

The Improvement Era



JANUARY, 1944

VOLUME 47 NUMBER 1
RETURN POSTAGE GUARANTEED
SALT LAKE CITY 2, UTAH



THOSE red points are precious. Make them go just as far as you can. Let your gas range help save them. "Low temperature" meat cooking, for example, performed at 300 to 350° reduces shrinkage as much as $\frac{1}{8}$. . . gives you several more slices . . . saves delicious juices . . . saves gas, too.

The use of meat "extenders" is practical and patriotic. By combining meat with other healthful foods, you multiply the food value and still retain the meat flavor. When you buy a roast, try the recipe shown below. Here's a dish that's nutritious and economical. Your family will surely like it.

STUFFED SHOULDER OR BREAST OF LAMB

Select a shoulder or breast weighing 3 to 4 pounds and have it boned. Use bone for stock. Wipe meat, sprinkle inside pocket with salt and pepper, and stuff. Roll and sew edges together or fasten with skewers. Rub surface with salt and pepper and dredge slightly with flour; place in roasting pan or rack in open pan. Roast in a 300° oven allowing 45 minutes per pound. Serve hot with brown gravy made from drippings and stock from bones. Serves 6.

BREAD STUFFING

3 cups soft bread crumbs	1 tbsp. crumbled sage leaves
$\frac{1}{2}$ tsp. salt	1 medium size onion
$\frac{1}{8}$ tsp. pepper	$\frac{1}{2}$ cup butter, melted

Mix bread crumbs, seasonings and onion. Add butter slowly, tossing lightly with a fork until blended. Makes $3\frac{1}{2}$ cups.

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GAS FUEL

IN WAR AND PEACE

Aztec PRISONERS OF WAR

By DR. CHARLES E. DIBBLE

THE Aztec practice of sacrificing a prisoner of war to their gods explains a phase of the conquest of Mexico which is otherwise difficult to understand.

Typical of the Spanish-Indian battles are those described by Bernal Dias del Castillo, a warrior who served under Cortez.

And at this time a squadron of three thousand Tlaxcaltecas suddenly appeared in great fury. They commenced to shoot arrows at the cavalymen who were together. . . . At this instant we arrived with our artillery, riflemen and crossbowmen and little by little they began to retreat. . . .

And in that encounter they wounded four of us and it seems to me that a few days later one of the wounded died. And since it was late, they took shelter, but we did not follow them. Seventeen of them were killed and a few were wounded.

The smaller number of Spaniards killed in each encounter with the In-

CAP. 76.



SPANISH AND AZTEC WARRIORS

dians can be partially attributed to the Spaniards' use of horses and superior arms and armor, but an additional decisive factor was that the Indians did not strive to kill but rather to capture. Success in battle was judged in terms, not of the number killed, but rather the number captured. An Indian soldier's advancement in rank was determined by the number of men he had captured. Proof of this practice is the not-too-well-known fact that Cortez was captured three times by the Indians, and each time his own men closed in and rescued him from them.

The fate of the captured Spaniards is described by Bernal Dias:

And now we mention how every night the Mexicans (Aztecs) made great feasts and sacrifices at their main temple in Tlatelulco. They sounded their cursed tambour, trumpets, kettle-drums and sea shells, and gave many shouts and outcries. All night they kept bright lights and large fires. Then they sacrificed our companions to their cursed Huitzilipochtli.

Had the Aztecs been more interested in killing than capturing, the conquest would, no doubt, have happened, but it would have been a longer chapter.

JANUARY, 1944



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44 SOUTH MAIN

Joseph E. Kjar,
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Radio Series

ELDER JOHN A. WIDTSOE of the council of the twelve will begin a series of radio talks on the regular Sunday evening church radio program January 2, at 9:15 p.m. MWT, over KSL. He succeeds Elder Albert E. Bowen of the council of the twelve, who closed his series, "Concistency Amid Change," on December 26, 1943.

The Cover

"Our life as a dream,
Our time as a stream,
Glides swiftly away,
And the fugitive moment
Refuses to stay."

THE running low of the sand, reminder of time's passing, brings an inevitable thoughtfulness to each of us at the year's ending and the year's beginning. The photographer of this January cover subject is Harold M. Lambert.

"O that each in the day
Of his coming may say,
I have fought my way through;
I have finished the work
Thou didst give me to do."

✱

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The Improvement Era

"THE GLORY OF GOD IS INTELLIGENCE"

JANUARY, 1944

VOLUME 47, NO. 1

"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints.

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New Year

WITH hope once more swelling in the hearts of free men everywhere, the bells of the New Year will ring once again this year to assure humanity that in the coming year mankind will rise from the heartbreak of preceding years to a clear vision of his boundless horizon—if man will learn to live with man in comradeship and affection.

After several years' silence, the great bells of England were rung for the first time on November 15, 1942, after the North African victory. Free men throughout the world hope that the bells will never be silenced again but rather that their silver tones will evermore ring glad tidings.

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

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

THE late Professor Florian Cajori established that the \$ developed from from a p with a small s written above it, used as the Spanish abbreviation for pesos. The change to the \$ sign was made about 1775 by English-Americans who had trade relations with the Spanish-Americans. The sign is not found in print until the beginning of the nineteenth century.

THE Russians are now growing many different naturally colored cottons. At present they are growing auburn, blue, dark green, emerald, dark brown, and khaki-colored varieties of cotton. The color fastness of the naturally colored cottons is reported to be better than the best artificial dyes.

THE effect of rolling and pitching on the human organism is to increase the use of energy. On rough sea the sailors may require up to fifty percent more energy, measured in calories, than on a smooth sea.

PATULIN, a mold-produced drug, is the latest hope in treating the common cold. Of British naval personnel treated, fifty-seven percent were completely cured in two days compared to about ten percent recovering without treatment. A patulin-containing inhalant has been found effective in treating nose and throat infections. The drug is cheap and easy to make.

IN the bedrooms in certain parts of China about half the floor space is occupied by the *kang*, a clay platform two feet high, placed against the wall with an oven below to warm the bed in winter.

THE use of explosive rivets, in large-scale production, instead of the usual "blind" fasteners has increased the riveting rate by about five times. The newest method of exploding the small charge in the rivet-head is from the heat developed by an electric current induced by short radio waves.

LAYING hens when given injections of prolactin become brooding biddies, and roosters so treated change their ways and begin to cluck. Prolactin is a special hormone of pituitary origin.

THE rate of evaporation of water varies widely, depending on altitude, latitude, temperature, and other factors. In the Great Lakes region the annual rate is from fifteen to twenty (Concluded on page 4)

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THEY'RE AVAILABLE

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THE CULTIVATOR WITH THE TOOL BAR

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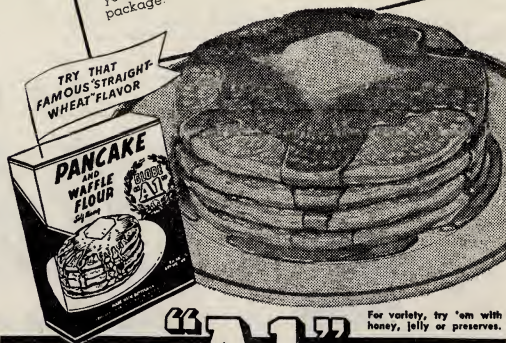
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A-1 FOR ANY MEAL

Any meal, any day try tender, light golden pancakes made from Globe "A-1" Pancake and Waffle Flour! The secret of their deliciousness is that famous "straight-wheat" flavor—the result of using only wheat flour, combined with buttermilk and five other baking ingredients especially blended for your convenience. Treat your family to A-1 "wheats"—see recipes on package.



GLOBE A-1 PANCAKE AND WAFFLE FLOUR

For variety, try 'em with honey, jelly or preserves.



PUTTING SUNSHINE INTO CANS

SOMETHING had always been lacking in most of our ordinary foods, even milk. People didn't realize it, however, until scientific men discovered Vitamin D, the "sunshine" vitamin. Nature put this vitamin in few if any common foods. Apparently it was intended that we get it from sun's rays shining on our bodies.

But due to indoor life and wearing heavy clothing, people weren't getting enough sun. Wasn't there a way to put this precious vitamin, essential to the building and maintaining of good teeth and bones, into some widely used, inexpensive food?

A way was found—tested, improved and ten years ago, perfected. Milk could be enriched with sunshine Vitamin D by irradiation. Ultra-violet rays, like sun's rays, could be electrically produced and made to shine uniformly on a flowing film of milk. That's irradiation, and it creates extra Vitamin D in the milk.

Sego Milk Products Company immediately recognized this opportunity to provide an extra value to the public. The company immediately installed irradiating equipment, and for the past ten years every drop in every can of Sego Milk has contained an extra amount of precious sunshine Vitamin D which babies and children must have for proper development of teeth and bones—which adults should have to keep teeth and bones sound and strong.

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MILK
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in the Intermountain West

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TELEFACT

DECLINE OF AUTO TRAFFIC

MARCH
1941



MARCH
1942



MARCH
1943



Each symbol represents 20% of March, 1941 traffic

PICTOGRAPH CORPORATION

EXPLORING THE UNIVERSE

(Concluded from page 3)
inches per year, in the intermountain region between the Rockies and the Sierra Nevada ranges, between thirty-eight and sixty inches. In the center of the Imperial Valley in California over an eight-foot depth of water would evaporate in one year. Under average conditions snow evaporates directly without melting at the rate of one to two inches of water equivalent a month.

So far research has not established that extra pantothenic acid or any vitamin in the diet will return gray hair to its original color.

THE human life-span may be increased up to 150 years, experiments on animals by Professor C. M. McCay at Cornell University indicate. Rats fed a low-calorie but vitamin-rich diet, until they were to an age corresponding to 30-35 years with human beings, were smaller but had stored-up immunity to diseases of the lungs, heart, and to cancer. Then, given more food, the rats grew in size and vitality and lived to an average age comparable to a human being's 150 years.

SIXTY-FOUR million pairs of nylon hose were sold during the first year after nylon was made available on May 15, 1940.

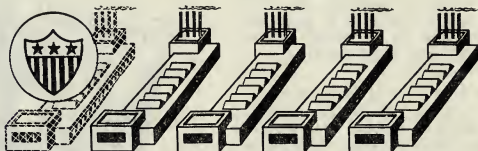
TALL, thin boys and girls have the highest rate of tooth-decay of any group of persons in the United States, a study by Dr. Maury Massler has revealed.

CONTACT lenses to be placed directly next to the eyes were invented by Herschel, in 1827.

IN World War I, when threatened with a food shortage, the British government took up intensive bell-glass farming. Whole fields were covered with these bell-shaped glass vessels; in one field a quarter of a million glass bells, each with a head of lettuce, acted as so many small hothouses.

SINCE the first oil well was drilled in Pennsylvania in 1859 the United States has produced nearly twice as much oil as all the rest of the world combined.

TELEFACT



ONE FIFTH of all U.S. Manufacturing Capacity
WILL BE GOVERNMENT OWNED
by the End of the War

PICTOGRAPH CORPORATION



It's a fact, John Deere Tractors continue to run like new even after months of hard, continuous service in the field. There's a reason—in fact, several reasons.

First of all, they have only two cylinders. Their operating parts are larger, sturdier. All important bearing surfaces have extra wearing areas to withstand day-in and day-out grueling farm work. They are designed from radiator to drawbar to stand up under the heaviest farm jobs. They are built to take it.

John Deere Tractors are simpler—have fewer wearing parts, fewer operating parts. They are so simple that many adjustments (shop adjustments on many tractors) can be quickly, easily, and accurately made on the farm by the tractor operator.

Another mighty important reason for the dependability of John Deere Tractors is *precision in manufacture*. The men who built these tractors talk about clearances as fine as 1/10,000 of an inch—exactness of fit that you expect only in the finest of automobiles.

Safeguarded in field operation by the most modern protective devices, this precision, combined with simplicity in design and ruggedness of construction, insures the longer life and lower upkeep costs for which John Deere Tractors are famous.

Fuel rationing is no problem with John Deere Tractor owners because

they are not limited to any one fuel. They can use successfully practically any fuel available in their locality. John Deere Tractors are designed especially to burn the low-cost, more powerful fuels, thus permitting their users to conserve gasoline for wartime requirements—and in so doing, save money.

John Deere Tractors are again in production—not in quantities you and we would like, but in sufficient quantity to help maintain and, we hope, increase the volume of food required to meet the highest goals in the history of our country.

It's mighty important to conserve your tractor and other farming equipment—farm machinery is still hard to get—but, if new equipment is needed, *see your John Deere dealer now.*

Take Advantage of This Service

While your John Deere Tractor will give you extra years of trouble-free service, the time will come when its performance will no longer be at its peak. You are fortunate to have close by a local John Deere dealer with factory-trained mechanics who know your John Deere from A to Z—a dealer who has provided shop facilities and equipment to renew the power and pep your tractor once had . . . to keep it working like new.

Take full advantage of this comparatively low-cost service.

JOHN DEERE, Moline, Illinois

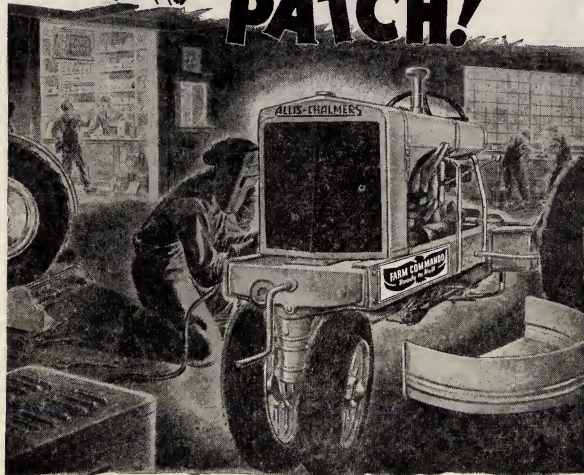


BUY MORE BONDS

GET IN THE SCRAP



WE'LL PATCH THE PATCH!



We are sensitive to the anxiety any farmer must feel about his 1944 program, knowing that again he will have to rely largely on old machinery, and will have to produce more than he ever did before in one year.

The added strain on farm equipment the past year resulted in a demand for repair parts far heavier than normal. Many of these parts require the same scarce materials as war machines. In some cases, enough for both is not immediately available . . . and we all know which must come first.

We believe that farm equipment owners, aware of this fact, will voluntarily and gladly as-

sist in conserving critical repair parts during the coming year.

Allis-Chalmers dealers are ready to check your farm equipment *now*. Worn or broken parts should be repaired or rebuilt to conserve new parts whenever possible, and new parts used only on machines that cannot be repaired in any other way.

At Allis-Chalmers we serve on two fronts simultaneously . . . war materials and farm equipment. Our work on neither can be relaxed for an instant. Every repair part, every farm machine permitted by our allotments, is being built and will be available for seasonal use.

★ *Let's Finish the Job!*

ALLIS-CHALMERS
TRACTOR DIVISION — MILWAUKEE, U.S.A.



MORONI

*Looks down upon a
World at War*

By E. CECIL MCGAVIN

THE first great Nephite general who bore the name "Moroni" led the armies of his people against the Lamanites nearly a century before the birth of Christ. He it was who rallied his people in a defensive war when the hosts of the Lamanite warriors came against the peace-loving Nephites.

The historian has said of this engagement and the spirit with which the Nephites went forth to battle:

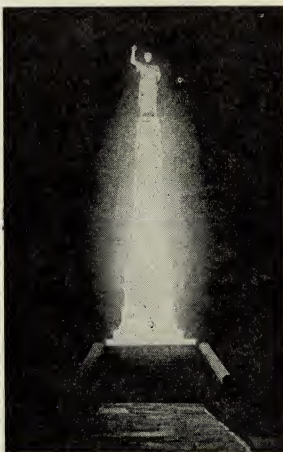
... the Nephites were inspired by a better cause, for they were not fighting for monarchy nor power but they were fighting for their homes and their liberties, their wives and their children, and their all, yea, for their rites of worship and their church.

And they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies.

And again, the Lord has said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion. (Alma 43:45-47.)

Years later another Moroni, the custodian of the sacred records of his people, witnessed a vast nation go forth to war from which not a single Nephite re-
(Concluded on page 37)

THE ANGEL MORONI MONUMENT, BY TORLIEF KNAPHUS, AT THE HILL CUMORAH



THE IMPROVEMENT ERA

THE WORD OF WISDOM AND THE FOOD PROBLEM

By Hyrum J. Smith, M.A.

And, again, tobacco is not for the body, neither for the belly, and is not good for man. . . . (D. & C. 89:8.)

MANY times the leaders of the church have said to us that if we would live the Word of Wisdom we would prosper. During the recent depression we were told that adherence to the Word of Wisdom would bring economic prosperity. Now we are at war and we find that the country is short of food. It is not so difficult to see what our leaders meant when they told us that the gospel would bring prosperity.

Many ask the question, "If there were

PLANT FOOD REQUIREMENTS OF AGRICULTURAL CROPS*
(Pounds Per Acre, Harvested Crop)

Crop	Yield	Nitrogen	Phosphoric Acid	Potash	Lime	Magnesium Oxide
Alfalfa	4 Tons	185	45	175	150	47.0
Apples	500 Bu.	35	12	44	33	—
Beans	30 Bu.	100	30	60	—	—
Buckwheat	40 Bu.	44	20	35	20	20.0
Kentucky blue-grass	1 Ton	24	8	31	—	—
Cabbage	20 Tons	135	33	130	67	10.0
Clover (Red)	2½ Tons	100	25	85	70	22.0
Corn	75 Bu.	115	42	85	21	14.0
Cotton	1½ Tons	130	50	100	138	—
Oats	65 Bu.	60	25	60	16	12.0
Peas	25 Bu.	90	20	54	78	—
Peanuts	1 Ton	85	15	50	57	—
Potatoes	300 Bu.	125	35	160	5	9.0
Rye	55 Bu.	52	24	40	12	8.0
Soybeans	35 Bu.	125	40	60	60	35.0
Timothy	2 Tons	50	20	60	14	7.0
Tobacco	1½ Tons	105	25	150	65	—
Wheat	35 Bu.	60	25	55	8	8.0

Plant-food in root growth not included.

*Source: Edmund L. Worthen, *Farm Soils*, John Wiley & Sons, Inc., New York, 1941, page 96.

no tobacco industry, how could we employ all of the men now engaged in this work; what would we do with the farms, and what would we do to raise the taxes which we now receive from this source?" It is the intent of this article to answer, in part, these questions.

By a study of the accompanying table of plant food requirements we find that the tobacco plant draws heavily upon the soil for nourishment and that it re-



quires an amount greater than most other standard crops. Let us compare tobacco with wheat, which is the "staff of life." For an acre of ground, tobacco takes 45 pounds more nitrogen, 115 pounds more potash, and 57 pounds more lime. The wheat will make many loaves of bread and give a great deal of nourishment. On the other hand, the tobacco has no food value; the amount used in beneficial ways is so small that it is insignificant. Experts also say that it has no place in crop rotation.

In 1940 the total tobacco acreage in the United States was 1,404,350 acres.¹ When the writer was in a southern military camp, Ft. McClellan, Alabama, he noticed that most of the food supply came from the north. For days at a time the quartermaster could not furnish our company with fresh milk because there was none to be had. The people of Alabama grew tobacco and cotton and not many vegetables and raised very few cows. With the strain which the war has placed upon transportation facilities it becomes doubly important for the people of those states which grow tobacco to grow more of their food. In 1939 the railroads carried 74,948 carloads of leaf tobacco.² On the other hand, the railroads carried 183,213 carloads of potatoes,³ a product which was hard to get in the east last spring. The point is that if tobacco were eliminated transportation would be made available to carry either food or some other essential product which would equal about one-third of the potato crop in one year. We could eat the food and become healthy—we burn the tobacco and suffer from it.

Surely if the one and a half million acres of tobacco were not grown and the land put to growing substantial food, we could increase our food basket tremendously. The tobacco-growing states are poverty-stricken, and many of the people who live in them do not have proper food to eat. Could we not blame tobacco for this? Would not the people of the south live better if they had bet-

(Concluded on page 61)

WANTED!
A Nice, Educated
OCTOPUS



WE HAVE an excellent opportunity for an aspiring octopus to serve at our front desk. In fact, if he has several ambitious brothers and sisters we can use them, too, for running a hotel these days is a many sided job that often requires super-human efforts.

Even without an octopus, we're doing our best to serve you with traditional Hotel Utah service and hospitality. But if sometimes we don't measure up to peacetime standards, we humbly ask your understanding and patience.

Thank you sincerely
for your cooperation!



HOTEL UTAH
GUY TOMBES, Managing Director

★ ★ ★ ★ ★

¹Agricultural Statistics 1941, United States Department of Agriculture, Washington, D.C., 1941.

²Ibid.

³Ibid.

Let Us Help Keep Your Farm Equipment In Fighting Trim

In the final analysis, food will contribute greatly to the winning of the war. Thus, the production of food is probably the most important task facing our country today.

That's why it is particularly important now that farm machinery be maintained at top efficiency. "Care saves wear"—is the fighting slogan to help you win. Those on the farm front are performing heroic service in producing the products of the soil and in helping to keep farm equipment in fighting trim.

Let us suggest that you consider how much easier the right lubricants can make your job. Our Vico line ranges from chassis lubricants and cup grease to track roller lubricants. We have designed this line so you may have the right lubricant at the right place at the right time.

Ask our products distributors, or stations and dealers to tell you of our special offer on farm lubricants. Your needs can be handled on one call—because our line is complete.

Utah Oil Refining Company



Contact . . .

Gentlemen:

Burns, Ore.

. . . The Era has been among our greatest missionaries in this great out-of-doors country. Being far removed from neighboring Saints, it comes with the spirit and power always manifest in the assemblies of the church in the pioneer-wrought temple grounds.

. . .

Roland S. Davidson

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The Story of LAMBKINS

By V. L. Strong, Executive,
Teton Peaks Council,
Boy Scouts of America

THE Beaver Patrol of Troop 12, Ammon, Idaho, Teton Peaks Council, was on the second day of its outing. Lunch was over, the camp work completed, and the boys were all eager to do something. Following the suggestion of the patrol leader, they started off toward the top of the hill, which towered over their campsite. About one-half mile from camp there was an open place where they discovered deer tracks.

Suddenly one of the boys heard a faint sound. "It sounds like a lamb," he exclaimed.

"But there aren't any sheep here," one of them replied.

"Yes, there's a trail-herd up the road," said the patrol leader. "I can see the sheep camp, and the herder has stopped for lunch."

Meanwhile the boy who had spoken first started in the direction from which the sound had come. Suddenly he jumped over a clump of sagebrush and stopped. A young lamb hiding there tried to run and ran blindly into the standing boy. He managed to scoop it up, just as the others caught up with him. The lamb was only a few days old.

The boys carried it to the sheep camp, but the herder said, "I haven't any lambs that young in my flock. A large herd went by here two days ago, and the lamb probably belongs with it. I'd advise you to take the lamb back to camp with you, otherwise the coyotes will probably get it."

The Scouts decided to take it back to camp and see if they could feed it. After trying to get the lamb to drink some condensed milk mixed with warm water from a pan, the Scout who had found it decided to try something different; he took a branch from a nearby tree and cut four circles of bark from it. They were different sizes in diameter. He carefully fitted the circles together inside each other, thus forming a funnel or nipple as it turned out to be, and bound together with an elastic band he happened to have. He then placed the bark nipple over the round outlet of a small syrup can, into which he had poured the milk and water mixture.

Apparently teaching a starving lamb to feed from a nipple is much simpler than teaching him to drink from an open pan, for the lamb devoured the meal in record time. The next problem was how to get lamb rations out here on this camping trip far from home. A vote was taken and each member of the patrol agreed to give up his share of the condensed milk that would be necessary to feed the new-found friend.

(Concluded on page 51)

THE IMPROVEMENT ERA



—Photograph by Hal Ramel

*J*HEREFORE, if ye have desires to serve God ye are called to the work;

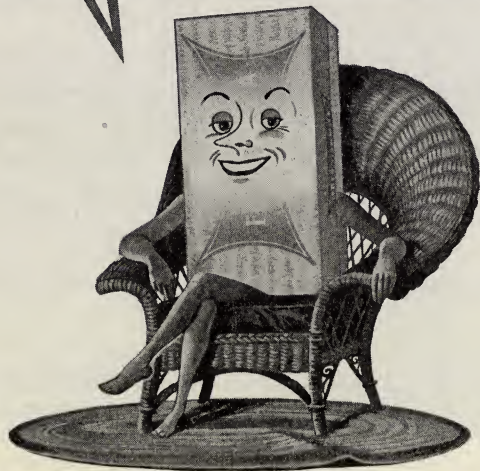
For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Doctrine and Covenants 4:3-6

Now...let's talk about you



You've had your share of worries lately . . . what with shortages and soaring prices, saving 'points' and stretching pennies . . . it's a full-time job just to keep your family clothed and fed.

Then there's the weekly wash. More than likely you're doing it yourself. And now—the last, straw—you can't always get your favorite laundry soap!

It's hard to be patient about these things. But—please believe that the makers of Fels-Naptha are doing everything they can to keep you supplied. Working day and night at it. If your grocer doesn't have Fels-Naptha Soap in stock today—he *will* have it soon. So please keep on asking.



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

THE Religious Attitudes OF NOTED MEN

By LEON M. STRONG

PHILLIPS BROOKS, renowned preacher, has a present-day message for us:

Bad will be the day for every man when he becomes absolutely contented with the life he is living, with the thoughts that he is thinking, with the deeds that he is doing. When there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is still, in spite of all, the child of God.¹

Emerson, thought by some to be the outstanding thinker of his day, was also devout as indicated in this from his many writings:

The Creator keeps his word with us. All I have ever seen teaches me to trust him for all I have not seen.

Oliver Wendell Holmes said:

I find the great thing in this world is not so much where we stand, as in what direction we are moving; to reach the port of heaven, we must sail sometimes with the wind and sometimes against it—but we must sail, and not drift, nor lie at anchor.

Sir William Bragg gives a rational point of view as one scientist sees reverence and faith:

There are some who think that science is inhuman. They speak as though students of modern science would destroy reverence and faith. I do not know how that can be said of the student who stands daily in the presence of what seems to him to be the infinite.

Science is not so foolish as to throw away that in which the slowly gathered wisdom of the ages is stored. In this she is a conservative of conservatives.²

President Emeritus Eliot of Harvard University was requested to choose a motto for the entrance of the Library of Congress. This is what he selected:

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.³

J. Edgar Hoover, head of the F.B.I., has said:

I would like to see every boy and girl receive adequate religious training. Sunday Schools are natural competitors of Reform Schools. If they were over-crowded and the teachings promulgated therein were exemplified in everyday life, organized criminality would face its Waterloo.⁴

¹George E. Gibby, *The Spirit of '76* (Caxton, 1939), p. 116.

²*Ibid.*, p. 178.

³Micah, 6:8.

⁴*The Instructor*, January, 1941, p. 15.

GREETING

FROM THE FIRST PRESIDENCY

ONCE more the day approaches which we revere in honor of the birth of him who came to the earth he had created, to be the sacrifice that would redeem man from the mortal death that Adam brought by the Fall. He came to fulfil the law: "For as in Adam all die, even so in Christ shall all be made alive."

His coming, his Messiahship, his atonement for Adam's transgression, his death and resurrection, were foretold by the prophets from the beginning. He himself in the generations of the earth before his mortal birth, declared to his servants on earth the divine plan, the purpose of man's creation, the destiny of man, and his own divinely appointed and ordained mission. His prophets since his earthly life have again and again proclaimed him. His prophets in all ages have given to the people the gospel plan which not only saves but exalts all who live it.

We add again our own testimonies that Jesus is the Christ, the Son of God in very deed, the Redeemer of the world, the First Fruits of the Resurrection, that by him and through him all mankind will be saved from the mortal death, and that by obedience to the laws and ordinances of the gospel every soul may be saved from the spiritual death, and again come into the presence of God there to abide forever.

In these days when Satan is spreading his wicked dominion over the world, when corruption, hate, greed, envy, strife, and murder find such large place in the hearts of men, we point to the words of Jesus, spoken in reply to the tempting Pharisees in the temple:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets. (Matt. 22:37-40.)

We call upon all men to heed the words of Christ spoken on the Mount:

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matt. 5:44-45.)

We declare to all men that peace, the lasting peace which is the hope of the suffering peoples of the nations, will not come to the earth except men shall follow the laws revealed and proclaimed by the Christ.

We again call upon the rulers of the earth to bring this terrible slaughter to an end. The war will end if those who guide the destinies of the nations have a will to end it.

God will not hold guiltless those who prolong this conflict. The hearts of the peoples of the world are longing for peace.

We bring to the Saints everywhere our greetings, our blessings, and our prayers that they may have the spiritual strength to live righteously before the Lord. We likewise greet and remember all those who seek to walk in the ways of the Lord, whoever they are and wherever they live. We are all God's children; we are all blessed with his love and by his mindfulness. We all have a common brotherhood, for we have the common Fatherhood of God.

