus preaching to the dead, undoubtedly would declare to them the same vital part of the everlasting gospel as that which is embraced in his reply to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) That unqualified declaration, by the Savior, establishes the universal character of the fact that baptism and the gift of the Holy Ghost are essential to the salvation of all mankind, including those who die without having complied with that vital ordinance. The ordinance of baptism for the dead was understood and performed by the early Christians, as evidenced by the words of Paul to the Corinthian saints, I Cor. 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

The restoration of the gospel, which is God's plan for the redemption of *all* his children, would not be complete without this ordinance of baptism for the dead, which extends its saving power to all who have died without hearing and obeying that law in life. Every principle and ordinance associated with the gospel plan of redemption, which has to be believed and obeyed by the living, to insure salvation, must also be accepted by the dead. The dead, however, cannot be baptized in the earthly element of water, as required (John 3:5), consequently that ordinance is performed for them vicariously (I Cor. 15:29). Other essential ordinances have to be performed in like manner, for the dead, and temples are the God-appointed places for such sacred work. That vicarious work, of so sacred a character, is acceptable to the eternal Father, is evidenced by divine approval of the offering of his Beloved Son who, by his death, atoned for Adam's transgression, and extends the possibility of salvation to all who yield obedience to his gospel.

The ordinances performed in the Latter-day Saint temples, in behalf of the dead, are a direct result of fulfilment of the prophecy contained in Malachi 4:5, 6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth

with a curse." That marvelous event was fulfilled in the coming of Elijah, April 3, 1836, to the temple erected by the Latter-day Saints in Kirtland, Ohio, and the bestowal, by him, of authority to perform the necessary ordinances in behalf of the dead.

Continuing the explanation of ordinances performed in Latter-day Saint temples, I now proceed with a statement concerning

TEMPLE MARRIAGES—SEALINGS

The form of marriage ceremony generally performed by Christian ministers, and by authorized officials according to civil law, incorporates the statement that the relationship of husband and wife is to continue until death parts them.

The Latter-day Saints are made to rejoice in the ceremony of marriage as performed in their temples, by which, under the authority held by the one officiating, the man and woman are married—sealed—*for Time and for all Eternity*. A man and wife who have been married outside of the temple may afterward have the temple sealing ordinance performed in their behalf; the marriage outside being recognized as a legal ceremony. The sealing ordinance is performed also in behalf of men and women who are dead.

No marriages of living persons can be performed in the temple without licenses duly issued therefor by county clerks of the state.

Plural marriages have not been solemnized since the issuance of the manifesto by the President of the Church in 1890.

SEALING OF CHILDREN

The Latter-day Saints do not entertain the shadow of a doubt concerning the validity and eternal character of the ordinances performed in the temples in their behalf, or in behalf of the dead. They have the most convincing assurance that those ordinances are divinely approved. Their joy is unbounded in this confident reliance upon a never-ending association, in the resurrected state, with those to whom God has united them in this life, and this includes the children born to them after the sealing ceremony has been performed. The family organization is to be perpetuated forever.

Children born to parents who were married under the sectarian or civil form of ceremony, which declares that the marital relationship is to exist only until death, must remain under that law, they and their parents no longer related after they pass from this life, unless they comply with the ordinance established eternally to perpetuate the family organization. The ordinance of sealing children to their parents is also one of the glorious provisions connected with the temple work. By divine authority, the husband and wife are married—sealed—for time and all eternity and, by the same power, their children are sealed to them to be theirs forever.

The foregoing statements, concerning the character of the or-

dinances performed in the L. D. S. temples, are mere outlines of the subjects. To those who desire more extended details, combined with numerous scriptural references, proving the sacred importance of such ordinances, I commend perusal of a book, published by the Church, entitled *The House of the Lord*. It was written by an apostle of the Church of Jesus Christ of Latter-day Saints, James E. Talmage. Said book is an extensive treatise on the subject of temples in general, and the Latter-day Saint temples especially. There are 335 pages in the book, 50 of them full-page photo-engravings; many of the pictures are interior views of the great temple in Salt Lake City.

I am taking the liberty of quoting part of two or three paragraphs from Dr. Talmage's treatise, where they appear under the heading

THE TEMPLE ENDOWMENT

"*The Temple Endowment*, as administered in modern temples, comprises instruction relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. * * * The temples erected by the Latter-day Saints provide for the giving of these instructions in separate rooms, each devoted to a particular part of the course; and by this provision it is possible to have several classes under instruction at one time.

"The ordinances of the endowment embody certain obligations on the part of the individual, such as covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive her king—the Lord Jesus Christ. With the taking of each covenant and the assuming of each obligation a promised blessing is pronounced, contingent upon the faithful observance of the conditions.

"No jot, iota or tittle of the temple rites is otherwise than uplifting and sanctifying. In every detail the endowment ceremony contributes to covenants of morality of life, consecration of person to high ideals, devotion to truth, patriotism to nation, and allegiance to God. The blessings of the House of the Lord are restricted to no privileged class; every member of the Church may have admission to the temple with the right to participate in the ordinances thereof, if he comes duly accredited as of worthy life and conduct."

* The Latter-day Saints justifiably regard the temple, which has been built by them in Salt Lake City, as evidence that divine inspiration prompted Israel's prophet, Isaiah, to declare: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Isaiah 2:2, 3.)

This is exactly what has taken place. People from all nations have come to Utah, and erected a House of the Lord amid the mountains, wherein they have been taught the ways in which God would

have them walk. God has commanded them to perform ordinances in his temple which are essential to redeem the dead and save the living. The Latter-day Saints continue actively engaged in that glorious and sacred work. Already there have been performed, in the Latter-day Saint temples, more than twelve million ordinances in behalf of the dead, in addition to about six hundred thousand for the living. This is only a beginning; it will be continued, in hundreds of temples, during the Millenium now dawning, until God's almighty purposes concerning the salvation and redemption of all his children are fully accomplished.

The Passerby, a Friend of Mine

The passerby is a friend of mine,
For I am alone today.
Sitting my window-sill beside
I watch him go with swinging stride,
And firm-set feet, in manhood's pride,
And I like his suit of grey.

The passerby is a friend of mine,
And I feel alone no more;
For the maiden fair in rose-strewn gown,
And lovely hair-plait hanging down,
Tied with a bow of rainbow brown
Recalls to me days of yore.

The passerby is a friend of mine,
As I sit by my window-sill
And watch her pass with weight of years
That bow her down with old-age fears—
Her furrowed face is wet with tears,
And I feel my own eyes fill.

The passerby is a friend of mine,
For I see run down the street
The little children blythe and gay,
As happy as a fair Spring day.
"God keep them in thy care," I pray,
While I watch their skipping feet.

The passerby is a friend of mine
No longer alone am I.
Man and maid, and old bent head
Stayed by me till I went to bed,
But the bright "Hello!" a small child said
Made heaven itself seem nigh.

WHY IS THE INDIAN TACITURN?

A Pictograph in Clear Creek Canyon Answers That Query in a Manner as Novel as Charming

BY FRANK BECKWITH

Why is the brown man of the wilds taciturn? Why so silent? What lesson instilled this into his being ineradicably deep?

The answer is told in a pictograph carved on the walls of Clear Creek Canyon, a photograph of which is presented in this article. Interpreting that pictograph, one begins at the bottom and reads up. The first object thus encountered is the round, "spider web"-looking design, which is the ideograph of a basket "in the making." The radial arms are laid, and the weaving of the wythes in and out

- has been begun.

The true Basket Maker preceded the Cliff Dweller. The earliest Basket Maker had no pottery; they did not know the use of bow and arrow, but flung a dart from a kind of "throwing stick." They fashioned many baskets, for divers purposes, varying all the way in the wide range from the small plaque to the large mortuary basket, used as a covering for the corpse in their burial custom. Some of their best basket work was of so fine a weave that it held water; museum collections contain specimens showing fine execution of skilled workmanship.

THE FIRST LOOM IN UTAH

My interpretation of the next object, reading upward, may bring about my ears a veritable hornet's nest of controversy:—Salt Lake City has a treasured relic in a museum labelled, "The First Loom in Utah." That statement I wish to refute. Here is a drawing on the walls of Clear Creek Canyon of the first loom in Utah, antedating that of Salt Lake City by a score of centuries. See the long cords of the warp; note the compact woof already woven and patterned, shown to the right. Loose strings of the woof stick out from the loom; a couple of balls of twine are shown; and to the left is a detail drawing of the method of winding the yarn, even denoting the source of supply from which the bobbin is wound (using our terms as nomenclature). In fact, everything is done in this drawing to make the meaning clear.

In fancy one can reconstruct the scene of an ancient Indian woman sitting upon the ground, one end of this horizontal loom fast to her belt, and a rope running from the other end to a near-by tree. In such a small loom are woven girdles, garters, head-carrying bands and the smaller articles used.

To the right of the loom is seen a deer, with its hide stripped off and pegged down on the ground, ready for the tanning operations.

THE TALE OF THE TURKEY GOBBLER

In the position of highest honor, accorded to the most important subject in the presentation, is the figure of a turkey gobbler, with beard hanging down from his chest—a bird sacred to the ancient Indian. This fowl was domesticated by the aborigines centuries



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A pictograph in Clear Creek Canyon which shows, (reading from the bottom up) an unfinished basket, a drawing of a loom; and the topmost figure the Turkey Gobbler, which taught the Indian to be silent.

before Columbus; he was housed in honor; his feathers furnished symbols dear to the Indian heart; his bones provided awls, and his meat furnished food. In rooms in which he was kept archaeologists have found the accumulated droppings of centuries, many inches thick.

With so great economic worth, no wonder he was regarded as important to their welfare.

In addition to all this, however, he gave a life-lesson to the Indian, for which the pictograph honors him with topmost position.

The ancient Indian pictograph is sometimes largely mnemonic; that is, a single, simple sign aided, or was intended to aid, memory. The sight of the drawing brings to mind the associated ideas, and thus conveys the subject matter by a mental process of re-collection of the component parts. The subject matter in its entirety is taught by the elders of the tribe to the young Indian by "word of mouth." The youths, eager to obtain this lore, assemble before the aged story teller, and each "learns letter perfect" the legend of myth being related. The aged men are adepts in the art of story telling, and the brown eyes of attentive hearers glisten as each salient point is sunk home. Each tale is learned exactly as given, unvaried in delivery, as a change is looked upon as a sacrilege. The elderly persons, honored and respected, take upon themselves the task of telling the stories which keep alive the myths, legends, and folk-lore of the tribe.

The tale of how the Turkey Gobbler is a living object lesson to the Indian to be silent unfolds thus:

"In the days of the new," as is the Indian idiom for saying "in the long, long ago," men and animals, and likewise fowls and birds of the air, lived together, and spoke a common tongue. You white men whose senses are dulled with luxuries, and clouded with artificiality, see nothing, and hear nothing when Nature delivers a message; but we Indians, with acute sense perceptions, and trained to the wild, hear God and see him in everything.

The whisper came through the tree tops (which the obtuse whites would have said was merely the "soughing of the wind through the trees"), saying gently to us: "Take to the uplands. To the mesa heights for safety! There is going to be a flood." So all that lived (save one) repaired to the high plateaus.

One remained—the Turkey Gobbler and his hens.

He alone of all that lived disobeyed the divine mandate. He clung steadfast to his accustomed feeding grounds. As the waters rose on his bare shanks he became angry; his neck and wattles reddened with the choleric blood of rage; he strutted in vain glory; he scolded; he vociferated his incessant GOBBLE! GOBBLE! GOBBLE! Advancing into the rising flood, he swelled himself up big with menace, and gobbled a torrent of abuse at the invading flood.

But to no avail. Soon the waters reached his body feathers.

"Leave not, hens," he screamed to his flock, seeing them edge

ever to the higher ground; "stay with me. Have I not always scared everything else with my menace" (and here he blew himself up BIG! BIG!)—hasn't everything else that lives given place to me? Even the waters will I turn back."

Vain boast.

The deluge continued to rise, despite his loudest scoldings. Growing angrier and angrier, his face and neck wattles purpled with the heat of passion. He blew himself up to his very utmost—now listen, O unobserving whites! When the turkey gobbler blows himself up to his biggest, when he reaches that moment of near-bursting, watch very closely. He drops his wing tips stiffly to the ground, and at the same moment struts two tiny steps, making his wing tips strum out on the ground for him the words BIG! BIG! Listen for it the next time you see one strut.

Thus did he blow himself up big, yea, even to his very biggest, purple with wrath, and vent his anger at the intruder with his GOBBLE! GOBBLE! GOBBLE!

All that lived looked on. Here was one who obeyed not the gods. Intently all observed to see what his dire end would be. Expectancy filled the air. In the hush, a whisper floated over the mesa top from Those above, saying:

"Observe, O ye Indians! For you are about to learn a life-lesson."

Just then "The Makers of the Paths of Men" hurled a huge wave at him with terrific force, and dashed the bird against the cliff, a wet and crumpled mass, with the life spark all but extinguished.

"Run to that bird," shouted the Medicine Men; "save his life! For he will be for all time a living lesson to the Indian *not* to strut in vain-glorious pride; *not* to become angered; and above all, *never* to GOBBLE! GOBBLE! GOBBLE!"

The Indians of the pueblos are great impersonators; in their sacred dramas, seemingly everything that lives is represented. This next photograph is from the Smithsonian Institution, drawn for them by a native Indian artist in New Mexico, to illustrate the impersonation of the Indian actor who represents himself to be the Turkey Gobbler to re-enact the lesson; for he struts about before the spectators, scolding, menacing, and gobbling at all, just as we have been relating, purposely making a very nuisance of himself. His especial duty it is to swell up "big to burst" and, planting himself squarely before the most important personage in the assembly, revile that man with his incessant GOBBLE! GOBBLE! GOBBLE! thus instilling into the Indian mind the necessity of behaving just the opposite—whence arose the characteristic taciturnity of the Indian.

This is the pictograph in beloved Clear Creek Canyon interpreted. The tale is adapted from one current at the Mesa Verde, and

delivered by the guides to the tourists as they are conducted through the ruins, its lesson applied to the pictograph several hundred miles away.



Drawing by a Hopi Indian artist for the Smithsonian Institution, portraying the impersonator of the Turkey Gobbler, and who impresses by his noisy excesses the opposite lesson—"Be silent!"

Reflection

While sitting in the solitude of evening,
 Watching the shadows creep along the ground—
 The light, that fain would stay, is slowly leaving,
 And shades are gently low'ring all around—
 'Tis then my thoughts revert to days of childhood,
 And scenes of long ago to me unfold;
 My fancy takes me rambling through the wildwood
 And o'er the hills where I have often strolled.

I see the crystal brook by which I sported
 When life ran, like its waters, smooth and free;
 Upon its soft green banks in youth I loitered
 And listened to the songs it sang to me.
 O would that I were like the limped water
 Remaining pure and sweet my whole life long,
 And, like the brook, in duty never falter,
 But do life's work in gladness and in song.

Logan, Utah.

SAMUEL B. MITTON.

NEPHI—AN IMPRESSIVE LESSON

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN

It has been my privilege twice to assist in revising the Danish translation of the Book of Mormon; the first time, together with the late President Niels Wilhelmsen, in Copenhagen, Denmark, in 1881, and the second time, together with the late President Anthon H. Lund, in Salt Lake City, Utah, in 1901; and in revising and reading proofs, and otherwise preparing the manuscript for the printer. I have had a splendid opportunity to study the contents of the sacred volume in detail. When, therefore, the question is asked me which particular part of the Book of Mormon appeals to me the most, I would unhesitatingly say that the very first verse of the first chapter of the First Book of Nephi has impressed me, and influenced my life, as much as any other passage in the book. It reads as follows:

"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father, and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days."

In addressing the young people of Zion, I have often had occasion to refer to that passage, and then enter into some details pertaining to the life of Nephi, showing that he was an obedient boy, who from his early youth listened to the counsel of his parents, and sought for the blessings of his father continuously, and I have advised our young people to follow the example of Nephi in this regard. For Nephi's devotion to his God and to his parents certainly paved the way for him to become even a greater prophet and a greater leader than his father. The Lord blessed him ahead of his brethren, and his kindred generally, and granted him marvelous manifestations and a glorious insight into the future, for no one of whom we have any record saw the coming of the Savior in the flesh and other great future events more clearly and more vividly than did Nephi. Such confidence had he in the Lord, and in the teachings of his father, that, on a certain occasion, when his brothers faltered in the discharge of the work that the Lord had commanded them to do, he took a positive stand by saying:

"I will go and do the things which the Lord has commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

Nephi's subsequent career proved that he was a man of great faith, and he had no hesitancy in undertaking to do anything which the Lord commanded him to do, even to the building of a ship which brought the family of Lehi safely to the promised land.

When, some 54 years ago, I was called on my first mission to Europe I had no more experience in preaching the gospel than the average young man of my day, but remembering the words of Nephi, I sought diligently unto the God of my fathers, and by the blessing of the Lord, and my confidence in what I call a fundamental principle—that spoken of by Nephi—I was successful on my mission, and ever since have endeavored to exercise faith in God and confidence in myself, in order to make a success of life.

As the beautiful passage quoted from Nephi in the commencement of his book foreshadows the great blessings which follow those who honor their fathers and mothers, I feel impressed to ask: "Why should not the youth of Zion of our day, or the young men and women of modern Israel, follow the example of the Prophet Nephi? Nearly everyone born within the pale of the Church of Jesus Christ of Latter-day Saints can consistently quote the saying of Nephi and apply it to themselves: "I ————— was born of goodly parents." Why then should not our children and grandchildren take advantage of their birth-right, exercise faith in God, keep his commandments, like Nephi did, and receive the blessings and rewards which, according to Divine promise, comes to those who honor their parents, who are true to God and true to those principles which, from the beginning, have been the real foundation and guiding force of nearly every man and woman in the Church (and out of the Church, too, as far as that is concerned) who have made life a success. Such almost invariably become shining lights in the midst of their fellows. By continually doing what is right, they get confidence in themselves and feel that, by the help of God, they will be able to accomplish anything within human power—anything that an allwise Providence shall mark out for them to do as they journey the pathway of life.