We remember especially you servants of the Lord, the bearers of his priesthood, who are in the armed forces of the world. We plead with our Heavenly Father that he will be with you to buoy you up, to give you comfort and the strength to resist temptation and to live righteously. We ask him to increase your faith day by day. We urge you to pray always that his protecting care may be with you every hour. We ourselves pray God to bless and preserve you in your trials, your hardships, your suffering, to help you to face whatever eventually may await you with that courage and with that knowledge which come to servants of the Lord assuring them that for whatever the righteous suffer here they shall be repaid a thousand fold hereafter. For in the life to come they shall reap eternal joy and everlasting peace. We ask the Lord to crown you with the glory of his promise:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

God bless the wives and the children of you men. God bless your mothers. May he sustain them in their long days of grievous waiting, which can be harder than death itself.

That God will bless and preserve the Saints and the righteous everywhere and bring to naught the designs of the wicked of the earth, is the constant petition we make to our Father in heaven.

Heber J. Grant

J. Reuben Clark Jr.

David O. McKay

The First Presidency

FAITH IN CHRIST — THE

Because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed.

So spoke Jesus to Thomas who had just confidently exclaimed: "My Lord, and my God!"—an acknowledgment indicating that doubt in the mind of Thomas had been supplanted by absolute certainty.

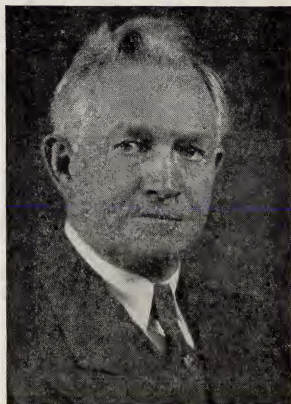
It is in this sense of unwavering trust that I refer to faith in Christ as the most important need of the world—a *belief* that determines a man's religion, or, as Carlyle says, his "skepticism or no religion." It is more than a mere feeling. It is power that moves to action, and should be in human life the most basic of all motivating forces. It was in this sense that an eminent doctor of medicine, who had but recently lost his mother in death, admonished his students to keep their faith: "Those of you who have discarded Faith will live to regret it. There are times such as this when science is entirely inadequate. I commend you to think seriously about these matters. They give comfort and solace which can be obtained in no other way. Many have discarded religion because it appears unscientific. I believe that you

Men so "mope and wallow" when by the application of the laws of the jungle they seek to dominate their fellow men, when, Hitler-like, they cherish a false sense of superiority, and insanely arrogate to themselves the thought that Deity has divinely endowed them with the right to be dictators.

Let us hope that a time will soon come when men with such natures and aspirations will be so few that we shall not have to fight them as we should a pack of wolves. Let us strive to make real the dream that Christian nations will some day unite not for war but for the establishing of the kingdom of God, which should be "a real and not a *mystical* kingdom."

A MERE BELIEF IN JESUS AS A GREAT MAN INSUFFICIENT

A MERE belief in Jesus as a Great Teacher, or even as the greatest man that ever lived, has proved inadequate in combating the ills of the world. Among many writers and many thinking people, there is quite a general agreement as to the *greatness* of Jesus. By one, for example, he is designated as "the peerless personality in history"; by another (Renan) "whatever may be the



PRESIDENT DAVID O. MCKAY

THE FAITH NEEDED THAT CHRIST IS DIVINE

Manifestly the need of the world, and particularly in the present crisis, is more than a mere acceptance of the Man of Galilee as the greatest of all men. What is really essential is *faith in him as a divine being*—as our Lord and Savior. It is such faith as the Apostle Peter experienced when he declared, "Thou art the Christ, the son of the living God." It is such faith that called forth Paul's testimony as he stood a prisoner before Agrippa and bore witness that Christ had appeared to him, and said: "I am Jesus whom thou persecutest." It is the

THE great need of today is a faith that will put purpose into life, and courage into the heart.

will find in the last analysis that it is scientific."

Christmas 1943 finds the world a battleground on which valiant men are being maimed and killed, because, in the ultimate analysis, mankind generally have ignored the gospel of Jesus Christ. Too many people who *profess* belief in the Son of Man think of him intermittently as the soldier in Flanders who wrote:

We had forgotten You, or very nearly—
You did not seem to touch us very nearly—
Of course we thought about You now and then;
Especially in any time of trouble.

The great need of today is a faith that will put purpose into life, and courage into the heart. Spiritually men appear to have lost their sense of direction. As one writer expresses it: "It seems as if heaven had sent its insane angels into our world as to an asylum, and here they will break out into their native music, and utter at intervals the words they have heard in heaven; then the mad fit returns, and they mope and wallow like dogs."

surprises of the future, Jesus will never be surpassed." Colonel Robert G. Ingersoll once wrote: "When a boy in Peoria, Illinois, I may have said silly things about Jesus, but now I regard him as the one perfect man." "Christ

THE need in the present crisis is more than a mere acceptance of the Man of Galilee as the greatest of all men. It is faith in him as a divine being—as our Lord and Savior.

stands for the highest development of man," writes Keable, "and try as we will, we cannot see any other intelligent mind than man's in the universe. To other forces that we dimly sense, we cannot attribute personality, but to the Christ we can and must. He is our God. We are not ashamed of him, and the less so as he is a man."

faith that enabled the doubting Thomas to say: "My Lord, and my God."

It is such a faith as must have sustained the eleven apostles and at least seventy disciples who met Christ after the resurrection. In their minds there was absolutely no doubt of his personality. They were witnesses of the fact.

WORLD'S GREATEST NEED

By President David O. McKay
OF THE FIRST PRESIDENCY

*Address delivered on the nationwide Church-of-the-Air Broadcast,
Sunday, December 19, 1943*

They knew because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer.

It is that unwavering faith which brought forth this glorious vision given to the Prophet Joseph Smith:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him and through him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

Those who have such assurance in their hearts accept him as "The Way, the Truth, and the Life," as the one safe guide in this perplexing universe.

COMFORT FOR MEN IN ARMED FORCES OF THE COUNTRY

Such is the faith that I would wish for our sons in uniform who are ever-present in our minds these days, and who are offering their all for human freedom and other inherent rights of man. Think what an assurance that Christ is his Redeemer would practically mean to your son and mine now enduring the temptations, hardships, and horrors of war.

... Christ's appeal for personal integrity, honor, fair-dealing, and love are basic in the proper solution of social and economic difficulties.

(1) It would give to him comfort in the hour of homesickness or discouragement.

(2) It would make more effective his determination to keep morally clean and fit for service.

(3) It would give him courage in the performance of duty.

(4) It would awaken hope when he is ill or wounded, and.

(5) If and when he might face the inevitable, it would fill his soul with the peaceful confidence that as Christ lived after death so shall he.

I believe the day is dawning when intelligent people everywhere will nourish and apply more generally than heretofore a vital, living faith in Christ's plan of redemption. If such be true, there will be at least one compensation resulting from this worldwide conflict.

CHRISTMASTIDE

THIS is the time of year when six hundred million and more nominal Christians celebrate the birth of the Babe of Bethlehem. What a joyous season it is, saddened this Christmastide only by the strife and contention among men. Today, mingling with our celebrations, are thoughts of terrible tragedies caused by this worldwide hol-

ocaust. In the midst of it all, let us not overlook the fact that war and other wickedness might be overcome if men would but accept in sincerity the Christ whose birth they celebrate! But we are slow to learn; so, year after year—

We ring the bells and we raise the strain,
We hang up garlands everywhere.

And bid the tapers twinkle fair,
And feast and frolic—and then we go
Back to the same old lives again.

Yet the eternal truth still remains that the Man of Galilee is the one person through whom God is revealed, and the only one through obedience to whose teachings permanent peace will prevail on earth.

THREE IDEALS IN CHRIST'S TEACHINGS

Inseparable with the true purpose of Christmas and included in the Annunciation were three glorious ideals: (1) *Faith*, (2) *Peace*, (3) *Brotherhood*. Believers and non-believers agree that the realization of these

INSEPARABLE with the true purpose of Christmas and included in the Annunciation were great glorious ideals: Faith in God, Peace on Earth, the Brotherhood of Man.

would be most desirable. But the problem is *how* may that realization be achieved? To this question Jesus answers: *First*, set right the individual, then many individuals thus set right, believing sincerely and acting accordingly, would constitute a community in which upright principles would be practiced—a community from which sin, ignorance, and poverty would be banished.

FAITH A PERSONAL MATTER

Faith in God cannot of course be other than personal. It must be yours, it must be mine, and, to be effective, must spring from the mind and heart. Every man will do well to pray with Emerson: "O God, make me willing to be willing to do thy will." The responsibility, therefore, of making the world better belongs to *you*, and to *you*, and to a million others professing his name.

WHAT "GIVING GOD THE GLORY" MEANS TO CHARACTER BUILDING

A willingness "to give God the glory" is a sure means of subduing selfishness. Faith, therefore, is a foundation element in true character building: for an upright character is the result of continued effort and right thinking, the effect of long-cherished associations with God-like thoughts. He approaches nearest the Christ spirit who makes God the center of his thoughts and acts, and who can say in his heart, "Not my will, but thine be done." (Continued on page 62)

Lehi's RIVER LAMAN

By Ariel L. Crowley, LL.B.

THE close of the seventh century before Christ brought to a close also the glory that had been the kingdom of Judah. The throne of David had passed into the hands of Babylon, and upon it, Mattaniah, called Zedekiah by his Babylonian overlord, sat in weak vassalage. Vice and apostasy ran rampant; the idols and high places of heathen worship abounded.

Under pressure of Jews already in captivity in Babylon, and urged on by faithless Egyptian promises of military alliance, Zedekiah conspired against Babylon, and brought upon himself and Judah the destruction which extinguished the kingdom.

In the midst of the corruption of his people, the Lord strove mightily to institute reforms. He brought out the hidden book of the law from its secret place in the temple.¹ Its effects were instantaneous but temporary. He sent his prophets crying out against iniquity, and saw them derided and mocked for their pains.² And in final exasperation with the crimes and disobedience of the nation, he shouted by Jeremiah: "I will fling you out of my sight as I flung out your kinsmen, the whole race of Ephraim."³

With a new Babylonian invasion almost at the gates, and the temple in imminent peril of the destruction predicted for it,⁴ the Lord charged his prophet Lehi to seize the ancient records, and flee out of Jerusalem and into the wilderness.⁵

¹1 Chron. 34:14; II Kings 22:8.

²II Chron. 36:16; Jer. 5:12-13; 26:8-11; I Nephi 1:19.

³Jer. 7:15, {Mofatt}.

⁴Jer. 7:11-14.

⁵I Nephi 2:2, 3, 4.

EDITOR'S NOTE

INVESTIGATION and speculation concerning the unanswered problems of Book of Mormon geography will continue inevitably to cause research and discussion until the last question is answered. The author of this article, a tireless seeker and finder, adds here an interesting point of view to the already numerous speculations and findings of those who have chosen to make a study and a hobby of various phases of the Book of Mormon account.

Lehi fled with his family as directed, and presently emerged upon a height overlooking a well-defined valley in which a great river ran steadfastly into the fountain of the Red Sea.⁶

There are no rivers which run into the Red Sea.⁷ Identification of the stream upon which Lehi pitched his tent becomes, therefore, a problem of the first magnitude, which may, dependent upon its solution, constitute a strong evidence for or against the truth of the Book of Mormon account.

The problem so presented has been unnecessarily complicated by the notion that Lehi traveled but three days from

⁶I Nephi 2:9.

⁷University Encyclopedia, Vol. 7, p. 500.

Map showing the Wilderness Way (traveled by Lehi), the Way of Egypt, the River Laman, the Borders near the Red Sea, and the Borders nearer the Red Sea—a geography carefully worded in the Book of Mormon and not without reason, as the accompanying article points out.

Jerusalem to the Red Sea. That notion, which has arisen from an uncritical reading of I Nephi 2:6, is without justification in the text. In point of feasibility, it being more than one hundred seventy-five miles by air line, passage through the wilderness of 600 B.C. from Jerusalem to the Red Sea in three days appears improbable. Even the explanation of possible use of racing camels⁸ is strained and not required by Nephi's language.

The whole exodus passage is so precisely worded that it bears the stamp of deliberate, careful phrasing, with intent to pack into the engraved words the very greatest possible detail in the shortest space.⁹

When Nephi wrote in verse 6: "when he [Lehi] had traveled three days in the wilderness he pitched his tent," the wilderness he should be understood as referring to was that wilderness which he had just finished describing in the preceding verse, i.e., "the wilderness in the borders which are nearer the Red Sea." That this wilderness nearer the sea is a separate wilderness is easily shown.

Lehi "came down by the borders near the shore of the Red Sea," and he traveled in the wilderness "in the borders which are nearer the Red Sea." A "border" which is also a wilderness and lies next to "borders nearer the Red Sea," also a wilderness, clearly infers some distinct difference between borders. Otherwise the comparative word "nearer" loses its sense. Nephi's notation accordingly means that the period of three days represents the time traveled in the wilderness in the borders

⁸Washburn, *Book of Mormon Geography* (American Fork, 1939), p. 86.

⁹For convenience in reference, the passages of the text (I Nephi 2:4-10) forming the basis of this study are set forth here:

4. And it came to pass that he departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness.
5. And he came down by the borders near the shore of the Red Sea; and he traveled in the wilderness in the borders which are nearer the Red Sea; and he did travel in the wilderness with his family, which consisted of my mother, Sarish, and my elder brothers, who were Laman, Lemuel, and Sam.
6. And it came to pass that when he had traveled three days in the wilderness, he pitched his tent in a valley by the side of a river of water.
7. * * *
8. And it came to pass that he called the name of the river, Laman; and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof.
9. And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness!
10. And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord!



nearer the Red Sea prior to encampment.

A border, in geography, can only be a contiguous area or tract adjacent to some boundary or natural object.

A flood of light was thrown on the quoted language, all unwittingly, by Dr. W. M. Flinders Petrie, in his account of the Serabit Expedition of 1905 embodied in his *Researches in Sinai*. As the expedition proceeded toward Sinai from the region of the Great Bitter Lakes (the northern tip of the Gulf of Suez), careful observation of the country was made, and from the final report, this picture is drawn:

In the valley was a straggling stream too brackish to drink; but it maintained some twenty palms, besides tamarisks, tall rushes, and other plants, which formed a tangle of undergrowth. After a mile or two, however, the stream sank into the floor of the valley, and was no more seen down the rest of the barren track. In the lower part of the valley the whole of the limestone strata dip seawards at about thirty degrees, and I traced about six hundred feet of vertical fall.

Next a level part appears; and after that a renewed fall seawards, amounting to about six hundred feet more, until it tilts into the Red Sea. Thus, what has been the plateau, four hundred feet above the sea, must dip down to about eight hundred feet below the sea within a couple of miles.

At the mouth of the Wady Tabiyeh, we came out upon the shore of the Red Sea, along which we walked for eight miles before turning inland again. First we passed the ruined tomb of Abu Zenyemeh, from which the headland is named; this stands out in a low, bare shore, close to the sea. Beyond that the road cannot pass below the cliffs, as they come down into the water; and a passage is found over a low cliff of about sixty feet high, while above it towers a glaring white face of limestone up for about six hundred feet.

We next crossed the plain of El Markha diagonally, about five miles, to the Seih Baba. This raised sea bed is almost a level stretch, about three to four miles wide and ten miles long.¹⁰

In another place, Dr. Petrie says:

The track lies along the nearly level plain of raised sea bed which stretches from the present shore back over more than ten miles to the foot of the great limestone plateau of the Tih.¹¹

With a very strange similarity to the words of Nephi, he adds (p. 10):

At ten we reached the fork of the roads—one track going *nearer the coast*, and at last passing close below the cliffs of Gebel Hammam; the other track passing inland behind the sea cliffs. Our men took the inland road through the midst of the wide plain of the old sea bed. The plain has only been elevated from the sea in very recent geological times, since the pluvial period, and the valleys are not yet pronounced. Large discharges of water pour over it from the storms which pass up to the edge of the great Tih Plateau, which bounds it on the east. Yet the plain of twenty miles wide has scarcely anything on it that can be called a valley across it.

It thus appears that there are three well-defined levels, the immediate shore

of the sea, the borders which lie immediately above the shore and stretch back to the second line of cliffs, and the great level of the ancient sea bed which has been lifted out of the sea in geologic rise and constitutes a distinct "border" near the Red Sea and adjoining the lower plain or "border nearer the Red Sea."

If the unimpeachable evidence of Dr. Petrie, accompanied as it is with excellent photographs of the plains, the cliffs which distinguish the levels, and the raised beaches, plus the wilderness, were not sufficient, there is no paucity of other authority. As put in the *Encyclopaedia Britannica*, "It has long been known that the whole Red Sea area is undergoing gradual elevation, and much

ly marked valley, "firm, steadfast, and immovable."¹²

If the Book of Mormon is true, then it is true that Lehi camped on the bank of a river which emptied into the "fountain" of the Red Sea. Rivers leave their mark as they pass. No river answering the description of Nephi could have escaped historical notice in profane works, since the tip of the Gulf of Suez lies at the ancient crossroads of continents, perhaps as well known as any place on earth in 600 B.C.

It remains, then, to determine where Lehi went, and identification of the river becomes simply a matter of historical inquiry. Despite the absence of rivers now, if the Book of Mormon is



THE SUEZ CANAL

Constantly fighting the desert, this modern waterway persists where ancient attempts were made to maintain open passage. Fanlike dumps are canal dredgings.

—R.A.F. official photo, Crown copyright

has been done in recent years in investigating the levels of the *raised beaches* found in different localities.¹³

The unconscious exactitude of the language of 1 Nephi 2:5, distinguishing between the several levels, the borders *near* and the borders *nearer* the sea is stamped with the certitude of truth. It is not such a thing as an unlearned farmer of 1830 would know or design.

Not less precise and extraordinary is the language of Nephi describing the encampment upon the banks of the mighty stream flowing into the "fountain" of the Red Sea.

When a river runs directly into a sea, who would think of saying it runs into the "fountain" of the sea? Yet the record shows:

And when my father saw that the waters of the river emptied into the *fountain* of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness!¹⁴

The river so referred to lay in a strongly marked valley "in the borders near the mouth thereof."

It is idle to ignore the recitation of Nephi that camp was made upon the bank of a well-defined river in a strong-

true, there was such a river in 600 B.C., and there were differing "borders," a deep valley, and something which could be called the "fountain" of the Red Sea, all in close conjunction.

Initial aid is found in the words describing Lehi's departure. The word "wilderness" stands out. In every passage describing the Lehi trip the word "wilderness" is reiterated. And in the first instance it is written, "He departed into the wilderness."

In ancient times there were two routes to Egypt, one known as "The Way of the Land of the Philistines," and the other was the "Wilderness Way." Dr. H. Guthe has described them as follows:

The "way of the land of the Philistines" is the old caravan route, which passes by the southeast corner of the Mediterranean. The "way of the wilderness of the Red Sea" led through the Wadi Tumilat past Pithom to the region of the Bitter Lakes and the wilderness of Shur, which according to Gen. 25:18 was "before Egypt," i.e., on its eastern border.¹⁵

(Continued on page 56)

¹⁰Petrie, *Researches in Sinai*, E. P. Dutton & Co. (N. Y., 1906), p. 17.

¹¹*Ibid.*, p. 7.

¹²Vol. 22, 11th Ed., p. 970.

¹³1 Nephi 2:9.

¹⁴1 Nephi 2:10.

¹⁵Schaff-Herzog Religious Encyclopedia, vol. 9, p. 412.

Looking Toward the Day of the REDEEMER'S

By President

It is fatal to religion if it is believed that the living Creative Spirit and power of God is not to be found in our day. When this faith is lost, the story of the past ceases to be an inspiration. We must lend our ears, then, not only to the wisdom of the gospels, but to the wisdom of the ages and the present age. The "everlasting gospel" must be so presented that the men of our time may catch in it the reflection of their own best thoughts and aspirations.—Raymond C. Knox.

NO other character of the Old Testament has elicited deeper study on the part of Biblical students than has Isaiah. He rose to sublime heights in teaching the divine relationship of God to mankind. As we read his words today, we realize more than ever that the messages of God are eternal and must ever be the guiding light for humanity's spiritual growth and welfare. His words expressed teachings along all lines of human endeavor. One of his great truths is a living truth for our day—that God is more easily reached than man; and that there is deepest happiness when men are learning from Him. As we read Isaiah, we are convinced that there is too little truth in the world today, and too much error; too little which strengthens, and too much which enervates; too little from above, and too much from the earth. We

have the religions of mankind in our modern world, but as we think over a chapter from Isaiah, or any of the prophets of old, we see wherein the religions of the world of today fail. They lack the creative power—the something of truth and virtue which comes from the spirit of the living God, that spiritual vitality which cleanses and quickens the thoughts and desires of the soul. All the prophets of the Old Testament show that religion is simple, dignified, exalted, evoking the homage which it fosters and rewards. It promotes human life, sanctifies the home, enlarges virtue, promotes enterprise, secures knowledge, and makes mankind more conscious of itself, and awakens him to his divine lineage. A genuine knowledge of the vision of God means the largest possible increase of life. It belongs to normal human experience, as men seek for the meaning of life and a faith by which they may live and climb to the

heights of their Creator. Beautifully has the poet Wordsworth written in the spirit of Isaiah:

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

In the thought of the world, Isaiah stands out as the greatest of all the ancient prophets before the time of Christ. Dr. Beyer in his *Literature of the Old Testament* says:

The splendor of his diction, the wealth of his imagery, the amazing variety of his style, now grand and majestic, powerful and sweeping, now gentle and sweet, moving as if full of silent tears, mark him as the prince of Hebrew orators. . . . He penetrated through outward appearances to the underlying reality, saw the one who directs all movements of history, understood his character and purpose, and thus was enabled to interpret him to his people, and to unfold his plan in the events of the nations.

THE MESSIANIC HOPE

THE conception of the advent of the Messiah which gave a divine ideal to Israel was the flaming hope that gave the people life down through the ages from Abraham to the last of the Old Testament writers. It comprehended Israel's thought of God's faithfulness, his guidance, aid, and love, without which Israel could obtain neither righteousness nor prosperity. It comprehended the higher thought, gradually revealed to Israel, of God's rule over all peoples, a rule intending universal redemption. The Messianic hope looked forward to a prince of the house of David, who should uphold the ways of God in righteousness. Under his rule should come peace and blessedness. Israel always looked back to the covenant between God and Abraham, when the Lord promised to make him a great nation, "and in thee shall the families of the earth be blessed." The covenant with Abraham was the foundation of the thought that Israel should look always toward the coming of the "Son of God." We find David singing and giving thanks because of his gratitude to Jehovah for choosing Israel for his people, and the choice of David's house to earthly kingship over them forever:

WHERE AN ANCIENT CAPITAL ONCE STOOD

A view looking northeast over the ruins of the temple, government buildings, and castle tower toward the Tigris in ancient Assur, Mesopotamia.



Photo Underwood
& Underwood

COMING

Levi Edgar Young

OF THE FIRST COUNCIL
OF THE SEVENTY

Therefore will I give thanks unto thee, O Jehovah, among the nations,
And to thy name will I sing praises,
Who giveth great victory to his king,
And sheweth loving kindness to his anointed,
To David and his seed forever.

An ideal king was to come in the future. He would rule the nations in righteousness and all truth. He would be a king forever, "a priest after the order of Melchizedek," and should judge among the nations. The seventy-second Psalm, ascribed to Solomon, tells the ideal of the kingly function and its beneficent effect in words of exquisite beauty.

Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment.

The mountains shall bring peace to the people, and the little hills, by righteousness.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down like rain upon the mown grass: as showers that water the earth.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him: all nations shall serve him.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

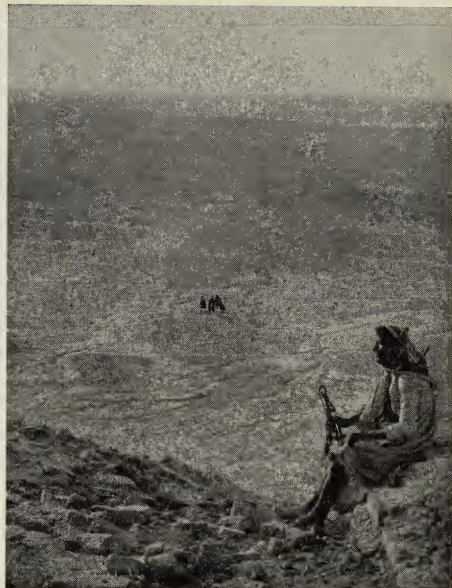
And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

UR, MESOPOTAMIA

Looking northwest from the ruin of the castle Ur of Chaldees over country traversed by Abraham.

Photo Underwood & Underwood



His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen.

The prayers of David the son of Jesse are ended.

(72nd Psalm.)

Isaiah in his eleventh chapter, describes the character of the Messiah and his divine influence in the world:

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

(Isaiah 11:1-9.)

THE PRINCE OF PEACE

WHEN Isaiah began to prophesy, there was current among the people of Judah, the expectation of a glorious king. We have already told how a promise had been made to David (II Samuel 7) by which the permanence of his dynasty was assured. Prophets earlier than Isaiah emphasized the establishment of the house of David, even in the days of Israel's greatest trials. "It was indispensable," says George Adam Smith, "that the people should have a leader, and that they should have a rallying point. They must have their king and they must have their city. Every reader of Isaiah knows that it is on these two themes that the prophet rises to the height of his eloquence." Immanuel shall be born; he shall be the Messiah, the promised king of Israel. Isaiah had the revealed concept of the Savior of the world—the Christ born into the world—the Son of the living God—the Redeemer of the world. How beautifully has this prophecy been combined with music of unsurpassed sublimity by Handel in his *Messiah*:

(Concluded on page 52)

"DISABLED"

A REPORT FROM THE OFFICE OF WAR INFORMATION CONCERNING THE REHABILITATION OF SERVICE MEN WHO COME BACK FROM THE WAR WITH PERMANENT INJURIES, AND EMOTIONALLY AND MENTALLY DISTURBED.

THE readjustment and happiness of wounded service men with conspicuous physical disfigurements or disabilities or nervous manifestations will depend in large measure on the way their families and friends and the public at large behave toward them.

Thanks to modern therapy, many of the men suffering from even the severest wounds will be rehabilitated and enabled to lead lives of normal activity, engaging in industry, business, or professions. But the most modern medical and psychiatric care, the finest surgery and appliances, expert rehabilitation, vocational training, and employment opportunities are far from being all that is needed by the men who have suffered disfigurements and disabilities. Much of the work can be undone or will remain incomplete if the men's families and friends and the public at large fail to behave with restraint, intelligence, and consideration.

If a formerly able-bodied young man returns from combat with a disfigurement or other serious disability, he is almost certain to be emotionally disturbed. In other cases the wound he brings back may be mental. In his disturbed state the man has his own idea of what a cripple is—an idea which all too often approaches a popular conception arising from ignorance.

A soldier who finds himself without legs, for example, may think of himself in the situation of the legless beggar he used to see on the crowded sidewalks downtown—and he may think that is how others think of him, too. He does not yet know of the vital and interesting work being done—and done perfectly—by men with amputations in industry and in offices. A greater proportion of employed handicapped persons are in professional and managerial jobs in this country than in any other kind of employment.

It is only natural that maimed young men should think bitter thoughts, lose their self-confidence. It is the exceptional man who does not. And yet, in case after case, maimed young men have been freed from their black thoughts and bitterness, and have had their self-confidence restored by the professional, expert—and difficult—rehabilitation treatment they have received, as soon as possible after injury, in Army and Navy hospitals and in the hospitals of the Veterans' Administration. Disabled merchant seamen are cared for in U.S. Public Health Service Marine hospitals.

In all these institutions, the restoration of self-confidence, as an aid in the restoration of physical health, is the immediate aim of doctors, nurses, and other personnel.

Men with amputations are entertained by professional solo dancers—who after going through their strenuous routine display their artificial limbs. Newly blinded men, under the charge of blind members of the hospital staff, are given messages to deliver in various parts of the building and encouraged to find their way around unaided. Men made totally deaf (who often suffer as great an emotional shock as those who are blinded) are introduced to charming young women members of the staff. They converse—the young women writing their questions or remarks on slips of paper and the men talking. Finally, after a time, the young women—who have followed the men's conversation with complete normality—casually reveal the fact that they, too, are totally deaf.

These are only a few examples of the great amount of confidence-restoring work being done in hospitals.

DETAILS of accomplishments in the field of physical rehabilitation—the next step—are becoming increasingly familiar. Injured muscles are brought back into play, new or unused muscles are trained. When necessary, efficient surgical appliances are carefully fitted to replace amputated hands, feet, or limbs. A typical case is that of a twenty-two-year-old second lieutenant, in a mood of cynical despair following the loss of a hand in African fighting. Today, fitted with an artificial hand and wearing the Distinguished Service Cross, he has been promoted to captain and is assistant to the commanding officer in charge of plans and training at a camp in a southern state.

Nervous disabilities resulting from combat experience are treated with equal care. In some cases prolonged psychiatric treatment is necessary; occupational therapy cures others rapidly. One infantryman, for example, was brought to an evacuation hospital in the Solomon Islands suffering from fear, trembling, and palpitations as a result of seeing the man next to him blown to pieces during an advance. The wise medical officer in charge asked him experimentally whether he would be willing to help out the hospital in an emergency by acting as litter-bearer. He said he would—and in caring for others soon lost his own symptoms and was able to return to duty. In that hospital, at least, a large proportion of those men with nervous disabilities suffered in combat who have been able to assume responsible duties have needed little if any other rehabilitation.

When he has recovered his physical or psychic health and is discharged from the Army or Navy hospital, the

service man in need of vocational training is eligible to receive it from the Veterans' Administration if he has suffered a ten percent or greater disability, resulting in a vocational handicap, while in service. If not, the same training is open to him through the Vocational Rehabilitation Division of the United States Office of Education, where, also at government expense, he will be taught the skills of a job. In every case, representatives of the Red Cross and other agencies are on hand in the hospitals to advise the men concerning their rights to pensions, training, and employment and to give them any further guidance they may want.

Vocational training in the Veterans' Administration and other institutions is directed toward preparing the wounded man not only to fill a job in which his wound will not be a handicap, but to do important work which he will enjoy and for which he is temperamentally suited. In all cases, even those capable only of self-employment at home, the goal is useful, functional, independent living—not dependent, permanent residence in hospitals.

AFTER vocational training comes employment, and here many agencies are working for the wounded service man.

The Veterans' Administration secures jobs for many of the men it has trained. Industry, which has gained considerable experience in the employment of handicapped workers during the current manpower shortage, is eager to hire returned service men because of their morale-raising effect on their fellow-workers.

The Selective Service law contains provisions regarding the return of a discharged service man to his old job, and the Reemployment Division of Selective Service writes each discharged service man a letter explaining his rights and advising him on procedure. Few employers have thus far refused to take men back.

The Army, the Navy, the Civil Service Commission, the United States Employment Service, the Office of Education, and the Red Cross have all laid plans well in advance for insuring the employment of discharged service men, including the disabled. Many men want not their old jobs but better jobs, and often they are trained so that they get them.

In an increasing number of cases the Army and the Navy do not discharge disabled men, but employ them in limited service after their physical rehabilitation, training them, if necessary.

In summary, we may rest assured that the wounded soldiers and sailors are be-

(Continued on page 53)

Eulogy of THE BELL

By Rhea Higbee Wakeling

It was one of those May mornings made for remembering. Mother, though in her eighties, had already finished her tasks and had settled herself to do some mending. She sat by the south window, the perfume of her rose garden filling the room. She seemed more pensive than usual, I thought, even a little sad.

"No bad news, Mother?" I ventured to ask. I felt like an intruder upon her thought, but on a morning like this I wanted everyone to share my happiness—the flowers, the golden sunlight, the peace in the air, not a sign of the war that was raging. "God is good to us, Mother."

Mother raised her head, and in the sun I caught the faint glistening of a tear. "I was thinking, dear, of the old church bell that has rung for so many years. They have remodeled the old church now, and the bell that has told us of all the happiness and sorrow in our little village nestled here under the volcanic mountain has been put aside and tolls no more. They say it is not fashionable to ring a bell anymore."

I loved the bell, too, and missed it. I wanted to hear more about it. Mother would know its whole history. "Let me get my knitting," I said, "while you tell me the story of the bell. I am all attention, Mother."

"'Twas long, long ago when our pioneers came to Utah's Dixie. They

erected our church and it had to serve as school and was also our recreation center. So a large bell was placed in the spire. The school teacher had to go a half-hour early to ring the bell and make his own fire. It tolled the hour for all grades. People here set their clocks by the school bell. When it rang out on the crisp winter mornings, mothers would exclaim, 'Hurry, children, it is 8:30; you have just thirty minutes to make yourself tidy and be in the schoolroom.'

"What a story that bell could tell if it could talk. It swung so gracefully so many years. It watched your grandparents till the soil. It tolled mournfully when our dear pioneers one by one left us. It rang sadly and it was also happy on many occasions. Can you picture a bell crying out in the midnight air, 'Fire! Fire! A barn is burning down!'? When death came to our village, who was more sad than the bell on its high perch? How mournful it sounded; yes, it seemed to know just how to sound the death knell. But at other times it seemed happy to tell us there was to be merriment at the church of a night.

"The night I was married in 1881, my wedding dance was held there, and when the bell pealed forth that night I

thought it had never sounded so beautiful, its tones were so clear. On the first of May what a celebration we had! A bowery was erected at the east of the church from cottonwood limbs cut from the river bottom. The children braided the Maypole; pioneer songs were sung; jigs were danced by aged men, and the May queen was crowned with beautiful roses just as you see in my garden. What a day the first of May was to us, but now that day is passed by with no celebration.

"My mind goes back to our choir practices—that bell never forgot to let me know I must hurry with my evening duties, for I felt that my alto voice would be missed. That faithful bell never forgot to tell me of every church duty and every social.

"Well do I remember my telephone, for you see, I was the agent for the Bell Telephone and it was the only phone in town. As my telephone rang one morning I took the receiver in my hand and I heard these words: 'The Armistice is signed; Kaiser a fugitive in Holland; Germany in revolt.' I stood as though I had turned to stone. I could not move, when out of a clear sky the bell on the church steeple rang as if to say: 'Peace. Shake out the folds of the flag and tell abroad the story of the Armistice. Count the stars, and the crosses in Flanders Field. Teach that the glory of war is a lie and that peace has come out of Gethsemane, that joy is hallowed by suffering. Cry peace and the promise of a resurrection.'

"How proud I was of our village in the year 1923 when we got word President Harding was to make a stop here. The street was sprinkled, and the children, dressed in white and carrying baskets of flowers, stood along the roadside. When his car appeared at the brow of the hill, our bell rang out and continued a solemn tone as he rode through the street to the grandstand built for the occasion. . . .

"What wonderful woodhauling parties we had. A dinner was served to all men getting wood and a prize was given to the man garnering the largest load. This wood was taken to widows and those in need.

"We just couldn't get along without that bell. It got tired and squeaked some—I'm afraid no one ever thought of greasing it.

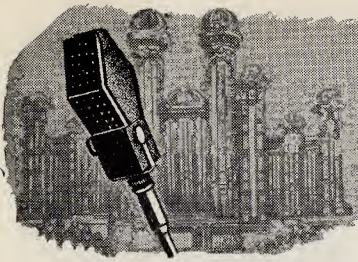
"I must tell you of one very strange incident that happened. There was one good, faithful sister—we called her Lula—who had been married eleven years but no children had ever come to

(Concluded on page 37)



THE
TOQUERVILLE
BELL—VOICE
OF A
PIONEER
COMMUNITY

Before it did service as the chapel bell, it was used as the old fire bell for the Silver Reef Mine.



The Spoken Word

By RICHARD L. EVANS

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

After "the Tumult and the Shouting Dies"

WE are reminded today that before another week shall have passed, November 11 will have come and gone again, thus marking, almost unbelievably it seems, a quarter of a century since an Armistice was reached in World War I. Armistice Day twenty-five years ago was an occasion for great jubilation, because we thought then that armistice was a synonym for peace. But not many anniversaries had gone by before festering outbreaks here and there began to teach the more far-seeing that Armistice, as technically defined, was but a temporary cessation of hostilities. And while any cessation of hostilities is a relief to any people who are under the pressure of war, we have been made to learn that peace founded merely on exhaustion, and lasting only until strength comes to fight again, is not that peace on earth for which the centuries have searched. War makes many heroes, and a nation in need finds its valiant defenders—but if peace is to last, heroism must continue beyond war. And even in time of war, when mothers are giving their sons and men are giving themselves, one sometimes sees the seeds of those things which would destroy peace, if we had it—seeds sown by those who want their pound of flesh—or else: Little men with much power who seek to gain their ends at any cost to anyone. Such things would destroy peace—even if we had it. In a British cemetery in France, there is an epitaph that reads: "For your tomorrow, they gave their today." This is the essence of sacrifice—the essence of that which has made possible the better things of this world, including peace. And if everyone of us were willing to exercise reasonable restraint in time of peace, it might not now be necessary for us to look back on a broken armistice. But there have been, and still are, too many who are most eager to give someone else's tomorrow for their today—too many who have been willing to mortgage the future, their own if necessary, but preferably someone else's. And so, as another anniversary of Armistice comes and goes, we must remind ourselves again, with a quarter-century as perspective, that if the epitaphs in France and elsewhere are to mean what they should mean, there will be need, in time of peace, for the same heroic effort that wins wars. There must be patriots after "the tumult and the shouting dies,"—after "the captains and the kings depart." True, there are few medals for the quiet heroism and intelligent restraint and earnest toil of peacetime—but that's what it will take to keep it here. Let's not lose it when it comes again.

—November 7, 1943.

"The Greatest Evil of the Age"

THERE is a question that has been pressing itself upon our thoughts, which, because of a traditional reticence, is sometimes difficult to speak of—but neither can it be ignored. Perhaps it can best be introduced by a quoted statement—a statement to the effect that "the greatest evil of the age is unchastity." One is usually inclined to challenge superlatives of any kind, and having heard the statement that among the almost innumerable evils of the day unchastity ranks first in destructive effect, our immediate reaction is to try to name some other evil that makes greater inroads upon the peace and well-being of men and society. But, upon reviewing the facts, we may well find ourselves concluding that the greatest evil of the age is unchastity. To begin with, unchastity is the forerunner or the companion of most other evils—certainly of drunkenness, of hate, and jealousy, of distrust, of disease, of broken families and broken lives. Unchastity, and its by-products, are historically chargeable, in large measure at least, for the decadence and ultimate downfall of once formidable empires. The home in which loose morals have taken hold is a tottering home; a nation of loose morals is a tottering nation—and a man of loose morals is a tottering, unsafe man. With unchastity comes an accusing conscience which drives peace from the heart, which, multiplied by the number whose lives it has affected, could account for the restlessness of a nation, for the disregard of other standards and ideals, for dishonor among men, and, with one evil pyramided upon another, for the driving of peace from the face of the earth. Indeed, there can be no peace where there is no personal righteousness—and there is no kind of modern thinking that is proof against the results that follow the breaking of a moral law. It doesn't matter what we moderns choose to call unchastity, the Lord God has already given it a name, and affixed penalties which the laws of nature inexorably execute—and its fruits are bitter even to those who thought they might be sweet. If there were words with which we could say it so that it would ring unforgettably in the ears of the fresh, clean youth of every land, we would speak it loud a thousand times from the housetops: Don't take any false step from which there is no return. Don't do anything for which there is certain regret and from which there is uncertain recovery. Don't lose that which can never be regained. Don't tamper with the wellsprings of life. Until someone names a greater one, we say again: "Unchastity is the greatest evil of the age"—and to give way to it is to set out upon a road on which there are certain regrets and from which there is no sure return.

—November 28, 1943.

from Temple Square

Expediency

THE question of expediency frequently arises to plague us—the question as to whether or not, under pressure of circumstances, to accomplish seemingly desirable ends, we should resort to things which, ordinarily, we would not do—the question as to whether or not evil is to be condoned in some people, and some places, and under some circumstances, and not under others. Expediency, in the terms in which we have reference to it, has been defined as “subordination of moral principle for the sake of facilitating an end or purpose; conducive to special advantage rather than what is universally right; characterized by mere utility rather than principle”—and much has been written and spoken in justification of the uses of such false expediency—in justification for employing evil devices with allegedly good motive. But the fact is that evil is where you find it, and the expedient of making an alliance with it is hazardous even when it would seem to serve good purpose. If evil comes with high credentials, it is still evil. If it is found in places that are ordinarily above reproach, it is still evil. A public lie that deceives millions is fundamentally no different from a personal untruth from one man to another, except that its results are more far-reaching. An official proclamation based on falsehood in any man’s country, even though it seems to be the expedient thing, is no different fundamentally from a vicious story whispered over the back fence. A misrepresentation of fact concerning a world problem is no different, fundamentally, from the swindling of widows and orphans on a small scale, except that it is worse by the multiple of the number of lives it affects. Evil is where you find it, and it is what it is, no matter where you find it, or who proffers it, or for what purpose. And if we want to live in a world free from it, we must fight it where we find it, without regard to personalities or expediency; and we must be equally as wary of it when it comes with high credentials as when it comes with no credentials. On the question as to whether or not an allegedly desirable end justifies false and evil means, perhaps we can do no better than read again the immortal utterance of Abraham Lincoln: “You will never get me to support a measure which I believe to be wrong, although by doing so I may accomplish that which I believe to be right.” He who makes an alliance with evil for a present advantage is inviting future trouble. False expediency always returns to be paid off.

—November 14, 1943.

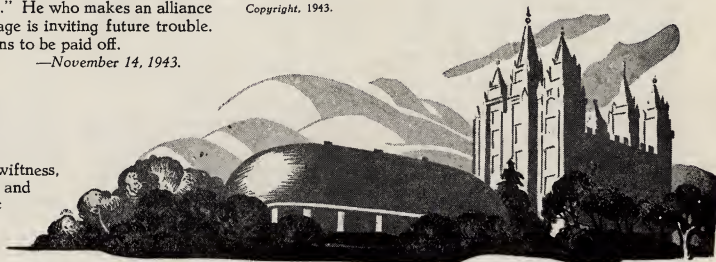
For This Freedom We are Thankful

WITH almost unbelievable swiftness, another year has come and gone, to bring us again to the season of Thanksgiving—a season in which we make grateful ac-

knowledge of the yield of the good earth and of the providence of the Father of all men. Here in America Thanksgiving has deep significance for us, because, unfailingly through the years, in war and in peace, despite all the factors of disturbance and all the failings of men, we have been richly blessed. This is partly because we have inherited a choice land, but there must be other reasons, too, because even a country with rich resources could quickly become unproductive under some circumstances. And so there must be other factors that have brought us blessing—and there are, for which we are thankful—thankful that there came to these shores those who loved freedom more than they loved life—thankful that we have had freedom of worship, free enterprise, and, in varying degrees, a government dependent upon the consent of the governed. But even now, while we pause in thanksgiving for the richness of our lives, there are those who have grown comfortable under this freedom, who have lived as beneficiaries of it, who would like to tear down the house that has given them shelter—those who bore at the foundations of the structure that has given them privilege, plenty, and protection—those who would bring to our shores principles and philosophies against which we are fighting on other shores—those who would guarantee us anything and everything in exchange for our liberty. And to all such we would give reminder that beyond all material blessings, beyond the richness of harvest, beyond those products of war and of peace that a system of free enterprise has made possible, beyond all that we can see with our eyes and touch with our hands, that for which we are most thankful as the years recur, is freedom. And notwithstanding all the charges that are or can be levied against a system of freedom, the world has yet to produce a nation of free men who do not live lives more to be desired than those who have all else but freedom. We are thankful, too, for those who have sacrificed their lives for freedom—and to anyone who would remake our free institutions or our country for us, whoever they are and wherever they are—in this land or any other—we say again: There is nothing you could offer us for which we would exchange our freedom. There is no promise, even if fulfilled, that would have any value to us without our liberty. For this freedom we are thankful.

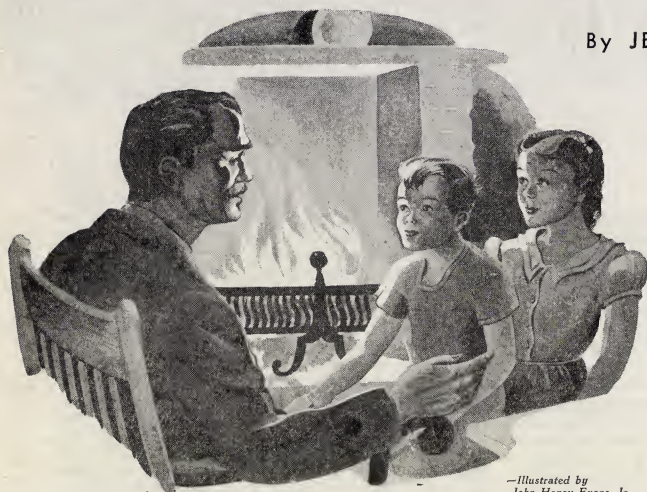
—November 21, 1943.

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BEN'S CHIMNEY BABY

By JEAN MOORE



—Illustrated by
John Henry Evans, Jr.

GRANDPA MORGAN seated himself in the old Boston rocking chair beside the fireplace and gave a sigh of contentment. Across from him sat Grandmother Morgan, her knitting needles busy with their task of creating stitch by stitch the soft wool socks for her husband.

It pleased Grandmother and Grandfather Morgan to have their grandchildren about them as they were this evening; and indeed the grandchildren themselves needed no coaxing to visit the homey little cabin built by grandfather himself for his bride of long ago. Although it had originally begun life as one room and a lean-to, grandfather, as the years went by and his family grew, had added a wing here and another there until the cabin itself had no definite shape, but seemed to sprout out of the earth.

Grandfather Morgan had no sooner arranged the old patchwork pillow behind his back, humoring his pleurisy as he called it, than the clamoring for a story began. "An Indian story," begged small Tad. Grandfather Morgan smiled, thinking of the many friendly Indians he had known in the early days who wished only to be left alone: of old Chief Joseph, who with his little band had been forced to leave the home he had loved—a victim of white man's greed and broken treaties; of kind old Falling Eagle, whose clever fingers had fashioned many pairs of soft beaded moccasins for the little Morgans and elkskin jackets to protect growing bodies against the quick winds of winter. But enough of reminiscing. Sometimes he would tell of such things, but

not until the children were older, for those days were dear to his heart and there was something sacred about them that small minds could not yet appreciate. Tonight, however, he had a story which he had saved for a long time, so after clearing his throat loudly he began:

"Many years ago there lived a small boy called Ben."

"The same name as yours, grandpa," said Tad.

"And he lived in a log house with a dirt floor," continued grandfather, ignoring the interruption, "and the windows had no glass in them."

"Why," exclaimed Jane, "why didn't it have a floor, grandpa, and glass in the windows?"

"Because," explained grandfather, "that was in the pioneer days and Ben's parents were pioneer people, which meant that they were attempting to build a new home in a strange country. Many hundreds of miles had they traveled by ox teams before they decided to start their home in beautiful Nevada Valley. As it was late in the fall when they arrived, there was no time for such fancy things as floors, and as for glass window-panes, there just was nowhere to get them."

"Although at the time of this story Ben was very young, about nine to be exact," grandfather went on, "he had known and assumed the responsibilities of a pioneer child for some time. He had learned to shoot for the protection it gave him against wild animals, for preparedness in case of an Indian attack, and for food. He learned that to live one must work in this new coun-

try, and he grew to feel a great satisfaction in seeing the results which his work accomplished."

"Did Ben ever kill a wild animal?" asked Tad, who still craved excitement.

"Well, yes, he shot a ferocious gopher who was ruining the garden patch."

"Oh," exclaimed Tad, considerably disappointed.

"But now to get on with the story. One evening several Flathead Indians who had a grudge against the Rogers family up near Nevada Creek raided their house and kidnapped both Mr. Rogers and his son, Charles. Almost as soon as Mrs. Rogers gave out the news, men from all over the valley were forming a searching party. The rescue was not made, however, as the captives returned home after making an escape during the night. Ben was much excited. He bragged of what he'd have done had he been in the Rogers' place; of how he would have captured the Indians who did the kidnapping; and how he wished that they would repeat their performance so that he might capture them for sure. Little did he realize that his opportunity would come much sooner than he expected."

"Early in the morning the Indian alarm rang out, but Ben suddenly felt his heroism leave him in the face of such close danger. It was much easier to talk about what he would do 'if' than it was to act 'now.' Just before dawn, Ben's father returned home with the news that at least four of the Indians had been wounded and the rest frightened away, but not till three white men had been wounded."

"If that were only the worst," said he, looking at Ben's mother as though he dreaded to tell her the rest.

"Is one of our neighbors killed?" she asked, her face pale with fear.

"Even worse," said Ben's father. "Before the alarm the Jefferson's house was attacked and both Jacob Jefferson and Rosa, his wife, were killed."

"Ben's mother dabbed at her eyes with the edge of her apron. The Jeffersons had been good people and fine neighbors. It was only the week before that the valley folks had attended their barn raising and danced the evening through to the accompaniment of St Morgan's harmonica and Caleb Johnson's fiddle. They would be missed a-plenty in the community."

"And the baby, was it killed, too?" questioned Ben's mother.

"The Indians must have made off with it for we could find no trace of it anywhere," replied Ben's father sadly. "We are organizing to the last man and

going after it immediately, and those heathen savages had better start regretting their sins in a hurry."

"After kind hands had removed the bodies to a neighbor's house, Ben and several small friends, awed by the terrible tragedy and yet consumed with a childish curiosity, insisted upon going through the Jefferson house from cellar to garret. Finally, their curiosity satisfied, they had all wandered out with the exception of Ben, who had stayed behind to latch the door. As he slipped the latch into place and was about to leave, a curious muffled sound came to him from within the house. Thinking at first that it might be the Jefferson's old tomcat, Peter, he called softly, 'Here Peter, Peter,' but soon he knew that it was not old Peter, the cat, but a baby instead.

"Wild now with excitement, Ben repeated his search of the house. He searched every nook and corner, even taking the firewood from the wood box and peering into the large dutch oven which was built into the fireplace. At last, in despair, he braced himself upon a projecting rock and clutching another above it he looked upward into the wide blackened hole of the chimney. There just above his head, on a flat built-in ledge, lay a small quilted bundle which was the Jefferson baby. Carefully, and with trembling hands, Ben released the baby from its small prison, and as fast as his legs could take him he got to his home where he presented his mother with the precious bundle.

"No one was ever certain just how the orphaned baby came to be placed upon the chimney ledge, but the general opinion was that the frantic mother had in her desperation managed to hide it there. Evidently the Indians' terrible war cries had drowned the cries of the baby and after tiring itself out the little thing had dropped off to sleep. It was completely unharmed and after a bit of fresh warm milk it was soon fast asleep.

"The entire valley was interested in the 'Chimney Baby' as it came to be called, and several families offered to give it a home, but Ben's mother refused them all.

"Fate had given it to her, she said, and she could not bring herself to give it up.

"But had she been willing, she would still have had Ben to reckon with, for to him the chimney baby was his most precious possession. He insisted upon calling it Precious, and Precious it remained."

Jane looked up at Grandfather Morgan's face, her lips framing an uncertain question. "But, grandpa, grandma's name is Precious."

"So it is indeed," said Grandfather Morgan, smiling at the sweet-faced little lady across from him.

Jane looked from one to another as if the truth came slowly to her.

"Then, then grandma must have been the baby you found," she stammered.

"That's right," replied Grandfather Morgan, "and she's still my most precious possession."

Things That Endure

By GEORGE P.
BARBER

NEARLY fifteen years ago, in March, 1929, a little article of mine appeared in the *Era*. It was called "Little Tads." The "little tad" mentioned in the story was my son, who is now in the Naval Reserve attending the University of California. Doubtless he will be going to war soon and will pass out of my life, for a time at least. Perhaps for all time. But am I not blessed that I have two other little tads, ages five and almost three? The younger one ran around the kitchen table tonight and dared me to catch him. When I caught him and undressed him and washed his face and hands, he climbed up on my knee and told me a truly preposterous story of the day's events, poking his small finger under my nose to emphasize his points. When I kissed him, he said, "That's a good kiss," and he wriggled with contentment when I put him to bed.

The house was quiet. My wife was attending the high school play with our two daughters, one of whom was the young Rose Ellen O'Neill in *The Table Set for Himself*, and the other was in the chorus. Now, I am not so naive as to think that readers of the *Era* are particularly interested in the number and activities of my family. I mention them because I think that to Latter-day Saints, who cherish the ideals of family life, homely little family incidents exemplify the things that endure.

When I knew the little tad was surely asleep, I slipped quietly out of the house and made my way to a bench that is beside the children's playhouse. Looking over the back fence, I saw the dim shapes of two white saddle ponies, and I heard them munching hay. Last night they kept me awake with their rough and noisy play. And one of them knocked a picket loose, which I had to repair this morning. But how could I resent this or harbor any ill will—today their owner gave me a pile of well-rotted stable manure for my garden. I have been told he is a self-centered man, interested only in his own private affairs. I can't believe this. In California, where carrots cost nine cents a pound (if you can get them), well-rotted stable manure is as precious as the gold buried in Kentucky. Is my geography correct?

Sitting there in the darkness, I could see the outlines of five rows of green peas growing in my garden. I say *my* garden, but was it really mine? A friend of mine who teaches at the high school had given me the seed; a mere acquaintance who has a poultry farm out in the country had given me the fertilizer that made the peas grow and flourish; a neighbor of mine had insisted on lend-



THE LITTLE TAD THAT WAS AND THE LITTLE TAD THAT IS

ing me his digging fork when the handle of mine broke as I was digging up the garden; and the wooden barriers which kept the soil in place were the donation of a man who is a member of my Sunday School class in Martinez Ward. He works for the P. G. & E., and for two years kept me in firewood in the form of discarded telephone poles and crossbars which he piled in my back yard when I was not at home to assist him. *My* garden, indeed!

There was a light in one of my neighbor's windows, and my air raid warden's eye immediately discerned that it was not strictly according to regulations. But I did not quickly rise and with stern and purposeful steps (reinforced, of course, by the handy little arm band) make my way to his front door and tell him, politely but with veiled sarcasm, that he must draw his shade. No, I hadn't the heart to do it, for had he not that very afternoon told me that his son, the youngest of four sons in the United States Army, was home on leave? And that his parents had been told he was missing? And that, when he told me the glorious news that the son had come home for a few days—that he was alive and well—he, whom I thought cold and unemotional, a shiftworker in a steel mill, had to turn his head to conceal his emotion?

TODAY at the high school the principal told the students that the war is just beginning to come home to us. She said the war could not be won on the battlefronts until it is won in the homes. She pleaded for understanding between individuals, and between nations, and for charity. Are these hollow, never-to-be-realized ideals? Do they fall upon empty ears, attuned only to the din of cannon and battle plane? Did this plea sound idealistic, academic, out-of-date to the more than three hundred boys, many of whom will be in the service in six months or less? No. They listened and were serious-faced and impressed, and it is my firm conviction that they were touched to the heart by the message of peace uttered in a time of war by their principal.

(Concluded on page 36)

PIONEER DIARY OF

Eliza R. Snow

1847—NEARING THE ROCKIES

Thursday, August 26. Come up to the crossing in 2 ms. where the rest of the 50 were just rolling out. L. Johnson & others were starting for W[inter] Quarters. Five 50's left here last Monday]. The river is of a pebbly bottom—the water not over the wagon hubs. The country is very rugged with piles of red & black rock of every form & size. No wood where we encamp 12 ms. from the crossing. A bluff with cedar trees is in our front 2 ms. distant. Without wood, as I sat viewing the Camp I thought surely the Saints are a creative people for there is plenty of cooking going on. Here is a small stream or rather slough & small springs, which serve for cooking. A buf[falo] & ant[elope] kill'd. Trav. 14 ms. I wrote the following—*"A Song of the Desert,"* on the bank of Platte River.

Beneath the cloud-top'd mountain
Beside the craggy bluff
Where ev'ry dint of nature
Is rude & wild enough—
Upon the verdant meadow—
Upon the sunburnt plain,
Upon the sandy hillock
We waken music's strain.

Beneath the pine's thick branches
That has for ages stood—
Beneath the humble cedar
And the green cottonwood—
Beside the broad smooth river—
Beside the flowing spring,
Beside the limpid streamlet
We often sit and sing.

Beneath the sparkling convave
When stars in millions come
To cheer the pilgrim strangers
And bid us be at home,
Beneath the lovely moonlight
Where Cynthia spreads her rays,
In social groups we gather,
We join in songs of praise.

Cheered by the blaze of fire-light
When twilight shadows fall
And when the darkness gathers
Around our spacious hall,
With all the warm emotion
To youthful bosoms giv'n,
In strains of pure devotion
We praise the God of heav'n.

Friday, August 27. Start in good season—the road is very smooth inasmuch that Capt. P[eirce] wishes me to record the circumstance of Fath[er] Isaac Chase riding up hill for the first time. We pass sev[er]al saltpetre springs & the carcasses of 10 or 11 cattle. We encamp in an environ with majestic bluffs—a slough-creek & cold spring. The country is very mountainous & rocky. Large piles of rock lying strew'd about the barren surface, & ornamented with a red moss—trav. 20 ms.

Saturday, August 28. When the herd is brought up, nearly half are missing—A late arrangement having been made for the Capt[ain]s to take the herding by turns—last night was Capt. P[eirce]'s turn. Capt. Jos. B. N[oble] & those who have their teams go on.

Our buggy was harness'd b'fore the herd came in. I was holding the horses when about 11 of the horses became unmanageable—took a circle round &

broke the tongue which Capt. P[eirce] & L[evi] Riter] soon repair'd—myself quite ill since the walk I took yest[erday]. Lie on sis. H[endrick's] bed till the cattle arrive, which are found by that part of the com[pany] that went forward & are met by boys sent in that direction. Capt. L[athrop] having discovered their tracks—4 are missing which are brought in at 2 o'clock at night by those that went back to the Platte where we encamp'd night before last. We move in the aft[er]noon], encamp in a basin on an elevated spot where the cattle go into a mire—they are oblig'd to take them up. Talk of trav[eling] in the night—it is cloudy; rains some—they yoke all & confine [them] in the ring.