To keep the commandments of God and to honor father and mother, in the sense in which that commandment originally was given through Moses on Mount Sinai, means success and happiness in this world and salvation and exaltation in the world to come. The history of the world is full of examples illustrating the success of men and women who have been true to God and have honored their parents, like Nephi did. Then, in the language of our modern poet, Elder Evan Stephens, let the youth of Zion, in the spirit of faith and devotion, join together in a mighty chorus and sing:

"True to the faith that our parents have cherished,
True to the truth for which martyrs have perished,
To God's command, soul, heart and hand,
Faithful and true we will ever stand."

THE LORD'S PROMISE TO THE LAMANITES

BY E. CECIL MCGAVIN, PRINCIPAL BEAVER STAKE SEMINARY

For centuries the American Indians have felt the weight of the chastening hand of God. For a millennium they were left to themselves, the only inhabitants on the Western Hemisphere, engaging in internecine warfare to decide supremacy in the extensive hunting grounds. Then came the cruel colonists from Europe who considered them as natural enemies to be killed with little regard for their property rights. The story of their numerous contests is written in blood across the valleys and plains of America.

A new era dawns upon the Red Men of the forest. The long night of darkness is being dispelled by the rosy light of dawn. The divine sun of clemency approaches the horizon ready to burst upon them in full glory. "The fathers have eaten sour grapes and their children's teeth have been set on edge." The children have now partly atoned for their fathers' mistakes and shall soon be reinstated in their former condition as the "Children of Promise."

The Book of Mormon contains many promises which are beginning to be enjoyed by the children of Lehi.

After the apostasy of the children of Laman a dark skin was placed upon them, to endure until they forsook their evil ways and returned to the Lord. This condition was not to be permanent. Its existence was determined by the faithfulness of the people upon whom it rested.

Early in their history the promise was made that they would not be utterly destroyed. Despite the Lord's displeasure with the irreligious Lamanites, he displayed more patience, perhaps, with them in the end than with their brothers with the fair skin, to whom he sent the prophets continually. The Lamanites who had been almost completely forgotten by the prophets, by miracles and other divine agencies which had been frequently given to the Nephites to keep them in the faith, were more faithful comparatively than were the Nephites. For this reason the latter were destroyed and the former were preserved.

In speaking of their condition in the last days, the Prophet Nephi says:

"And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people." 2 Nephi 30:5-6.

This promise was not only held out to those living in the last

days, but was partly fulfilled during the Nephite period when the persons with the dark skin repented and joined the Church. A later prophet says of those who had been faithful in the gospel: "And their curse was taken from them, and their skin became white like unto the Nephites." 3 Nephi 2:15.

The Prophet Alma speaks of the union of many Lamanites with the Nephites in these words: "And they began to be a very industrious people; yea, and they were friendly with the Nephites; therefore, they did open a correspondence with them, and the curse of God did no more follow them." Alma 23:18.

The words of Helaman add joy to the hearts of the prodigals. "Therefore, saith the Lord: I will not utterly destroy them, but I will cause that in the day of my wisdom, they shall return again unto me, saith the Lord." Helaman 15:16.

This is the day of God's wisdom. The great discoveries, the progress in all fields of learning and in general the knowledge man has acquired in this age are due to the wisdom God has sent into the world incidental to the restoration of his gospel. In this day we may look for the fulfilment of these promises.

There were times when the Nephites were going headlong to destruction and the diligent labors of their dark brethren recalled them to their former condition of righteousness. Foremost in this valiant service was the Prophet Samuel, the Lamanite who came into the Nephite towns about six years before the birth of Christ, warned them of the judgments awaiting them if they did not repent. During this period the Lamanites excelled their white brethren in faithfulness, keeping the law of Moses with far greater devotion. Samuel was treated with disdain and finally cast out of their cities. While preparing to return to his own land, he was met by an angel who requested that he go to the city of Zarahemla and preach the words that would be given to him by the Lord. Upon being refused entrance into their city he mounted the wall and there preached with the power of an angel. Many of his hearers were so impressed by his inspired remarks that they sought out Nephi and were baptized, while others shot arrows at him and threw stones at him as he warned them of the impending judgments they should try to avert. He was miraculously protected from their missiles and returned in safety to his own people. The prophecies of Samuel are among the most sacred revelations the world has ever been permitted to receive. He told the unbelieving Nephites of the signs that were to accompany the birth and death of Christ, who should be born into the world in five years from that time. He told them that unless they repented the Lord would utterly destroy them by the fourth generation. Samuel was the bulwark of the Church, the instrument in the hands of the Lord in regenerating faith in the Nephite nation. (Read Helaman, chapters 13 to 15, inclusive.)

Another Lamanite convert deserves our attention. This was Zelph, who, however, is not mentioned in the Book of Mormon. During the journey of Zion's Camp into Missouri, the Prophet Joseph Smith and others found the skeleton of a man with an arrow head between two ribs. Upon inquiry of the Lord, it was revealed to the Prophet that this man's name was Zelph. He was a converted Lamanite, "was a warrior and chieftain under the great prophet Onandagus, who was known from the eastern sea to the Rocky Mountains. The curse was taken from Zelph, or at least in part." This great leader had been killed in the last great battle between the two peoples. (*History of the Church*, Vol. 1, pp. 79-80.)

In spite of the benighted condition of the Red Men, if their complete history were known we would undoubtedly find many stalwart leaders like Samuel.

Just six months after the Church was organized the following revelation was given through the Prophet Joseph and Oliver Cowdery: " * * * And now, behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my Church to be established among them. * * *'" This was the first mission in the Church to go West of the state of New York. Four of the Leading Elders were sent upon this important mission. Here, as in subsequent work among the natives, the elders met with success. (*History of the Church*, pp. 110, 118-120 182-3.)

The Lord has reiterated the promises made by the Nephite prophets. In March, 1831, the Lord said, " * * * But before the great and dreadful day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose."

For centuries the Indians have been destitute of divine guidance. Since the coming of the Europeans the copper-colored natives have been smitten, subjugated and slaughtered without mercy. Yet the Lord has not forgotten the blood of Joseph in the veins of the American aborigines. He is beginning to pour out blessings upon them and prepare them for the important position they must occupy in Israel.

The time is not fully ripe for all the Lamanites to accept the gospel, but that time is fast approaching. Many have lost the scales of darkness from their eyes which obscured their vision of things spiritual. Among their number is found some of the most faithful members of the Church.

The following excerpt is taken from a recent patriarchal blessing: " * * * Yea, the Lamanites shall come forth by the hundreds and receive their blessings, and shall labor in the midst of Zion, and shall consecrate their lives and all that they have for the kingdom of God * * *."

The Lamanites are preparing themselves for their many responsible positions in Zion. The Lord's promises shall all be realized.

TEMPLE MARRIAGE AN ANTIDOTE AGAINST DIVORCE

BY J. M. SJODAHL

One of the most important questions of the day concerns the home. The home is a divine institution. It is the foundation of both the state and the church. Every organization, be it social, political, religious or educational, is of value only as it helps to make the home a sanctuary of devotion, an altar of unselfish sacrifice, a school for the formation of character fit for a higher existence hereafter. In the Christian home the parents realize that God has entrusted them with a share of his own authority, in order that they may, by experience, learn how to govern according to celestial law, and to rear children to him.

If we look around us at the present time, we cannot fail to perceive that our nation, and other nations, apparently are imperiled by the increasing disregard of the essential mission of the home and the sanctity of the marriage covenant. It looks as if we were on the way to national dissolution.

Close students of the subject tell us that we now have, in this country, one divorce for every seven marriages. Bishop Wm. T. Manning, of the Episcopal diocese in New York, recently, in an address in Paris, indicated one source of this apparent failure of one of the most sacred institutions. He said, in part:

"When such things as trial marriage and so-called companionate marriages were being openly commended to our young people by university professors and others, it is time that those of us who believe in Christ and his standards should speak our minds and call these things by their plain names."

When marriage is degraded to the level of the "things" here referred to, it is no wonder that it ends in divorce. But, nevertheless, that evil is a menace to our national existence.

In order to realize this awful fact, let us for a moment look upon our crime statistics:

During the year 1926, the record of murders and homicides for 118 of the larger cities of the United States, according to published figures, amounted to 3,450. In Chicago alone the record of blood was 510—more than one for every day of the year.

And not only have we this terrible record of murder, but we have also the appalling record of fatal automobile accidents, largely due to disregard of traffic regulations and, in many cases, criminal carelessness. It was stated in a recent Washington dispatch that "more people have been killed by automobiles in the United States during the

past eight years than the number of American soldiers killed in the World War." The total killed on our streets and highways by the insane craving for speed, during the period from Jan. 1, 1919, to Dec. 31, 1926, was 137,017. It has gone so far that homicides by automobiles are looked upon as privileges, in the interest of modern progress!

Add to this record crimes of dishonesty, violation of the prohibition law and similar offenses, and it will be seen that the crime wave has assumed the proportions of an engulfing flood.

Jurists, who have studied the conditions, have come to the no doubt correct conclusion, that one cause of the prevalence of crime is the divorce. This is especially true of juvenile crime, which is on the increase, notwithstanding the assertions of shallow-brained street-corner philosophers. Judge Hugo Pam, Chicago, is quoted as having said that nine out of every ten boys who have been dragged before him have been without the care of father or mother, or both. Judge MacNeille, Philadelphia, is credited with the statement that, as far as his observation goes, 90 percent of young criminals come from homes that have been broken up by death, desertion or divorce. A child that has lost either father or mother, has been deprived of 90 percent of its legitimate social heritage as regards its chances in life. The reason why a child, who has the privilege of the care of both father and mother, has a better chance than one with only one parent to watch over it, is, the judge says, one of the psychological mysteries which he has not been able to solve. But it is a fact. The united efforts of parents complement each other in the training of the child. The home with both father and mother united is a mighty barrier against the powers of evil. When the home ties are dissolved, the powers of evil are apt to enter and carry away those who are weak.

In view of this, it is evident that if the Prophet Joseph Smith had given us nothing more than the revelation on celestial marriage; that is, on the eternal duration of the marriage relation, when entered into by divine authority, and the temple service by which men and women are united in sacred bonds for both time and eternity, his life and martyr death would have been well worth while to this nation and all mankind. For through this great truth, which could not have become known without a special revelation, the Lord has shown his children the way to salvation from the corruption of the world. Marriages solemnized in the sacred precincts of the house of God are not likely to be lightly dissolved. The homes thus founded on the divine rock are more likely to stand in the storms of life, and the children of such unions will not, on any flimsy pretext, be bereft of their rights to the privileges and duties of a sacred home.

Our Protestant friends feel keenly the curse of the divorce evil. But they have no remedy to offer. To them marriage is essentially a civil institution, even if the Lord is, as a matter of courtesy, asked

to bless the ceremony. On that view, divorce is as natural as the wedding.

Nor can our Catholic priests supply a remedy. True, they do not recognize a civil marriage. To them marriage is a sacrament, and they insist on ecclesiastical sanction, even where the law demands a civil ceremony. At the same time, they do not usually grant re-marriage to divorced persons. But their fatal mistake is that they consider the married state less holy and pleasing to God than a state of celibacy. Hence, their clergy are, or ought to be, they hold, too holy to marry. It is clear that in this view, the home is considered less sacred than, for instance, a dark and dreary monastery, or a nunnery. No wonder, then, that Paris has become one of the divorce centers, where rich people go and make a mockery of marriage.

Let us remember that marriage, although we do not generally call it a sacrament, is a divine, sacred institution, and that the marriage covenant should be entered into in the presence of God, our heavenly Father, in his holy house, and be sealed by his authorized servant. Then it is done right. Then, if the parties to the marriage covenant begin life together with a determination to do their duty day by day, help and assist each other, live for each other, their reward will be sweet both in this life and hereafter.

But life means duty, not fun. It is the performance of duty, not the indulgence in idleness and levity, that brings reward. Saviors on Mt. Zion know that they have a life-long mission to perform, and that home-building in accordance with the revelation on celestial marriage is part of that mission.

President Brigham Young says in one of his wonderful sermons, that the marriage relation "lays the foundation for worlds, for angels, and for the Gods; for intelligent beings to be crowned with glory, immortality and eternal lives. In fact, it is the thread which runs from the beginning to the end of the holy gospel of salvation—of the gospel of the Son of God; it is from eternity to eternity."

If this is, as it ought to be, our view of the marriage relation, we will enter into it in God's holy house, in his presence, and there will be no need for divorce at any time. In the sacred home, the country will then have the strongest bulwark against crime and all evil influences.

Nature's God

The groves were God's first temples, that doubtful man might see
His handiwork in Nature and nearer to him be.
The stars bespeak his glory, the sun his love divine,
The rain his soothing Spirit which in our lives may shine.

E. CECIL MCGAVIN

GENEALOGICAL AND TEMPLE ACTIVITY

BY SUSA YOUNG GATES

The Prophet Joseph Smith received marvelous instructions on that wonderful night when the Angel Moroni appeared three times before him. Numerous points of doctrine, and of prophecy, were presented to the mind of the Prophet by this glorious personage. One particular promise made concerned the fulfilment of the prophecy given by Malachi in the last chapter and verse of the last book of the Old Testament. Moroni re-worded the paragraph, and its significance was emphasized. Those who study the phraseology given through the Prophet discover a marvelous import in the changes made. The re-translation of the fifth and sixth verses reads as follows:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. "And he shall plant in the hearts of the children the promise made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming."

When one recalls that up to that time practically no effort had been made for the collection and printing of personal genealogical information, this passage teems with meaning. It is true that during the ages there has been systematic efforts put forth by every civilized nation to preserve the vital statistics, especially of the higher orders of society. This became necessary because of civil and inherent social rights. Without records it is impossible to transfer property, to identify soldiers, scholars, or individuals in families; consequently, there are excellent records found in churches and government repositories everywhere in Europe, which carry lines back in aristocratic families at least a thousand years. The common people as a rule had their records made and preserved in churches, where marriages, christenings, and burials were performed by orthodox clergy. It is these records which form so valuable a source of information today; yet not until after the Angel Moroni delivered this prophecy, and especially after the coming of Elijah to the Prophet in the Kirtland temple, April 3, did the world wake up as individuals to carry out the details of this command.

After the visit of Moroni, the Lord certainly planted in the hearts of the children the promises made to their fathers, and the "hearts of the children have turned to their fathers." Scores of genealogical societies have been formed in Europe and America, the first one being in Boston, which was organized three months after the martyrdom of the Prophet Joseph Smith. Tens of thousands of people are today searching eagerly and paying great sums of money to carry their records back to the earliest possible generation. Why they do this none of them seem able to say, except that it satisfies a yearning for antiquarian lore, and a laudable desire to discover one's forefathers.

The mind reaches out in fancy to the possibilities of such a promise being made without any means provided whereby it could be fulfilled. If the governments of the world had made no effort in the past ages to collect and preserve records in churches and government offices, it would be impossible for the people today to carry on this popular and fashionable activity. 'If we conceive, in our fancy, the existence of a world peopled with intelligent beings who have developed homes, cities, governments, and great institutions, of what value would be their lives without, possibility of eternal duration? Once the principle of eternal duration is accepted, how could man be satisfied with a plan of salvation which should include himself and leave many others outside the pale of deliverance? All these thoughts focus around the visit of the majestic figure of Moroni, who announced to the youthful Prophet a fact of which the Prophet himself at the time was unaware, and of which he was for some years ignorant as to its application and its significance.

Over all these United States of ours the true American is concerned with his progenitors, not because he knows why, but because he is an American, and he must needs receive assurance of that fact through the recorded facts and data preserved for him by his town, county, and state archives.

The swift march of events led the Prophet Joseph Smith to open the door of baptism for the dead, in the Mississippi river in 1842, which culminated when he instructed the people to build a font and erect a temple to the name of the living God in Nauvoo where the baptism for the dead could be performed, and where the records should be kept; now, all this seems to the present generation like a dream which has passed in the long ago.

Among the most beautiful and hopeful signs of the times in temple and genealogical work in this Church is the swinging tread of boys and girls in the Primaries, of boys in the Aaronic priesthood quorums, and in the Mutual Improvement Associations, who are entering the temple courts by the hundreds and thousands to perform baptisms for their kindred dead. Forty years ago it was a wonderful thing to read that twenty thousand names of the dead had been baptized for in the three temples which were then open for services among this people. Today, we are not surprised to read that over a million baptisms have been performed in one year in the six temples which are now crowded by the Latter-day Saints. And women take leading part.

Woman is admitted not only into public courts of worship and activity, symbolically and equally in religious and civic affairs, but in temples, which are the most sacred places maintained by the Church, side by side with her father, or her husband, she is given her place and position in all sacred ordinances. Indeed, to receive his highest blessings a man must be accompanied by his wife. Women share the gifts, blessings and labors of the priesthood, within and without the

temple. Yet, men preside and hold the priesthood. Women do not. The home and family require their care and labors.

Perhaps no more beautiful recent development can be named than the application of our genealogical activity to the missionary lesson work given the missionaries in the L. D. S. Missionary Home, leaving for their fields of labor. Each group is given an hour's instruction with blackboard illustrations of methods of securing and preparing genealogical information. This enables them to answer questions of converts, to instruct them where to secure information, and how to prepare it before they leave their homes and come to Zion.