Sunday, August 29. Start while the moon is yet shining, go perhaps 6 ms., where [there] is a beautiful stream & very little feed & stop till half past 10 or 11. We then go on till ½ past four, when we encamp near the Sweet-water with our broken Com[pany]. Pres. [John] Y[oung] & Capt. G[rant] go on. Capt. G[rant] having sent 2 of his wag[ons] with Capt. N[oble]. Br. H[endricks] & Sis. W[ailer] thrown out of their place by starting out in front. The ground in many places perfectly white with Saleratus or saltpetre or some other composition. The bluffs rise one above another till the farthest looks like a dense cloud—all of irregular height & terminating in peaks at unequal distances. The road from where we bait [feed] is very sandy & seems laid out in an opening of a rugged enclosure. Sis. P[eirce] made me a dish of tea which is very beneficial to my health, having rode with moth[er]



INDEPENDENCE ROCK

Left, the Sweetwater River; the cleft in the background is Devil's Gate, on the pioneer route. Thousands of wayfarers carved their names on the Rock during the covered wagon era.

Peirce all the mor[ning], not able to sit up. Trav. 12 ms.

Monday, August 30. This mor. Capt. P[eirce] had a vote called on the case of br. Hendricks—he is thrown out of his place by vote—we pass the camp of Capt. N[oble], G[rant], &c. consisting of about 20 wagons—sis. W[ailer] with them having gone ahead yes[terday]. Pass one ferry boat near the base of Independence Rock, where we cross Sweet-water Creek—Cattle are strew'd all along the road side. Find a board in the mor. sign'd W[illard] Snow saying, "Left here on the 29th—lost 11 oxen since we left you." The bluffs rise on either side—some say that this is a commencement of the "pass"—we stop between 1 & 2 in an environ thro' which runs the Sweet-water—a singular opening in the bluff which rises perhaps ½ mile in height on one side [Devil's Gate]—the 2nd 50 three ms. ahead almost disabled by the loss of cattle. Trav. 12 ms.—sandy road.

Tuesday, August 31. Start at 8. Capt. L[athrop]'s wagon breaks and we stop at the first encampment—a basin on the side of the river with good feed, 3 of the Pueblo soldiers arrive [Battalion men returning from California]—the other part of this 50 come up at eve.

*The companies passed the ferryboat used by President Brigham Young's advance Pioneers in crossing the Sweetwater below Independence Rock. The road along here passes through the alkali lands. As this was the first experience of our emigration passing through this district, so fatal to cattle, the losses were heavy. Their carcasses were numerous along the way-side.—James A. Little, From Kirtland to Salt Lake City, p. 140.

The broken wheel is rigg'd in 3 hours from the time we stop'd & all is well—Some baptisms attended in the eve. Br. H[endricks] in the rear of [Levi] Riter. Capt. P[eirce] says he shall have his place tomorrow. Moth[er] C[hase] & I have a vis[it]. Trav. 8 ms.

Wednesday, September 1. Start a quarter before 9 and overtake the 2nd 50 a little before 12 & encamp. A meeting is call'd when an effort is made by neutralizing the strength of the teams to assist the 2nd 50 who have lost 25 head since they left us—not quite all by disease, some few were return'd to other comp[an]ies that had been loan'd. Capt. [Willard] Snow ask'd assistance as a duty, saying he was not beholden to any man, &c., &c. Capt. [Jedediah M.] G[rant] manifested a spirit of meekness & spoke with wisdom, &c. It was mention'd that the Capt[ain]s be authorized to act for the com[pany], & yoke whatever in their judgment was proper to be put to service of cows, heifers, calves, &c. Some thought the motion oppressive & objected, but it was carried by the majority. Trav. 5 ms.

Thursday, September 2. Last eve[n]ing we had the pleasure of hearing from the Valley & of tasting some salt from the Great Lake, by a small party of soldiers & pioneers with 3 wagons that came up last night. We got ready to start in the morn[ing]. Capt. P[eirce] moves out & stops. Capt. Jedediah M. Grant & [Jos. B.] N[oble] come up saying that [John] Young said this 50 could take more load & must not go, &c. They examine the wagons, at length we move on—word arrives that Sis[ter] Caroline Grant [wife of Jedediah M.] is apprehensive of dying—wishes me to come back but the distance is farther than I can walk. I call'd on her in the morn[ing]—found her sitting in bed cleaning her teeth. Her symptoms bad, yet I hope & think that she will recover. Capt. Grant spoke as if it did not matter for this 50 to stop for the other till we get to his camp which is a few ms. ahead—it seems to be by [John] Y[oung's] order that we

are stop'd for the examination, after the teams were neutraliz'd. The road very sandy. Hear at night that Sister G[rant] is better—They stop 6 m[ile]s in the rear—a show'r before night. Trav[el]ed 12 ms. Br. Woodward comes up. Sis[ter] [Jedediah M.] Grant's child died today.

To Mrs. Caroline Grant, written on hearing of the death of her little child.

Mourn not for that sweet gem that's gone,
Altho' you priz'd it dear;
The resurrection morning dawn
Is drawing very near.

It was your own & yours 'twill be
In seasons yet to come;
Yes, in the next eternity
'Twill ornament your home.

Her spirit's mould was loveliness
Replete with placid charms:
She's gone in perfect holiness
To rest in Jesus' arms.

'Twas a sweet child—a precious gem—
A rose-bud borne away;
That beautiful on the parent stem
Will bloom in future day.

—Sept. 4, 1847

Friday, September 3. A board saying 200 ms. to Fort Johns is at our last night's enc[ampment]. We start late—road very sandy for 8 ms. In the aft[er]noon we pass a strait between 2 ridges of mountains—cross the river 3 times, before which we meet soldiers & Pioneers with perhaps 18 wagons & a herd of loose oxen, enc[amp] on the riv[er] near the last crossing—we have pass'd the saleratus lakes, pass'd 1 yes[ter]day morn[ing]. Trav. 12 ms.

Saturday, September 4. J. Gleason parts with us, I having furnish'd him a bag to carry saleratus to Sis. L. we having pass'd the springs. Br. [Jesse C.] Little [a returning pioneer from the Salt Lake Valley, en route to the Eastern States Mission] takes tea with us, with mutual satisfaction. We are now 300 miles from the valley. Br. Y.'s youngest child died in bed last night. They are back 6 ms. Kill'd buff[falo], ant[elope] & a mt. sheep. Trav. 7 ms.

THE PIONEER JOURNEY

Dates on the map are those on which the advanced company under Brigham Young arrived at these points, but the route is the same described in this instalment of the diary.



Poetry

NEW RHYTHMS

By *Blanche Kendall McKey*

SWIFT wings, leave me not behind!
Waken my eyes that they may see your
purple sheen;
Quicken my flesh to feel the sun of day
And my ears to hear the call
That echoes faintly from tomorrow's horn.
Swift wings, tears shall not fright me,
Nor the face of death;
I can be resolute in strife;
But let me feel the kindling of your flight—
Wind on my face and sunlight in my eyes.
The heartbeat of a world is in your swing;
Let me flash beside you in the blue.
Swift wings, O leave me not behind!

WHAT IS FAITH?

By *Edna S. Dustin*

FAITH is something that we cannot touch,
Like swallows trailing northward in the
spring;
When night clothes earth in shadowed lace
it's such
As knowing day sleeps near with folded
wing,
A small child kneeling with its two hands
cupped
Asking for a toy for Christmas day—
Like a spiritual wine that you have slowly
sipped—
It's something mothers place in sons that
march away.
It's praying, sacrificing for world peace,
That love will wash the earth like cleansing
rain
And tensioned nerves will once more find
release;
It's that I know I'll feel your arms again.

A YOUNG AMERICAN SPEAKS

By *Christie Lund Coles*

AH, death is an adventure
And I, I do not fear it,
Unless it be inglorious
With rotting of the spirit;
Rather I wish that there could be
More than one chance for death:
With Porthos laughing at his friends,
Too weak to save his breath;

With Roland and Sir Nigel
Wishing a nobler way to die;
With Colin Kelly going out
Against an alien spy;

With unconquerable nations
To die in gallantry,
Defying heinous might and greed
For a dream's white purity!

MILKY WAY

By *Jeanette P. Pary*

THAT flint black charger known as night
Has leaped the pastel bars of day.
His star-strewn trappings' brilliant light
Frets the path of the Milky Way.

ALL THIS WILL COME

By *Celia Keegan*

SOMEDAY the soil of battlefields
Will change to waving grain.
And mothers feel that tall young sons
Have not been reared in vain.
When dark clouds bring a shaking roar
Obscuring stars or suns,
That storm will come from nature's whim
And not from man-made guns.
Someday the hours will pass in peace,
And nights that bring a moon
Will stir no fear of sky-dealt death . . .
God grant that it be soon!

"A CHARMING MAID"

By *Ruby D. Stoker*

NATURE is a charming maid
With many gowns and sashes:
In spring she shows her dimpled smiles
Then tears upon her lashes.
In summer—dons a bright green dress
All trimmed with lovely roses.
Each day she binds upon her curls
A wreath of varied posies.
In autumn time this gay coquette,
Such gorgeous colors fancies!
She flaunts her deepest reds and golds
In revelries and dances.
In winter—an aristocrat
With stately mien and bearing;
A sparkling dress of creamy white
And diamonds, too, she's wearing!



WHEN PILGRIM MOTHERS CALLED

By *Lucretia Penny*

PILGRIM children, called from their games,
Answered to somber and dignified names.
Come now, my Hope-still. Make haste,
Delight.
Temperance! Endurance! It soon will be
night.
Comfort, bring little Rejoice and see
Where can Hate-evil and Unity be.
Deliverance, daughter, you must not frown.
It is time to come in. The sun goes down.
Pilgrim children, called from their games,
Answered to sober and dignified names.

JENNIFER'S TOAST

By *Janice Blanchard*

JENNIFER JEAN is making some toast.
"I won't burn any"—oh, childish boast!
The growing pile is lavish with butter;
She shapes each piece with a cooky cutter.
There's sugar and cinnamon everywhere,
And strawberry jam is streaked in her hair.
Her little thumb turns red from a burn,
But no one else may take a turn.
She alternates whole wheat and white
With raisin toast—her chief delight.
The staff of life is a treat today,
For Jennifer's toast is enchantingly gay!

EVERYWHERE

By *Grace A. Cooper*

THEY were such friendly ghosts
In that dismantled room,
The room she had called home;
This was the door's last closing. . . .
She had come a stranger,
And they took her to their hearts;
It had been her life
To find friends—only to leave them;
Yet each one
Remembered, as she stood there by the door,
Became a bright gem in the circlet
Of her mind.
And so she whispered,
Not for ghosts to hear,
"One finds such nice, nice people—
Everywhere."

RESOLUTION

By *2nd Lt. Lavelle Walker*

I KNOW it is not wise
To rummage in the chest
Of memory. It's best
To softly tread where lies
The dust of years that passed
So happily for me.
I know that I shall be
Content if I may cast
Aside desire to see
The hills, or summer's dress
At home, then forward press
Into reality.
So I prepare the plan
Of my allotted work.
This task I shall not shirk—
Nor reminisce again.

But oh! This foreign land is robbed with
spring!
So have the woods at home begun to sing?
And do the lilacs still profusely bloom
Across the open window of our room?

ENCOURAGEMENT

By *Anne Pendleton*

BECAUSE you like the plumage of a swal-
low,
It does not mean the bird can sing;
And yet within its throat may lie a lyric
That only your encouragement can bring.

THE IMPROVEMENT ERA

"I TAKE THEE—"

By Rita Skousen Miller

A SHORT SHORT STORY

IT happened about 9:00 o'clock. At least, some of the Pullmans were being made up and we were about an hour and a half out of Los Angeles. I could remember the clock in the thronged and high-ceilinged Union Station and it had been a little after 7:00 p.m. when the call came through for my train. Strange thing about that Union Station—for all the people I saw waiting in the immense lobby and for all the apparent "busy-ness," the place had seemed quiet, expectant. Maybe it was I who had felt expectant. I don't know why, except that nothing had happened to me for so long.

I had been in training on the desert for several months and you should have seen the whoops when the furloughs came through! Of course, that was momentous in our sandy, cactus-strewn lives, but as soon as we had been on the highway and into town for a while and got used to seeing green lawns and shade trees and tall buildings again, life had resumed its natural proportions. Already, I had almost forgotten the closeness of the hued desert nights when, after endless, steaming, grimy days, we fell exhausted into hot tents and bunk houses intimate with the crawling and creeping things of the desert.

I didn't know exactly why I was going back home when my time was so short. I would have to start back almost as soon as I got there, but then Mom would feel bad if I were ever shipped out without even getting a chance to come home once in two years. I couldn't quite understand why I wasn't more anxious to go home—it wouldn't be the same as it used to be, not exactly, but the family was still there and I'd had some pretty swell times in the ward! Maybe, I'd be more excited when we pulled into the Salt Lake station.

At last my berth was next. It was sleep I needed. Last night had been a long series of moving from one place to another. Once released from the camp the boys just had to let off a little pressure—and there was plenty of noise. It helped to keep your sense of humor. The boys had helped me a lot those two long years.



—Illustrated by
Nelson White

"I thought I'd get
off and look around
before I turned in
for the night."

It's no good to be morbid and sentimental. Not long before, I had resolved that if another person gave me that long sad eye and sympathetic concerned frown, I'd take certain measures. . . .

I GLANCED at the watch June Anne had sent me for Christmas. June Anne's my kid sis, and she has her first job. It was just like her to buy me something with her first check. Just 9:15. The long twilight had finally disappeared reluctantly and a small moon to the east gave out its half-hearted light. The train had been stopped a few minutes at a suburban station, but it was puffing and making a general racket from somewhere. The noise died away, and the car settled down with a jar. After sitting a moment and not liking the sudden quiet inertia of the car, I thought I'd get off and take

a look around before I turned in for the night. But the milling around in the station was worse, and I soon turned to go back to the berth I was wishing I had never left.

I couldn't get right back on my car. There was a small but particularly happy group of people standing around the steps. There was something arresting about them. They had surrounded a distinguished, grey-haired man; and with a good deal of excitement all were trying to shake hands and say good-bye and shout last-minute messages.

And then—outside the circle of laughing friends, but part of it—a pair of brown eyes, the brownest eyes I had ever seen. They were soft and meaningful and friendly-looking. The girl must have sensed I was looking at her because she quickly glanced at me and then turned back to join in the solicitations for the traveler. I suddenly wanted to talk to her and laugh with her. I was wishing I had more time when the train started that steamy puffing again and the porter began to urge his grey-haired passenger up away from the happy group of friends. I hustled up after him, and as he stopped to talk from the platform I hurried past into the car toward my berth when there in the semi-darkness something stopped me.

Of all places and of all times, surely my ears were deluding me! Above the preparatory bustling of the train came the stirring harmony and invigorating spirit of "Oh, Ye Mountains High"! The song had thrilled me ten years before sitting on the front row with the deacons. The familiar words and melody made me turn impulsively. Why, that was home! I felt funny in the pit of my stomach. Almost instantly I was back on the platform and as the gay, smiling group below swung into "Carry On!" my heart actually catapulted with joy. The sluggishness in my being seemed to uncurl and disappear. Before I knew it I joined into the chorus with everything I had, and the grey-haired man at my side grasped my hand as he comprehended my knowledge of the words.

(Continued on page 52)

Books

THE SURVIVAL OF WESTERN CULTURE

(Ralph Tyler Flewelling. Harper and Brothers, New York. 304 pages. \$3.00.)

A book by the straight-thinking director of the school of philosophy, University of Southern California, is always welcome. Dr. Flewelling always stirs the reader into thinking. Here he answers those who teach that the hard-won culture of Western civilization is on the decline and will in time perish. To him, the changes of the age are signs not of disintegration, but of growth. He believes in a law of progress, never to be defeated. This view he fortifies with an analysis of the real meaning of today's scientific, economical, social, and spiritual thinking. As would be expected from him, he stresses the importance of the individual man in a purposive, progressive universe. While he argues for the survival and growth of our present-day possessions, he warns of the pitfalls for the unwary. It is a heartening, hope-begetting book, the contents of which cannot even be sketched in a brief review.—J. A. W.

MODERN MEDICAL COUNSELOR

A Practical Guide to Health (Hubert O. Swartout, M.D., Dr. P.H. Pacific Press Publishing Association, Mountain View, California. 926 pages. \$12.00.)

THIS is distinctly a household guide, such as is needed in every home. It is modern and up-to-date. It answers, in harmony with the best knowledge, the questions of health and disease that arise in the course of family and individual living. It falls into seven sections: The construction and action of the human body; causes and rational treatment of disease; home and family; the home hospital; emergencies and how to meet them; home treatments; and specific diseases, their nature and treatment. Numerous diagrams and pictures, many of them colored, help clarify the statements made in the text. Those are especially valuable in this day when young people come out of high school and college with a meagre knowledge of the anatomy and physiology of their bodies. Though comprehensive in statement, to meet existing needs, the book is simply and clearly written.

It is an excellent volume of its kind, and can be highly recommended. It will be particularly useful before the doctor comes.

—J. A. W.

UNDER A LUCKY STAR

(Roy Chapman Andrews. Viking Press, New York. 1943. 300 pages. \$3.00.)

ROY CHAPMAN ANDREWS, lifetime explorer, here recaptures the romance of his activity. He made his travels for the benefit of the American Museum of Natural History, of whose staff he was a member from 1906 to 1941.

Dr. Andrews' work was done for the most part in the Orient where the field was fresh and virtually untouched. The one sight that Dr. Andrews said stirred him more than any other sight on earth was the Great Wall of China, "not the Sphinx, nor the Taj Mahal by moonlight, nor the Pyramids, nor any of the Seven Wonders of the World."

The book makes stimulating, different reading, and will give a genuine apprecia-

For Young Creative Folk

THE Primary organization is planning to sponsor and encourage creative expression in many different fields during the coming year among the children of the church. Examples of the finished work of the boys and girls will be featured in *The Children's Friend*. Activity in writing, drawing, painting, clay modeling, wood and soap carving, and any other form of creative work will be acceptable. If it is impossible to send the finished piece to the Primary office, a photograph and description will be sufficient. In the writing field it is suggested that children write short, simple stories, personal adventures, poems, or short talks such as are given in Sunday School.

The following are the rules regarding material submitted:

- (1) All work must be the original work of the child submitting it, and his name and age must be given.
- (2) Drawings must be done on white drawing paper with India ink.
- (3) Photographs must be clear and sharp to make good reproductions.
- (4) All manuscripts must be written on one side of the paper only, and no manuscripts will be returned.
- (5) Only the best will be published. Others will receive honorable mention.
- (6) All material must be sent to *The Children's Friend*, 39 Bishop's Building, Salt Lake City 1, Utah.

tion for the great work done by this capable explorer and an understanding of the peoples and the habitats where he worked.

—M. C. J.

THE LITTLE LOCKSMITH

(Katherine Butler Hathaway. Coward-McCann, Inc., New York. 1943. 237 pages. \$2.50.)

POIGNANTLY different, this book will satisfy most readers who wish to regain an insight into childhood, for through the eyes of this elfin child, the veil is torn away from a sensitive girl's life, and we are able to read bare soul.

Born in 1890, the author was the daughter of Frank Roscoe Butler, of the faculty

of Boston University, Massachusetts. Confined to her bed for ten years of her childhood, she developed a completely satisfying life in miniature for herself, and was amazed when anyone showed signs of pity for her because of her shortness. As she matured, she maintained her analytical powers as well as her sense of humor. She makes a whole new world unfold before the astonished mind of the reader.—M. C. J.

PARACHUTES

(Herbert S. Zim. Illustrated. Harcourt, Brace and Company, New York. 1942. 252 pages. \$2.50.)

THIS book is both timely and exciting nowadays when all of us have become increasingly air-conscious. Even when the war is over, there will be a steady demand for parachutes, since their use has much peace time and commercial value. The book will answer many questions authentically and interestingly. One of the many valuable features of the book is that the author has given a continuity to the development of the parachute, emphasizing that it takes many men and generations to achieve.

—M. C. J.

WE CANNOT ESCAPE HISTORY

(John T. Whitaker. Macmillan Company, New York. 1943. 374 pages. \$2.75.)

JOHN T. WHITAKER takes his title from Lincoln's message to Congress of December 1, 1862. In this book, the author points out why certain events occurred and tells about the men who occasioned them.

In view of world situations, this is a book that the well-informed will find it imperative to read, and, having read, encourage others to read. The author, a trained correspondent, gives a good, capable analysis of world events.—M. C. J.

SUNWARD I'VE CLIMBED

(Hermann Hagedorn. Macmillan Company, New York. 1942. 166 pages. \$1.75.)

THIS altogether delightful and poignant biography of John Magee, whose poetic career reached its zenith with the posthumous publication of his poem "High Flight," affords an experience that all will wish to enjoy. The author has fashioned for the reader the story of a normal, spirited boy whose gift for life and poetry makes the book particularly appealing.—M. C. J.

MY NATIVE LAND

(Louis Adamic. Harper Brothers, New York. 1943. 507 pages. \$3.75.)

AS a sequel to *The Native's Return* and *Two-Way Passage*, the author writes of the Yugoslavia of Axis domination and desperation. Into the pages of this book creep poignant stories, tender and moving, such as the love story of Bozha and Bah-tch, and the letter of Marko to his unborn child. Strangely enough, even among the persecutors of the Yugoslavs were found those who rebelled against their brutal slaughter and refused, even at the cost of their own lives, to perpetrate that which they felt was wrong.

This book will do much to insure an understanding of the spirit that permeates countries where countless millions of people, even under the stress of dire circumstances, dare to fight and die for liberty.

—M. C. J.



AGAINST THIS ROCK

(Louis Zara. Creative Age Press, Inc., New York. 1943. 635 pages. \$2.75.)

LOUIS ZARA has done exceptionally well in recreating the life and times of Charles V of Spain. The author humanizes this great emperor and clothes him with the flesh and blood of reality, rather than the pomp of history. Tracing the life of Charles from his birth to his death, Mr. Zara indicates that the emperor's desire was to prevent war rather than wage it. However, the world of intrigue into which he was born made it impossible for the monarch to unite the world. This intrigue extended to the church, and Martin Luther, prime mover in Protestantism, is given his place in the book.

Well-written, this novel will fire the imagination of its readers with the persistent dream of Charles that the world must eventually attain peace, if it is to progress as it should.—M. C. J.

THORN-APPLE TREE

(Grace Campbell. Duell, Sloan and Pearce, New York. 1943. 230 pages. \$2.50.)

REFRESHING as its title, this book will carry the reader away from the world of hard reality to one of joy and homemaking and neighborliness. Somehow dropping into a century ago, one feels the vigor and wholeness of the living then—and somehow a wishing that some of the early homely virtues could be revived. There is a breath of the out-of-doors and the free life of a rover which make the book doubly appealing when vacations have to be enjoyed vicariously.—M. C. J.

DEDICATION

(Text and pictures of the United Nations. Arranged by Keith Warren Jenmison. Henry Holt and Company, New York. 1943. 98 pages. \$2.50.)

THIS unusual book, taken from excerpts of speeches made by leading men of our times and reproduced with authentic pictures from this warring world, should receive wide acceptance because of the potency of the statements as well as the photographs. In the last pages of the book appear the credits for words and pictures, so that anyone who wishes may know who spoke the words as they appear in the text.—M. C. J.

JOURNEY INTO AMERICA

(Donald Culross Peattie. Houghton, Mifflin, Company, Boston. 1943. 276 pages. \$3.00.)

THIS book is what the title indicates, a journey into the history and the meaning of America. In searching for the roots which have made the tree of liberty thrive, the author has done a really magnificent job of infusing into those roots the vigor of the present based on the sometimes too little known past. And Mr. Peattie does not hesitate to speak out against those who would discriminate against those Americans whose skin is red or black or yellow. He ends his chapter dealing with the development of these rights of men with Lincoln's ringing cry: "What constitutes the bulwark of our liberty and independence? It is not our frowning battlements, our bristling seacoasts, the guns of our war steamers, or the strength of our gallant army. . . ."

"Our reliance is in the love of liberty which God has planted in our bosoms. Our defense is in the preservation of liberty as the heritage of all men, in all lands everywhere." And the italics are Lincoln's.

Beautifully written, carefully studied, *Journey into America* offers an experience that Americans will not wish to forego.

—M. C. J.

REVERIES IN A CHURCHYARD

By MINTA MACK

*Some very human
graveside musings*



"HERE lie the remains of Mrs. Elizabeth Davis, the late consort of the Reverend Thomas Davis, Rector of Fairfax. She was related to several of the most respectable families of Virginia and Maryland, lived deservedly esteemed by all the worthy of her acquaintance, and died justly lamented, on the 9th day of May, 1800, Anno Aetatis 59."

As I finally succeeded in deciphering the epitaph which filled the entire side of the small, weather-worn, marble headstone, I stood there trying to visualize the life and times of the esteemed lady. Here was her whole history cut in stone, a little stone at that, and the years had all but worn away the words, making them almost illegible. The stone was tipped and sunken, but her history still remains in that little old churchyard in Virginia.

"She was related to several of the most respectable families of Virginia and Maryland," I mused. That, in those days, probably meant the richest as well. I saw her as a young girl roaming those beautiful hills in search of wild flowers and berries, in the quaint colonial costumes of those days, and again as a young lady, with frills and furbelows and hoop skirts; the pride of the ball, the envy of her girl companions, and the hope of every young man of her acquaintance. And of them all she chose a minister. "Consort of the Reverend Thomas Davis," the epitaph records.

He must have been a gay young blade for a minister, to win such an esteemed little lady; or possibly she was one of those timid, devout little bodies who believed that even reading on Sunday was a sin, and thought her soul would be safer in the keeping of one of God's servants. However, according to the inscription on her headstone, her life ended when she was only fifty-nine years old.

I WANDERED around in the churchyard and found this message from another grave:

"All you that come my grave to see
As I am now, you soon may be.
Repent and turn to God in time
For I was taken in my prime."

This was from Sarah, the wife of

John Wren, who died August 13, 1792, aged 28 years.

What an entirely different idea for an epitaph; the first one extolling the virtues of the deceased, and the second one, a warning from the deceased herself.

I went into the church, a delightful, little, red-brick, ivy-covered church, which must be a joy to the eyes of artists, and went to the box pew where George Washington used to sit. I opened the gate and went in and sat down for a little while. As there was still some time before services began, I went to the pew where Robert E. Lee used to sit when he attended services. Strange to say, neither of those famous pews was any more comfortable than the visitor's pew, where I sat during the service.

After the service ended, I again walked through the churchyard, and glanced again at Sarah Wren's headstone.

"All you that come my grave to see
As I am now you soon may be."

At first I saw the ludicrous side of it. Sarah did not say whether she was strumming a golden harp, or keeping the home-fires burning. And then I thought of the serious side and how true that is! I am now, Sarah, after nearly one hundred and fifty years, reading your epitaph, and one hundred and fifty years from now, others will be reading mine. A lot of things have happened, Sarah, since those words were engraved upon your headstone: things that in your day would have seemed utterly impossible, and things will undoubtedly happen in the next hundred and fifty years that today seem just as impossible. Let's come back together, Sarah, you and me, one hundred and fifty years from now, and see what has happened since we left. And let us invite Elizabeth Davis, the minister's wife, to come with us. We will visit the churchyard where your headstone now stands, or rather leans, and see if we can still decipher your name; then we will go to my headstone and see if it looks then as yours looks now. Elizabeth would be shocked today to see how differently ministers and their wives dress and act than they did in your day; I wonder what they will be like one hundred and fifty years from now!

The Church Moves On

Ben Lomond Stake

TAKING its name from the nearby peak of the Wasatch range, the Ben Lomond Stake was organized November 21, by a division of the Ogden Stake.

The new stake, one hundred forty-sixth in the church, has a membership of approximately 5,700, in the Ogden Seventh, Eighth, Twenty-first, Twenty-ninth, Lorin Farr, North Ogden, and Pleasant View wards. Ogden Stake, with an approximate membership of 6,300, has the Ogden Fourth, Sixth, Twentieth, Thirteenth, Eden, Huntsville, and Liberty wards.

Arthur W. Budge, formerly first counselor in the Ogden Stake, was sustained as president of the Ben Lomond Stake, with Francis A. Child, formerly second counselor in the Ogden Stake, as first, and Bishop Harold S. Campbell of the North Ogden Ward as second counselor.

President Samuel G. Dye was retained as president of the Ogden Stake with Bishop Lawrence H. Evans of the Sixth Ward and Bishop Arias G. Belnap of the Fourth Ward as new counselors.

The formation of the new stake was under the direction of Elders John A. Widdsoe and Spencer W. Kimball of the council of the twelve.

Canning Report

AT the close of the canning season in November reports showed that 653,615 cans had been processed at the home canning unit at Salt Lake City's Welfare Square by independently organized quorum, ward, and stake groups.

The total includes the following: asparagus, 17,825 cans; peas, 145,957; beets, 26,562; string beans, 149,957; corn, 135,028; tomatoes, 119,527; tomato juice, 51,245; carrots, 2,402; venison, 1,239; miscellaneous, 2,394.

The Salt Lake City plant is the largest of the canneries set up by the church Welfare program for use by the members in preserving surplus harvests.

Washington Chapel Anniversary

AN attractive commemorative booklet has been issued by the Washington Ward reviewing the ten years since the dedication of the Washington, D.C., chapel on November 5, 1933. Built of Utah marble, its spire reminiscent of the Salt Lake Temple, the chapel creditably represents the church in the nation's capital. Regular organ recitals have attracted thousands of visitors during the decade.

Beginning as a branch, meeting in the homes of members, the Washington

congregation has seen steady growth: in 1938 Arlington and Chevy Chase branches were formed from it; with the organization of a stake in 1940, it was called Washington Ward; on a Sunday in January 1941 as many as eighty-one membership recommendations were presented; and in October 1941 it was divided to form the Washington and Capitol wards. The war has brought many new faces to Washington. In the words of the anniversary booklet:

The feelings of the first congregation are relived in great measure today by church members who attend services for the first time—pride in participation, thankfulness for the quietness and exquisite beauty, glad recognition of familiar Latter-day Saint features, and humility before the spirit of the chapel which has grown richer with each year.

Old Deed

AN old deed, executed in England, April 19, 1798, and signed by Oliver and Rockselena Snow, grandparents of President Lorenzo Snow, has been given to the church historian's office for safe keeping. The deed is believed to be the oldest article held by the historian's office.

Excommunications

James LeRoy Athay, born August 10, 1890. Excommunicated August 16, 1943, Thirtieth Ward, Emigration Stake.

Edna Katherine Kaggie Blair, born June 5, 1915. Excommunicated August 29, 1943, at Sparks Ward, Reno Stake.

Paul Everett Bourne, an elder, born August 3, 1920. Excommunicated October 15, 1943, at Lanford Branch, New England Mission.

Richard R. Lyman, apostle, born November 3, 1870. Excommunicated November 12, 1943, Salt Lake City.

Mary Louise Bird Savage, born November 28, 1895. Excommunicated November 23, 1943, at Sheridan, Northwestern States Mission.

Jesse Mathers Savage, born July 19, 1898. Excommunicated November 23, 1943, at Sheridan, Northwestern States Mission.

Marjorie Ellen Braden Sprague, born July 14, 1912. Excommunicated November 23, 1943, Northwestern States Mission.

Root Cellar

MEMBERS of the Ogden Twenty-third Ward of the Mt. Ogden Stake recently completed a sixty by thirty foot root cellar to provide adequate storage space for the harvests from the victory gardens and quorum Welfare gardens in the ward. The seventies' quorum of that ward had thirteen acres under cultivation, and the elders' quorum, five acres. Members of the ward used the home canning units of the Welfare program to can nearly ten thousand cans of beets, beans, peas, tomatoes, corn, and peaches.

Canadian Mission President

APPOINTMENT of Octave Willis Urnsbach, former first counselor in the Lethbridge Stake presidency, as president of the Canadian Mission was announced November 27, by the first presidency. He succeeds the late Joseph Quinney, Jr., who died September 19. David A. Smith, former president of the Canadian Mission, and president of the Temple Square Mission, has been acting president of the mission.

President Urnsbach, who was born in Utah, filled a mission from 1914 to 1916 in the Northern States.

Currently in Church Periodicals

The Instructor

FEATURED in the December *Instructor*, a publication of the church Sunday schools devoted to gospel scholarship and teacher training, are excerpts from Dr. Robert S. Carroll's *What Price Alcohol?*; two articles by John Henry Evans—"A Truly Modern Prophet" and "Conversions Through the Book of Mormon"; studies in teaching psychology by Marion G. Merkle and William E. Berrett; the second instalment of William R. Palmer's "Pioneers of Southern Utah," and Stanley S. Ivins' "A. W. Ivins"; an account of the Ballantyne family's relations with Sir Walter Scott, by Archibald F. Bennett; and a "Happy New Year" song by Anna Johnson and Alexander Schreiner.

Lesson outlines have been issued in the form of supplementary teachers' manuals and, except for Primary, Kindergarten, and Nursery, no longer appear as departments in *The Instructor*. Contents have assumed the nature of a magazine of general educational interest. Beginning with the January issue, *The Instructor* will appear in new format—handy pocket size.

Deseret News Church Section

"The Church News," weekly supplement of the *Deseret News*, brought to readers during the latter part of November and the forepart of December a digest of current church news of the week, as well as feature stories on many of the Welfare projects completed throughout the church in 1943; articles of interest on church history and on teacher training; current experiences of missionaries and service men; the complete text of the weekly Sunday night radio sermon, and an article by one of the general authorities. "The Last Year of a Noble Life," which since last summer has retold the events of the Prophet Joseph Smith's life in 1843-44, continues to be unfolded weekly.

The Children's Friend

Christmas receives a major emphasis in the December *Children's Friend*, with a creative plan for children to participate in the presentation of a pageant, cutouts and directions for Christmas cards and toys, and stories and poems. "Diaries of Long Ago" and "In the Temple Square Museum," as well as "What I Read as a Boy" are continuing articles of great significance to old and young. Two continued stories add their quota of interest.

The Relief Society Magazine

Featuring the beginning of a series by President J. Reuben Clark, Jr., the *Relief Society Magazine* brings to its readers "Wist Ye Not That I Must Be About My Father's Business?" dealing with the life of Christ. In addition to the stories and poems, a summary of the 114th semi-annual conference by Richard L. Evans, "Thoughts on the Prophet Joseph Smith," by A. William Lund, and "Places Jesus Loved," by Thomas C. Romney appear. There appear also some special Christmas features in addition to the lesson material for the month of March.

Hartley Ward Auction

To build a new chapel the one hundred fifty-four members of the Hartley Ward, Alberta Stake, used about every idea wards usually try to raise finances

for the project, and added an auction sale of their own. A professional auctioneer donated his services and sold the following items, which had also been given to the ward building fund:

Nine first-grade milch cows, 19 hogs, 2 draft horses, 4 sheep, 50 chickens, 1 feed grinder, 1 fanning mill, 1 eight-foot cultivator, 1 gang plow, 1 wagon, 1 mowing machine, 2,500 feet lumber, 100 bushels oats, 1 butter churn, canned fruits, canned vegetables.

Welfare Orange Grove

THE Southern California region of the church Welfare program recently acquired a 9.13 acre orange grove at Riverside, California, which will be managed by the San Bernardino Stake agriculture advisory committee. The grove consists of 740 trees of navel or winter oranges and 140 Valencia or summer orange trees. A yield of 3,500 boxes is expected this season, most of which will be shipped to Utah and Idaho for distribution through the Welfare program. About four tons of oranges will be processed into marmalade. The grove was purchased for twelve thousand dollars.

Hill Cumorah Project

TWO one-half tons of dry beans were raised in 1943 on the five-acre pageant field of the Hill Cumorah as a Welfare project of the Palmyra Branch. It was here that the pageant, "A New Witness for Christ," was annually presented before the war. The field has been resown in winter wheat.

TEXAS A. & M. COLLEGE

Latter-day Saints at Texas A. & M. College, College Station, Texas, at one of their regular Sunday School sessions. Those present, first row, left to right: Mrs. Grant E. Blake, Hilda Shrader, Mrs. R. T. Erickson, Mrs. Elton V. Smith, Mrs. Jessie Kirkpatrick, Michael Kirkpatrick. Second row: Dr. Hugh F. Mills, Elton V. Smith, Leland Larsen. Third row: A. Marion Smith, Kenneth Palmer, Merle Fairchild, James Shaw, Elder James F. Chandler, Elder Vee J. Koyle, Larry Wilcox. Fourth row: Robert G. Nunn, J. O. Brockbank, Robert E. Hughes, Elton Dyer, Eugene Ferguson.



Soy Bean Welfare Project

THE teachers' quorum of the Lincoln Ward, Granite Stake, raised soy beans as a Welfare project during the past summer. All thirty-two ordained teachers in the ward participated in the project. The money paid for plowing the lot was contributed by the boys themselves. An excellent crop was raised and the beans were turned over to the Salt Lake City Regional Bishops' Storehouse and the ward received credit for the contribution.

Bishops, Presiding Elders

BLOOMINGTON WARD, Bear Lake Stake, LaVell G. Ward succeeds Joseph L. Patterson.

Laketown Ward, Bear Lake Stake, Amos B. Robinson succeeds John H. Weston.

Helper Ward, Carbon Stake, Lynn Broadbent succeeds Cecil Broadbent.

Grant Ward, Cottonwood Stake, Alma G. Jacobsen succeeds Herbert G. Spencer.

Sandy Second Ward, Mt. Jordan Stake, Joseph L. Pierson succeeds G. Reed Sanderson.

Safford Ward, Mt. Graham Stake, Marvin Clifford succeeds Stephen L. Owens.

Holden Ward, Millard Stake, James W. Stephenson succeeds Leon E. Dobson.

West Warren Branch, North Weber Stake, Richard J. Urry succeeds Ernest W. Cardon.

Banida Ward, Oneida Stake, Fred L. Gregersen, Jr., succeeds Joseph A. Christensen.

Parowan West Ward, Parowan Stake, W. Scott Day succeeds T. Wendell Bayles.

Swan Lake Ward, Portneuf Stake, James Abbott succeeds William C. Gambles.

San Bernardino Second Ward, San Bernardino Stake, James Berg Thorup succeeds Otis M. Precece.

Goshen Ward, Shelley Stake, August R. Roos succeeds J. Cortez Christensen.

Oakley Ward, South Summit Stake, Emery B. Wilde succeeds Lloyd Gardner.

Smoot Ward, Star Valley Stake, James L. Bruce succeeds Hugh W. Findlay.

Heber First Ward, Wasatch Stake, Heber M. Rasband succeeds Joseph Olpin.

Terrace Branch, Weber Stake, Leslie W. Farnsworth succeeds Fuller A. Remington.

Kennermer Ward, Woodruff Stake, Richard J. Millward succeeds Russell V. Ord.

Lewiston Second Ward, Benson Stake, (Continued on page 48)

CAMP HOWZE, TEXAS



Latter-day Saint service men, church members, and friends who participated in Pioneer Day celebration at Camp Howze, Texas: first row, left to right: Dale Blood, Kingston, Utah; Mrs. Blood; Mrs. Velma Sykes, Fairview, Utah; Mrs. Wilma Strasser, Meridian, Idaho; Mrs. Edythe Fairbanks, Burbank, Cal.; Mrs. Gladys Reed, Akron, Ohio; R. F. Pool, Jr., Mrs. R. F. Pool, and Miss Sarah Pool, of Dallas, Texas; Mrs. Milton Young, Emery, Utah; Mrs. Kenneth Reed, Akron, Ohio; Mrs. M. Bernstein, Milwaukee, Wisconsin.

Second row: Charles W. Myers, Philadelphia, Pa.; Glendale Mowriter, Draper, Utah; Robert Summers, Salt Lake City; E. S. Munson, Idaho Falls, Idaho; Joseph Kozak, Philadelphia, Penn.; George Gooch, Ogden, Utah; Arnold Durschli, Driggs, Idaho; Wallace Nielsen, Salt Lake City; Milton Young, Huntington, Utah; Kenneth Reed, Akron, Ohio.

Third row: Glen Stuart, Woodruff, Utah; Diamond Bastion, Loa, Utah; Marvin Hansen, Ogden, Utah; Francis Hulet, Wendell, Idaho; Laurence Henry, Salt Lake City; John Stradling, Mesa, Arizona; Thad Wasden, Scipio, Utah; Merrill Draper, Fremont, Utah.

Fourth row: Martin Bernstein, Milwaukee, Wisconsin; Arthur Nockley, Salt Lake City; Lynn Hansen, Monroe, Utah; George Strasser, Mesquite, Nevada; Acil Petty, Cedar, City, Utah; King Udall, Phoenix, Arizona; Eli Sykes, Fairview, Utah; Charles Henry, Rigby, Idaho; Lee Seibert, Canton, Idaho.

EDITORIALS

November 23, 1943

To my host of friends:

INASMUCH as it is impossible for me to answer individually, on account of my condition of health, the letters, cards, telegrams, and cablegrams which run into the hundreds, as well as the many gifts of flowers, baskets of fruit, etc., which have come to me as birthday remembrances, I desire, through the courtesy of the newspapers and magazines, to express my heartfelt thanks to all my friends both in the church and out of it, for their kind greetings and messages. I appreciate far beyond the ability which I possess to express, the thoughtfulness and words of commendation received from my many friends.

My stay at home on my birthday was made pleasant by the lovely profusion of flowers, gifts, and congratulatory messages.

May our Heavenly Father bestow his blessings upon all of you, my many and kind friends.

Sincerely,

Heber J. Grant

Objective for 1944

EACH new year since the beginning of the war has found us venturing the hope that it would be the year of decision wherein the blood and sweat and tears of a determined people on behalf of a cause rightly conceived would prevail over the blood and sweat and tears of a people equally determined on behalf of a cause wrongly conceived. The battle, rising to crescendo, still rages, on land, on sea, and in the air, its tide surging vainly upon the shores of human resistance.

The events of 1943, however, justify the belief that the year ahead will see the relentless, measured unfolding of allied strategy planned at the recent history-making conferences—for the word and the law proceed today from Washington and London and Moscow as they narrowly missed proceeding from Berlin. The totalitarian states, once so arrogant in planning world orders, are now perforce being outplanned by the democracies, and on a scale that staggers the imagination. The air resounds with global utterances. Thinking in hemispheric terms is the fashion of the day.

Indeed the objectives outlined for 1944 for us nations united are of such magnitude that we must scale them down to proportions which we as individuals can recognize, lest we lose the sense of personal responsibility which individuals in mass action invariably lose. Man as the individual, whatever the prospect of man united as mankind, must not assume that victory, peace, perfection, will become his vicariously, by fiat. Even when "the word shall go forth from Jerusalem and the law go forth from Zion," man individually must still exert the effort to live by them, and suffer the consequences when he does not, which become collective consequences when his fellows also fail to live by them. The slow-evolving revolution of man within himself, which the gospel calls conversion, must still precede worldwide conversion.

Our own objectives for 1944, without glamor, without decoration, without publicity, will continue to be the job we are effectively doing as worker, student, housewife, soldier. And if to that we add the immediate, personal objective of being kind and of being honest—just those two—we shall have assigned ourselves a task not so glorious as bringing a country to its knees with all the fanfare of military occupation, but a task nevertheless requiring all our energies. That may seem a dull undertaking in a day alive with brilliant, world-shaking undertakings. We would be heroic; we would be assigned tasks in keeping with the stupendous movements that are afoot; we would be great in a day of greatness. It is because we are blind all the while to the greatness of the task of being kind and being honest. While we are disciplining an unruly portion of the world and joining in punitive expeditions, we might well remember that there is only one person we have to discipline: and that is self. No task that we can do during 1944 will lead a surer way out of the chaos.—W. M.

A New Year's Resolution

GLIBLY routine, stock-in-trade resolutions which to our complacent minds seem adequate to the New Year, and platitudes of other years come spontaneously to mind. Then comes the realization that we need something more than loose utterances which elude important issues and fall into cushioned grooves of meaningless chatter.

Speech is one of the great drives in man. There is an urgency to become articulate and through that articulateness to attain a sense of security from those around us. Yet how frequently we have abused this great drive, which is essential to development. Thoughtlessness, carelessness, and often premeditated misuse of speech have served to rob it of its true worth.

How well James, a servant of the Lord, saw into its importance. We can do no better than hearken to his words:

... the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body. . . .

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be.

Doth a fountain send forth at the same place sweet water and bitter?

Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Who is a wise man and endowed with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. (James 3:5-13.)

A New Year's resolution seemingly worthy of the important period in which we live and from which we receive great challenge would be to demand of ourselves that our speech be worthy of our privileges. Drivel can no longer be acceptable in place of conversation, in which worth-while ideas are exchanged and new truths brought to light. Unkindness can no longer be tolerated because it destroys rather than creates. Ignorance can no longer be endured because it indicates a poverty of mind and effort that the fast-moving world of today will not brook. Truth must be the ideal of the one who uses speech today. Circumlocution has gone out of fashion.

(Concluded on page 53)

EVIDENCES AND RECONCILIATIONS

lxiv. What was the Purpose of the Deseret Alphabet?

THE invention of modern shorthand writing (now called stenography) was made in the 1840's by Isaac Pitman (1813-1897), of Trowbridge, England. Attempts to devise methods of rapid writing go back almost to the beginning of writing, but it was Pitman who invented a scientific system which really made such writing practical.

The flaws in the Isaac Pitman system were soon observed. Isaac's brother Ben was one of the first to note improvements and set up his own system. Later, other systems were invented. However, all systems of shorthand rest upon the same principle—the use of arbitrarily devised signs to represent the various sounds used in the language.

Pitman's "phonography," as it was called (writing sounds), touched the popular imagination. Tens of thousands began the study of it. Pitman was called to lecture on the subject and to conduct "phonographic" classes from end to end of England and Scotland. Soon America became interested and numerous Pitman classes were organized in the States.

This movement was well known among church members. "Mormon" missionaries had been in England since 1838, during the rise of "phonography." Many converts to the church had become interested in the Pitman invention. In fact, the first man baptized into the church in Europe, George D. Watt, learned the system and became an expert shorthand writer. He and J. V. Long, another competent reporter, were on the original committee, and no doubt wielded much influence there.

The church, now settled in the Great Salt Lake valley, made immediate and enthusiastic use of this method of recording the spoken word. It displaced the earlier cumbersome and often inaccurate method of having several hearers compare their longhand notes, as in the days of the Prophet Joseph Smith. The sermons of the church leaders could now be made available to all members of the church everywhere, present and future. Young people were urged to learn the art. Trained reporters were present at all official gatherings. Many of the reported sermons were published in *The Deseret News* and *The Millennial Star*. Elder George D. Watt was authorized to publish the sermons of the general authorities and others in a periodical, *The Journal of Discourses*. The church has always been ready to use every new advance in furthering the gospel cause.

The use of "phonography" raised several questions in the minds of thoughtful people. Spoken English is simple and beautiful. Grammatical complexities are notably absent. But its orthography is notoriously bad. Frequently the spelling of a word does not reveal its pronunciation, as *sew* which is pronounced so. Often there are useless letters, as in *though* which is pronounced *tho*. English spelling must be memorized rather than learned from the sounds of the words. Therefore, bad spelling is a very common fault among English-speaking people. Could the principles of "phonography" be used in simplifying English orthography? This question was discussed among the pioneers in the western desert.

This question became even more important to those of foreign extraction who had to learn the language itself. Thousands of converts from Scandinavia were

emigrating to the "valleys of the mountains." Soon, converts from other foreign-speaking countries arrived. In their native tongues spelling could be deduced from the sound, and vice versa. It was difficult enough for these people to learn a new language without imposing upon them an irrational orthography. Could the principles of "phonography" be made to help these strangers to the new language they had to learn? That seemed worthy of discussion.

Thus, the Latter-day Saints, living in the heart of the Great American Desert, yet to be subdued, entered the field of spelling reform. It is conceded by all that English is in need of such reform. Time and time again individuals and organizations have undertaken the task. Some progress has indeed been made. It is a great compliment to the practical intelligence and courage of the church, that in the midst of its pioneer labors it would give attention to a problem seemingly remote from the job of "making the desert blossom as the rose." Yet, it is only another exemplification of the spirit and genius of the church.

There is no record of the many discussions that must have preceded the actual "Mormon" attempt to reform English spelling. But, the matter was referred very

Long Sounds.			Letter. Name.	Sound.
Letter. Name.	Sound.			
ð . . . e . . . as in . . . eat.			7 . . . p	
ε . . . a " "			8 . . . b	
ð . . . ah " "			1 . . . t	
0 . . . aw " "			θ . . . d	
0 . . . o " "			C . . . che as in cheese.	
0 . . . oo " "			9 . . . g	
			Q . . . k	
Short Sounds of the above.				
t . . . as in . . . it.			Q . . . ga, as in . . . gate.	
l " "			P . . . f	
l " "			G . . . v	
l " "			L . . . eth, as in thigh.	
l " "			O . . . y the " thy	
r " "			S . . . s	
q " "			6 . . . z	
Double Sounds.				
ð . . . i . . . as in . . . ice.			D . . . esh, as in flesh.	
ð . . . ow " "			S . . . zhe " vision.	
Y . . . ye			4 . . . ur " burn.	
W . . . woo			G . . . l	
Y . . . h			Q . . . m	
			4 . . . n	
			H . . . eng, as in length.	

THE DESERET ALPHABET
Reproduced from
an 1868 primer.

early to the regents of the University of Deseret for final discussion and action. The University of Deseret, now the University of Utah, was at that time somewhat like the present University of the State of New York—not a class-teaching institution, but rather a supervisory, examining, and education-promoting institution. That, of course, was the proper place to submit such a problem, one peculiarly of educational concern.

In its issue of November 24, 1853, *The Deseret News* reports that the board of regents had "frequent sittings," with the governor and first presidency as visitors, to investigate "the elementary sounds of language." It believes that "the present orthography of the English language is too full of absurdities to be tolerated by an enlightened people without a gradual and complete reformation." There was no hasty action. The consideration moved on steadily and soberly, under "more careful reflection and deliberation than is usual."*

(Concluded on page 63)

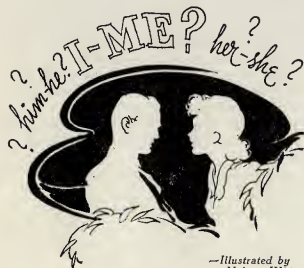
*See *Deseret News*, vol. 3 (Nov. 24, 1853): 5:389, 405; 8:213, 217, 218; 10:11; *The Mormon*, August 29, 1857; Bancroft, *History of Utah*, pp. 712-714; *Western Standard*, February 23, 1856; *Journal History*, February 11 and 26, 1856; *Mss. History of Brigham Young*, January 19, 1854, November 30, 1854, 1856:114.)

Homing

BETTER Grammar ____.

IN FIVE MINUTES

By K. THAYER



—Illustrated by
Nelson White

IF you are an average, literate person, you probably speak fairly grammatically, on the whole; but there are two or three things you are never quite sure of. A pity, really, because there are so few of them it would take you about five minutes to get them straight, once and for all.

One of them, perhaps, is the I-me, her-she, him-he dilemma. You know, probably, that you should say, "It is I," or "It is she," rather than "It is me," or "It is her." And you know it's correct to say, "Give it to me," not "Give it to I"; but for some reason when a second person comes into the picture you hesitate. "Give it to Mary and—?" Which is it, I or me?

The answer couldn't be simpler. Just forget Mary, and use whichever pronoun you'd use if she weren't there. It's "Give it to me," so it's "Give it to Mary and me." . . . It's almost always when there's a kind of list of two or more people that you are uncertain. And you can't miss if you'll just remember to use whichever pronoun you'd use if the others weren't there; if it were all by itself. She and I helped Mary, but Mary didn't help she and I, any more than Mary would help she or help I. Mary helped her and me, just as Mary would help her or help me.

Then there's the double negative. You wouldn't say, "He hasn't got none," because you know that if he *hasn't* got none, it must be that he *does* have some! But like most people, you probably say, "He hasn't any, I don't believe." Well! That's the same thing over again. If you *don't* believe he *hasn't* any, then you *do* believe he *has*! "I don't believe he has any," or "He hasn't any, I believe," is correct.

Shall and *will* aren't too hard to get straight. Just remember that if you're

simply stating a fact, it's *I* or *we* *shall*, but anybody else (or anything else) *will*. On the other hand, if you mean, not just to tell what is automatically going to happen, but to express determination or intention, you reverse them. *I* or *we will* (meaning let anybody try to stop us!) or anybody else *shall* (meaning we'll make 'em do it, make it happen that way).

Alas, one slight complication! When you ask a person a direct question, instead of using the form you'd use otherwise, you courteously use the same form you expect him to use in replying; that is, you say "*Shall* you want these papers?" so that without changing the form of the verb he can reply, "Yes, *I shall*" (simple statement of fact), or "Will you do this for me?" so that he can correctly answer, "Yes, *I will*," (expressing intention or resolve).

THERE's one simple rule you probably know already, but some have forgotten it, so I'll mention it. A person can't be the *best* or the *most* of only two people. You can be intelligent or good all by yourself; you can be the *more* intelligent or the *better* of two people; or you can be the *most* intelligent and the *best* of three or more. And while we're on the subject of comparison, don't forget that *less* and *least* apply to quantity, but when it's a question of number you should use *fewer* and *fewest*. You can have less soup, less trouble or less help, but you have fewer olives, fewer troubles, or fewer employees.

Now for the only hard one. You really have to memorize this; there's no way out of it.

You can lie on the bed, lay a book on the table, or lie by saying something that isn't true. Here's the way these three verbs go: If you are a liar you lie today, are lying, lied yesterday, and have lied all your life. If you are lazy, you lie in bed today, are lying in bed, lay in bed yesterday, and have lain in bed a great deal. A hen lays an egg right now, is laying one, laid one yesterday, and has laid a good many since the days when she was an egg herself.

Most people have the deceitful kind of lying all straight; it's the other two

that cause the trouble. To *lay* means to *cause to lie*, but unfortunately the past tense of *lie* is *lay*, which I admit is confusing. Let's go over it once more. You lie down when you are tired; you are lying down; you lay down yesterday, and have often lain down. On the other hand, you lay your book down now, are laying it down, laid it down, have laid it down.

There now, that didn't take too long, did it? And if you've been paying attention you'll never need to be unsure of your grammar again!

Handy Hints

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

* * *

To keep flowers fresh while being sent through the mail, punch holes in a raw potato with an icepick or sharp instrument and insert each stem separately.—Mrs. G. H. J., Phoenix, Arizona.

I always keep two glass jars in my refrigerator—one for leftover fruit juices, and one for vegetable juices. It is really surprising how much food you can save in this manner as well as preserve those precious vitamins, which are so essential to our diet.—Mrs. J. B., Salt Lake City.

When making an ordinary confectionery sugar icing (either plain or chocolate) add two large tablespoons of peanut butter. It gives the icing a new nutty flavor.—Mrs. L. F. G., Salt Lake City.

Before emptying the rag bag into the salvage box be sure you are not discarding usable material that you would have to replace by unnecessary purchases. Crinkly bedspreads or seersucker garments no longer usable as such may furnish material for dish towels or kitchen towels. The edges may be fringed or hemmed.—Mrs. M. E. W., Long Beach, California.

When sewing on snap fasteners, sew the piece with the stem on first, then rub chalk on the point of the stem. Now press the point of stem on article where the other part of snap is to be sewed. The chalk marks the exact spot.—M. J. M., Peoa, Utah.

When making baking powder biscuits, first roll the dough out flat, then fold over once and roll out to desired thickness. This will make the biscuits break right through the center when you wish to butter them.—Mrs. J. W. S., Salt Lake City.

Elastic is one of the scarce items at the moment, but for those who are fortunate enough to still have some, we pass along a hint for preserving it. Put hooks and eyes on the ends of elastic in children's panties. Remove on wash day and keep elastic from stretching.—Mrs. L. C. J., Moroni, Utah.

Cook's Corner

By Josephine B. Nichols

RECIPES which will stop wastes and include the seven basic foods in your daily diet:

Navy Bean Soup

- 1 cup navy beans
- 2 pounds beef brisket
- 2 quarts water
- 1 tablespoon salt
- parsley and celery leaves
- 1 cup chopped celery
- 2 medium onions, sliced
- 1 quart tomatoes

Wash and soak beans overnight. Cover meat with water and bring to a boil. Add salt and drained beans. Add parsley and celery leaves. Cover and simmer two hours. Add celery, onions, and tomatoes. Cook until beans are tender. The meat may be sliced and served with the beans or at a later meal.

Baked Lamb Ring

- 2 slices bacon
- 2 pounds ground uncooked lamb
- 1 cup of milk or stock
- 1 egg
- 1 cup cracker crumbs
- 2 tablespoons chopped parsley
- 2 tablespoons minced onion
- 1/2 cup chopped green pepper
- 1/2 teaspoon salt
- 1/2 teaspoon pepper

Cut each bacon slice into three pieces. Place crosswise in bottom of a greased ring mold. Combine all the other ingredients thoroughly and pack into mold. Bake in a moderate oven (350° F.) for one hour. Turn onto a platter and fill center with buttered carrots and peas.

Waldorf Surprise Salad

- 2 cups cubed, unpeeled apples
- 1/2 cup chopped dates or raisins
- 1/2 cup chopped celery
- 1/2 cup mayonnaise
- 1 tablespoon prepared horseradish

Combine apples, dates or raisins, and celery. Mix mayonnaise and horseradish and add to the apple mixture. Serve very cold in crisp lettuce cups.

Blueberry Nut Bread

- 2 eggs
- 1/2 cup sugar
- 1/2 cup evaporated milk
- 3/4 tablespoons melted shortening
- 3 cups flour
- 1 teaspoon salt
- 4 teaspoons baking powder
- 1 cup blueberries
- 1/2 cup nut meats, chopped

Beat eggs; add sugar, milk, and melted shortening. Beat until blended together. Sift flour; measure, sift again with baking powder and salt. Add to first mixture, mixing thoroughly. Carefully fold in the blueberries and nuts. Pour into a well-greased loaf pan. Bake for about one hour in preheated 350° oven. This improves upon standing and will be excellent for lunch boxes.

Peanut Brittle Tapioca Pudding

- 1 package vanilla tapioca pudding
- 2 cups milk
- 1/2 cup finely crushed peanut brittle

Mix vanilla tapioca pudding with milk. Cook over low heat, stirring until mixture

(Concluded on page 36)

LIFE WITH "JUNIOR" by Elsie, the Borden Cow

MY QUESTION IS, "HOW CAN A FELLOW KEEP HIS FOLKS FROM USING ALL HIS BORDEN'S EVAPORATED MILK IN THE COOKING?"