The visit of the Angel Moroni one hundred years ago brought no greater message of freedom and light than that which illumined the promise that the "hearts of the children shall turn to their fathers" and that the promises made to the fathers shall awaken in the hearts of the children a longing to redeem their kindred dead. It has been and is being demonstrated by active genealogical and temple activity in the Church of Jesus Christ of Latter-day Saints.

My After-Home

Within the gates of Paradise,
Through faith there oft appears
A vision of my after-home
Eternal through the years.
Within this after-home I'll dwell
With loved ones face to face,
My Savior's love advancing me
In his celestial grace.

Chorus:

My after-home, dear after-home,
Where I shall welcome be;
The home my Savior has prepared
Through his great love for me!

My Teacher here, my Teacher therer,—
My heart with rapture feels
The joyful holiness of love
His love for me reveals,—
Oh, what is earthly wealth and power,
Compared with faith I own,
That brings the virtues fitting me
To dwell near heaven's throne!

Chorus:

My after-home, dear after-home,
Where I shall welcome be;
The home my Savior has prepared
Through his great love for me!

JOSEPH LONGKING TOWNSEND

THE GENEALOGICAL SOCIETY OF UTAH

BY R. B. SUMMERHAYS, SECRETARY

The Genealogical Society of Utah was established primarily as an aid to temple work, its chief function being the gathering, classification, and tabulation of genealogical information to be used by those engaged in the performance of vicarious ordinances for their dead kindred.

To gain this end its founders determined that it should have a three-fold purpose, and provided for its functioning powers in its constitution and by-laws as follows:

"The objects of said corporation are benevolent, educational and religious, and not for pecuniary profit; benevolent in collecting, compiling, establishing, and maintaining a Genealogical library for the use and benefit of its members and others; educational in disseminating information regarding genealogical matters; religious in acquiring records of deceased persons in connection with ordinances of the religion of our Lord and Savior Jesus Christ as that religion is understood in the doctrine and discipline of the Church of Jesus Christ of Latter-day Saints, and set forth in the revelations of God.

It is not necessary to explain in detail the wonderful growth of the library itself in its acquisition of books, and the organization of its personnel, both in the office and the library, to give kind and helpful assistance to those who present themselves personally for aid. This phase of the work grows on one as he takes advantage of the opportunities afforded for those who have the time and inclination to conduct their own researches.

The reader is invited to study the results of genealogical research achieved by Archibald F. Bennett, as manifest in his article published in the *Utah Historical and Genealogical Magazine*, for July, 1927.

Its religious and educational functions should be understood by all, for it is in these departments that it performs its greatest service.

Inasmuch as the responsibility of "seeking after our dead" rests upon each individual member of the Church, and because the rights and privileges of each person must be carefully and sacredly safeguarded, the gathering and tabulation of genealogical information and its arrangement in proper shape for vicarious temple service becomes an exceedingly intricate and complex problem.

One has but to consider the complex nature of the relationships of the human family, and take into account that an ordinance once performed need not and should not be repeated, to realize that genealogical procedure must have centralized and intelligent supervision.

The frequent change of surnames; the kinship of the female side that gives rise to the perplexing question of associate family relationships; the wide separation of people interested in the same

surname and their ignorance of one another's activities, are but a few of the vexatious problems that are met and that must be overcome if the Saints are to pursue their genealogical activities economically and without duplication, either in genealogical research or temple ordinance work.

To this end there has been established in the Genealogical Society of Utah a Temple Records Index Bureau and a Genealogical clearing house. The former to render service in checking all work that is sent to the temples under the headings of baptisms and endowments, and the latter to make available to all interested persons an economical and efficient means of gathering and tabulating their genealogies and depositing them in the library of the Society to be accessible at all times and related by cross-reference and inter-indexing to all allied families whose information is also deposited. It is also a means of notification to benefit those who can be appraised of the activities of other persons interested in the same genealogical activities.

The methods employed by the genealogical clearing house are explained in articles published in the *Genealogical Magazine* and may be obtained on application to the Genealogical Society of Utah.

Suffice it to say that by means of its "patron's order blank," "surname envelope," and other adjuncts to the books themselves, an economical and comprehensive method of securing names for ordinance work has been established.

The Saints themselves, however, should engage in research work outside the library. They should gather the information of their own immediate ancestors, and seek in every way to interest other members of their families to join with them in family and surname capacities, under the organized titles of Surname Genealogical Organizations, and Family Genealogical Organizations. Thus the work will be carried on with greater facility and less expense.

The society has provided blanks for research and instructions how to organize so that all may participate in this important activity intelligently and receive instruction wherein their information is lacking.

Family record books for recording the family history and grouping the genealogy of the living in a simple manner are available, as well as the well known individual temple record books. Explanation for their use is published in the front of each book, so that all can purchase them in confidence of intelligent use.

Simple forms are provided for gathering genealogical information. They are so arranged as to meet the requirements of the Latter-day Saints, but divested of all marks of the Church so as not to discourage people who are prejudiced against the Church from sending their information when requested to do so.

When information is thus gathered it may be submitted to the Genealogical Clearing House and, for a nominal sum, recorded in the clearing house records. Here it is tabulated in what is called a

surname book, in family groups and inter-indexed to associate families to enable the pedigree to be read in any direction from beginning to end on the straight lines or to associate family line. A detailed alphabetical index serves readily to locate any name in the books so that all interested persons can have ready access to their data by calling at the library, or they may have transcript copies at any time at a nominal cost.

But interest in genealogical work will not be manifest until people are converted to temple work, and sense the responsibility of carrying it on. There is an exception in case of those who gather family histories for the interest of the work itself but this attitude has been assumed more largely by people outside the Church than by its members.

To arouse interest in temple work, the Society has organized, throughout the Church, genealogical committees, both in the stakes and wards. It is the duty of these committees to visit in the homes of the people and teach them the principles pertaining to this important department of Church activity.

To supplement this activity and give life to the work, genealogical conventions are held locally in the stakes. The convention work covers the temple work, genealogical departments, and class work in record-keeping. Drills in the theory of temple work are also conducted.

Instruction is given in the library to those who apply. For general instruction no charge is made, but instructors are provided for those who desire extended instruction in detail. For this service a nominal charge is made.

Thus the society is fostering its educational activities, and making available to all interested people a knowledge of these things that they may learn under intelligent supervision how to conduct their activities in the most efficient and economical manner.

Thus the background is laid for personal service in the House of the Lord, that all may be prepared to present themselves at the temple fully equipped to carry on as the Lord would have them do.

To encourage a temple attitude, junior and senior temple excursions (the former for baptismal and the latter for endowment work) are fostered by the stake committees, with the aid of the ward committees. Many interesting excursions have been conducted to the edification and benefit of the Saints who participated.

Thus in the home, in the convention, by instruction through publication and by letter, there is being disseminated for the benefit of the Saints such information as will enable them to enjoy to the fullest their activities in behalf of their dead, and receive the individual development that will accrue therefrom.

LET US GATHER ROUND THE FIRESIDE

LUCY WRIGHT SNOW.

EVAN STEPHENS.

Soprano or Tenor and Alto.

Moderato.

1. Let us gather round the fire - side to - night, Father,
2. Come and join us in our home, sweet home to - night. Here the

mother and the children ev - 'ry one. We will join in mer-ry
hearts are al-ways cheerful with de - light, Like the an - gels up a -

song, We will help the world a - long, By the hap - py songs we'll
bove, We will sing the songs we love, Peace on earth, good will to

Refrain.

sing at home to - night. Home, sweet home, Let us
all at home to - night.

ral - ly round with hap - py songs of cheer Fa - ther,

Mother, and the rest, All the ones we love the best, Now we'll

ral - ly round the home we love so dear.....

The Storm

Wind, furious, impotent,
 A massing of smoky clouds
 A guttural roar of distant thunder,
 Lights in the dusky gloom,
 As the city crouches, waiting.

A jagged blaze across the sky,
 Thunder overhead,
 And then the rain!
 Gray sheets of it, pelting down,
 Blazed with lightning,
 Thunder crashes against the night,
 And rolls off. The storm has past.

MADGE BRINKERHOFF

Octobering

We're going, soon, Octobering,
With just myself and me;
And, oh, the glories of the hills
Myself and I shall see!
I'll show myself the woodland hues,
Of vine, and leaf, and bush,
Where Fairy Frost late touched them up
With new palette and brush.

We'll revel in the thrilling reds
And somber tans and gold
Which he has put on maple leaves,
With sure stroke, still, yet bold;
And grape-vines trellising elm-boughs,
And arbor's emerald gloom,
A-yellowing in Autumn suns,
With green leaves changed to bloom.

A-down each shimmering slope and glen,
Run riot colors quaint,
All flecked with brilliant crimson
Where our artist spilled his paint;
And mossy dells in gala robes
Of clinging, climbing vines,
Where multi-colored woodland growths
Their browning tendrils twine.

And over all white argonauts
Of sky-born, cloudland dreams,
Where nature seemeth to repose,
So still and calm it seems;
Yet, breathes the changeless story, old,
When Summer bends to Fall,
And yields to her, with one caress,
Her garnered treasures all.

My heart, responding to the scene,
Is thrilled with this I see,
As we go out Octobering
With just myself and me;
But in the end, as we go forth,
Octobering abroad,
Myself and I, just we alone,

THERE FIND OURSELVES WITH GOD!

Ideals

The moon was arest on the brow of the hill,
Silver and still,
Like an eastern maid with half-veiled face,
For the clouds were a filmy, gossamer lace;
Guileless, she smiled through the mists of the skies.
And oh, the light in her unveiled eyes!

*I longed to lift from her fair face the veil,
So I started to climb the moonlit trail.*

But the mists of the sky made a phantom boat,
And the gypsy moon with a laugh was afloat;
The breeze was astir, no wave was still,
Though a steady light flooded the brow of the hill.
She tossed off her veil—it was lost in the mist—
So fair a face has a man e'er kissed?

*I longed to feel the warmth of her smile,
So gaily I clambered a moonlit mile.*

The clouds made a lake where the star lights fade,
And the moon gazed o'er like a waiting maid,
The vapor-breeze blew her gown of white,
And she lifted her face—her soul made its light;
And her song, faint, ghostlike, suggestive of dawn,
Made me think of a lily God's sun smiles upon.

*I longed to hear it, that echo of love,
So I strode up the hill where she sang, far above.*

* * * *

The moon is a little grey ghost in the sky,
And the red leaves fall and the autumn winds sigh;
Time past, her face touched the brow of the hill—
Oh, my eyes are sad and my heart is still!
For millions of miles from the crags is she now,
A grey little ghost with a star on her brow.

*Still my view commands the plain and the sky—
Now rosy red, for the Dawn is nigh;
I see the river wind below
Near the misty trail where the harebells blow;
From afar comes the cry of the whippoorwill,
For I stand on the very brow of the hill!*

Rexburg, Idaho.

BLANCHE KENDALL MCKEY.

"EVIE'S" FOLKS

BY ELSIE C. CARROLL

"We'll miss lookin' for yer visits home, Evie, an' it'll sure seem queer to think of you belongin' to somebody else more'n you do to us. But o' course we're glad yer gettin' such a fine feller as you say this George is and we'll try to be contented, knowin' you're happy."

Evelyn Jensen looked at the stooped figure beside her in the spring wagon. She noted the stubby, brown, knotted hands which held the reins; the grimey overalls, the faded and frayed blue denim jumper; the thin neck with its dark coarsened skin down which the untrimmed hair grew in scraggly fringe to the jumper collar; the bronzed, wrinkled cheeks; the rather weak chin covered with a half week's stubble of greying beard; the faded blue eyes looking out trustingly and uncomplainingly from beneath shaggy brows.

She hated herself for recoiling from the coarseness of her father's body and clothing. She had hated herself all day, and all the day before for the shame she felt for her folks—the shame she felt for her mother's unkempt hair, her unbecoming percale wrapper; her coarse, shabby shoes—her grammatical errors; the shame she felt for the loudness and crudeness of Ben and Jim; for their continual scuffling and silly bantering; for their apparent contentment with the monotony and ugliness and hardness of the life they lived; the shame she felt for little Mabel's freckles and chapped hands and ridiculous pig-tails, and faded checked apron; for granny's garrulousness, her queer Scandinavian accent, her little grey shoulder-shawl, her old hickory cane. She hated herself all the more because she knew she was indebted to them for her four wonderful years at college, and she realized that much of the shabbiness and ugliness of which she was ashamed was a result of their hard work and sacrifice for her. Why had she to be born and reared on this God-forsaken little country farm? Or why couldn't her father and mother have been blessed with the faculty of getting ahead like other people?

She was grateful, of course, for the chance they had given her—the chance to go away and learn, and meet people and take on the polish of a different environment; the chance to find George and the new life his love had brought her. She did appreciate what they had done for her, and she had always thought her appreciation was of the deep, genuine type. She had planned to teach and help give the other children their chance. But when she had written that George wanted her to marry him as soon as school was out and go with him to take the position he had been offered in the European branch of his uncle's publishing house, the folks had told her not to worry about what she had planned for them: They would get along all right,

as they always had gotten along, and would manage somehow to give the other children the advantages she had had. The letter had even contained one hundred and fifty dollars for her trousseau—money long-saved for a new mowing machine and a new rug for the living room. But they had assured her that father could mend the mower for another year, and that mother had painted the living room floor and that it looked really nice with the small rugs she had made from the better parts of the old carpet.

Oh, their devotion had been beautiful, and she loathed herself that she had taken so much—and then to be ashamed of them—thankful that George had been called to his uncle's southern home, making it impossible for him to come home with her.

She had not realized how things were before—the difference between her folks and George. Of course, she had told him that they were very, very poor, but she had made him feel that they were wonderful. And of course they were, she kept arguing with herself, but she knew she could never, never make him understand, if he should see them.

"It's sure too bad he couldn't come home with you." Evelyn's painful introspection was broken again by her father's voice. "'Course we know he's all right or you never would a took up with him; but it's like Ma was asayin' after we went to bed the night you come; we'd feel better seein' you go off with him—fer life—if we could a seen him."

Evelyn moved uneasily.

"Yes, George realized that, too. He wanted to come home with me—he wanted to be married here. But you remember I told you about his uncle's being injured in that automobile accident there in Dallas; and as he couldn't come east, George had to go to see him before we sailed. But you and mother don't need to worry. George is—well he seems absolutely perfect to me. He's so good, and refined, and intellectual, and handsome—I just can't see how he ever came to choose me. Why, he could have had any girl at the U. The Grover sisters were both wild about him and they dress—."

"We tried to send you enough so you wouldn't hev to be ashamed of yer clothes, Evie, but I guess—."

"O, I didn't mean that, Daddy. It just makes me faint when I think how you have all worked and scrimped for me—and that now I'm going away without doing a thing to pay you back—. But the Grovers are millionaires. Then there was Maida Dalby—her uncle is the president of the university. She was always calling George up; and a lot of others—girls from the fashionable sororities in school were always inviting him to formal dances and house parties—and still he chose me—."

"Well—now, Evie—I can't see why you think that's so strange; if you ever look in the glass. I'll warrant none of them other girls

ain't got purtier eyes, nor curlier hair, nor whiter teeth than you got."

Evelyn warmed a little under the adoring look her father's faded eyes turned upon her, but at the same instant she wished he wouldn't call her "Evie," and she wondered why he couldn't realize how loathsome it is to carry such a rim of black filth under one's nails. She hated herself for comparing the rough hand that had stolen a bit shyly over one of hers, with George's well-groomed hands.

The horses turned from the main road to the narrower one, bordered on each side by sage-brush, which led to the farm at the foothills three miles away.

On the insistence of her mother, Evelyn had gone to the village with Father the day before to visit with Aunt Molly while Father had the cultivator mended and delivered some berries. Evelyn guessed that Mother wanted to go through her clothes and wash and iron and mend everything that needed it. That was like Mother.

Why couldn't just the beauty and goodness of all those unselfish acts of her dear ones be seen, without the sordidness and crudeness protruding?

"It's too bad you're goin' so far away;" Father's voice broke another silence. He was trying so hard to keep up a semblance of conversation, and somehow she couldn't help him. The struggle that was torturing her was too great. "Course we've got used to you bein' at school, but Ma could send you things. You don't know how she's enjoyed fixin' up them boxes she'd send."

Evelyn flushed at the memory of her surreptitious opening of those boxes; her fear that Madge or Beth would come in and discover her lifting out a queerly knitted tippet from Granny, or a kimona in which she recognized the curtain which had made a clothes closet of one corner of the boys' room. The hand-made ruffles on that absurd kimona had made her choke at the thought of the love and pains Mother had put into them; and of course she had realized that the crops had failed that year, and that birthday presents of any sort were almost out of the question; but she could not wear such things around the other girls.

The thought that George really did not know the truth about her folks, and that she could never let him know, was becoming more and more torturing. She tried to imagine introducing him to Dad and Mother, who said "ain't" and "workin'" and "this here." She tried to visualize George's mental reaction to a half hour's listening to Granny's reminiscences, or to an onslaught from Ben or Jimmy. She sickened! One thing was becoming a certainty; if she married George, he must never, never see her folks!

She knew that thought had been formulating very gradually in her mind ever since the mental shock she had received when the folks had met her at the station two days before. She had tried so hard to push it aside; to assure herself that nothing mattered but their

love and devotion; their bigness and goodness of soul—their work and sacrifices for her. But—George could never understand!