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(Concluded from page 35)

boils. Remove from heat and chill. Just before serving, add finely crushed peanut brittle.

Molasses Ginger Cookies

2¾ cups flour
3 teaspoons baking powder
½ teaspoon salt
1 teaspoon ginger
1 teaspoon cinnamon
¾ cup mild molasses

½ cup brown sugar
1 egg, beaten
½ cup melted shortening

Sift together the flour, baking powder, salt and spices. Mix molasses with brown sugar, egg, and shortening. Add dry ingredients to make a soft dough. Chill one hour. Roll on floured board and cut with cutters. Bake on greased cookie sheet in hot oven (375° F.) about 12 minutes.
(Excellent for gingerbread men.)

BE A QUICK-CHANGE ARTIST

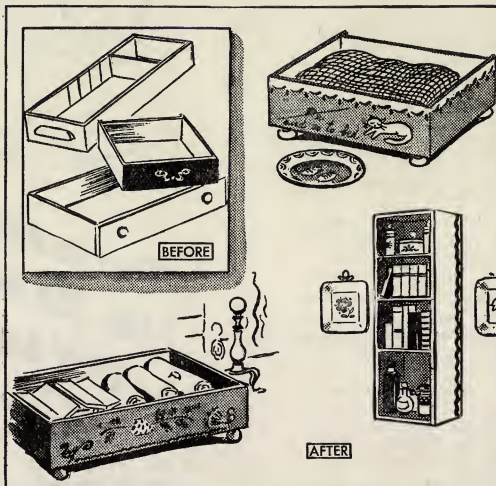
LOOK at the seemingly worthless wooden drawers and then note how easily you can make them into useful objects for your home.

Tabby or Towser will take the advice of the motto, "And So To Bed," as soon as you finish painting this drawer-into-animal box. Brown or buff enamel background are suggested for border, motto, and also for Puss.

Don't be timid about trying these free-hand decorations. You can do them—anyone can. Just grasp your sense of humor as firmly as your brush and go to it. Don't measure a drawer front to find the exact center but strike for it. If it isn't precisely in the middle, it's all right. The most treasured and beautiful museum pieces are not

exact or machine-made in appearance. Pleasant-style decoration permits self-expression. It's charming because it's personal.

After painting the object all over with enamel colors, let it dry, then decorate it with ordinary tinting oil colors using an inexpensive camel-hair marking brush to apply the paint. A suitable brush would have a hair tip ¾" long. For decorating, first squeeze out small amounts of oil colors from tubes onto an old plate or pane of glass as a palette. Dip your brush into a "medium" of equal parts varnish and turpentine, and "mix" your color on the palette to proper brushing consistency before applying.—*A Du Pont service.*



THINGS THAT ENDURE

(Concluded from page 23)

War shall pass, and whether or not it leaves in its wake victory or defeat for our nation, the things that will endure will be the same things that have always endured.

The things that endure! They are the little, homely, but oh, so important things! Family life, the love of parents and children, the reuniting of loved ones, the friendship of one's neighbors, the selflessness of those whom we think are incapable of unselfish deeds. Companionship, sympathy, ethics, religion.

I mention religion last, but it is by no means least. How fortunate are the members of the Church of Jesus Christ of Latter-day Saints in having their religion at this time. What a bulwark it is. Do we make full use of its possibilities for bringing comfort to us, and do we allow it to have full sway in governing our lives wisely when it seems that wisdom and insight have vanished?

And so, in enumerating those things which shall endure, come what may, we shall list Mormonism. And the last shall be first.

Moroni

(Concluded from page 6)

turned alive. The first Moroni rallied his soldiers from among the God-fearing Nephites who were entitled to the protection of heaven as they armed to defend themselves against a ruthless and wicked foe. The later Moroni witnessed the annihilation of his people because they had forsaken the God of the land who had promised to protect them only as they merited divine intervention.

Moroni wrote of the destruction of his people when he was the sole survivor of the Nephite nation:

And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place, even until they are no more; and great has been their fall; yea, great and marvelous is the destruction of my people, the Nephites.

And behold, it is the hand of the Lord which hath done it. And behold also, the Lamanites are at war one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war.

And now, behold, I say no more concerning them, for there are none save it be the Lamanites and robbers that do exist upon the face of the land.

And there are none that do know the true God save it be the disciples of Jesus, who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to remain with the people. . . . (Mormon 8:7-10.)

If the voice of Moroni could be heard today telling the fate of this nation, I wonder what his words would be!

Eulogy of the Bell

(Concluded from page 19)

brighten her home. Well do I recall the words of one aged sister: 'Sister Lula, if God ever blesses you with a child, I'll ring the church bell.' One evening just as the sun had gone to rest, I could see the aged sister on her crutches walking down the street. She turned into the church, and soon the bell was ringing loud and clear. It seemed happy to tell the little village that Sister Lula was the mother of a beautiful daughter.

"Now, do you understand why I love the old bell?

"Yes, our church is beautiful—and how faithfully those in charge have worked to make it so. The people here have stood by their leaders.

"I stood under the walnut tree in my back yard and watched the workmen lower the bell from the top of the church. It cried out as if in the agonies of death. No one seemed to realize we'd no more hear the sound of one that had served so faithfully. Now it will be placed in a cellar where the cobwebs will cover its form, and when I go to the other shore there will be no bell to tell of my departure. . . ."

Mother's reminiscing done, neither of us spoke for a long time. We listened, both of us, to the tones of memory evoking a past that cannot die so long as there is someone to tell the story of the bell.



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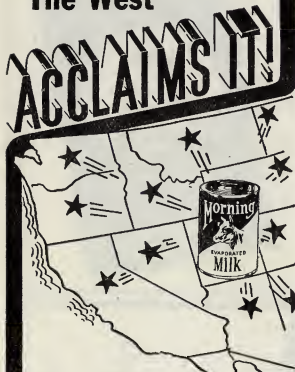
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WHEN MEN SHALL REVILE YOU

SOME MISSIONARY EXPERIENCES IN SCANDINAVIA OF ERASTUS CHRISTIAN WILLARDSON, AS TOLD BY

ANN WILLARDSON BEAUREGARD

My father, Erastus Christian Willardson, showed evidence early in life of a religious nature. When but a lad he earned his first dollar by driving a herd of sheep from Ephraim to Manti, walking the entire distance of seven miles. With this dollar he purchased his first Bible.

Later he married Caroline Bernell Thurston in the Salt Lake Endowment House. After the birth of their fourth child, which died at the age of two weeks, he was called to labor as a missionary for the church in Denmark. Elder Willardson tells some of his missionary experiences as follows—

"While laboring as a missionary in Aarhus, Denmark, I was arrested for preaching the gospel, so until conditions became more favorable for our work, we went to another part of Denmark, where my companion had relatives. The uncle was a well-to-do man. Although my clothes were clean and neatly mended, my companion thought I was not properly attired to meet the rich man. He directed me to his aunt's house. This didn't seem just right to me, because the elders are counseled to go out two by two. I knelt down in a bunch of willows and told my Heavenly Father all about the circumstance, and prayed very earnestly that my companion and I could be together again. When I arrived at the aunt's house, she received me very kindly. Soon the rich uncle came to visit his sister. My companion, not finding his uncle at home, came to his aunt's home. The uncle treated us very kindly. He was pleased with me, listened to my message, and invited us to his home. When we were ready to leave, he took us a great part of the way in his carriage. Later I received a letter from him saying I had made a better impression than any missionary that had been there. So the clothes didn't really matter, and my prayer was answered and I could be with my companion again.

"We went back to Aarhus to labor, but were again arrested and brought to trial for preaching the gospel of the Church of Jesus Christ of Latter-day Saints. I was given a choice of sentence—imprisonment for thirty days to subsist on bread and water, or banishment from the land of Denmark forever. I chose the latter. However, I was given permission before leaving to visit my relatives in another part of Denmark. The journey consumed more time than I had anticipated, and for that reason it was necessary to stay under cover when I returned. It was the night of February 3rd, and bitter cold, but Alfred Miller had applied for baptism. I will give the following account in his own words:

"It was at my request that you came back for the purpose of baptizing me, inasmuch as it was your testimony that brought me a knowledge of the gospel, and I am very thankful to my Heavenly Father for sending you to me. If you remember, we had two axes with us to make a hole in the ice. . . . We found an open place, where I was baptized, and after I came out of the water you lost your foothold and almost drowned. The devil did not like your work that night. We went to the office, where I was confirmed. After that we had to get you out of the city, so that the police could not get hold of you, for that would mean a term in prison. Now is the time that God in his kindness protected you, for when we left the office it was between eleven and twelve o'clock at night. Lo and behold, right under a lamp post stood the very policeman who had arrested and served papers on you to have you banished. The streets being practically clear of people, it was easy for him to see anyone passing. He had the name of being a keen-eyed policeman. He stood on our left. You were on my right, about six feet from him, so that left me between you and the officer. But when we passed him, I looked to where you were, but this I testify to, that I was unable to see you, though you were six feet tall and of heavy build, weighing more than two hundred pounds. This is the truth and I shall never forget the same. It went to show that the Lord approved of the work which you had done. My faith has since then been made stronger, and I have determined to take up the good work."

Elder Willardson continues—"There was barely time to board the train, which was a short distance away, before it pulled out of the station, so there was no time to talk over the events of the evening. Some years later I met Brother Miller in Salt Lake City during the semi-annual conference, when I learned for the first time how the Lord had made me invisible to the policeman.

"I finished my mission in Norway, where I had the privilege of bearing my testimony to some of my wife's relatives.

"The steamship *Wyoming* sailed from Liverpool, England, with 304 Scandinavian, Swiss, and German Saints in my charge. Apostle George Teasdale set me apart for this position, although I felt I was not equal to it. Peace and harmony prevailed during the journey. From New York to Salt Lake City we traveled by through train, which took seven days. Telegrams

(Continued on opposite page)

THE IMPROVEMENT ERA

News From The Camps

LIBERTY to me means a lot of important things—and a lot of little things, too. Important things like Valley Forge, Gettysburg, the Alamo, Verdun, the Meuse, Argonne and Pearl Harbor—things like the Constitution, allegiance to the flag, the Monroe Doctrine, the inalienable rights of every man, whatever color or creed, to do as he pleases as long as he doesn't infringe upon the rights of others—the right to live and love and laugh and worship. It means everything we've been taught through the years of school—justice, equality, tolerance, and most important of all, a chance to be somebody and do something really worth while.

Liberty means little things like hamburgers and chocolate marshmallow sundaes, being able to drive as far as I please, to be able to go with the girl I love and not wonder how long it'll be before I'll be living in memories again. It means being able to visit with the folks back home, talk with my friends and know that they'll always be there and not scattered all over the world on some foreign battlefield. It means buying things at the store without figuring up the points it's going to cost, getting a pair of shoes without stamp 18, to think in terms of peace instead of war. This will be a new experience for me—something different with a chance to see new places, new people, and do new things. There'll be a chance to do something of note.

It'll be hard leaving, I'd rather be with you than any place in the world, but I'll be back and we'll have a better world to build, to love and work in together.

Lund C. Stucki

(Lund C. Stucki was killed in a plane crash August 3, 1943, at Lubbeck, Texas.)

* * *

The Holy Land

THE Holy Land was very impressive but at times it was also disillusioning if not downright disappointing. The manger in the Church of the Nativity was far different from the popular Christmas card conception—which is to be expected, I guess, considering the age and constant changing of events. Nevertheless, I was a bit disappointed. The Church of the Holy Sepulchre, in my estimation, was too highly embellished and this, together with the scaffolding inside, because of a recent fire and earthquake, offered some distraction. The interior of what was supposed to be Rachel's tomb was marred by hundreds of names scrawled by thoughtless tourists.

What was most distracting and distasteful, though, was the extent to which they commercialized these places. Outside them

all, vendors sold their souvenirs and inside of same, contributions were asked for. No doubt they were for a worthy cause, probably for the upkeep of the church, but they seemed so cheap, so out of place—so sacrilegious. To think that the Lord once condemned money-changing in the temples and that such practices continue at his very tomb!

In all in, though, the places were far too beautiful—and significant—to be marred by any of man's abuses or neglect.

A visitor saw exactly what he was looking for, I guess.

Tel Aviv, Palestine, was exceptionally beautiful—much like southern California (incidentally my home state). It was just full of oranges, sunshine, and refugees. Some of the greatest men of the arts and sciences, that fled from Europe to escape Nazi persecution found a haven there. They made of it a heaven, a piece of the good old U.S.A. dropped on foreign soil. The city is very modern and rows of ultra-modern architecture are to be found in the residential districts.

In short, the city is like a hub, with roads and sea lanes from all lands leading to it like spokes to its center.

In Iran, where I am stationed at the present time, it was quite a pleasant surprise to see the picture, Brigham Young, advertised at one of the local theaters. It just proves what a universal and powerful instrument of influence the motion pictures really are.

Even in Iran, the location of the garden of Eden is assumed to be in a certain area, so that it can provide an attraction for tourists. It's beyond me how such a paradise could have existed in such a God-forsaken country.

Sincerely,

Alex B. Darais

* * *

HIS SCROLL

LIFE has its lessons great and small—
Each man prepares his scroll.
Just grades are given to us all,
They're stamped into the soul.

Each man as self-appointed judge
Will grade his every act.
He'll have no kick, he'll bear no grudge,
For what he is, is fact.
His soul, the scroll of lessons past,
Will show each fault and grace,
And he'll be judge when he at last
Shall meet him face to face.

Captain David Homer
Territory of Hawaii

WHEN MEN SHALL REVILE YOU

(Concluded from opposite page)

were sent ahead for supplies. The mothers sometimes became so tired that they fell asleep, and the children rolled from their arms to the floor. We stopped at intervals for provisions, for which we had telegraphed. I always waited until I knew all the Saints were safely aboard before I entered the train. One time the train had started, and I

took hold of the railing, and was about to place my foot on the step, when I slipped and fell. The suction of the train seemed to draw me toward the wheel. The people who were watching thought it meant sure death for me. When I had almost reached the wheel, an invisible power pulled me back, and I immediately stood up and was able to board the train."

Everybody's Buying
DURKEE'S
TROCO MARGARINE

I USE DURKEE'S
TROCO
MARGARINE
BECAUSE
I LIKE ITS

Milk Flavor



I USE DURKEE'S
TROCO
MARGARINE
BECAUSE IT'S

so Nutritious

..THE CHILDREN
LOVE IT TOO!



I USE DURKEE'S
TROCO
MARGARINE
BECAUSE IT'S SO

Mild and Sweet!



The choicest of fresh vegetable oils and pasteurized skim milk from American farms give DURKEE'S TROCO MARGARINE that mild, sweet, country-fresh flavor. Buy DURKEE'S TROCO MARGARINE today.

Every Pound Contains
Pasteurized
Cultured Skim Milk



Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, CHARLES A. CALLIS, AND HAROLD B. LEE

Personal Welfare

A Resolution for the New Year

In this column in the twelve issues of the *Era* for 1943, the following topics were discussed: "Filling Out and Keeping the Record Cards," "Review of the Individual Quorum Record Card," "Value and Use of the Individual Record of Quorum Member Card File," "Production of Food for Quorum Members," "Urge Members to be Tithing Payers," "Use of Welfare Canned Goods by Groups," "Remember the Sabbath Day to Keep It Holy," "Aiding in the Harvest," "Keeping the Spirit of the Lord," "Prepare for Winter," "Prayer and Thanksgiving," and "Rehabilitation a Special Work for Quorums."

The purpose of them was to suggest projects for the personal welfare committees of the Melchizedek priesthood quorums. Let each such committee answer silently to itself the following question: How many of the projects were carried through in your quorum as a result of your efforts? If you can answer that some of them were, please write us about them.

If the answer must be none, can part of the reason be that your committee has not held regular planning meetings? It is our observation that in most committees where little has been accomplished, little, if any, honest worthwhile planning has been done. Well-planned programs are, as a rule, well executed. On the other hand, in almost all instances where creditable records appear, inquiry reveals the fact that planning went before.

Would it not be worth while for each personal welfare committee to take stock at the beginning of the New Year of its past practice in holding committee meetings, and resolve now to hold them regularly and frequently during the coming year?

Church Service

First-hand Information

The first step towards promoting activity in a quorum is a personal acquaintance with all of its members. The reasons for inactivity should be known and discussed. The true condition of a quorum can be ascertained if the membership is classified into two groups—the active and the inactive, and, in the case of the latter, if the reasons for the inactivity are itemized and recorded. Such information should be on hand for reference to be submitted to the quorum presidency.

Attention should be given to qualifications and aptitudes of quorum members for church responsibility. It frequently occurs that members lose interest because they are asked to do something for which they are not fitted.

No adequate program can be devised and put into operation for the rehabilitation of the inactive members unless the conditions surrounding them are known. A survey will disclose that some quorum members are willing to labor but have not been assigned, while others refuse to act in any capacity. There are still others who are unworthy to serve, and some who cannot serve because of employment or absence from the ward. Such information properly tabulated will reflect the true condition of a quorum whenever a report is called for and should be on file by the church activity committee.

Class Instruction

No Royal Road

A NUMBER of agents of publishing firms were praising the merits of their books, the printing, the binding, the illustrations, etc. President Taylor, who had formerly been territorial superintendent of schools, was called upon. He said, "We have heard the able descriptions given by these gentlemen as to the merits of their books, the binding, etc. But, my friends, I long ago learned that there is no royal road to learning. If you learn arithmetic, grammar, geography, or even the higher branches, you must study the rules and make them your own."—Judge Daniel Harrington, "John Taylor—A Personal Sketch," *"Improvement Era"* 45:156 (March, 1942).

Study Questions for the Seventy (See article on page 16)

1. Why is Isaiah called the "prophet of holiness"?
2. Read chapter 2 of the Book of Isaiah and give your impressions of it.
3. Read chapter 9 of Isaiah and tell about the prophecy of the coming of the Messiah.
4. What is meant by Isaiah's words: "Holiness through righteousness"?
5. Read Isaiah, chapters 53, 60, 61 and 62, and give your impressions of each one. Try to discover some large elements of truth and beauty in each one.

Social & Miscellaneous

Temple Work as Re-creation

IT has been some time now (September 1943) since the first presidency called upon the Melchizedek priesthood quorums to make special effort to do endowment work for the many male names on temple waiting lists—particularly the mission and community lists. The work, to be undertaken as a quorum project, was to go forward under the active direction of the church service committee, supervised by the stake presidency. (See letter from the Genealogical Society, page 45, this issue.)

The social and miscellaneous committees in some of the quorums saw at once an unusual opportunity in this important churchwide assignment—in promoting and organizing quorum excursions to the nearest temple. The work of providing transportation, seeing to the necessary arrangements, and making the most of the high-planned fellowship of such occasions is properly the responsibility of the social and miscellaneous committee. No ordinary social can match the re-creation possibilities of temple work done as a quorum. For re-creation of a high order, the social and miscellaneous committee in every quorum may well encourage and arrange for more temple excursions.

Notes from the Field

Burbank Project

I MADE a project for the Burbank Ward high priests quorum . . . to see that everyone subscribed to the *Era*. . . We had to take from quorum funds for only one subscription. Last Sunday I returned to the brethren of the quorum 25 bound volumes and I have already collected nearly 30 more complete volumes to be taken to the bookbinder.

—Harold Lundstrom

Elders Entertain Servicemen

MEN in uniform who attend Sunday School at any ward in Los Angeles Stake are pleasantly surprised when they receive invitations to luncheon and an afternoon of sociability. Elders of each ward furnish transportation for the service men to a previously designated ward, where one of the quorums of elders in the stake is host of the day.

Luncheons occur weekly with each quorum taking its turn as host.

The Sunday afternoon gatherings were instigated by Winslow Whitney Smith of the Los Angeles stake high council, who heard of a similar undertaking being carried out in Denver.

THE IMPROVEMENT ERA

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Never Say Quit

MUCH of the wisdom of the ages is epitomized in pithy sayings. One such is the evident truth that "eternal vigilance is the price of liberty." The forces of evil are never sincerely honest. They are never at heart genuine law observers. A gambling den may be raided by officers of the law, but, unless watched, the place will renew its sinful business. Casual raids on dens of sin never eliminate them. Promises to "be good" by such places are seldom kept unless a constant watch is maintained on them. Narcotics, for instance, will continue to be sold to minors, contrary to law, if watchfulness is relaxed.

This is written for those whose duty it is to be alert in the struggle against sin and unwholesome influences, and that includes all of us. Some there are, however, who are appointed to be active in promoting our Liquor-Tobacco campaign. Let these remember that our campaign must be continued, for the forces of evil seem to be farther than ever from surrender. In so far as liquor and tobacco are concerned they seem to be gaining in power. We should interpret this as being a challenge to greater diligence and stronger efforts on our part, especially in the work of saving our own. Herein we can succeed if we will, the Lord helping us. Our boys and girls must be protected, our addicts can and must be won.

The Beer Industry

ACCORDING to the *Brewers' Digest* the Brewing Industry Foundation has been set up, organized as the guide and conscience of the business. The stated fundamental objectives of the Foundation are:

- (1) To interpret the industry to the public on the basis of fact so as to establish the industry's proper place in the broad social and economic structure of America.
- (2) To interpret the public attitude and interest to the members—so that they may govern and conduct themselves in the public interest.

Thus, it is seen, the industry is putting on the appearance of respectability, feeling justified, as it says, because of "the important part which beer is playing in the maintenance of public as well as army morale." So, "the brewing industry must coordinate all its forces to combat the real and growing danger" of prohibition in counties and states. Hence, the chairman of the Foundation is quoted as saying, "It behooves each and every one of us to remember that 'in right there is might.'"

Readers of this column may remember that several months ago we reported that the brewers were set on educating all our boys in the armed services to

become habitual beer drinkers. Their organ now asserts that it is recognized that beer is playing an important part in the maintenance of public and army morale.

This is a day when propaganda has become so universal and bold that it even arrays itself in the garments of virtue and truth. But, let it never be forgotten that alcohol in whatever guise it appears is a liar, a deceiver, a "poison inherently, absolutely, essentially; in a drop or in a gallon, in all quantities and in every quantity." And, the highest authority in the universe, God, has declared it is not good for man.

Let no one be deceived by any kind or type of alcoholic beverage propaganda.

Ingersoll on Liquor

ROBERT G. INGERSOLL was certainly not a temperance fanatic or religious enthusiast, whatever else he may have been. But he knew how to describe alcohol in all its hellish effects on humanity. Said he:

Melchizedek Priesthood Outline of Study, March, 1944

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

LESSON 9

THE CONCEPT OF GODHOOD

Text: pp. 26-30 (Compare *Teachings of the Prophet Joseph Smith*, pp. 349-352). Topics: Plurality of Gods. The Presidency of the Trinity. The Noble Race in the Heavens. The Fatherhood of God. The Justice of God. God Lives. The Angels.

Discuss: What influence did the "King Follett Discourse" (See *Teachings of the Prophet Joseph Smith*, reference above) probably have on this editorial of John Taylor? Would it make any difference in our theological system if we accepted the doctrine that the world was created from nothing? What does the term Elohim mean? Elohah? What is the significance of the doctrine of the plurality of Gods? (the point which John Taylor was trying to "put over" in his editorial). In what sense is God the Father of the human family? Of Jesus Christ? What do angels do? Is there any relationship between the doctrine of plurality of Gods and belief in angels? Why do you suppose John Taylor placed the phrase "golden vials" in quotation marks, also the phrase, "the prayers of the Saints"? (p. 30).

LESSON 10

COMMUNICATION BETWEEN GOD AND MAN

Text: pp. 31-32. Topics: Belief in Revelation. The Holy Spirit and Revelation. Revelation Needed to Ameliorate the World. Testimony of the Prophet's Revelations.

Discuss: (Review this question from last week's lesson: What role, if any, do angels play in communication between God and man?) Do you agree with the statement which opens chapter five: "Very few men upon the face of the earth believe in revelation from God." Why should this be true? What does the scriptural record demonstrate with regard to the reception of revelation? When is revelation given? Can the class think of any exceptions to the general rule that revelation is given only after hu-

Alcohol is the blood of the gambler, the inspiration of the burglar, the stimulus of the highwayman, and the support of the midnight incendiary. It suggests the lie and countenances the liar, condones the thief, and esteems the blasphemer. It violates obligation, reverences fraud, turns love to hate, scorns virtue and innocence. It incites the father to butcher his helpless offspring, and the child to sharpen the patricidal axe.

Alcohol burns up men, consumes women, destroys life, curses God, and despises heaven. It suborns witnesses, nurses perfidy, defiles the jury box, and stains the judicial ermine. It bribes voters, disqualifies votes, corrupts elections, pollutes our institutions, endangers the government, degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness, and, with the malevolence of a fiend, calmly surveys the frightful desolation, and, reveling in havoc, poisons felicity, destroys peace and ruins morals, wipes out national honor, curses the world, and laughs at the ruin it has wrought. It does that and more. It murders the soul, it is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend, and God's worst enemy.

man request? (What of Saul of Tarsus?) What does the word "ameliorate" mean? Why is revelation needed? *Really, why?* Can the church and kingdom of God prosper without it?

LESSON 11

NECESSITY FOR CONTINUOUS REVELATION

Text: pp. 33-40. Topics: The Scriptures Are an Insufficient Guide. Revelation Needed for Time and Circumstance. Faith, the Guide. "Present and Immediate Revelation." Our Principles Emanated from God. An Incident in Europe. Revelation and the Building of Zion. Revelation and the Church. Revelation and Reality. Foreknowledge and Its Use.

Discuss: If, as claimed, the scriptures are an "insufficient guide," why read or use them? Could scripture be likened unto the "written constitution" and revelation, the "living interpretation of the law"? What is the weakness of that comparison? When revelation conflicts with the written word, which should override? When, if ever, does "revelation" become "scripture"? (Look up scripture in the Doctrine and Covenants index.) In determining the law of the church, what is the significance of the rule of common consent? How are the scriptures, continuous revelation, and past revelation reconciled in our church? What is the value of having foreknowledge? (With the exception of the last question, the above queries are aimed at a general discussion of the material presented in this lesson, rather than specific approaches to the material itself.)

LESSON 12

THE SPIRIT OF GOD AND THE GIFT OF THE HOLY GHOST

Text: pp. 40-45. Topics: All Men Have Claims on God for Guidance. The Spirit Available to All Men. The Humane Influence. Difference Between Universal Guidance (Concluded on page 43)

Aaronic Priesthood

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

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY FEBRUARY, 1944

Text: HOW TO WIN BOYS

Chapter XIV: Studying the Thoughtful Boy

Pointing the Way

Quotations from the Text:

1. Were you to ask me what boy in all the world is the most misunderstood, the most lonely, and the most neglected, my answer would be prompt and rather emotional, too. The title has revealed it—the *thoughtful boy*.
2. Poor little "yunks"—how I sometimes grieve for them. For the worst of all social punishment meted out by society at large to its misunderstood members is the brand of "Queer."
3. The thoughtful boy *knows* his lack of popularity—*don't forget that*.
4. In your class, perhaps, there sits one of these "queer birds." He is quiet and refuses to advance any opinion, even when you ask for opinions. But once you pry it out of him, the something he has to say is truly valuable. Did you ever notice that?
5. But how can the teacher affect such thoughtful boys for good?
 - a. Pry them out of themselves, when possible. Such boys often become *unsocial* and we are not complete human beings without contact and warm-hearted relationships with others. Even the thoughtful boy needs the companionship of others. And decidedly they need him.
 - b. Find time and opportunity for such boys to *get it off their chests to you*. Sometimes a boy will talk when he will not write; sometimes a boy will write but will not talk. I suggest both avenues of approach to you, the boy winner.
 - c. If such a boy is poor and lacks advantages, both lend him of your own magazines, books, religious literature and help him to locate other sources of such assistance.
 - d. Interest others in the particular boy. I have done this and later found that the teacher or other mature person I linked to my thoughtful boy *did him more good than I had done*. Such boys actually starve for spiritual and mental companionship!
 - e. Push him into social contacts. Obviously he is lopsided. He is especially mechanical or particularly literary, or very religious, or very, very this, that, or the other. The world at large needs *rounded individuals*. The church certainly needs specialists and they should be social in nature, meet others readily, and be willing to forget their own specialties now and again for the larger service of the church.
 - f. Lead him into the art of talking and even writing. Why? Because you are wiser than he. You and I know that every expert and every genius is called upon all the time



NORTH OGDEN WARD SPONSORS STAKE AARONIC PRIESTHOOD DANCE

THE Aaronic priesthood leaders of the North Ogden Ward, Ben Lomond Stake, sponsored an Aaronic priesthood dance to which all the Aaronic priesthood young men of the stake were invited. Each young man attending was required to bring a lady partner. Over four hundred young men and women enjoyed this unusual social. This is another great step forward in bringing into the Aaronic priesthood program a social and fraternal program of high calibre.

Each young man was given a number, without charge, as he entered the hall. Drawing of the lucky number gave to its bearer a twenty-five-pound turkey as the grand prize for the evening.

The social was conducted under the direction of Bishop Harold S. Campbell and his counselors. H. J. Heiner, Jr.,

general secretary of the ward Boy Leadership committee was in charge of details and according to Bishop Campbell's report did an excellent work in "... carrying out the idea of having our boys and girls together in a social affair of high quality." Brother Heiner was assisted by Glen Ward, Carl Baker, Vern Mathie, and Darwin Shupe.

Bishop Campbell has recently been made a counselor in the stake presidency of the newly organized Ben Lomond Stake. He is a great lover of boys and has always been an ardent supporter of the Aaronic priesthood program of the church. Last year he and his associates qualified six quorums for the Aaronic priesthood Standard Quorum Award.

Applying for Individual Awards

It will be necessary to make a formal application to the presiding bishop's office for the awarding of the Individual Certificate of Award to eligible boys of the Aaronic priesthood for 1943. The reason for this requirement is that each certificate is to contain the young man's name, priesthood, ward, and stake before leaving the presiding bishop's office. This information will be placed in the certificate in a professional handwriting which will be pleasing to young men.

Stake chairmen may request the

THE IMPROVEMENT ERA

to tell what he knows. The thoughtful boy must do two things in his life: First, he must mature into a person who does something big and fine; second, he must be able to aid those less informed and those who are younger in his own private world.

- g. Tie up the thoughtful boy's brilliant work with God.

Helps for the class leader:

1. Have the class assist you in naming as many characteristics of the *thoughtful boy* as possible, such as shyness, sensitiveness.
2. Discuss in detail the author's seven suggestions for teaching this type boy.

blanks and distribute them to wards, or the bishops may request them direct. Each application blank provides for eighteen names. Only the bishop's certification of eligibility is necessary. The awards are to be presented by stake or ward leaders as local authorities may prefer.

For a full account of the details and requirements for the Individual Certificate of Award please read pages 46-48 in the *Aaronic Priesthood Handbook* issued July 1, 1943.

A Ward Teacher for Seventy-one Years



FREDERICK
RASBAND

ANOTHER remarkable example of devotion in ward teaching comes to light in the record of Brother Frederick Rasband, a member of the Highland Park Ward, Highland Stake. Bishop Clarence H. Tingey confirms the record and states further, "Brother Rasband is entirely worthy of such recognition on the basis of his life of devotion and loyalty to the church."

He began ward teaching at the age of sixteen years. With the exception of two years spent on a mission to England he has served continuously in this capacity since first appointed until the present time at the age of eighty-seven years. This long record was established under the administration of eight bishops.

During the seventy-one years, Brother Rasband served as bishop for eight years. During his bishopric he never missed a month as a ward teacher, visiting ten to twelve families regularly. For the last twenty-four years he has served as the president of the high priests quorum.

Brother Rasband is the father-in-law of Salt Lake City's mayor, Earl J. Glade.

Just a word from Brother Rasband as he looks back over the years:

WARD TEACHERS

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

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

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

Ward Teachers' Message for February, 1944

THE SACRAMENT

HE died an innocent man! The world was better when he left than when he came. He had harmed no one—he had blessed everyone. He hated none—he loved all. He died that we might live again in the presence of our Father in heaven. There was no bitterness in his soul—in his heart, no desire for revenge. Every moment of his life was lived, every pain of death endured, for those he loved—all mankind.

That his disciples should not forget his life and his example, Jesus took bread and blessed it, the cup and blessed its contents, giving them to eat and drink thereof, saying, "This do in remembrance of me."

Since the partaking of the sacrament was so important to those intimately associated with the Savior, lest they forget, how much more important that we, his disciples today, follow this pattern and obey this command. We are nearly two thousand years removed from his brief mortal life, his crucifixion, his entombment, and his glorious resurrection. We have far greater need to be reminded of the sacrifice of our Redeemer than did they who lived with him on the earth.

The commandment to partake of the sacrament in remembrance of him has been renewed in this dispensation. We have been commanded to "... meet together often to partake of bread and wine [water] in the remembrance of the Lord Jesus," and "... go to the house of prayer and offer up our sacraments upon his holy day."

When we partake of the sacrament, we renew our covenants with our Heavenly Father. We witness unto him that we do take upon ourselves the name of Jesus Christ, that we do remember his sacrifice and that we will keep his commandments. This we do to the end that we may always have the companionship and guidance of his holy spirit.

The Latter-day Saint who faithfully observes this commandment is constantly reminded of his obligations in the church, keeping in remembrance the life of his Redeemer, and is far less likely to find himself in the way of apostasy.

When we eat the broken bread and drink the water so blessed as to represent the body and blood of our Redeemer, we should do so reverently and with our minds trained upon his life and sacrifice for us. We should so teach our children as well.

Let us worthily partake of the sacrament each week in the sacrament meeting.

We were instructed to urge the members to have family prayer and in many cases to pray with the ward teachers, to pay their tithing and fast offerings, be kind and friendly to all neighbors, honor and respect the authorities of the church.

Now we have a topic authorized by the general authorities of the church which is very interesting and instructive. It is given

to us the first Sunday of every month. This gives the ward teachers a chance to preach the gospel to their friends and neighbors and to be more efficient in their work.

I would suggest that we do our teaching the first part of the month, then we would not be worrying about it the remainder of the month.

MELCHIZEDEK PRIESTHOOD OUTLINE OF STUDY

(Concluded from page 41)

ance and the Gift of the Holy Ghost. The Spirit of God and the Gift of the Holy Ghost, Joseph Smith's Advice on the Gift of the Holy Ghost. The Comforter. The Need for Wisdom and Trust in God. The Testimony of the Spirit. The Prayer of Faith.

Discussion: The distinction between the type of divine guidance available to all men and the type available to those possessing the Gift of the Holy Ghost. Look up "Human-

ism" in an encyclopedia or dictionary. While Latter-day Saints may well applaud and emulate the humanist philosophy, is it of itself an entirely satisfactory guide to life? How may one avail one's self of the influence of the Holy Ghost? What is the crux and practical meaning of Joseph Smith's advice to John Taylor on that subject? How may one best succeed as a father or mother? Is such success automatic? What is the individual significance of prayer? Has prayer any social significance?

• The WARD MUSIC GUILD •

WHAT IS THE MATTER WITH OUR CHORAL SINGING?

FOURTH GUILD MEETING: JANUARY

*By J. Spencer Cornwall
Director, Salt Lake Tabernacle Choir
and Member, Church Music
Committee*

PRACTICALLY all of the faults found in amateur choral singing can be classified under some eight headings. Following is a tabulation and short discussion of each of these shortcomings.

1. BAD TONE QUALITY

Bad tone quality is tone quality which is not pleasing to the listener, or tone quality which is inappropriate for the character of the music. Down through the ages man has sought for beauty in tone quality both in the human voice and in the making of musical instruments. Beauty and appropriateness of tone quality are the salient elements in the enjoyment of music.

The ability to sing with good tone quality is a natural endowment of many people. It is prevalent among children, but is sometimes lost due to carelessness or neglect. The acquirement of good tone quality is largely a matter of imitation. Much progress has been made by students who have helped themselves with phonograph records of good singers.

Much can be done for a group where the tone quality is below standard. For example, harsh singing is usually the result of too loud singing. To insist that such a group sing more softly and more sweetly would be helpful. Again, strident white tones are the result of singing which is designated as too open. Here practice with the vowel "oh" and the covered tone assists in remedying this fault.

If the conductor is a voice specialist, he can bring into the rehearsal some exercises which will improve tone quality. The ordinary audience will forgive singers who fail in many of the excellencies of choral singing if their tone quality is pleasing.

2. FAULTY INTONATION

Faulty intonation results from tones which are out of pitch, and among singers is due to lack of sensitivity to pitches, carelessness, or to insufficient training in singing.

When one considers that the tones of the human voice are produced from

two vocal chords which work in unison, and that the desired pitches are forthcoming by just the processes of will, it is a source of great wonder that inaccuracies of pitch are not the rule instead of the exception. Since among people the ability to sing varies from zero to the most astounding exhibitions, it is perfectly normal to find in almost any group of chorus members, especially if they are amateurs, a wide variation of sensitivity to pitch relationships. From the lower bracket of this ability comes our trouble. In some cases this difficulty can only be solved by eliminating the offending members.

Where faulty intonation is due to lack of training, this training must be supplied. Inattention in singing proper pitches is, of course, solely the conductor's responsibility.

Perhaps the conductor can point out specific half steps, whole steps, major and minor thirds in the music as he finds them sung faultily. The mastery of these four intervals practically insures good intonation.

3. FAILURE TO BLEND

The phenomenon of blending in voices is an effect obtained from three elements, namely: perfect intonation, similar tone quality, and balance of voice parts. Perfect intonation is the most vital of the three. To obtain perfect blending in chorus singing it is imperative that there be perfect unisons in the various voices. This requires that little or no vibrato be allowed in the individual voices. It also requires that there be no out of pitch singing.

Similar tone quality can be achieved in part if the singers are encouraged to listen to and imitate each other while singing in chorus. Balance of voice parts is essential to blending because all four voice parts should be heard. Blending creates beauty.

4. LACK OF BALANCE IN VOICE PARTS

Numerical balance of singers does not guarantee vocal balance. When the ensemble blends perfectly there is a proper balance of voice parts. If any one voice part protrudes or any voice part is blotted out by the others there is a lack of balance.

The elements which affect balance are: size of individual voices, arrangement of the pitches of the various voice parts in the music, assignment of the melody line to the various voice parts

(which must be prominent always), form of the composition (contrapuntal or choral). All these factors must be considered in establishing balance.

The trained ear of the conductor must be the guide through which he keeps the chorus in balance at all times.

5. IMPERFECT ENSEMBLE

Perhaps there is no other deficiency of choral singing which is more easily criticized than imperfect ensemble. If the chorus members fail to start together, keep together and end together, the most unpracticed listener is disturbed by it. Chorus singers must see the conductor's signals for every attack and release of every phrase.

Sometimes the conductor is to blame for imperfect ensemble. He must make sure that his preliminary beat is timed for the attack, and that his release is clearly understood. Finally, the conductor's part may be summed up as being a case of timing beats instead of merely beating time.

6. IMPERFECT DICTION

Imperfect diction in choir singing results from ignorance and carelessness. The perfecting of the diction cannot be left to the individual singers any more
(Concluded on page 51)

Hawthorne Ward Choir

*By Alexander Schreiner
Tabernacle Organist and
Member, Church Music Committee*

THE accompanying photograph shows the choir of Hawthorne Ward, Granite Stake, which has been an outstanding choir since its inception in 1919.

The director, William F. Robinson, had his first appointment in choir work when, at the age of twelve, in England, he was employed as organ blower at a salary of ten shillings, or about two dollars, a year. He was very proud of this appointment, and has always been in some kind of choir work since then.

Both choir and congregation enjoy the splendid pipe organ which was acquired in 1938.

Rehearsals are held on Wednesday evenings, and the director aims to have some new number each time. Members missing at rehearsals or services are always contacted by visit or telephone to ascertain the reason for the absence.

Fred E. Curtis is choir president; Rachel Montague, organist; Rita Shand Tibbs, pianist; Vesta Lee, secretary; Ernest Hook, librarian.

HAWTHORNE WARD CHOIR



Genealogy

Temple Service by Priesthood Quorums

November 18, 1943

Dear Stake Chairman:

ON September 23, 1943, we sent you a copy of a letter from the first presidency to presidencies of stakes and presidencies of Melchizedek priesthood quorums, calling upon members of such quorums to clear the names of males in the temples awaiting endowment, particularly those in the mission and community lists.

This was to be undertaken as a quorum project, the church service committee having the direction of this labor in each stake and all to be supervised by the presidency of the stake.

It was further suggested that each stake genealogical committee should cooperate with the priesthood quorums in this important labor.

Sufficient time has now elapsed for a definite estimate to be made of the plans under way in your stake for the accomplishment of this objective. Please write us soon, explaining:

- (1) what temple work has already been done by the quorums of your stake;
- (2) what devices and procedures they have utilized to interest quorum members in the project;
- (3) the exact plan of organization being put into operation; and
- (4) the part your stake and ward genealogical and temple committees have been able to take in the program.

We are grateful to some stake chairmen who have already sent us such a report. You may be interested in what some stakes and missions are doing.

Weber Stake. Stake Chairman Albert Bragonje, upon receipt of the letter of September 23, addressed a letter to the presidents, group leaders and church service committeemen of Melchizedek priesthood quorums of Weber Stake pointing out how this official call from the first presidency provided "a glorious opportunity for the brethren to honor or the priesthood they bear," and adding:

We plead with you officers, to help them understand the magnitude of the work waiting to be done and their responsibility in this matter. Please urge each one individually to fulfill the suggested assignment of at least two endowments, more if possible, by doing them personally; or by making it possible to have them done. The waiting dead are looking for results, not excuses.

Letters were also addressed to the ward chairmen, urging them to use their influence with ward leaders to encour-



—Photograph by A. E. Smith

THE SALT LAKE TEMPLE, ILLUMINATED, EAST VIEW

age the brethren "to accept of this call for service."

On October 29, as a commemoration of the birthday of Stake President Riley, 134 members of Weber Stake attended the Salt Lake Temple and did

WARNING

By Gladys J. Quayle

THE sands of time are moving to a close,
Whilst bitter hate exists 'twixt many foes;

And life—the precious gift of God to man—
Is often over ere it scarce began.

The youth of nations gather in the fray—
Thousands shed their life's blood, day by day,

To gratify a people's lust for power—
Do not forget the Lord and Babel's Tower.

Tongues shall not be confused, but woe
betide

The men who march with Satan side by side;
For in his righteous anger God shall smite
And banish all the wicked from his sight.

So hearken all ye people everywhere—
Remember God's your Father—don't despair—

But listen to the priesthood's warning voice
And be amongst the children of his choice.

Choose ye this day—his coming may be
near—

Prepare yourselves, the clarion call to hear;
Do not delay but choose your future destiny—

To be destroyed or live with God eternally.

159 endowments. At their head were all members of the stake presidency and their wives, 50% of the high council and every bishop in the stake. This was an excellent example of what can be accomplished by good organization and careful planning.

San Fernando Stake. What may be effectively done by a stake distant from a temple is indicated in the report of Stake Chairman J. Frank Dewsnup of San Fernando Stake:

In cooperation with the stake presidency, this stake of Zion has accepted the suggestion from the first presidency to take as a priesthood project the responsibility of performing the endowment for upwards of 100,000 males. We cannot go to the temple as heretofore, but have offered to do 1,000 endowments by proxy. We have the funds collected.

Spanish-American Mission. Even the missions are doing their part. Sister Ivie H. Jones reports:

President Jones and I are both extremely interested in temple work and we feel that the Mexican people should be urged to take advantage of going to the Mesa Temple. On June 24, the day before the Mesa Temple closed, we conducted a temple excursion from here, and were met by a number of our Mexican people from points in Arizona. We held a meeting in the temple just prior to the night session. I understand the first of its kind that has ever been held in Spanish. There were fifty-nine people in attendance at this session. Then we all went through the temple that night. . . . We are planning a missionwide excursion around the 15th of November, at which time we hope to have more Mexican Saints in attendance.

British Mission. Even in war-time England the response is most heartening. President James R. Cunningham, mission genealogical chairman, reports:

The spirit of Elijah is indeed abroad in our country and the Saints are striving zealously to lay up the records of their dead. We are pushing the matter of obtaining names for temple work; this means battling against many additional war-time problems. However, we eagerly look forward to a resumption of peace-time living, in which this matter of obtaining data from the parishes will be so much simpler.

These reports emphasize the fact that every stake and every mission, whether near or far from the temple, may do its full share in this churchwide priesthood project.

Please let us hear of your success.

Sincerely yours brethren,

GENEALOGICAL SOCIETY
OF UTAH,

Joseph Fielding Smith
President

Archibald F. Bennett
Secretary

Mutual Messages

Executives' New Year's Message

At the beginning of the New Year, we are happy to have the opportunity to extend to you hearty greetings. May the New Year bring into your lives greater happiness than you have ever experienced.

It was Lehi who said, "Men are that they might have joy." Joy comes from righteous living. You, the youth of the church, have more reason to be joyful than any other people. You have a priceless possession, the gospel of Jesus Christ.

This is a wonderful age in which to live. The last few years have seen the introduction of electricity into our homes and industry which has almost revolutionized our entire living; automobiles, airplanes, and fast transportation by rail have come into general use.

This is in direct fulfillment of the promise of the Lord to the Prophet Joseph Smith that knowledge would be poured out on the people in the latter days.

With the coming of this increased knowledge and power, comes also a great responsibility to mankind and especially to the Latter-day Saints. The Latter-day Saints have been given the most responsible mission since the assignment made to the apostles of old when our Savior said to them, "Go ye into all the world and preach the gospel." The then known world was small compared with the world of today.

The message to modern Israel is even greater; they have received the admonition that they are to be the ones to preach the gospel to every creature as the Lord has declared in the preface to the Doctrine and Covenants.

And the voice of warning shall be to all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them. . . . Verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. . . .

Wherefore the voice of the Lord is unto the ends of the earth, that all that will may hear: Prepare ye, prepare ye for that which is to come. . . . (D. & C. 1:4, 5, 2, 11, 12.)

The Latter-day Saints should not shirk this responsibility. We are to preach the gospel by precept and example, and to the young people of the M.I.A., we say that example is your most potent method of preaching.

We are now in a position of prominence in the world. Hardly a week passes that some notice in spoken or written word is not given of the Latter-day Saints. We have a most unparalleled opportunity to inject gospel truths through the nationwide broadcasts of our Tabernacle Choir. With the accompanying messages, each week, millions have the opportunity to hear the philosophy of Mormonism.

Our people are scattered over most of the civilized world; this is in direct fulfillment of the prophecy of the Lord given in vision to Nephi:

... I beheld the church of the Lamb of God, and its numbers were few, . . . nevertheless I beheld the church of the Lamb who were the saints of God, were also upon all the face of the earth. (1 Nephi 14:12.)

And so to all Mutual Improvement members we would say, make the most of this opportunity, seek to establish righteousness in that part of the land in which you live. Remember that Latter-day Saints seek to be honest, true, chaste, benevolent, virtuous, and that they endeavor to do good to all men. They are constantly seeking for light and truth.

The M.I.A. has a two-fold mission, that of helping build a testimony of the divinity of the gospel, and building and strengthening character through the development of the gifts within as stated by President Brigham Young.

The mission of the M.I.A. is a happy one; the Latter-day Saints should be the happiest people on the earth. Although we live in troublesome times, we have the protection of the gospel and the sure word of the Lord that he will be our bulwark and our strength.

Go forward, therefore, young men and women of the church. Remember the name you bear. Make your lives exemplary and useful. Fill the New Year—and it is our prayer that you may—with a great service to your fellow men and to the Lord.

Honor Scoutmasters

THE Honor Certificate is given scoutmasters as an award for carrying out the church program in the conduct of their troop. The requirements are—

To attend regularly the Boy Leadership committee meeting of the bishopric and help carry out their program to reach all boys.

To teach and persuade the Scouts against the use of liquor and tobacco, and have a personal conference with each one on the subject.

To induce a majority of those eligible to acquire the Personal Health merit badge.

To use the "Carry On" exercises, make contact with the Primary Association, and help train boys in tenderfoot tests.

To read and have 25% of the Scouts read the Reading Course book for the year.

To use the theme project lessons.

To observe Sunday in camp properly.

To be sure all advancement from rank to rank has met the requirements of "duty to God."

The men who qualified for the award last season are given below. Their pictures are shown herewith.

Nash Welch, Troop 37, Cowley, Wyoming, three and one-half years as scoutmaster. Has advance certificate on Elements of Scout Leadership and has completed the work for other certificates. Has had 100% of available boys registered and 89% attendance. The twenty-two Scouts have taken thirty-eight merit badges.

Charles Geurts (Rank, Silver Palm Eagle) Troop 46, Salt Lake City, has forty-five boys registered, 40% non-members (Greek, Syrian, Yugoslavian, Jewish, Russian, Spanish, Mexican, French, German, Irish, and English nationalities). Troop has a "Tradition Book" in which are numerous letters from former members now serving in the armed forces.

1933 President's Streamer for obtaining yearly objectives; 1934 Gold Streamer for high honors in recruiting; 1940 Council Camping award; 1942 Top Honors Award for recruiting 100% of boys of Scout age belonging to sponsoring institution.

Hans Rasmussen, Troop 39, Salt Lake City, increased membership from October, 1942, to May, 1943, from twenty-two to forty-two and from six tenderfoot, nine second class, seven first class to three tenderfoot, nine second class, seventeen first class, six star, and two life, taking 121 merit badges. Also received A rating in Camporee and attended 90% winter camp at Wigwam. Brother Rasmussen had previously built up a fine troop at Lund, Nevada, a small community where Scouting has several times failed.

Lucy G. Cannon
Helen S. Williams
Verna W. Goddard

Gray L. Morris
Jefferson
Burton H. Parnsworth

M.I.A. IN ACTION

Paul S. Bieler, Troop 9, Ogden, Utah, has thirty registered Scouts; managed on the patrol and budget system; has served well in emergency and war services; has fine traditional hikes; meets weekly during summer in secret camp; derives much help from church program.

Howard C. Boulton, Troop 12, Everett, Washington, has forty-eight Scouts; chosen first in All-Year Scouting program, first for outstanding advancement during the last three months of 1942, and first in Region 11 for War Service award; goes on camping trip once each month; Scoutmaster Boulton learned Scouting after troop was organized in 1941. Has received his Eagle badge. Has in troop forty-three non-members of the church, with enthusiastic approval of parents. Attributes success to the fine cooperation of Bishop H. R. Collins and members of the troop committee.

Roy A. Woolley, Troop 1, Alberta, Canada; has eighteen registered; two King Scouts out of five in Alberta Province; won shield 1940 and 1941 in district competition in games, first aid, signaling, knot-tying, and other skills; has had nine boys become King Scouts. Brother Woolley has been with the troop eleven years as assistant and later scoutmaster. He gives credit for the progress to his predecessor, who gave him a fine start, and to his assistant for faithfulness.

Dr. Don Markham, Troop 66, Long Beach, California; has twenty-five members, increased from seven during the year partly through camping at Tahquitz; one life, one star, thirteen first class, five second class; organized so that when scoutmaster is detained, boys carry on; was himself a lone Scout in Spanish Fork where he was born, but at twelve attended summer camp at Camp Timpanogos; became an Eagle before turning fifteen; acts as commissioner of district as well as scoutmaster of troop; now going into armed forces.

Peter Sparreboom, Troop 72, Burton Ward, Salt Lake City, has seventy-one boys registered, has won blue ribbon and gold ribbon for registering first and largest number of boys. Brother Sparreboom started in as assistant scoutmaster two years ago, but after a week was left with the troop, consisting of twenty-seven boys. He knew nothing of Scouting. He used one of the boys to teach him, attended training classes, and now is a Star Scout. He didn't have time to give us the necessary information, but one of his boys writes:

He was very active in these courses (training) and passed on what he had learned to the boys. He showed them many new games and that is what the boys liked. . . . Pete has done one of the best jobs that any scoutmaster could do.

HONOR SCOUTMASTERS

Scoutmasters who received Honor Certificates recently are seen here, top, left to right: Dr. Don Markham, Nash Welch, Hans Rasmussen, Peter Sparreboom; lower: Charlie Gault, Paul S. Bieler, Howard C. Boulton, Roy A. Woolley.

Top: Beatrice Emmett, left, and Karin Olson, right, of the Lovell Ward, Wyoming, have a perfect attendance record for three years as Bee-Hive Girls, and Bee-Keeper Vilate Olson, center, for six years. They have never missed an appointment in Bee-Hive work. The girls have entered into Junior work with equal enthusiasm and diligence.

Second: The 269th Birmingham Kingstanding I.A. Boy Scout Troop, under the supervision of Scoutmaster Edward G. Armstrong and District Scoutmaster Bertram H. Stokes, is seen here in its 1943 summer camp at Walton Bay, Somerset, England.

Third: For five consecutive years the Mendon M.I.A. Special Interest group, Hyrum State, has waived summer vacation time and continued with its program. In this time the ambitious all-woman group has completed study of the New Testament, Old Testament, Doctrine and Covenants; "Essentials in Church History," by Joseph Fielding Smith; "Jesus the Christ," by James E. Talmage; "Birmingham Young the Colonizer," by Milton R. Hunter; "Gospel Standards," by Heber J. Grant; and "The American Canon," by Daniel L. Marsh. Nora H. Nelson is supervisor.



THE CHURCH MOVES ON

(Continued from page 31)

Thulburn R. Holt succeeds Hazen M. Spackman.

Winder Ward, Big Cottonwood Stake, H. Peery Heninger succeeds Claude I. Ashton.

Hiawatha Branch, Carbon Stake. Claude Erickson succeeds LeRoy Mecham.

North Shore Ward, Chicago Stake, Gordon Owen succeeds Golden K. Driggs.

Topaz Branch, Deseret Stake, Doren B. Boyce succeeds Warren R. Nelson.

Springview Ward, Grant Stake, Herbert W. Bissinger succeeds Iris B. Morgan.

Upalco Ward, Moon Lake Stake, Claude Hershel Iorg succeeds Alvin L. Mitchell.

Challis Ward, Lost River Stake, C. Nelson Stocking succeeds William S. Dickson.

Mountainville Branch, North Sanpete Stake, David A. Shelley succeeds William L. Shelley.

Snowflake Ward, Snowflake Stake, Bruce M. Flake succeeds Hyrum A. Hendrickson.

Balboa Ward, San Francisco Stake, James A. Curley succeeds Leon F. Liddell.

New Wards, Branches

BRENTWOOD WARD, Inglewood Stake, has been organized by a division of the Mar Vista and Santa Monica wards. At the time of organization William G. Brown was sustained as bishop.

Jerome Ward, Blaine Stake, has been divided to form the Jerome First and Second wards. A. Leo Olsen, bishop of the old Jerome Ward, was sustained as bishop of the Jerome First Ward, and Charles H. Andrus was sustained as bishop of the Jerome Second Ward.

Abraham Branch, Deseret Stake has been created with Alva Allen Young as presiding elder.

Callao Branch, Nevada Stake, had been organized with Cyrene E. Bagley as presiding elder.

La Jolla Branch, San Diego Stake, has been organized with Warren Winthrop Fitch, Jr., as presiding elder.



LITTLE FARMER—BIG YIELD

Succeeding an early crop of radishes, Alfonso Longhurst, age 8, of Colonia Dutlan, Chihuahua, Mexico, planted corn, cut out suckers and tillers, and gained a maximum yield. He has learned a good deal about agriculture—and responsibility. Incidentally, the harvest has been tithed.

Deseret Branch, Tooele Stake, has been formed with John J. Skinner as presiding elder.

Owyhee Branch, Weiser Stake, has been organized from parts of the Nyssa Ward, with Nathaniel A. Ashby sustained as presiding elder.

Cortez Branch, Young Stake, has been organized from a part of the Western States Mission, with Reed Ellwood Bayles as presiding elder.

Douglas Ward, Bonneville Stake, has been created by the organization of the Park Stake. The ward was formerly a part of the Emigration Ward, Park Stake. Eugene P. Watkins, formerly bishop of the Emigration Ward, was sustained as bishop of the Douglas Ward. Edwin F. Heiser succeeds Bishop Watkins as the bishop of the Emigration Ward.

Branches Discontinued

MERCUR BRANCH, Tooele Stake, has been discontinued. President Thayel V. Cook has been released and the records stored in the stake office.

Rolapp Branch, Carbon Stake, has been disorganized, with the membership transferred to the Castle Gate Ward. Henry Wilcox was released as presiding elder.

Dedications

The Hurricane North Ward chapel of the Zion Park Stake was dedicated October 10, by Elder Joseph F. Merrill of the council of the twelve.

The Bennington Ward chapel of the Montpelier Stake was dedicated recently by Elder George F. Richards of the council of the twelve.

The Weiser Ward chapel of the Weiser Stake was dedicated October 24, by Presiding Bishop Le Grand Richards.

The Hollywood Ward chapel of the Los Angeles Stake was dedicated November 28 by President George Albert Smith of the council of the twelve.

The Lake Shore Ward chapel of the Palmyra Stake was dedicated September 19, by President J. Reuben Clark, Jr.

The combination Star Valley tabernacle and Afton North Ward chapel was dedicated September 19, at Afton, Wyoming by Dr. John A. Widtsoe of the council of the twelve.

Stake Presidencies

PRESIDENT J. EMMETT BIRD and counselors Albert William Harmer and Claude G. Salisbury have been released from the Kolob Stake presidency. Ernest A. Strong was sustained as president, with Andrew G. Peterson as first, and Glen Willis Sumsion as second counselor.

President Peter E. Johnson and counselors



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The Church Moves On

Percy L. Labrum and Arnold E. Johnson have been released in the Nampa Stake. President Leon H. Swenson was sustained with Eldon J. Yorgason and William Lee Johnson as counselors.

In the San Francisco Stake, President Howard S. McDonald and counselors Ray T. Lindsay and Claude B. Petersen have been released. Claude B. Petersen was sustained as president with George C. Schiess as first, and Serge J. Lauper as second counselor.

Spencer W. Kimball, recently sustained member of the council of the twelve, has been released as president of the Mt. Graham Stake. Joseph Harold Mitchell, formerly first counselor to Elder Kimball, was sustained as stake president, with J. Vernon McGrath, formerly second counselor, sustained as first counselor, and Stephen L. Owens as second counselor.