That thought had taken more definite shape during the ride home from the station, with all their hilarious, eager vieing with one another to entertain her, and make her know how happy they were to have her home; during the noisy evening meal, eaten from the kitchen table with its red cloth and pewter spoons and heavy, chipped bowls. She had struggled with it during all the long hours of that first night when she had lain in her own low-ceilinged room with its one dormer window and its odds and ends of dilapidated furniture—the dresser with its cracked mirror; the washstand improvised from a goodsbox upon which stood the old granite basin and water pitcher, the one chair with its homemade rocker and faded cretonne cushion; the many-times mended curtains; the frayed bed-spread with the huge patch where Rover had torn it years ago as it hung from the clothes line. It had not escaped her that the room was spotlessly clean; that the little lacquer tray that had belonged to Great-grandmother Williamson (the most treasured possession of the family), graced the dresser beside a fruit-jar filled with sweet-smelling wild rosebuds; that two bright new calendar pictures tried bravely to hide two of the grimest places on the dingy walls. All these pitiful testimonies of loving thoughtfulness smote her, but only helped to clarify her decision that if she married George he must never come to her home; he must never see her folks.

Evelyn was not given to deception. With this decision came the accompanying question: Should she marry George? Could she marry him—with this hidden skeleton of what her folks really were, always lurking in her closet?

All that first night the battle had raged; and the next day, and last night at Aunt Molly's, the day now drawing to a close. And she could not decide. First she would think that she must give George up and go on with her original plan to teach and help the other children through school. Then her heart would come forward with an agonized protest that she could not give George up—that the future would be intolerable without him.

If only the folks hadn't done so much for her; if only they didn't love her with such unselfishness and assurance of her perfection. Or if only George were not so wonderful, so different from all other men.

The sight of the long, weather-beaten barn came into view. With a poignancy of memory she recalled the hundreds of times she had hunted eggs in the old loft and had played with Ned in the sweet-smelling hay.

Ned! Her eyes blurred. Strange she had not thought of Ned since her return until that instant. Quickly her dimmed eyes went to the lower end of the pasture; to the big oak under which the white fence surrounding his grave could be seen. Father would not have

had it so hard if Ned had lived. How they had all worshiped him! She would go to his grave as soon as she got home.

With the thought of her dead brother who had been her idol until she found George, a new pain came. She had always believed that the dead knew the thoughts of the living. How it must be hurting Ned to know she was ashamed of her home—of the folks! That thought was too much. She groaned aloud and a shiver shook her body. George would have to be her sacrifice!

Her father turned to her with concern.

"Don't you feel well, Evie? You've looked pale all day and ain't seemed like yourself?" He reached over and patted her with his rough hand.

"I—oh—I'm all right. I—was just thinking about—Ned." At first she thought she would tell him her decision to give up George. But it was going to be as hard to explain to the folks as to George. She'd have to take a little time. She couldn't think it out now. She wanted to go to Ned's grave and have a good cry.

"The sun's been too hot fer ye. Ma told me I better put the cover on; that you wasn't used to traveling like this. But I plumb fergot it. We're nearly home now, and you kin hev a good rest." He was still patting her gently, but now she did not recoil from him. Instead, she lifted his rough hand to her cheek. She would make amends. Ned would forgive her for the shame she had felt.

"You don't know how good it seems to have you home, Evie, even if it's only for a day or two. You know we think a lot of you, Evie, and are prouder of you than I kin tell you."

She was sobbing convulsively on his shoulder now.

"Oh, Daddy, I'm not worth half of your love."

"Now, now, Evie, don't you go sayin' things like that. Why I been a thinkin' it's us that ain't worthy o' you. Why only las' night—I mean the night you come, Ma and me was asayin' after we had gone to bed, that some girls a gettin' a highup feller like this George of yourn, 'ud be ashamed o' their folks, if they was jist common hard workin' folks like us, without none of the polish some thinks is everything. But we said that ain't like our Evie. That's why we are proud of you, an' was glad to work an' skimp to give you a chanst."

Each word was like a knife cut on Evelyn's heart.

"Don't, Daddy. I'm not worth it. I can't bear to hear you talk like that." She was almost hysterical in her sobbing.

"There, there, now Evie, don't you go cryin' like that. You'll make yourself sick, all hot and tired like you are." He kept up the mechanical patting with one hand while he guided the horses with the other.

Presently the grey old house in its cluster of trees came into view.

"Why, what's that in the driveway?" The stooped form

straightened. "Looks like some kind of outfit there by the house, don't it? I hope Lem Porter ain't brung them pigs yet. No, it ain't Lem's outfit. Why—I believe—it looks like a automobile."

Evelyn wiped her eyes and looked where her father was pointing.

Suddenly her heart stopped. She went cold. The "outfit" in the driveway was—George's long, grey roadster.

"It's George," she said in a scarcely audible whisper. The father shook up the reins and urged the horses, little understanding the struggle going on within Evelyn's soul.

"So he's come fer ye. That's more like it ort to be. Now Ma'll be satisfied. She jist couldn't hardly stand lettin' you go off fer life with a man she'd never seen."

As they drew nearer the little grey farmhouse, it seemed to Evelyn that some great catastrophe was awaiting. She felt cold and hot and trembly and rigid all at once. Try as she would, she was unable to bring one clear thought before the focus of her mind. Almost before she knew it, her father was turning in at the big gate. Mabel, her absurd pig-tails bobbing on her shoulders, was running to meet them.

"Your beau's come, Evie," she called out shrilly as she darted around to hang on to the back of the wagon. "He give me some candy last night, and a dollar today."

Last night!

Then he had come yesterday. He had been there all night and all day. He had probably slept in her own shabby little room, and eaten bread and milk with a pewter spoon from the red-covered kitchen table. Evelyn felt that she was suffocating. How was she going to face George Sanders now!

Her father was calling "Whoa" to the horses. Mother, wiping her hands on a clean apron which partly covered her ugly wrapper, was coming down the walk. Granny was leaning on her cane ... doorway.

Somehow Evelyn got to the ground. Mother was hovering over her.

"George is here," she was saying in a vibrant voice. "I'm making some biscuits for supper and Granny has one of her Yorkshire puddings ready to pop into the oven as the boys come from the field with a load of hay. He's wonderful Evie, jist like you said he wuz; I'm so glad he come."

"Where is he?" Evelyn heard herself asking the question, though she readily felt as if she were someone else, looking on at a strange tragedy.

"He's been out in the field with the boys all day. It's lucky he come, fer that hay had to be put up, an Bry Harris didn't come to help like he said he would. I don't know what they'd a done without George."

Evelyn turned weakly toward the house. She felt as if she were going to faint. It was all a queer muddle. George hauling hay in the scorching sun; washing in the old granite basin; eating Granny's Yorkshire pudding."

"Here they come," shrilled Mabel. Then Ben's high-pitched voice singing off-key, and the squeak of the heavy hay wagon came to Evelyn's ears. An instant later the load of hay came in sight around the cowshed. Jimmy stopped the team.

"Come on, Evie, le's go tromp fer 'em." Mabel was pulling at Evelyn's arm. She let herself be drawn toward the waiting wagon, not daring to look up.

"Hello, there! How do you like your farmer boy?"

She looked now. The glad warmth in George's voice melted the icy fear and dread in her heart. He was clambering down from the mound of hay. At another time she would have laughed at the grotesque figure he made in father's overalls that were too long, Ben's checked jumper that was too small and Jimmy's battered straw hat held rakishly on one side of his head with a greasy leather string. He took a long stride toward her, wiping the grimey perspiration from his flushed face with a red bandana handkerchief.

"Mercy, Evelyn, why haven't you let me come down here before?" he cried as he gathered her in his arms. "Why didn't you tell me I could haul hay and have Yorkshire pudding for supper down here?"

She was clinging to him, unable to come out of her bewilderment. After her agony of spirit, this seemed too wonderful a climax.

"Uncle John caught me with a telegram at St. Louis saying that he wouldn't need to sail for another week and that he was coming east. So—we can be married here—as you'd naturally want to be—and—gosh, Evie," (how dear the desired name sounded on his lips) "I wouldn't have missed knowing your folks for a lot. They're—it's like going back to my childhood days out on Grandad Stayley's farm."

"Evie, ain't you goin' to let me shake hands with George?" They turned, and George's hand, sunburned, dark-fingernailed, and with blisters forming on the palm, grasped the stubby, horny hand of toil, in the warm clasp of one man much beholden to another.

"I'm mighty glad to have this chance to know you, Mr. Jensen. I won't feel quite so guilty running away with Evelyn now."

"And we'll feel better about her goin'," the old man answered as his faded eyes, searching the younger face, found complete satisfaction. "Of course, we knowed you wuz all right," he hastened reassuringly, from what Evie told us in her letters, but it ain't goin' to be so hard lettin' her go now."

"Thank you." There was a tremor in George's voice and a look in his eyes as they rested upon the stooped figure of her father that made Evelyn's throat catch in a new realization of love for him.

At that instant the core of an apple whizzed past Evelyn's forehead and hit George squarely on the tip of the ear.

"Hey, you big goof," called Jimmy in a tone that would have paralyzed his sister fifteen minutes before, "ain't you ever goin' to git done lallygaggin' there an' come an' help us unload this hay? I'm starved."

"Sure I'm coming," laughed George delightedly, throwing the core he had caught back at the ducking Jim.

"Come on, Evie; le's go tromp," appealed Mabel again.

"Do," urged George. "It's heaps of fun!—And say—we're going to have Yorkshire pudding for supper when we are through. Your darling old grandmother promised me."

Evelyn's joyous laugh echoed his as she threw her hat to her mother and raced with him toward the barn.

Provo, Utah.

A Modern Knight (LINDBERGH)

When Knights sat at the Table Round.
In the days of old, when did abound
Tales of the Grail and tourney sport,
In that wise realm, King Arthur's Court,
Was there no vision then to see
This age of man that was to be
To breed a Knight to form our "We?"

As Percival and Galahad
He knows, this modern Knightly lad,
That life's high goals are not for him
Whose soul is marred by taint of sin:
Who travels safely 'mong the stars
Must bear within no guilty scars.
That Lindy's life is free from guile
Is thrice attested by his smile.

This daring youth of high emprise
Is called "Lone Eagle of the Skies"
And "Flying Fool," because he braved
The dangers of the deep and clave
The clouds and depths of ether blue.
To make his childhood's dream come true.
Why call him lone, this youth we laud?
Methinks that he must ride with God;
And none, with such good company,
Can e'er know fear, or lonely be.

Provo, Utah.

GRACE INGLES FROST.

CURRENT EVENTS

A STUDY FOR THE ADVANCED SENIOR CLASS M. I. A., 1927-28

1—ART AND LITERATURE

Commercial Value of Art.—It is interesting to note the progress that has been made in the past few years in the development of art and beauty along with the mechanical and practical devices, utensils and machines which are being used.

Henry Ford is credited with the remark that he wouldn't give five cents for all the art the world has produced; yet we are forced to acknowledge that the new Ford car is much more attractive in design than the first models which were placed upon the market. Mr. Ford's blunt statement expressed the opinion of most manufacturers a few years back. Art was just for museums and those of an impractical turn of mind. Mr. Ford persisted in the belief that art and beauty were unnecessary for some years, and broke all records of production and distribution sales of automobiles with his homely car. But, according to Mr. E. E. Calkins, writing in the *Atlantic Monthly* for August, 1927, he felt too secure in the belief that he had solved the problem of car manufacture when he put out a homely car at low cost, and that if it did its work, namely, got there, that was all that was necessary. Meanwhile, other manufacturers of cars, having solved the problems of utility, turned their attention to beauty in line and color, and another company added design and color to mechanical efficiency with the result that for the first time in the history of motor cars, the Ford Company was exceeded by a rival manufacturer in the output of cars. At the present time beauty in line and color is a big factor in the buying and selling of automobiles; and isn't it true of most of the devices and machines which are used at the present time? In the past the wonder of machinery kept us from thinking about the ugliness, but the demand for beauty has grown so much in the past few years that any article into which art has been introduced has a much greater selling value, even though it may be no more useful.

In many lines of industry art has become an important factor, as we can all observe, one notable example being the evolution of the phonograph from an unsightly box to the beautiful piece of furniture it is today. Everything about us points to an awakening of industry to the benefits of beauty in our surroundings.

The introduction of beauty to manufactured articles may be credited to the advertising profession, and we need but to look through the current magazines to see to what extent art has entered the advertising field. As a result of this invasion of art into the mechanical and commercial world, a new type of artists has been developed, and these men have broken away from the old academic traditions with the result that a new field has been opened up to them, one with greater and larger opportunities and greater financial reward, until the day seems to be past when artists need to eke out a mere existence by the occasional selling of a picture, for art has come into business; and beauty as well as utility can be bought.

QUESTIONS

1. Discuss the reasons why the attitude toward art and beauty are changed. 2. Is the love of beauty instinctive in man? 3. Discuss the part art and beauty play in the palatability of food.

Read *Atlantic Monthly* for August, 1927, also *American Review of Reviews* for September, 1927, page 327.

2—POLITICS AND INDUSTRY

I. "The Next Age in Transportation."

"The Automobile has exerted a more profound influence upon our national life in the last two decades than any other factor."

QUESTIONS

1. Is this statement true?
2. What particular industries have been greatly accelerated by this industry?
3. Do you think that we have reached the zenith yet?
4. What other branch of the motor era is rapidly coming to the front? Is it likely to exert as profound an influence on our national life?
5. How does the United States compare with Germany in commercial air travel? What has been the effect of aviation on Germany?
6. May not the aeroplane turn out to be the dove of peace to the world and help mankind to forget the sordidness of earth and expand under its influence yet to reach the age of good will and tolerance and fully to realize the handiwork of God? (Reference—*World's Work*, Sept., 1927, p. 460.)

II. Farm Relief Again.

From all appearances it looks as if the Farm-Relief bill will come up again in the next Congress. But whether it will be the McNary-Haugen bill vetoed by the President last February or an Administrative measure no one knows. Some think that it will be the former; others that it will be the latter. The reason for the first view is that no other bill will satisfy the farmers. Too, it was opposed by President Coolidge chiefly because it proposed to take the Government into the business of price-fixing. Now that the President's influence has likely been diminished by the announcement that he "does not choose to run for President next year," he may not be able to restrain Congress from passing it over his veto. Those of the latter view think that if there is any farm legislation it will be in the nature of a substitute in the form of an administrative measure. This plan assumes that the central factor is one of marketing and that the farmer will be given the machinery through a government credit to cooperative marketing associations. The plan proposed is as follows:

"1. A Federal farm board of three members, to be appointed by the President and Secretary of Agriculture. With the credit resources provided, the board would assist in stabilizing markets against excessive fluctuations.

"2. Advisory councils consisting of seven members for each commodity * * selected by the board from names submitted by cooperative associations * * who with the board could place before the farmers a more complete picture of the supply and demand, etc.

"3. Commodity stabilizing corporations would be established by the board, in order to centralize control and responsibility, * * * Capital stock would be kept at a minimum to make government participation unnecessary, and would be subscribed by cooperatives.

4. "A revolving fund of \$300,000,000 is suggested. Of this amount \$25,000,000 would be loaned by cooperative associations for plant, etc.; \$25,000,000 for expenses, and \$25,000,000 would be loaned to the stabilization corporations for the purchase of farm products on the open market during periods of price depression."

The Secretaries of Agriculture, Treasury and Commerce are said to favor this compromise farm-relief bill. Which of these two measures will

be passed no one can predict now, but doubtless some kind of a farm-relief measure will be offered.

QUESTIONS

1. Why the need of a farm-relief bill? 2. What was the McNary-Haugen bill? 3. Why was it defeated and when? 4. In what ways does the new administrative measure particularly differ from the McNary-Haugen bill? 5. What Secretaries favor the new bill and why? 6. Discuss the merits of the subject in the class.

(References: *Literary Digest*, Aug. 27, 1927, p. 8.)

3—RELIGION AND SOCIAL SERVICE

QUESTIONS

1. Does "the salvation of the modern world depend upon the mutual understanding and reaction upon each other of business and the church?"
 2. What about the inactive membership of a church?
 3. Would it be profitable for the church to know just what each member thinks of the church and just why lax members do not become active?
 4. Why is Sunday needed more than ever as a day of home rest and spiritual communion rather than as a time of social activities?
 5. What has turned leading college students away from electing the ministry?

These are some of the questions and problems handled by Bruce Barton in an article "*The Church Nobody Knows*"—*Colliers*, June, 1927, condensed in the *Readers Digest*, July, 1927.

If Mr. Barton is hunting a church that is business-like and yet functions effectively in the field of spirituality, which one should he investigate, about which he apparently knows nothing?

QUESTIONS

1. What does it mean to keep faith with one's self and with society?
 2. Who was the man and what his vocation who refused to accept a million dollars for a discovery of a cure for the rickets? 3. What did he do with his discovery and what was the only thing he wanted out of it?
 4. What does being a scientist and a teacher mean to this scientist and teacher? 5. How was the wonderful discovery made of a food cure for the terrible disease?

These questions may be answered by a study of an article—"He Passed By a Million Dollars," by Frazier Hunt in *Cosmopolitan*, June, 1927, and *Readers Digest*, July, 1927.

QUESTIONS

1. What organization, the first and only one of its kind chartered in the United States, is known as the 4 A's? 2. What are the two great objectives of the organization? 3. What is its nine-point program? 4. What of the insert picture of the article.

See: "The Spread of Atheism in the Schools."—*Literary Digest*, July 2, 1927, pages 28-29.

After reading this article one can appreciate the words of the late Dr. Karl G. Maeser who from atheism turned to "Mormonism," and repeatedly said: "I would sooner turn my child over to a rattlesnake than to an atheist."

Discuss the breaking down of atheism under the weight of its own foolishness. Should atheism be legislated against? If so, why? If not, why not?

QUESTIONS

1. Who are scoff-laws? 2. What is behind the attitude of a scoff-law?
3. What are the effects of the efforts of the scoff-laws (a) on themselves? (b) on the government? (c) on society? 4. Wherein is a scoff-law more of an anarchist than a patriot?

See *Literary Digest*, August 6, 1927, p. 34.

SOME OTHER SPLENDID ARTICLES FOR READING, CONTEMPLATION, CONVERSATION AND DISCUSSION

1. "Spiritual Value in Science," by Professor Victor E. Levine, Creighton University, Omaha, Nebraska, *Scientific Monthly*, August, 1927.

2. "Science and Religion," by Professor I. W. Howerth, State Teachers College, Greeley, Colorado. Especially valuable is his conclusions, p. 161, *Scientific Monthly*, August, 1927.

3. "Refuting Wells on Christianity," *Literary Digest*, August 27, 1927, p. 32.

Teachers should feel at liberty to select from, supplement, and even to substitute, these outlines.

A Virile Organization

The No-Tobacco League of America recently held its annual convention at Winona Lake, Indiana. Over three thousand were present at various sessions with people enrolled from twenty-two states, four provinces of Canada, Australia, China and Japan. Reports showed an unusually prosperous year. Professor F. M. Gregg, head of the Department of Psychology of Nebraska Wesleyan University, was re-elected President, Charles M. Fillmore, Indianapolis, was elected General Secretary for his eighth year.

The wide influence which this organization is beginning to exert is suggested in the following letter received recently at headquarters from the manager of the Publicity Department of one of the oldest and strongest denominations:

"I am very much interested in learning definitely concerning the No-Tobacco League which I am told is the best and the most effective organization in this country to combat the tobacco evil. I wish you would send me such literature as gives details concerning your work."

Of course, the desired information was gladly sent to him as it will be sent to anyone who is interested enough to write for it to Chas. M. Fillmore, General Secretary, No-Tobacco League, 821 Occidental Building, Indianapolis, Indiana.

MESSAGES FROM THE MISSIONS

The Gospel in Prussia

A very successful conference was held in Konigsberg, Prussia, Germany, some time ago. The attendance Saturday night was 225; Sunday School, 336; afternoon session, 287; and in our Sunday night meeting, 407. The gospel message has reached many in the past months, and many have been baptized. We can truthfully quote the scriptural passage: "The field is white already to harvest, and to him that thrusteth in his sickle with all his might, the same layeth up in store that he perish not, but bringeth salvation to his soul." Success is partly due to the splendid support rendered by the Saints and missionaries. With the help of our heavenly Father, we will be able to do a great deal of good in the new year. We express our sincere appreciation for the *Era*; it is a great help to us in our work.—*W. E. Stasich*, conference president.



ELDERS OF KONIGSBERG CONFERENCE

Front row, left to right: Eliot Heninger, Ogden; William Flamm, Rexburg, Idaho; Sister Ella Valentine; Hyrum Valentine, mission president; W. E. Stasich, conference president, Idaho Falls, Idaho; Earl Jorgenson, Logan. Second row: Donald Jensen, Richfield, Utah; Maurice Andersen, Springville; Orval Winkler, Ogden; Kenneth Rogerson, Salt Lake City; Percy Fetzer, Salt Lake City; Wesley Andersen, Brigham City; Kenneth Lindquist, Logan. Third row: Clair Mathis, Price; Morris Butterfield, Riverton; Frank Behring, Salt Lake City; Reeves Baker, Boulder; Alfred Folland, Provo; Edward Croft, Orderville; Morton Goodman, Mesa, Arizona.

Baptisms in Oslo

Borghild Nielsen, mission secretary, Oslo, Norway, writes: "We have in this mission twenty-two missionaries, of which four are local. Formerly about sixty missionaries were located here in this great field of

labor. The missionaries are doing excellent work. We have baptized thirty-one this year and have good prospects for the future. Our meetings are well attended by strangers, who seem to be interested in the gospel message. The missionaries are very grateful to receive the *Era* every month."



MISSIONARIES OF OSLO DISTRICT, NORWEGIAN MISSION

Back row, left to right: Hilmar P. Simonsen, Daniel Johnsen, Thomas O. Shortt, Howard J. Engh, Hyrum L. Jensen, Alonzo Andersen, John W. Olsen. Sitting: James Erickson, president Oslo branch; Borghild Nielsen, former mission secretary; Martin Christophersen, former mission president, recently deceased; George W. Thulin, Marius A. J. Hall.

Five Persons Apply for Baptism

At the district conference of the North Carolina district, Southern States mission, held June 4 and 5, President Chas. A. Callis was the principal speaker. He gave some excellent discourses and all the elders of the district spoke exceptionally well on the principles of the gospel. Following the afternoon meeting on Sunday, there were five persons applied for baptism. A baptismal service was held within an hour. So far this year, our labors have been rewarded with forty-seven baptisms. The *Improvement Era* is a great help to us in our work.—*Martell H. Fogg*, president North Carolina district.

Slanders Have Little Effect in Nottingham

The ten traveling missionaries of the Nottingham district, British mission, report uninterrupted progress in their work, despite a recent newspaper attack on the Latter-day Saints at this place. On May 9, a Bee-hive organization was effected, the second of its kind in the district, the fifth in the mission. Though beginning with only eight charter members, this new "swarm" attracted the attention of newspapers throughout England, and many looked with suspicion on a "Mormon" association for young women. The attitude of the British press has so changed, however, in the past few years, that a slanderous assault makes little headway, only serving in the

end to incite discussions which throw light upon the truth concerning the Latter-day Saints. Parts of five counties come under the jurisdiction of the Nottingham district, which has a total Church membership exceeding five hundred. The district spring conference was held at Derby on May 8. The impressive and well attended meetings of that day indicated the progress we are making in Church activities in this section.—*J. William Funk*, district secretary.



ELDERS OF THE NOTTINGHAM DISTRICT, ENGLAND

Front row, left to right: V. L. Radmall, Pleasant Grove; J. William Funk, district secretary, Richmond; Marvin P. Thain, district president, Smithfield; James E. Talmage, mission president; May Booth Talmage, president European Relief Societies and Y. L. M. I. A. Associations; Waldo L. Osmond, associate editor *Millennial Star*, Provo; Fred R. Flinders, Ogden. Back row: Wallace D. Yardley, Beaver; Brandt D. Jorgensen, Salem; Dalton E. Spencer, Evanston, Wyoming; George S. Wright, Idaho Falls; Rulon W. Stevenson, Ogden; Lee W. Lund, Manti.

The Work Steadily Growing in Bristol

"Early in the year the slogan, "Bristol leads—Follow who can," was adopted by the missionaries of this district and in it we find an expression of the sincerity of purpose manifest by the brethren. At a late conference encouraging reports were given, showing that the work is steadily growing and that prejudice is gradually abating. The *Improvement Era* is a veritable source of truth and encouragement to the missionaries, and all express their deep appreciation of the same.—*Carl E. Brown*, president Bristol district, England.

Many Baptisms in the Western States Mission

Elder Stephen L. Richards of the Council of the Twelve and President John M. Knight have held several successful conferences throughout the Western States mission. Every district is progressing more rapidly than ever before. Already this year one hundred thirty-two baptisms have been performed, the majority being converts. Through the faithful efforts and sincerity of the

missionaries, numerous friends and investigators have been found and many homes opened for cottage meetings. Recently street meetings have been a great factor in making new friends.—*Everett Bennion*, secretary Western States mission.



This picture represents a worthy group of missionaries in the Denver and Pueblo Districts. They wish to send greetings to the world through the *Improvement Era*.

Slesvig District of Danish Mission Reopened

A cross-country trip of more than 200 kilometers (120 miles), from Southern Jydland to Aarhus, Denmark, was made on foot recently by Elders Hyrum Domgaard, Ashton C. Jensen, Richard T. Anderson and Soren W. Hansen, of the Danish mission. During the course of their journey, they tracted, held street meetings, cottage meetings, etc., and report having had "the most wonderful experiences of their lives." The Slesvig district of that mission, which has been closed since 1864, was recently reopened. Thousands of people there had never seen a real "Mormon" from Utah before, and accepted the literature of the Church "with fear and trembling." In many places, however, the missionaries were received favorably, and two of them baptized three persons during the first six months of their labors in the new district. The *Era* is the most welcome visitor to the mission here.—*Hyrum Domgaard*.

Nevada District Conference

The missionaries laboring in the Nevada district gathered in Sparks for their semi-annual conference on June 18 and 19. President Joseph W. McMurrin was in attendance and delivered some inspiring sermons, which helped to build up the faith of the Saints, who had come from near and far to attend the conference. Each of the elders reported his labors for the past six months. Nearly all the branch presidents in Nevada were present, and carried the spirit of the meetings back to their branches. Strong testimonies were borne by the speakers in the various meetings.—*Geo. F. Christensen*, district president.

Important Conference in West Virginia

Elder Melvin J. Ballard, of the Council of the Twelve, and President Henry H. Rolapp of the Eastern States mission, visited at the West Virginia Conference. The Saints are receptive to the spirit and influence which radiates from high officials of the Church. Huntington, West Virginia, is a natural center for the three large missions east of the Mississippi river. These three missions were represented by both Saints and missionaries. The congregation consisted of about three hundred souls. It was planned that on the 24th of July, President Henry H. Rolapp and Secretary Glen W. Watkins would officiate in the dedication of a new chapel recently completed at Verdunville. The chapel will greatly repay the extra work on the part of Saints and missionaries. During the last six months, there have been thirty baptisms in this district, which consists now of more than 1,300 Saints. We are very grateful for the assistance received through the *Improvement Era*.—D. V. Groberg, president West Virginia district.



MISSIONARIES OF WEST VIRGINIA DISTRICT

Front row, left to right: Arthur Palmer, Taylor, Arizona; Delbert V. Groberg, district president, Ogden, Utah; Melvin J. Ballard, of the Council of the Twelve; Henry H. Rolapp, president Eastern States mission; Clifford L. Madsen, mission field man, Charleston, Utah. Second row: R. E. Gardner, Afton, Wyoming; Bessie Smith, Logan, Utah; LaVon Amundsen, Salt Lake City, Utah; Ethel Lenzi, Park City, Utah; Mada Shelley, American Fork, Utah; Francis L. Shaffer, Preston, Idaho. Third row: H. O. Stiff, local branch president, Huntington, West Va.; Adelbert E. Cluff, Huntington Park, California; Ernest A. Richards, Mesa, Arizona; Lawrence T. Dahl, West Jordan, Utah; R. H. Christiansen, Mayfield, Utah; O. N. Follett, Logan, Utah; Stanley W. Jones, Sanford, Colorado.

Through Central Sweden on Bicycles

Elder W. O. Peterson, president of the Norrköping district, Swedish mission, with his companion, Elder Swenson, made a trip this summer through Central Sweden on bicycles. Farmers of this section refused to permit the elders to sleep either in their homes or barns, hence, the elders took to the woods, of which there are many, for their night camps. They slept during the sun's absence, which was for only a few hours each night. They had the opportunity of visiting many places of historic interest during the trip, and distributed much literature. They came in contact with many persons totally unacquainted with the Latter-day Saints or their history. "It proves," writes Elder Peterson, "that there is ample opportunity for workers in the cause of the Lord to meet thousands who have not yet heard of the restored gospel. We are grateful for the *Éta*, and eagerly await its ever-welcome arrival."

Missionary Service at the Manti Temple

The somewhat recent addition of missionary service to the other activities of the temple located at Manti, Utah, is having the tendency of making it one of the outstanding temples of "Mormondom." It is the fifth temple erected by the Latter-day Saints, the third in the intermountain region.



A GROUP OF MISSIONARY GUIDES AT THE MANTI TEMPLE

On June 14, 1925, arrangements were made by the presidency of the South Sanpete stake whereby the gospel could be preached to the tourists visiting the Manti temple. Elder Osmond Olsen was appointed to oversee and direct this work; and the first meeting for this purpose was held on temple hill, June 21, 1925.

More than twelve hundred tourists annually have since been registered

at the temple, to whom more than five hundred books and pamphlets, explaining the "Mormon" religious belief, have been given or sold. Many interesting incidents have occurred while going over the grounds with the visitors, and the elders there have had wonderful opportunities to preach the gospel to "the stranger within our gates." It is an inspiring sight to view the temple and its grounds and to drive through the arch-way. All visitors are impressed with the building and surroundings, and many testify of the solemnity and beauty of the place. They are anxious to learn more of it all than is evident to the eye, and are, therefore, intensely interested in the information given them by the missionary guides, not only pertaining to the gospel, but as well to the history of the valley and of the people who built the temple.

Twenty-Five Baptized

Karl T. Duffin, president of the North Dakota district, Northcentral States mission, reports that an inspiring conference was recently held, at which more than a hundred people heard the splendid sermons delivered



by Elder George F. Richards, of the Council of the Twelve, and President John G. Allred of the mission. Twenty-five persons were baptized during last year. We are soon to organize a Sunday school in Grand Forks. We have placed a subscription of the *Era* with the public library here. We find the magazine a valuable aid in carrying the gospel message to the people.

In the Island Missions

Sixteen Baptisms in Kauai. Elder Read S. Arnold, president of the Kauai district, Hawaiian mission, reports: "We have had sixteen baptisms and sixteen children blessed so far this year. We also have six others ready for baptism. One old gentleman over ninety years of age has expressed his desire for baptism, and we are waiting a fine day and opportunity to perform the ordinance for him. The work of the Lord is progressing here, and we are enjoying his blessings. We expect to exceed last year's record."

Good Work in Tasmania. The annual conference of the Island of Tasmania was held March 27. Australian Mission President Charles H. Hyde and wife were in attendance. Reports indicate that the work of the Lord is progressing in that district. An effort has been made during the past three months to bring the gospel to the rural districts and the way is opened for much good to be accomplished. Ninety-five country towns have been tracted. These towns cover a distance of five hundred miles. More than 5000 pamphlets have been distributed and 173 Books of Mormon were sold. The elders depended largely upon the people for food and shelter and friends were raised up to minister to their wants. We enjoy the *Era* and its faith-promoting articles. We rejoice in the progress shown by the different mission reports.



Elders present at Hui Tau, New Zealand mission. Princess Te Puea Herangi is third from the left, front row.

New Zealand Hui Tau of 1927:

Under the patronage of Princess Te Puea Herangi of Waikato, the elders and Saints of the New Zealand mission held their annual "Hui Tau" (conference), on Easter, April 15-17, 1927, at the Maori village opposite Ngaruawahia, on the Waikato river. This village, the home of the Princess, was built entirely by her and her people, and is a splendid example of unity and cooperation. It is one of the most beautiful villages to be found in New Zealand. A house was provided to accommodate 300 guests; and the dining hall, in which 1600 people had dinner on Sunday, was large enough to seat 400 at a time. Meetings were held in a large tent, hired for the occasion and put on the lawn in front of the dining hall. Nine meetings of the general conference and thirty-one special meetings were held. The first day 700 were in attendance, and at the concluding meeting, Sunday evening, the number present reached nearly 1200. On Sunday afternoon a public reception was given to the Princess, and in an address she gave tribute to the Latter-day Saints, saying that she felt honored in their presence, as she had observed the order, harmony and love among them and felt they were God's people. During the conference there were many impressive discourses delivered and much good counsel and advice given. A concert on Monday evening concluded the conference activities. The Princess was presented with two beautiful quilts, one a gift from all the Saints, and the other a gift from the Hui Tau Committee and Relief Society Mission Board. The local arrangements were made by a special committee

of the Saints of the Waikato district, with Elder Leslie D. Burbidge as chairman.



HUI TAU COMMITTEE

Seated, left to right: Wiremu Duncan, chairman; J. Howard Jenkins, mission president.

The Cumorah Monthly Bulletin, no. 3, volume I, August 15, 1927, contains messages of the South African mission and is full of interesting mission news showing real progress in the work in that mission. This number contains an article entitled "My first Visit to Karibib, South-west Africa," by Mission President Samuel Martin. Karibib is a little mining town with a branch of the Church presided over by Brother Lawrence C. Ratcliff. The city or village promises to become a prominent commercial center. It is generally alive with a number of representatives of financial houses, big game hunters, mining prospectors, etc.

Seven Baptized

Sterling, Colorado, reports that a Sunday School was organized in Alliance, Nebraska, in May, 1927. There is an interesting and enthusiastic branch of seventeen Latter-day Saints and twenty investigators in Alliance. Seven new converts were baptized there last Spring.—*Thornton Peterson*.

New Superintendents, Y. M. M. I. A.

Rulon Hicken was sustained as stake superintendent, Cardston, Alberta stake, September 7, 1927, vice S. H. Nelson, released.

W. H. Stoddard, R. D. No. 1, Jerome, Idaho, has been sustained superintendent Y. M. M. I. A. of Blain stake in place of David K. Hendry, released.

James Jensen was sustained as stake superintendent of Box Elder stake, vice Wm. H. Stayner, released.

E. Ray Guymon was sustained superintendent of Montpelier stake, Aug. 27, vice Arthur S. Richards, released.

HOME OCCUPATIONS

BY ALICE B. PALMER

"Man is asleep in the cradle of infancy," dreaming away the hours, when it comes to making pin money at home.

The following suggestions are just a few incidents of the kind, in my own immediate vicinity:

There is Mrs. "A" in the two-story brick around the corner, a mother of a large family. Who would think it possible for her to step outside of the beaten path of her own establishment? Yet she has done so in a most remarkable manner. For years she has volunteered her services to her neighbors in case of emergency, without thought of compensation but out of pure, neighborly love. At the present she is in great demand at any price. She is called out regularly to assist as practical nurse. Her earnings have brought a great many transformations in the home, which the family would have otherwise been unable to enjoy.

Then there is Mrs. "B" on the same street. She is a natural, born cook; and an excellent one, at that. Do just her immediate family indulge in her goodies? Indeed not. Every Thursday her ten-year-old daughter calls upon the neighbors and takes orders for the Sunday supply of bakery goods. On Friday, she bakes and on Saturday, delivers.

Miss "C" on the next street, who is a stenographer and sole support of her aged mother, finds time, through her efforts, to earn pin money evenings. This is how she does it. Possessing a natural talent for hairdressing, she assists her friends and neighbors in this great art and really has more work than she can handle. She does not interfere with the professionals, as she has no set price and hangs no sign in the window.

I must not forget Mrs. "D" over on Jay Street. Through her inveterate love for dainty fabrics, she has become an expert in fine laundry work. Regardless of her great handicap, three small children, she has slowly worked up a trade whereby she does up most of the dainty linens for the entire town. She declares it is mere child's play for her, through sheer love of handling the finery. With this so-called pin money she has added electrically to her home and has purchased a fine radio within the past two years.

"We just couldn't get along without faithful old Mrs. "D." She was discovered through serving lunches at church socials. Her baked ham and potato salad have actually helped purchase the cozy bungalow her family now occupy. Whenever anyone receives unexpected company on Sunday and is at a loss as to what to serve for lunch, the problem is solved in a moment. They simply slip over to Mrs. "D's"

and get a generous supply of her delicious ham and salad. Each Saturday she prepares these things and never fails to dispose of them.

Don't think it is only women who earn pin money at home, for we also have several men in the neighborhood who are doing the very same thing.

There is Mr. "H," for example, right next door. He is a printer by trade. Nevertheless, he has always been interested in bicycles. From boyhood up, while having his own wheel repaired, he watched to see just how everything was done. Naturally he picked up all the details connected with it. As the years went by, he slowly added the necessary equipment, until he finally acquired a small repair shop in the corner of his father's garage. Now he is in great demand and has all the work he can do evenings. This pin money pays for all motor trips throughout the summer months.

Right now you are beginning to say, "What next?" But there is really no end to them. This time, it is a barber. This man is an automobile mechanic by trade. Yet he finds time nights to cut hair. He had all his life been handy with the shears, thus keeping the family well clipped. Neighbors discovered the fact, and began to ask his assistance as a special favor. Now he has from three to seven callers nightly; and so earns enough extra, each week, to purchase all the necessary automobile accessories.

Even our grocery boy believes in earning pin money. He began by putting soles and heels on his neighbor's shoes. Now he has a regular little shop in his basement where he works in spare hours. He has attached a small sign on the corner of his house which says, "Shoe Hospital." He vows he is going to have a car some day as the result of his efforts.

Last of all comes our little friend, Benny, who lives just around the corner, and is an example to the whole neighborhood. He is but seventeen years of age, and can already boast of a bank account of several hundred dollars. This was all carefully saved up through childhood, starting in the small iron bank which stood upon the clock shelf. When others spent, he saved; and was laughed at many times by his playmates. But they don't laugh any more. They look with envy at all the things he is now able to enjoy which they are not. Just recently he picked up a rare automobile bargain and drives these same playmates to outings of all sorts, charging them twenty cents each. This all goes back into the bank to fill up the vacancy made by the purchase of the car. What do you think of that for thrift?

Elgin, Ill.

Be Independent

M Men and Boy Scouts should take pride in paying their own expenses. Young men, through a little care and thrift, can easily pay their subscriptions to the *Era*, their annual M. I. A. fund, and their scout fees without asking father for money. Try it.

THE WASHINGTON RAMBLER

Walking Up Five Hundred Feet.

BY G. M. BABCOCK

It was a cold, lowering January day as The Rambler, urged by a biting northwester, approached the largest, most imposing and costliest memorial shaft ever erected to man—the Washington Monument—commemorative of the founder of the city of Washington and the “Father of his Country.” As he walked up the terrace surrounding the towering 555-foot marble and granite obelisk, the thought came: “How like a great pencil pointing upward must the Monument look to the birdmen who soar above its aluminum cap.”

The Monument tapers gradually from walls 15 feet thick and 55 feet square at the base to 18 inches thick and 35 feet square at the 500-foot elevation, where the pyramidal top begins. It was noticed with regret that the color of the marble face up the first 150 feet or so of the Monument was slightly different from that used the remainder of the way up. It seems that the corner-stone was laid July 4, 1848, and that the work steadily progressed under the direction of patriotic citizens banded together, as the Washington National Monument Society, until 1854, the shaft having reached a height of 154 feet, when the \$300,000 raised by individual free-will offerings were exhausted. In 1878, when Congress agreed to pay the nearly \$1,000,000 additional necessary to complete the Monument, marble exactly like the original could not be procured. The shaft was finally dedicated February 21, 1885.

After stretching his neck considerably in order to gaze up the white line of somewhat like 575 stones that are on each side of the shaft, The Rambler found himself at the opening leading to the bottom landing. Here a uniformed guard volunteered the information that the elevator would be “back in 25 minutes;” that it took the elevator “exactly five minutes to make the trip,” and that if a person’s legs and wind were good, he could “walk it in fifteen!” As the memorial stones, beginning at the 30-foot elevation, were objects of curiosity, it was decided that the legs and wind were “good.”

But the wisdom of the decision soon began to be doubted. For one thing, it grew colder as The Rambler ascended. Then, the guide book stated that there were 50 steel landings and 898 steel steps to be traversed—truly an appalling distance to walk “straight up,” especially when one adds to the number of steps about eight strides across each landing before beginning to ascend the next set of steps. And the elevator looked as if it might be perfectly safe! Two great chains and four huge wire cables cooperated to raise and lower the

thirty-five passenger electrically driven car. Then, suppose the electric lights should go out, leaving one in utter darkness with but a steel handrail between one and death by falling down the shaft! Oh, well, there were oil lamps on the wall at each landing, and The Rambler had some matches in his pocket!

There were 179 memorial stones to look over, and a tablet warning that a fine of \$25 would be imposed on anyone caught mutilating one of them. Nevertheless, some of the stones had initials scratched on them. The stones were presented by lodges, fire companies, Sabbath schools, cities, states, and many foreign countries. At the thirty-first landing (330 feet) was a marble block with the inscription, "Top of Statue on Capitol."

As The Rambler reached the 400-foot level, somewhat winded, he was dazzled by the sparkling frost that appeared on the inside of the Monument. The stairway narrowed at 470 feet, and he rapidly ascended to the top. A courteous guide "spotted" The Rambler, and seemed to take particular interest in pointing out to him the various public buildings and explaining the layout of the city.

What a wonderful view it was, and how the wind howled. One would almost fear that the Monument would be blown over. In fact, the Monument does sway a fraction of an inch during a heavy wind, and even the heat of the sun expands the stones and moves them slightly toward the north. The Monument has been struck several times by lightning, but no material change resulted. The whole city was brought before the eye in a miniature. Broad streets and avenues, handsome residences, Government buildings, and magnificent parks, combined to produce a scene of interest to every boy in the country.

From the north window could be seen at close range the State, War and Navy Building, the White House, and the Treasury, with celebrated Pennsylvania Avenue running east and west in front of them.

The most conspicuous feature of the view south was the historic Potomac, a river beloved by George Washington. It flows past Alexandria, which is visible on a clear day, and where, at Christ Church, Washington worshipped, and on past Mount Vernon, his home and final resting place. Maryland and Virginia meet in the waters of the river about a mile south of the Monument. To the southeast was the Bureau of Engraving and Printing, where Uncle Sam's stamps, bonds and bills are made.

The guide pointed out the Capitol, which lay in a direct line east from the Monument, and just beyond was the Congressional Library, the largest and finest in America.

To the west, on the opposite shore of the Potomac, in Virginia, was Arlington, the National cemetery, and once the famous Robert E. Lee residence. On a clear day the Blue Ridge mountains are plainly

visible at a distance of seventy miles. The costly Lincoln Memorial, lay to the west of the Monument.

A truly appalling thing it was to look straight downward. Human beings appeared like pigmies moving snail-like along the paths about the Monument. No one had ever jumped down the outside of the Monument, the guide informed, but a young woman, several years ago, committed suicide by jumping down the elevator shaft.

Soon the elevator appeared, and as The Rambler made ready to descend, the guide stepped quickly into his little office and came back with a small stone, which he presented to The Rambler, saying: "I got several pieces like this a few years ago when the Government had occasion to remove part of one of the Monument stones. Keep it!"

Washington, D. C.

Ione

I am lonely, love, without you; days are drear,
And my heart is calling for you, can't you hear?
Oh, the years are long and grey,
With my love so far away,
From the smile that seemed to say,
Linger near.

Starlit skies are dim and misty, more than when
Moonlight coaxed us with its charming, in the glen.
Dreaming all alone of you
With your eyes of violet-blue,
As we pledged our love anew,
Once again.

In the springtime I will claim you for my own;
Then I'll fold you to my bosom, you alone,
Finding worlds of happiness,
In the joy of your caress,
That the lips cannot express,
Sweet Ione.

Nest'ling close beside a brooklet, 'bye and bye,
Let us build a humble cottage, you and I.
Where we'll sing love's old refrain
And the parting and the pain,
Shall not come to us again,
Dear Ione.

MRS. GRACE JACOBSON

The Rocks Cry Out

Mount Pelee's¹ crest lies in the sea,
Vesuvius groans in tears,
The isle of Yap² is out of shape,
The worst thing known in years.

Mount Shasta³ moves towards the north,
Mount Blanc⁴ has lost her crown;
All o'er the world God's voice is heard;
The hills are sliding down.

The Andes⁵ mountains eastward move,
Great earthquakes shake Cathay;⁶
The doves of peace their crooning cease,
While forked lightnings play.

Great oceans heave beyond their bounds,
Storms sweep the inland seas,
The gods of war fling gauntlets far
Full on Locarno's peace.

Tares line the trail the Master blazed,
The watch-dogs lie asleep;
Paid shepherds blind lag far behind,
While wolves devour the sheep.

He comes! He comes! the rocks' cry out—
A world looks on amazed;
A little stone without hands hewn
Rolls o'er the image razed.

And darkened soon the sun shall be,
The moon appear as blood,
Like drunken seal the earth shall reel
Before the coming Lord!

All nature sounds the warning note.
Make haste your lamps to fill;
Prepare to dine on bread and wine
Come to the feast who will.

Park City, Utah

H. GRAEHL

Note:

¹Volcanic eruption—top of Mount Pelee blown into the sea.

²Earthquake.

³Our scientists tell us so.

⁴Part of the rim of Mount Blanc slid off into the valley below.

⁵Our scientists say so.

⁶Japan.

⁷See Luke 19:40.

Editors' Table

Close of Volume 30—An Invitation

This number of the *Improvement Era* closes the thirtieth volume of the magazine. We are grateful to our subscribers, writers and many friends of the present and the past who have contributed their talent and work to its success. We do not forget the Mutual Improvement officers and members who for these thirty years have freely aided in its circulation. Nor do we forget our many readers and subscribers. Thanks to all.

We believe the *Improvement Era*, through the worthy efforts of these volunteer agencies, has done much good in the world at home and abroad. The aim of the editors always has been to present gospel messages in its pages. That it has been appreciated is amply proved by the reception it has met among the people who have read it—young and old. Encouraging volunteer testimonies come to hand constantly to this effect, for which, also, thanks.

The new volume, beginning in November, will be enlarged in size, have new and larger type, and will take a deserved step forward in its appearance. We solicit the aid of all our friends not only in its distribution but in its literary improvement. It will be the aim to provide every subscriber with full value for his investment. On the reading table in the home, the *Improvement Era* is a means of developing the spirituality so greatly needed in the land by providing matter of interest and attraction for young people.

The *Improvement Era* ought to reach 50,000 homes this year. To this end each reader is now invited to send his own and a new subscription. No person or family paying \$2. for the *Improvement Era* will ever regret it. It will be a blessing in every home where it is read. The *Era* has no capital, pays no dividends. Every dollar received goes to its improvement, and to the cost of publication.

We ask M. I. A. workers to be content only when all the homes in the ward in which they live have been invited to place the *Era* on their reading tables. With deep appreciation for past labors and help, the editors solicit the sympathy and support of every member of the Church in placing the *Improvement Era* before the world.—A.

A Suggestion

The completion of the Arizona temple provides a new opportunity for religious worship and work for the Saints in the great Southwest and for the entire Church. It is a means of drawing their attention to temple ordinances of great spiritual importance.

There are six temples already in operation in the Church and through them the hearts of the fathers are turned to the children, and the hearts of the children to the fathers, resulting in rich spiritual blessings as a reward for both.

Temple ordinances are not for the dead alone, nor for the old alone. They are for the youth as well. One of the grandest and holiest steps of life, marriage, should be taken in the House of the Lord, because it persuades men and women to do good, to live right, and implies that the candidates for marriage are now worthy of God's richest blessings, and are willing to so continue. Marriage in the temple furthermore is an antidote against the divorce evil, the bane of present day society.

Considerable space in this number of the *Era* is devoted to the new temple in Arizona, and incidentally to temple work and its purposes, marriage, and genealogical labors. We suggest to the young people that an evening spent in reading these articles will prove very interesting. They make good subjects, also, for joint Sunday evening meetings.—A.

Books

Two Years Before the Mast, listed on the M. I. A. reading course, written by Richard Henry Dana, is one of the outstanding stories of American literature. It is the personal narrative of a sailor's life on a long trip to California in the thirties. The hero was a graduate of Harvard College, and forced to suspend his studies. He ships "before the mast" on the sailing vessel *The Pilgrim*, bound for California by way of Cape Horn. The ship put in at the ports of Monterey, Santa Barbara, and other places along the coast, and at San Diego, Dana remained several months ashore, where he handled and cured hides. At this time, California was Spanish, and the story tells about the life of the people, their habits and customs, when the Pacific Coast was dotted with Spanish towns and cities. It is a splendid story of California days before the Americans went there in the later 40's.

Marching On, a book on the M. I. A. reading course list for this year, was written by James Boyd, a young American novelist. It is a story of the Civil War, and shows possibly the feelings of the southern people during that mighty struggle more than anything else that has been written. James Fraser is a poor farmer's son of North Carolina. He enlisted in the southern army, and his experiences in the army are thrilling. The story of his love for the daughter of a slave owner and planter runs its course throughout the war. There are descriptions of battles, prison life, and long marches. Through all the terrors of war and bloodshed, young James Fraser shows a fine manhood, for he has sterling qualities of character. *Marching On* will take its place with *Hugh Wynne* and other great novels of American literature.

The "Era" Index 1927—Volume 30

Subscribers desiring copies of index for the *Improvement Era*, volume 30, may obtain the same free of charge by request to the *Improvement Era*, 47 E. South Temple Street, Salt Lake City, Utah.

Priesthood Quorums

PRIESTHOOD QUORUMS

All matters pertaining to the Aaronic Priesthood, presented under this heading, are prepared under the direction of the Presiding Bishopric.

Renew Your Activities

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building."—I Cor. 3:8, 9.

We feel that the above passage is one we may profitably reflect upon at this time. We are now approaching the close of the harvest season. In many of the stakes Church activities have been materially reduced during the summer months, both in the auxiliaries and priesthood quorum work. The excuse has been that vacations, intensive farm work, and recreational periods have taken so much time that we are justified in laying aside the duties and responsibilities that come with the priesthood. At the same time other stakes, similarly situated, have continued their weekly priesthood meetings and accompanying activities with success and satisfaction.

The Presiding Bishopric are desirous of impressing upon all stake and ward authorities, if possible, the importance of Lesser Priesthood work, for it is with this department we have to do. We feel that we are not complying with the law when we neglect our duties in the priesthood; and failure to hold meetings regularly and to perform priesthood activities during all seasons of the year is failure to comply with the law.

In the beginning of the year 1927, a course of study was provided for each of the Lesser Priesthood quorums, and ward officers were instructed to see that every quorum member should be provided with this course of study, in order to keep in close touch with the quorum work. Although these outlines are sold to quorum members for less than the actual cost of publication, our records show that there are a large number who are not yet provided with this course of study. This work has been arranged in a progressive course. To lay a proper foundation, young men should follow step by step from one course to another. The lessons should be followed in order, and there should be no break. This requires careful, patient effort on the part of priesthood committees, quorum officers, and the parents. We have found that when we break into the season's work by allowing a summer vacation, much time is lost in picking up the work where left off and getting underway again. We firmly urge all priesthood committees and quorum officers to make a canvass immediately of the membership of their quorums and see that proper arrangements are made to continue the Lesser Priesthood activities as outlined, keeping in mind always that those who have received the Priesthood have received a commission to labor in God's vineyard.

"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 him-

self not approved shall not be counted worthy to stand. Even so, Amen."—Doc. and Cov. 107:99, 100.

Aaronic Priesthood Department Work

In practically every ward and branch of the Church there should be a sufficient number of deacons to form at least one quorum, and enough teachers and priests to form separate classes for these grades of the Priesthood. The average proportion of deacons throughout the Church is 6.3 per cent, of teachers 3.8 per cent, and of priests 3.6 per cent of the total membership.

Taking this as a basis in a ward of 200 members and children, there should be about 12 deacons, 7 teachers and 7 priests. Under such circumstances, it should be possible to organize a deacons' quorum, and a teachers' and a priests' class. The bishop should have direction of the priests' class, one counselor, of the teachers' class, and the other of the deacons' quorum. If possible, a supervisor should also be appointed for each grade. However, in the instance of such a small ward, if the members of the bishopric can give the individual attention necessary to the members of each grade, and carry out systematically the program provided, the same results can be obtained.

In larger wards, where there are two or three quorums of any grade, the same arrangement of separate departments should be provided. The Lord has revealed the number of members that form each quorum; and it is for a wise purpose. It should be our business, then, to see to it that each quorum or fraction thereof shall maintain its identity by holding its own gathering.

Wherever there are more than one-half the number required to form a quorum of any grade of the Priesthood in a ward or branch, the quorum should be organized with a presidency. Very wisely it is intended that from the age of twelve years up, members of the Priesthood shall receive training in presiding and conducting exercises, as well as other duties. This is, therefore, another reason why each quorum should meet separately in department work—that the presidency, at least, may secure the training in the proper methods of conducting meetings.

In order to do this work efficiently and wisely, however, they need the advice and supervision of more experienced men. Therefore, a member of the bishopric or a supervisor should sit by the presidency and quietly advise them, being helpful in promoting dispatch and order. It is an excellent plan to have the various members of the presidency follow up a systematic order of business in each meeting. This should be in written or typewritten form. It will aid materially in developing system and promptness in the exercises.

In connection with the department work of each quorum a very important part is that of accurate keeping of records. Accounting for the presence, excuse or absence of every member on the roll is only one phase of this work. The recording of assignments of duty made and whether they have been performed or not is also vital. Keeping note of the dates of birth of the various members, in order that they may be properly prepared for advancement in the priesthood, is likewise necessary. Then, at the end of each month the records should be summarized for submission to the bishopric and the stake committee. To do this work properly requires neatness and care. It should be done by the supervisor unless there is a member who is qualified.

In all of the work connected with the quorums of the Aaronic Priesthood, it should be kept in mind that this is a training school in spiritual

development, that, if properly done, will stimulate every member in faith, initiative and continuity of purpose for his life work.

Field Notes

Fast Offerings, Waterloo ward, Grant stake. The bishopric of Waterloo ward instituted the system of envelope donations with excellent results. The practice is to invite all members of the ward to observe the fast and to attend fast meeting. Donations for the poor are received at that meeting. A card is provided for each family, which contains four columns, one showing the twelve months of the year, the next the amount donated each month, the third for the signature of the head of the family, and the fourth for check marks by the ward clerk. On the second Sunday of each month deacons and teachers are sent out from priesthood meeting to visit the families who have not previously donated at fast meeting. They carry envelopes containing the names and addresses of the heads of families, and in which the corresponding cards are enclosed. Any donations made as a result of these visits are noted on the cards by the members who make them, and the money placed with the cards in the envelopes. They are then taken back immediately to the bishopric by the deacons and teachers. This system has more than doubled the fast offerings.

Commemoration Exercises

A number of the members of the General Boards of the Y. M. and Y. L. M. I. A., at the regular meeting hour on Wednesday evening, September 21, celebrated with a program of speeches, songs and testimonies the one hundredth anniversary of the delivery of the plates, September 22, of the Book of Mormon to the Prophet Joseph Smith. Speeches were made by Elders George Albert Smith, Melvin J. Ballard and Richard R. Lyman, of the Council of the Twelve, and superintendency of the Y. M. M. I. A. Also by Sisters Martha H. Tingey, Ruth May Fox, Lucy Grant Cannon, superintendency of the Young Ladies' Association. Elder Junius F. Wells, who had asked the members of the Board to read the Book of Mormon between August 7 and this date, read a goodly number of testimonies of those who had finished reading the sacred record. Testimonies followed by members of both boards present, showing how reading the Book had given them new vision and knowledge of its contents heretofore not understood; and that the gospel spirit of the Book had given them a testimony of its divine origin.

It was announced by Superintendent Ballard that arrangements had been made to broadcast the M. I. A. Slogan and a short explanation of the anniversary over KSL and the Associated Press:

"WE STAND FOR A FULLER KNOWLEDGE OF THE BOOK OF MORMON
AND A TESTIMONY OF ITS DIVINE ORIGIN."

A telegram, it was announced, was also sent to President Heber J. Grant at Palmyra, where he and a large number of elders and others were to celebrate the occasion. It was announced that thousands of the young people were reading the Book of Mormon as a consequence of the efforts made by the General Boards last year, and in response to the slogan of the young people this year. All stake and ward boards may well arrange to have a similar plan adopted for the reading of the Book of Mormon before the close of the year.

Mutual Work

· SLOGAN 1927-28

WE STAND FOR A FULLER KNOWLEDGE OF THE BOOK OF MORMON, AND
A TESTIMONY OF ITS DIVINE ORIGIN

What to do in October

Emphasize attendance and classwork. Check on teachers and preparation; and urge that classwork be made enthusiastic and vigorous, both by teachers and students.

Call attention to the membership cards, and explain, sign and deliver cards to the members on payment of the annual fund.

Visit every family not yet solicited and invite subscriptions for the *Improvement Era*. The first number, November, of volume 31, will be issued about the 25th of October. For further details of the campaigns for subscriptions, and the fund, see pages 6 and 7, also pages 25 and 26 of the M. I. A. Year Round Program.

Greetings from Japan

When Dr. F. S. Harris, president of the Brigham Young University was in Japan on his trip around the world, from which he has recently returned, he organized a Young Men's Mutual Improvement Association in Osaka. The president of the association, under date of August 1, 1927, sent the *Era* this very courteous letter, which was translated by Elder Alma O. Taylor, and read to the General Board who were delighted with the contents, and wish the organization great success:

Dear Era: Greetings:

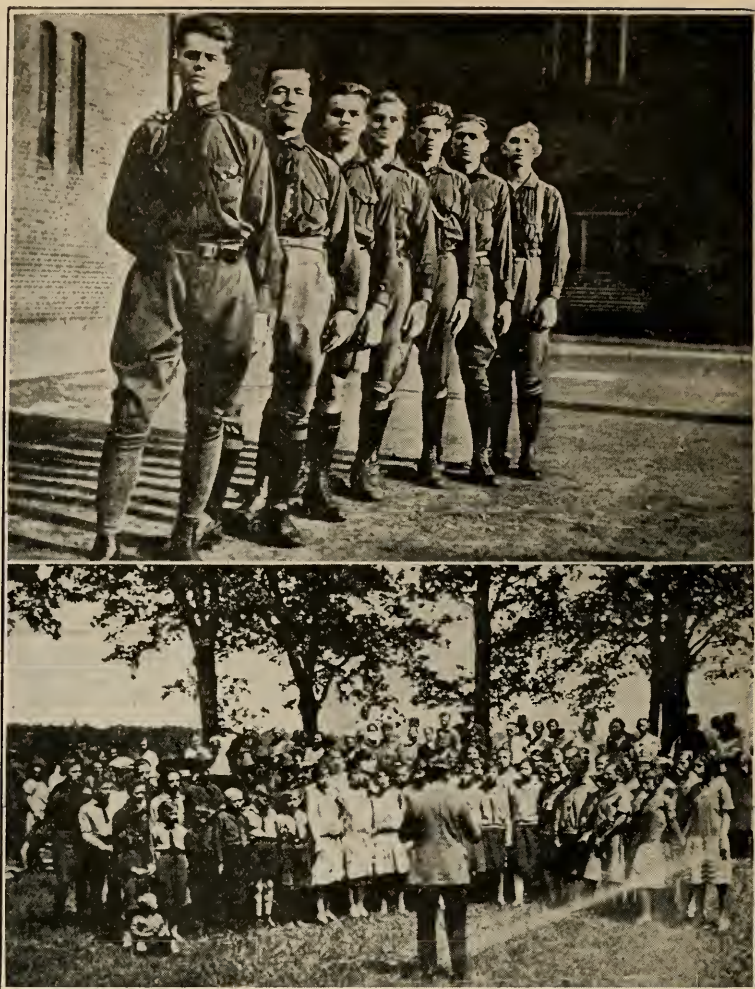
I hope you are all well and not oppressed by the intense heat of the season. Your brethren and sisters over here are all well, so please have no anxiety on our account. Accept our thanks for the *Era*, which you so kindly send us each month. As soon as it reaches me I lose no time getting it to a number who understand English, and we are all pleased with the articles it contains. We have certainly shown discourtesy by not acknowledging your kindness earlier.

We are delighted that, under the direction of the President of the Church, the Mutual Improvement Association has been established in this land. We are working diligently for the success of this association; and we are praying for the reopening of God's Church in Japan. May we continue to have your support?

There are many things I would like to say to you, but I will write again, perhaps soon. Kind regards to your workers.—*Tsurichi Katsura* (an elder), president of the Mutual Improvement Association at Osaka, Japan.

A Lively Paper

Number 4, Vol. 15, of the *Ensign Speedometer*, September, 1927, comes to hand full of improvement association information, both general and local to the Ensign stake, and full of lively items serviceable to members and officers alike. Among these are the population of each ward, with the *Era* and Fund quotas to be obtained from each.



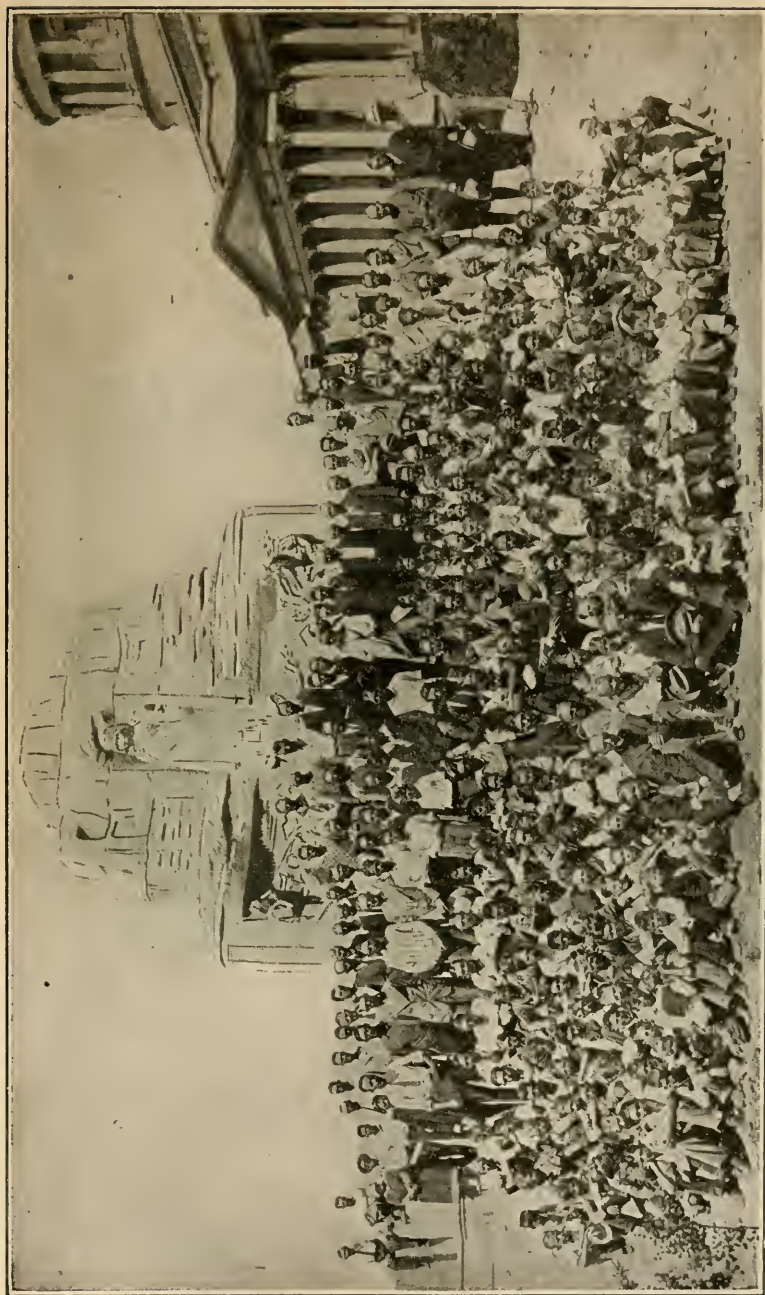
SCOUTS IN GERMANY

Top: The Eagle patrol of the Breslau West branch who took all the honors in an inter-branch contest, June 6, 1927.

Bottom: Part of the 80-voice Boy Scout and Bee-Hive Girl chorus that sang several numbers at the last Breslau district conference.

Fathers and Sons of Sevier Stakes

The fathers, sons and boy scouts of South Sevier and Sevier stakes enjoyed a three-day outing, in the form of a visiting tour of Utah's places of interest, in Salt Lake City, on July 14, 15 and 16. The committee in charge was composed of C. A. White and J. E. Magleby of Monroe, and A. F. Warner and James Peterson of Richfield. Fifty automobiles were required to convey the party, which numbered about 229. Among the places visited were, the State Game and Fish Hatchery, Columbia Steel



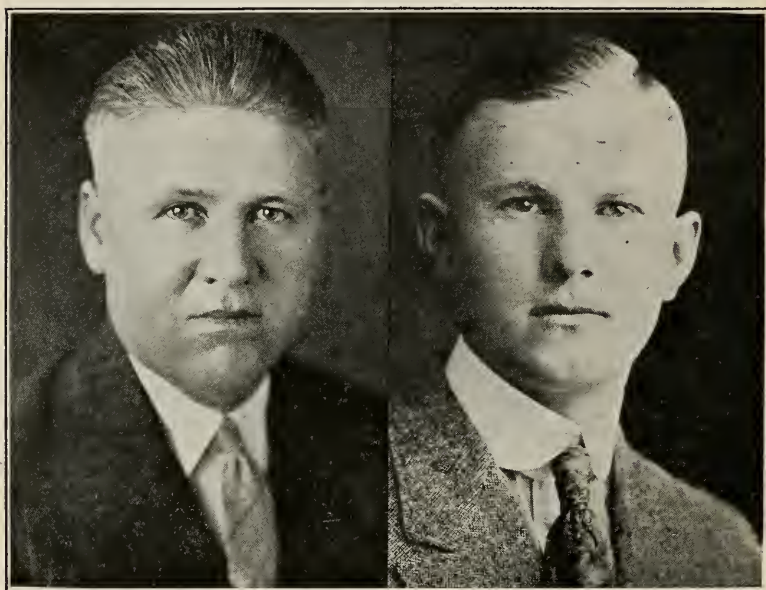
SEVIER FATHERS AND SONS' OUTING BEFORE THE MORMON BATTALION MONUMENT

Fathers, and sons, and boy scouts of South Sevier and Sevier stakes, banked before the Mormon Battalion Monument, Capitol Building grounds, Salt Lake City, while on their three-day annual outing, July 14, 15 and 16, 1927. In the foreground is General Superintendent George Albert Smith of the Y. M. I. A., and associate Regional Executive Oscar A. Kirkham, of the boy scouts.

plant, Timpanogos cave, Municipal Baths, Capitol building and grounds, Saltair, and Bingham. While in Salt Lake City, General Superintendent George Albert Smith and Executive Director Oscar A. Kirkham, of the Y. M. M. I. A., were guests of the party.

Co-operation Put it Over

The Maricopa stake of Zion has achieved a major accomplishment in the collection of one-hundred percent Life Memberships in the Y. M. M. I. A. The enrollment of members in the organization in that stake is 485. They have secured 423 Life Members, sufficient to pay the annual fund this year of every ward in the stake. The amount is invested in a permanent fund by the General Board. The Maricopa Stake is the first in the Church to secure enough Life Memberships to pay for their annual fund without asking for further donations. This accomplishment was decided upon by



Left to right: J. Robert Price, President Maricopa stake; Delbert E. Stapley, Supt. Y. M. M. I. A.

the stake presidency and high council which included Superintendent Delbert L. Stapley of the Y. M. M. I. A., some six months ago. Superintendent Stapley, with his counselors and board members, went to work and, regardless of the stringent conditions financially existing in the stake, they put the accomplishment over after repeated visits to the wards, and hundreds of private interviews. Superintendent Stapley, sustained by Stake President J. R. Price, the high council, and the bishops, is congratulated upon this splendid achievement. In the hands of Superintendent Stapley the Mutual Improvement Associations of the Maricopa stake have made splendid success. Not only in this division, but in all the departments of the associations there are progress and enthusiasm. We congratulate him and his associates and the entire stake upon their excellent work.

Passing Events

Earthquake shocks rocked Santa Barbara, Cal., Aug. 26, 1927, early in the morning. Two disastrous earthquakes have disturbed this city within the last three years.

The airmail route, after ten years' successful operation by the government, passed into the hands of private operators September 1, 1927. Every airmail line in the country is now under private operators under contract with the government.

Air racing is too expensive. It has been calculated that the first trans-oceanic race from San Francisco to Honolulu has cost seven lives and over \$300,000, to win \$35,000. It is not worth it. The only contribution it has made to our knowledge of aviation is, that an aviator who starts for Honolulu has the odds, four to one against him, that he will ever get there.

Heavy loss of life and immense property damage in Japan was reported September 13, 1927, as the result of a typhoon and tidal wave combined. More than 100 persons perished in the Kumamoto prefecture, island of Kiushiu. One thousand houses are reported to have been inundated and destroyed. The city of Nagasaki and nearby towns were struck by a typhoon that caused immense damage.

President Coolidge arrived in Washington, September 11, 1927, after a three months' vacation in the Black Hills of South Dakota. Politicians are still divided in their opinions as to the real meaning of President Coolidge's "I do not choose" declaration, and the president has, so far, not given any further explanation of that short, unadorned oracular expression. The president, it is said, has enjoyed his holiday and is in fine form to take up his work in Washington.

Salt Lake has received another park. Mr. George Mueller, president of the Royal Baking Co., on the 14th of September, 1927, presented the city with a 1000-acre tract in Bountiful Canyon, on condition that the property be maintained as a public park. Plans have been set on foot for the construction of a loop driveway, or boulevard, over which automobilists could motor from Salt Lake, through City Creek Canyon and the Bountiful Canyon park, and return to Salt Lake by way of the Bountiful road.

Dr. G. Hodgson Higgins, prominent Churchman in England for many years, and a resident of Salt Lake since 1921, died Aug. 29, 1927. He was born May 19, 1853. He was a graduate of Royal College of Physicians, Leeds, and Royal College, Edinburgh. He had entertained more than a thousand missionaries at his home. He was organist in the Methodist chapel in Leeds for thirteen years, and in Utah had made many friends in professional and religious circles and especially in Richards ward, where he resided.

A raging storm delayed ocean liners, due in Newark, Aug. 25, from 24 to 36 hours. Many passengers were injured and some fatalities were reported. One aged man leaped overboard from one of the vessels. The captain of *Miracaribo*, reported that the wind at one time had the velocity of 110 miles an hour. Twenty-five fishing vessels were reported destroyed off the coast of New Foundland. The death toll over the coast of Nova Scotia was placed at 10, and the property loss of \$2,000,000. In the Annapolis valley 200,000 barrels of apples were swept from the trees.

The eighth assembly of the League of Nations convened at Geneva. Sept. 5, 1927, with 48 nations represented. Senor Alberto Guani of Uruguay, was selected permanent chairman. Uruguay is the smallest re-

public in South America, having an area of only 72,000 square miles, being considerably smaller than Utah, although in 1916 its population was 1,378,800. It is quite an honor that has been conferred upon Senor Guani, to preside over the representatives of 48 nations, among which are Great Britain, France, Germany and Japan.

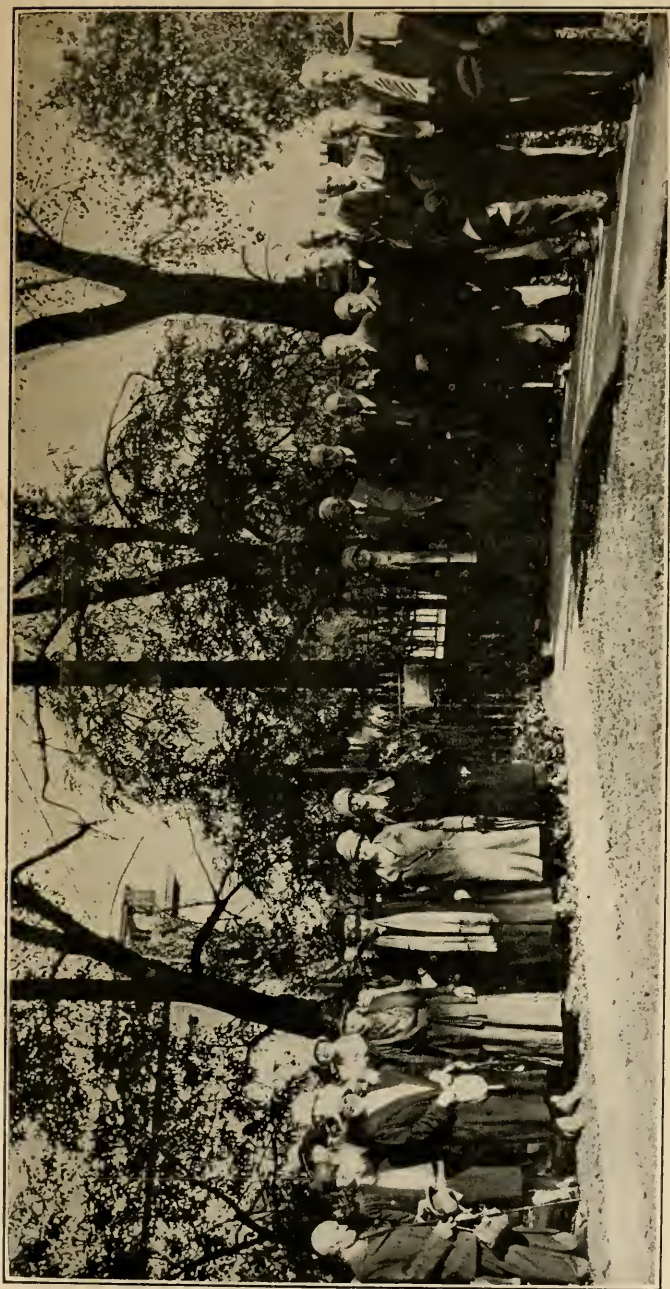
Mrs. Mary E. Hullett Snow died at the home of her daughter, Mrs. Owen White, in Provo, Utah, the 16th of August, 1927, at the age of 85. She was born in Hancock County, Ill., Dec. 12, 1844, and came to Provo with her parents, Clark F. and Phoebe A. Bray Hullett, many years ago. Surviving are the following sons and daughters: Levi, Clark, J. C., Don, Arlington Snow, Mrs. C. H. Miller, Mrs. Charles Pealkey and Mrs. Owen White, all of Provo. Forty-three grandchildren, thirty-three great-grandchildren, and two great-great-grandchildren also survive.

Wasatch County Livestock show at Heber City, Utah, closed the 17th of August, 1927, with an attendance of 1000 visitors, many from other parts of the state. A feature of the horse department which attracted widespread attention at the show was two pairs of twin horses, considered one of the most remarkable cases in history. They are of the famous Grace-Clydesdale breed and are, by name, Fern and Fawn, three-year-olds, and Bert and Barney, one-year-olds. All four horses are comparatively perfect and were born within a period of twenty-five months. They are owned by Clyde and Charles E. Webster of Charleston.

The world peace cause has gained a notable victory, at the Assembly of the League of Nations at Geneva, in the declaration of Dr. Gustav Stresemann, Sept. 9, 1927, that Germany would accept the compulsory arbitration clause of the World Court of International justice, and be a pioneer in everything that pertains to peace. The carrying out of this policy gives France the "security" her belligerent politicians have demanded all these years. It removes every excuse for expensive military preparations for alleged "defense." It gives Germany the leadership among all the smaller nations that demand peace guarantees, and it brings the cause of world peace nearer its victory.

A cyclone of intense severity and a tidal wave struck the Mexican Coast, September 7, 1927. It is believed that hundreds of human lives were lost, and that thousands were rendered homeless. Three of Mexico's greatest seaports—Guayamas, Salina Cruz and Manzanillo are reported to have suffered heavy property loss, while two vessels of the National line, the *Jalisco* and *Navajoa*, are missing. Mazatlan, fourth important west coast port, is believed to have been damaged least of all. The storm, described as one of the worst hurricanes in the history of west Mexico, headed up the coast from the Gulf of Tehuantepec, Oaxaca, and swept northward as far as Guayamas, Sonora, within 300 miles of the American border. Territory several hundred miles inland was reported affected.

The Dole prize of \$25,000 for being the first to fly from the American mainland to Honolulu, after August 12, was won by Arthur Goebel of Los Angeles, in the *Woolaroc*, navigated by Lieutenant William Davis. Mr. Goebel alighted at the Wheeler field, H. T., on Aug. 17, 1927, at 12:23:33 p. m. (2:58:33 San Francisco time), after having been in the air 26 hours 17 minutes and 33 seconds, through fog, moonlight and sunshine. He started from Municipal Airport, Oakland, Cal., on Aug. 16, at 12:36 p. m. The second prize, \$10,000, was taken by Martin Jensen in the *Aloha*. He started Aug. 16, at 12:34 p. m. and arrived at the Wheeler field, Aug. 17, at 2:20 p. m. (4:50 San Francisco time). There were eight entrants for the race: Bennett Griffin in the *Oklahoma* hopped off but returned. Lieutenant Norman Goddard in the *El Encanto* crashed. A similar fate overtook Livingston Irving in the *Pabco Flier*. William Erwin in the *Dallas Spirit* had to return. No news was received from Jack Frost of the *Golden Eagle* and John A. Pedlar of the *Miss Doran*.



A memorial tablet in honor of President Brigham Young, Pioneer Leader of the Church, was placed by the First Presidency over his grave August 29, 1927, on the 50th anniversary of his death, in the presence of Church Authorities, a number of the family, and friends. The tablet is of bronze and is inscribed: "Brigham Young, Prophet, Statesman, Pioneer. Born June 1, 1801, Wingham, Vermont. Died August 29, 1877, Salt Lake City, Utah." President Young's favorite hymn was sung, "When first the glorious light of truth," and speeches were made by Presidents Heber J. Grant, Chas. W. Nibley, Anthony W. Ivins, and Col. Willard Young.

Right to left are: Rulon S. Wells, Brigham S. Young, President of the Young family association; George F. Richards, Senator Reed Smoot, George Albert Smith, B. Morris Young and Col. Willard Young, sons of President Young; Hyrum G. Smith, (in rear of grave); Mrs. Zina Y. Card, Mrs. Mabel Y. Sanborn, Mrs. Phoebe Y. Beattie, Mrs. Jeannetta Y. Easton, Mrs. Susa Young Gates, daughters of President Young; Mrs. Luna Y. Moore, Marian Y. Kimball and Walter J. Beattie. The ladies at the rear on the left arc, right to left: Lucy Gates Bowen, Mrs. Josephine B. Burton and her daughter, Miss Josephine Burton.

An earthquake visited Palestine and Transjordan, July 11, 1927, and caused damage estimated at \$2,000,000. The number of lives lost is evidently not known. The first report placed it at over 600; later accounts say about 200. The city of Nablus, the ancient Sichem, situated in the narrow pass between Mt. Ebal and Mt. Gerizim, near the gate of which our Lord, one morning early, after having walked from Jerusalem, seated himself to rest, and held the memorable conversation with the Samaritan woman, was almost entirely wiped out. In Jerusalem some public buildings, including the new university, were damaged. Hebron, the city of Abraham, one of the oldest on earth, felt the quake, and what was left of the ruins of Jericho was destroyed. Rabbi Ehrenpreis, of Stockholm, notes the fact that the country where the Zionists dwell was almost entirely untouched by the destroyer. The quake occurred on a line southward from Jerusalem towards Jericho and the Dead Sea. Nablus was inhabited mostly by Mohammedans and Samaritans.

Martin Christopherson, a pioneer landscape gardener, died Aug. 24, 1927, at his home in Salt Lake City, of pneumonia. On Jan. 1, 1926, he left Salt Lake City to preside over the Norwegian mission. During the winter months, shortly after his arrival in Oslo, he took sick and was confined to his bed for several weeks. He returned home on July 28, 1927, and has been ailing ever since. Elder Christopherson has performed four missions and has always been active in Church work at home. He leaves his widow, Mrs. Janet Leddingham and the following children: M. E., Dr. Willard, Victor, Jessie Rigby, George W. Christopherson, Ella Burton, Norma Mackay, Dr. Alvin Christopherson, and Edna Mackay; also 27 grandchildren and two great-grandchildren. The funeral services were held August 28, in the 27th ward chapel, under the direction of Bishop Joel Richards. The chapel was filled to overflowing. The speakers were Elder Oluf Andersen, Castle Gate, D. T. F. Hardy, President Anthony W. Ivins and Bishop Joel Richards. The grave was dedicated by Elder J. M. Sjodahl.

Old Glory, the monoplane that took the air at Old Orchard, Maine beach, on September 6, 1927, at 1:23 p. m., for a non-stop flight to Rome, was found in the Atlantic, Sept. 12, a water-logged wreck, about 600 miles north-east of St. Johns, by the S. S. Keyle, a Canadian vessel that left St. Johns on Sept. 10, to search for the missing plane. No trace was found of the aviators, Lloyd Bertaud, J. D. Hill and Philip A. Payne, but the hope is feebly expressed that they were picked up by some small vessel that carried no radio. They were last heard from Sept. 8, at almost 4 a. m., when they sent out the S. O. S. signal of distress. A rudder and part of the wing of an unidentified plane were found, about the same time, on the beach of Newguay, Cornwall, England, and a French fishing schooner reported having sighted airplane wreckage 300 miles east of Halifax, N. S. These discoveries, it is supposed, may account for the fate of Charles Nungesser and Coli, who left Le Bourget for New York, May 8, and for Frederick C. Minchin, Leslie Hamilton and Princess Loewenstein-Wertheim, who left Upavon, England, Aug. 31, for Ottawa, Canada.

Joseph Marion Tanner passed away, August 19, 1927, at Lethbridge, Alberta, Canada, 68 years of age. Mr. Tanner was born in Payson, March 25, 1859. He was the son of Myron Tanner of the Mormon battalion and of Mary Jane Mount Tanner. He was educated at the public schools of Provo and the B. Y. U. of that place. He also attended Harvard University and graduated from that institution. In 1879, he was employed as engineer for the Rio Grande Western Railroad company and three years later became surveyor for Provo city. The following year he went on a mission to Germany and spent three and a half years there and in Turkey. He became the first supreme court reporter for the state of Utah in 1896.

For a number of years he was also engaged in the practice of law in Salt Lake. For some years he was superintendent of the Church schools and member of the Church board of education. He served four years as president of the Utah Agricultural College, being elected to that position in 1896. In 1888, he was president of the Brigham Young College at Logan. For the last twenty years Mr. Tanner was engaged in farming in Canada. He contributed many articles to the *Improvement Era*.

Colonel Charles A. Lindbergh honored Salt Lake City with a visit on Sept. 3, 1927, in the interest of the Gugenheim aviation foundation. He arrived promptly at 2 p. m., at the Woodward flying field, after having circled over the city for a few minutes, at times at such an altitude as to be almost invisible to most of the spectators. The city was gaily decorated with flags and bunting, the shop windows displayed pictures of the flier, in all possible and impossible poses. Thousands of admirers, male and female, thronged the flying-field, the streets, Liberty Park, and the Tabernacle, to see and hear the famous bird-man, who gave the impression of being tired of all the fuss, not to say bored by it. However, the Colonel acknowledged the enthusiasm of Salt Lake City's population, and suggested that some of it be spent on the development of aviation. The flying-field, he thought, could stand some improvements. Colonel Lindbergh is neither an orator nor a society lion, as yet, but he is a clean young man, with unusual strength of character and unsurpassed courage and skill in his line of activity, and with these admirable qualities he has the graceful tact and modesty that win hearts, because they are as rare in our day of "brass" as the most precious jewels.

The Path I Love To Travel

There are paths that lead us onward,
 The lure of which is bright;
 There are paths that lead us onward,
 With a promise of the right;
 There are paths in all directions,
 As on through life we roam,
 But the path that gives me pleasure
 Is the path that leads to home.

There are paths that beckon onward,
 With promise of pleasures rare;
 There are paths that beckon onward,
 With the hope of fortune fair;
 There are paths to right and left of us,
 As we ride life's billowy foam;
 But the path I delight to travel
 Is the path that leads to home.

It is there the greatest pleasures
 For me can e'er be found;
 It is there the greatest wealth exists,
 If children but abound;
 It is there I'd rather spend my days
 Than o'er the earth to roam;
 It is the path I love to travel,
 The path that leads to home.

St. George, Utah.

H. L. REID.

"The September *Era* is devoted almost entirely to Book of Mormon subjects. It is one of the most impressive issues in years. If you haven't read it, do so at your earliest opportunity. This is to be a Book of Mormon year in M. I. A."—*Ensign Speedometer*, September, 1927.

"I am highly impressed with the September number of the *Era*. It carries with it the spirit of inspiration, and no doubt will be a revelation to many."—*Ernest Madsen*, Manti, Utah.

IMPROVEMENT ERA, OCTOBER, 1927

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HUMOROUS HINTS

Famous last words:—"You look old enough to be her mother."—*Perrins.*

* * *

Mother (at midnight): "I wonder if that young man can really support our daughter."

Father: "Well, he certainly can keep her up."

* * *

"Is it goin' out an' lavin' yer baby alone ye doin', MissusMcCarty?"

"Shure not, me Patrick's kapin' o' him."

"But I thought ye told me Patrick was kept in after school fer playing truant?"

"He was, but the tacher let him out sooner because he sat quiet."

"Well its proud of sich a good boy ye should be Missus McCarty."—*A. H.*

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"I'm stuck on you," cried the sentimental fly, to the sticky paper.—*Perrins.*

* * *

Baby: 12:00 a. m. "Waw! Waw! Waw! Waw!"

Ball player father, reaching for his slippers: "Four balls and I walk."

* * *

"Have you seen Smith's autobiography?" "No; I didn't know he had a car.—
Perrins.

* * *

Old lady: "Here you little rascal, what are you doing in my cherry tree?"

Boy: "I'm getting down as fast as I can. I just fell from an aeroplane."

—*D. C. R.*

* * *

"What is a dictator?"—"A woman who is married."—*Perrins.*

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Salt Lake City, Utah

Where there's a will, a lawyer finds a way.—Perrins.

* * *

Soph: "Hear about the big fight last night?"

Freshie: "No. where? Who?"

Soph: "Our black cat licked his paw on the front porch."—D. C. R.

* * *

The only reason a great many American families don't own an elephant is that they have never been offered an elephant for a dollar down and easy weekly payments.—Nashville Banner.

* * *

"Well, I made my fortune quick," said the nephew as his rich uncle died.—Perrins.

Teacher: "What was the cause of his death?"

Pupil (uncertainly): "Why, he lost his life, I think."—D. C. R.

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Mr. B. A. Rasmussen, manager of a large meat and grocery business at Midvale, Utah, writes: "I have had considerable trouble for over three years, with indigestion. I was especially bothered after eating meals, when I would be troubled with gas pains.

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"I know someone who never went to college and who has lots of degrees."

"Who?"

"A thermometer."—*Perrins*.

* * *

Height of Hard Luck—A Charleston stepper with the rheumatism.—*Perrins*.

* * *

Teacher: "Name the coldest place on the globe."

Tommy (six years): "Zero."—*D. C. R.*

* * *

Helen: "How do you like young Collins?"

Ellen: "He's all right for a flighty fellow."

Helen: "Flighty?"

Ellen: "Yes; didn't you know he's an aviator?"—*D. C. R.*

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