President George Ariel Bean and counselors John W. Wilde and C. Lloyd Walch have been released in the Union Stake. Elder Walch was sustained as stake president. His counselors have not been reported as yet.

Missionaries Released

THE following list includes missionaries released in November, 1943, and others not previously reported:

Brazilian: Joseph Ray Austin, Salt Lake City; Clarence Harlow Duffin, Salt Lake City; Don J. Olsen, Ogden, Utah.

British: James Martin, Marion Peterson, Kate Machin, Edna Gardner, all residents of the British Isles.

California: Emerson Lynn Hardy, Salt Lake City; Annabelle Com Thomas, Salt Lake City; Max Kendall, King, Aberdeen, Idaho; Ward Franklin Jarman, Randlett, Utah; Leland Royal Davidson, Parker, Idaho; Horace Junior Grant, Bountiful, Utah; Boyd Moulton, Grovont, Wyoming.

Canadian: Grant Zaugg, Ogden, Utah; Albert Grayston Lawrence, Salt Lake City; Milton Howe Brinton, Rexburg, Idaho; Orrin William Larsen, Preston, Idaho; Clell Elden Hogeneson, Stelling, Alberta, Canada; Thomas Ross Mendenhall, Raymond, Alberta, Canada; James Howard Hamling, Wrentham, Alberta, Canada; Gail Bond Horne, Mesa, Arizona; Anna Gerber, Victoria, British Columbia, Canada; Richard Dale Anderson, Logan, Utah; Gerald Edwin Wright, Jr., Salt Lake City.

Central: Marvin Hanson Burton, Salt Lake City; Emma Carolyn Anderson, Salt Lake City; Ruth Zundel, Chico, California; Andrew Haykens Elzinga, Salt Lake City; Harvard Roy Hinton, Hurricane, Utah; Ivan Quincy Adams, Idaho Falls, Idaho; Wilford Walker Bengtson, Salt Lake City; John Virgil Bushman, Snowflake, Arizona; Keith Herker Clarke, Salt Lake City; Cornelius DeVries, Ogden, Utah; Claude Charles Dean, Lyman, Wyoming; Ephraim John Furness, Jr., Salt Lake City; Greenwood, Victoria Bife, Gidley, California; Orville Cyrus Hancock, Provo, Utah; Floyd Virgil Israelson, Logan, Utah; Zenith Genell Israelson, Logan, Utah; Blaine Miller Jackson, Salt Lake City; Lloyd Anderson Mecham, Salt Lake City; Albert William Law, Bountiful, Utah; Ronald Mottishaw, Pocatello, Idaho; Paul Staloy Rogers, Thatcher, Arizona; Vinton J. Pearce, Eager, Arizona; Wayne Lafayette Romney, Colonia Dublan, Mexico; Loren Willis Whiting, Vernon, Arizona; Robert James Stimpson, Heyburn, Idaho.

East Central: Lyle Edward Whitmer, Central, Utah.

Eastern: Joseph Robert Anderson, Salt Lake City; Roy Maughan Darley, Wellsville, Utah; Zola Baker, Missoula, Montana.

Hawaiian: George Melvin Glade, Salt Lake City; James Emerson Hallstrom, Salt Lake City.

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(Concluded on page 51)

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THE CHURCH MOVES ON

(Concluded from page 49)

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Western Canadian: Blayne Franklin Stevens, Barnwell, Alberta, Canada.

MUSIC

(Concluded from page 44)

than the setting of the tempo can be made their responsibility. The perfecting of diction is the responsibility of the conductor, who must point out the proper pronunciation of vowels and the distinct enunciation of each consonant. The conductor who desires good diction from his chorus must listen to the enunciation of words as they are being sung, and give help or corrections as needed.

7. BAD TASTE IN INTERPRETATION

Bad taste in interpretation is largely the result of immature musical judgment and lack of training in traditional practices.

There are certain underlying principles of interpretation for music as it has come down to us during the centuries, which came into being when the music was composed. The composers of music, each with his own style, were the fountainhead of interpretation.

For the lesser trained conductors and also the novices, there is no better course than to imitate those who set the standards. If the imitative method is followed studiously, it will result in fostering both individuality and enterprise since it establishes a good basis from which departures may be made sensibly. Here again listening to good records would be worth while.

The finely spun elegances of interpretation which great conductors portray before us result from the sympathetic and masterful ordering of six seeming abstractions: tempo and its variations, dynamic levels and their fluctuations, phrasing, legato, staccato, portamento. The last three are auxiliary

to the first three and function only as specialties in the great art of interpretation. Good taste in interpretation is a prize of inestimable value.

8. AN ACCOMPANIMENT WHICH IMPEDES

An accompanist who cannot sense and execute the intent of the conductor and singers is an impediment to the performance. An imperfect accompanist has one or more of the following deficiencies: limited technical ability, lack of skill in following a director, insensitiveness to musical nuances, cannot maintain a balance of the instrument with the voices, or failure to guide the singers when they falter, flatten the pitch or stray from the music, lack of cooperation and interest in the instructions given by the director to the singers.

The accompanist who loves his work, and will improve his technical ability by practice and by taking lessons, will no wise lose his reward.

QUESTIONS FOR CONSIDERATION

1. What constitutes a pleasing choral performance to the worshiping listener?
2. Enumerate from memory the factors, discussed in this article, of which the conductor must be conscious.
3. Demonstrate strident tone and "covered" tone.
4. Announcement. The subject for treatment at the fifth meeting will be "Music for Worship." This will give an excellent opportunity for choristers and organists to exchange their views on this subject.
5. Books for consultation: *Choral Conducting*, by A. T. Davidson, Harvard Press, \$2.00. *Church Chorister's Manual*, by J. S. Cornwall, Deseret Book Company, 75 cents.

THE STORY OF LAMBKINS

(Concluded from page 8)

At the close of the camping trip the boys had a real pal that followed them everywhere they would let him go. The parents were quite surprised to see their sons return followed by a small lamb who wouldn't let them get out of his sight. When it was six months old, and the boys were handicapped in caring for it, they decided to sell it to some sheep man in their community.

So with a Scout program as the leading feature, they proceeded to get everybody in the neighborhood interested in the lamb.

The boys put on a skit of Scouting for the entertainment of the crowd and then sold the lamb, the money for which they now have in their patrol treasury. This money will be used to purchase Scout equipment.

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THE REDEEMER'S COMING

(Concluded from page 17)

For unto us a child is born.
Unto us a son is given:
And the government shall be upon his
shoulder:
And his name shall be called Wonderful,
Counselor,
The mighty God, the everlasting Father,
The Prince of Peace.

Of the increase of his government
And peace there shall be no end,
Upon the throne of David,
And upon his kingdom,
To order it, and to establish it
With judgment and with justice from hence-
forth even for ever.
The zeal of the Lord of hosts will perform
this.

(Isaiah 9:6-7.)

Nearly seven centuries after Isaiah wrote these idyllic words, another prophet wrote:

And the angel said unto them, Fear not:
for, behold, I bring you good tidings of
great joy, which shall be to all people.

For unto you is born this day in the city
of David, a Saviour, which is Christ the
Lord. . . .

And suddenly there was with the angel
a multitude of the heavenly host praising
God, and saying,

Glory to God in the highest, and on earth
peace, good will toward men. (Luke 2:10-
11, 13-14.)

Outside a few peasants, the world
was unaware of his birth. Wise men
came from the East to worship him,
and eventually the world was to know
him and take that night into its life.

"I TAKE THEE"

(Concluded from page 27)

He held a clergy ticket in his other
hand and his destination was a Canadian
mission home. As we sang on into
"We Thank Thee, O God, for a Proph-
et" I noticed that other passengers were
joining us on the platform and peering
from the windows, nodding their ap-
proval.

The impact hit me so hard that I do
not think I shall ever forget. Why, I
hadn't known this thrill for over two
years! No wonder I hadn't been glad to
go home! I had been unconsciously
ashamed of some violations I had made
of the trust and faith that home had had
in me. The nod of approval from the
listeners shattered forever some real
chains of tyranny. Tyranny which had
been a personal bondage, heaped upon
me by myself and bringing me as re-
ward only weakness, compromise, and
flabby response to great opportunities.
Why, I had been ashamed of declaring
a staunchness in the gospel! These
Saints below me weren't afraid! And I
wasn't either—now I was free! My
whole being seemed to expand and sing
out! I suddenly wanted to declare it to
every person in that station. This was
the happy way of life! This was the
straightforwardness and comradeship
that would bring real peace to a dis-
traught world! I turned to look at the
people scattered outside the lobby of
the station. Why, they were all listen-
ing. And it was quiet—except for the
last refrain of "Come, Come Ye Saints!"

As the train started to move, I un-
consciously waved good-bye and found
myself looking into two sparkling
brown eyes that suddenly smiled at me
across the widening space. There was
courage in the straight shoulders as if
they had been used to confronting the
world of many religions and defending
the truth as she knew it and as I re-
membered it—now.

As I lay in my berth that night I was
chagrined at my spineless stupidity
which for two years had robbed me of
the buoyancy and strength and honesty
of conviction. Everything I had done
had been lame and a poor representa-
tion of what I suddenly knew I could
accomplish. How had I missed that
lesson so completely? In all of life we
must make a choice. And once made,
we must follow through to the end with
boldness for therein lies accomplish-
ment and worth-while success.

Then I thought of June Anne. How I

hoped she was like those singing Brown
Eyes, with her head held high with cou-
rage to face anyone, friend or enemy.
Sometimes our seeming friends are ac-
tually enemies—like the boys at camp.
They thought they had done me a right
good turn to take me in. Maybe June
Anne had friends like that. Would she
know? Would she be caught in the
black, swirling excuse of war? Once
again, I prayed that night—for June
Anne and for the Brown Eyes.

* * *

I DIED in Tunisia. It wasn't
as I thought it would be. You see, I
did get that promotion and a couple
more after that. Once given the plan to
push the enemy into the sea, we pressed
forward with boldness. I learned that
once.

I always wondered what it would be
like to be really shot. You don't feel it
at all for a second. Something just spun
me around, and everything went warm
and dark and swimming for awhile.
Now I'm all right again, only better
than I have ever been before in my
life. Several of the boys in my com-
pany are here, but we're so busy we
don't get much chance to talk about
old times. It gets a little lonesome some-
times though.

I often think of the Brown Eyes. Is
she still as sure and radiant as that
night I waved good-bye to her from
the platform? Do you think she re-
members the soldier to whom she so
willingly gave a brilliant encouraging
smile in the mixed light of a far-away
station and the uncertain shadows of
a moonlight night? Do you think life's
frustrations and discouragements will
bend her straightforwardness or break
off her vision of life as it reaches through
her world and extends into mine? Do
you think temporary loneliness en-
forced by the appalling conditions of
war will cut short her wisdom until she
will seize blindly for what short-sighted
but well-meaning philosophers have
said is happiness? In desperation will
she throw away a noble birthright, thus
becoming indistinguishable to me in the
mass of living beings until I cannot
find her?

Somehow, I trust the Brown Eyes.

I died for her destiny in the midst of
perplexed, confused nations and with
faith in the justice of a living God. She
will live for the peace and progress of
the new world as I died for it.

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EDITORIALS

(Concluded from page 32)

And from that New Year's resolution there must come also a like decision that we demand worthy speech from those who address us. As we insist with ourselves that truth be our aim, we can demand like truth from others. Words for their own sake may be interesting as exercises, as euphonious expressions, but when used as a means of communication, they should deal in truth.

This may mean a complete shift of emphasis, for too often we have been willing to deal in half-truths and to accept them from others. We have frequently permitted those whom we have

electd to positions of trust to soothe us to an unawareness of their adroit use of words, thereby clouding and confusing the very vital issues involved. We have been captivated by their manner of speaking rather than having given thought to what it is they say.

Let our resolution for 1944 be a dual one: that we think critically before we speak in order that we may edit our thoughts and our speech, and that we analyze carefully what we are told that our minds may be whole, and that we may live worthy of our Creator in whose image we are made.—M. C. J.

"DISABLED"

(Continued from page 18)

ing given the most modern medical and psychiatric care, the finest surgery and appliances, expert rehabilitation, vocational training, and finally employment opportunities that confirm their hard-won feelings of independence. All these things are being provided, and provided by persons and organizations expert in their field, professionally equipped to further the welfare of wounded ex-service men.

BUT the families, friends, and acquaintances of the disabled and disfigured men, and the public at large, have a responsibility in the matter, too. It is up to them to further the men's progress during rehabilitation by considerate and cooperative behavior. Men who are working hard to acquire new self-confidence, or who have acquired it, must not be jolted out of it by thoughtless, uncontrolled manifestations of pity or horror or distaste or false cheeriness or too-eager curiosity or other emotionalism.

For the purpose of increasing public awareness of some of the problems faced by disabled and disfigured men in their search for rehabilitation and normal living, and for the purpose of indicating to what extent public co-operation can be of benefit, the surgeon general of the Army has set forth a series of guideposts not only for the families and friends of such men, but for all who may come in contact with them. The suggestions are intended especially for the period of rehabilitation in hospitals or vocational training centers, but they also hold good for later, after the wounded men's return to civilian life.

It is emphasized that they apply to all types of disability cases where the patient is emotionally disturbed: cases of disfigurement, such as burns or amputations; cases of blindness or deafness; and psychiatric cases, where the patient suffers from mental shock.

Already some of the men in Army and Navy hospitals, especially those suffering from psychic disturbances—

are expressing unwillingness to return to their homes because they dread the well-meant but emotionally trying welcome they know they would receive.

Self-discipline and restraint will have to be practiced by many persons who have never before been in the presence of disfigured or crippled men—especially by members of a disfigured man's family, and by his friends, when seeing him for the first time since his injury. This effort must be made if the men are not to receive set-backs in their progress.

1. *Treat the maimed person as the normal person he always has been and continues to be.*

The loss of an arm or a jaw or an ear or a leg may change the appearance of a man. But personality and character are not necessarily changed. It is true that they are almost certain to be affected superficially and temporarily, until self-confidence is restored; but after that point a disabled man's personality may even grow, as the result of his own knowledge of the handicap which he has overcome and the respect of others.

If you are disturbed by the disfigurement, discipline yourself so that your disturbance is not apparent. Do not let horror or sorrow appear on your face or in your voice or manner. This may not be easy, and you may not succeed entirely. But you will come closer to succeeding if you think of the feelings of the man you are visiting instead of your own. It is up to you to make him realize—without talking about it—that you feel about him exactly as always, and that his disfigurement is unimportant compared with your affection or friendship. The only difference could be an increased respect for him.

There is much to be gained from contact with a person who has suffered a handicap and overcome it. Such a person often gains extraordinary largeness of character from his fight and his success; and those around him, in turn, gain from his example.

Treating disabled men as normal peo-

(Concluded on page 54)



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"DISABLED"

(Concluded from page 53)

ple is particularly important in cases of mental disability. Often, in cases of this kind, the average person retains ancient prejudices, and approaches a patient either with distaste or as though he were a child or a fool. It should be kept in mind that vast strides have been made in recent years in the treatment and rehabilitation of the mentally and nervously afflicted. They are simply ill—and their illnesses are usually curable.

It should be emphasized also that excessive praise of a disabled man because of his disability is not helpful. A blinded hero is certainly entitled to much praise for his devotion and sacrifice; but sentimentalizing is far from having the permanent value of rehabilitation, training in Braille, a job, and independence.

2. Don't ask questions or give advice.

The man who has been disabled or disfigured may want to talk about himself or he may not. Respect his wishes. Do not mention the disfigurement unless he does.

If he does not want to talk about himself, talk about things he is interested in, or about objects in the room, or hobbies, or details of common interest. Don't talk about the war or about subjects related to his injury. Don't pry or hint.

If he is eager to talk about himself, listen and try to understand what he wants to express. If he asks you questions about himself—if he asks for your opinions concerning the adequacy of the treatment he is receiving, or his chances for recovery, or his prospects of getting a job—answer them as best you can, but don't become involved. Remember that your opinions on such matters are probably worth nothing. It is not your opinions, but those of the experts who are caring for him, that count. Your responsibility is to listen without doing harm. The proffering of opinions and advice without any knowledge to back them up can do harm.

The best answer to give a wounded man who asks you, "Am I going to be good for anything?" is, "If you want to be good for something, determination helps." If you are related to a wounded or disfigured man, make it your business to know about the rehabilitation and accomplishments of persons as badly handicapped as he is, or more so, and be able to tell him about them—not in a preachy way, but factually. Let him see that you know about them and that you assume he will take full advantage of his opportunities.

In the special cases of disabled men who cannot talk, whether because of mental injury or because of physical injury of jaw or throat, it is up to you to talk to them—naturally, phrasing your conversation so that it is clear you do not expect a reply. Try to be guided by the patient's reactions. If, due to shock or physical immobility, he shows no reaction, be casual and undisturbed. Unknown to you, he may be encouraged and reassured by your words.

3. Be casual and realistic—not over-cheery.

The man you are visiting may feel depressed. It is his right to feel so. It is an offense to his dignity and his common sense for you to go into a routine of transparent "cheeriness." The express intent of cheering up is seldom convincing or effective.

Nor is it usually convincing or beneficial to try to minimize the crippling effect of maiming. By facing the reality of a man's disability yourself, you can help him face it.

Personal anxieties and problems of all kinds lose their capacity to frighten if they are brought out into the open, squarely faced and talked about. A disfigured man who finds his friends acting naturally and casually about his disfigurement will more easily avoid being the kind of person who goes through life shrinking if a child asks, "What's the matter with that man?"

If a person has one leg, it is better to admit that fact and not try to conceal it. If one is deaf, the hearing aid should be worn openly, not treated as an embarrassing detail. A hearing aid or an artificial leg is just that and nothing more. The only difference it makes is that one hears or walks better with it than without it.

4. Don't wait on the injured man too much.

Even though a disabled soldier or sailor is surrounded with sympathy, waited on hand and foot by nurses and given countless attentions, he may still despair. He may still view himself as a martyr—an attitude which brings little happiness to him and no benefit to anybody else. If his faith in his ability to do things is restored, the rest of the treatment is easy.

One way to help him toward this is to repress your natural desire to help him at every turn. Don't keep offering to do things. The blind men who are given jobs carrying messages in Army and Navy hospitals are constantly being stopped by well-meaning visitors who want to help them get about. Such interference, of course, destroys some of the effectiveness of the treatment, as the men are learning to walk and find their way without assistance, and are overcoming their fear and helplessness. Even if a man eats clumsily, or holds a telephone with difficulty, or has to make an effort to get something for himself in another part of the room, let him do these things—within reason, of course.

If there is something the patient can do for you, let him do it. Helping others is an important part of rehabilitation. In the hospitals blind men who have already learned to get about out-of-doors alone teach others to do the same. The families of men who have returned to their homes can greatly help them by letting it be seen that they expect self-reliance and cooperation, and by not being pessimistic or over-solicitous.

PIONEER DIARY

(Continued from page 25)

Capt. Peirce loses 1 mule. We move on after parting with the Pioneers. [Pres. Brigham Young returning to Winter Quarters.] Last eve a meeting was held after the Pioneers preach'd and a song sung I had written. (Wrote to L[orenz] Snow) and L[eonora Leavitt], [her brother and sister] & Sister Sarah M. Kimball.) Before the Pioneers left, [Pres.] Brigham [Young] came to the carriage, blest us—I ask'd who was to be my counselor for the year to come—He said E[liza] R. S[now]. I said, "She is not capable." He said, "I have appointed her president"—said he had conversation with br. P[eirce] about provisions—that he will furnish me & all will be right. Teams sufficient for both 50's to move, altho' much loss was sustained by the 2nd & it was thought necessary for us to go on to Green R[iver] & come back for them, encamp side by side. The company sent in pursuit of the 40 stolen animals returned with only 3 horses. Trav. 12 ms.

Saturday, September 11. We pass or rather cross the "dividing ridge"—pass the Pacific Springs & enc[amp] off the road with fresh feed. The 2nd 50 not quite up—the ground white with saleratus. The day warm & sunny. Trav. 18 ms.

Sunday, September 12. Soon after we start a messenger arrives from the 2nd 50 with a note to Capt. Noble requesting him to stop for them as soon as he arrives at sufficient feed to sustain the cattle. We cross Dry Sandy & enc[amp] on Little Sandy at night. Had a conversation with Capt. P[eirce] about matters & things of my own concern. He said that arrangements were made to his satisfaction perfectly. Said B[rig]h[am] expressed the same satisfaction for his bringing me, that he had done to me before when, saying that I was welcome to live in the house with Clara [Pres. Young's wife] if I would accept it, &c., &c.—Yest[erday] I was quite sick—today begin to feel more like life. Trav. 19 ms., pass the 300 m. board [300 miles from Ft. Laramie].

Monday, September 13. Not much feed & we go on to Big Sandy. The ridges of mountains so distant that it seems like the prairie country. A few scattering trees to be seen. Yest[erday] met a large com[pany] of soldiers from Mexico. Trav. 8 ms.

Tuesday, September 14. Last eve the breth[ren] & sis[ters] met for prayer meeting in the yard [circle of wagons]—the spirit of the Lord was there. Capt. N[oble] open'd with pray'r, was follow'd by Br. Ellsworth—the subject of stopping today for the other 50 was discuss'd in a candid, intelligent & brotherly manner. Br. E[llsworth] motioned that Capt. N[oble] go & meet the other 50 & learn the cause of their requisition for us to stop. All seem'd to feel the necessity of wasting no time; yet they did not like to transgress the principles of order & submission. This mor. Capt. Peirce propos'd going

to Green R[iver] to do some repairing, while the rest come up—call'd for his 10—a discussion ensued—all conclude to wait—Capt. N[oble] & Porter go to meet the Com[pany]. The mountains very grand—ridge rising after ridge in front of me—the clouds sometimes obscuring the distant ridges.

I visit Sister [Jedediah M.] G[rant] who seems improving a little. Sis[ter] L. nurses her. The breth[ren] meet & Pres. John Young explain'd the cause of wishing to see us—that B[rig]h[am] told him to keep the com[panie]s together till we get to Green R[iver], that he compar'd us to a kite & he now cuts the string & lets us go, &c.

Wednesday, September 15. We go 2 m[iles] & cross the B[ig] S[andy] River—pass the 130 m[ile] board, being 200 ms. from the Valley. When [we] cross the riv[er], the road very smooth most of the day—the mountains at great distances on either side, the land in the forenoon undulating—in the aft. regularly descending plain—come to the riv[er] & follow it 2 ms. & enc[amp] off the road on the stream. Trav. 21 ms.

Thursday, September 16. Traveled 6 ms. on a broad descending plain, then cross the Green R[iver], a beautifully clear stream with a row of cottonwood on the north side—go 3 ms. & pass 7 wagons from Taylor's com[pany] of whom are the 2 Brennuss—go 1 m. farther down the riv[er] & enc[amp]. Yest[erday] & today we pass the country where the Pioneers were taken sick—sev[eral] of our com[pany] slightly attack'd with mountain fever. Trav. 10 ms.

Friday, September 17. This morning Capt. [Robert] P[eirce] propos'd being cut loose from the 50 which was done by vote of the Capt[ain]; after which being ready first he took the lead. We trav. without water; come to a guide b[oard] directing to feed—go 1 m[ile] & enc[amp] on the Muddy. Capt. L. K. & N[oble] go on by taking the right hand which is 5 ms. Trav. 15 ms.

Saturday, September 18. Find the herd without difficulty tho' not herded, find Br[other] B.'s 3 wag[ons] in 3 ms. & come to the other enc[ampment] in 5 [miles]—conclude best to spend the day in good feed. Find plenty of currants. Trav. 5 ms.

Sunday, September 19. Start late—come to a beautiful enc[ampment] cross a stream—see the 7 wag[ons] in front & the 2nd 50 in the rear—in a short distance cross the Black Fork. Br. W. goes ahead to find pasture. Capt. M. & C. [?] go on to hunt. Capt. N[oble's] carriage breaks down—Capt. P[eirce] rides before the com[pany]. We pass some splendid bluffs—pass the 370 m[ile] board—enc[amp] on a small stream with a shade of trees & shrubs. A br[other] arrives from the Valley in four days. Trav. 14 ms.

(To be continued)

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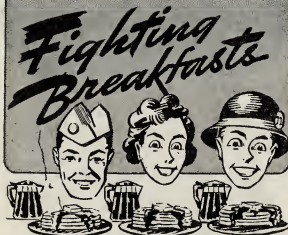
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LEHI'S RIVER LAMAN

(Continued from page 15)

Lehi's departure "into the wilderness" may, then, for the sake of the hypothesis, be taken as a statement that he left by the Wilderness Way, and came down by the Red Sea in the neighborhood of the Wadi Tumilat, in the region of the Great Bitter Lake. The problem is then to determine whether or not there is any evidence that there was in fact a fresh-water stream at the tip of the Gulf of Suez in the time of Pharaoh-necho (Necho), c. 600 B.C.*

Herodotus, the celebrated historian, was born a Dorian, in the town of Halicarnassus, in Asia Minor, in or about the year 484 B.C. The history written by him is everywhere recognized and acclaimed as one of the monuments of antiquity. Out of its pages the following quotation is copied (as translated):

Psammetichus left a son called Necos, who succeeded him upon the throne. This prince was the first to attempt the construction of the canal to the Red Sea—a work completed afterward by Darius the Persian—the length of which is four days' journey, and width such as to admit of two triremes being rowed along it abreast. The water is derived from the Nile, which the canal leaves a little above the city of Bubastis, near Patumus, the Arabian town, being carried thence until it joins the Red Sea. At first it is carried along the Arabian side of the Egyptian plain, as far as the chain of hills opposite Memphis, whereby the plain is bounded, and in which lie the great stone quarries; here it skirts the base of the hills running in a direction from west to east, after which it turns, and enters a narrow pass, trending southward from this point, until it enters the Arabian Gulf. From the northern sea to that which is called the southern, or Erythraean, the shortest and quickest passage, which is from Mount Cassius, the boundary between Egypt and Syria, to the Gulf of Arabia, is a distance of exactly one thousand furlongs. But the way by the canal is very much longer, on account of the crookedness of its course. A hundred and twenty thousand of the Egyptians, employed upon the work in the reign of Necos, lost their lives in making the excavation. He at length desisted from his undertaking, in consequence of an oracle which warned him that he was laboring for the barbarian. The Egyptians call by the name of barbarian all such as speak a language different from their own.

Necos, when he gave up the construction of the canal, turned all his thoughts to war, and set to work to build a fleet of triremes, some intended for service in the northern sea, and some for the navigation of the Erythraean.¹¹

That Herodotus erred in assuming that Necho was the first to excavate the Nile diversion canal, and thus create a waterway across the Isthmus of Suez, is now settled by archeological evidence. Dr. Hugo Gressmann noted the original construction of the diversion works long prior to the time of

Necho, placing it in the reign of Sethos I (Sety or Seti, or Sesostris) and between 1313 and 1292 B.C. In support of his view is the incontrovertible evidence of the vast sculpture cut into the wall of the great hypostyle hall at Karnak.¹² Dr. Gressmann has photographically reproduced the engraving.

Dr. Petrie has noted this Karnak festival scene in his *History of Egypt*, and says:

On the north wall of the great hypostyle hall of Karnak is a grand series of scenes covering over 200 feet of wall, along the outside. . . . At the end of the coast line comes a long canal, full of crocodiles, *Ta denat*, "the cutting" which separates Egypt from the desert, a canal which must have run from the Red Sea to the Mediterranean on the line of the present Suez Canal. This position is shown by Zalu, probably the Greek site, the modern Tell Abu Sefe, which lies to the east of the canal in Sety's march. The canal is crossed by a fortified bridge where there is another reservoir of water, *Hu pa . . .* a repetition of this name suggests that *Hu* here is an adjective of the water in the reservoir as being drinkable. On the west of the canal a large body of Egyptians await the king with bouquets of flowers and rejoicing.¹³

Dr. Petrie has had occasion to describe the canal elsewhere in his works also:

The Nile canal to the Red Sea has an uncertain history. . . . Whether the ships of Hatshepsut could have come through from Punt up to Thebes has not been settled. The vessels "going to Thebes" does not prove more than their departure, and the water on which they sail is represented as having the same Red Sea fishes as in the scene of arrival at Punt. That there was a Nile canal far to the east is certain, as Sety I is shown crossing a canal swarming with crocodiles, over which there was a bridge, guarded by fortified gates, on the road to Syria. If a canal reached Heropolis, west of the present Lake Timsah, at Tell Maskhuta, there was no need of a ship canal farther, as the Gulf of Suez in Roman times reached up to that point. Strabo says that Sesostris (Ramesse II) first cut the canal, but Darius nearly completed it, yet desisted from fear of the Red Sea being higher than Egypt, a fable which also hindered Napoleon, owing to bad leveling by his engineers. Herodotus says (ii, 158) Necho began the canal—or rather carried it forward—and Darius completed it, so that two triremes could pass in it, from the Nile at Bubastis to the Red Sea. The canal was also continued northward to Pelusium according to Diodorus, so that "from the Pelusiac mouth (i.e., the easterly arm of the Nile) to the Arabian Gulf and the Red Sea is a canal cut"; after Necho and Darius, "the last attempt was made by Ptolemy the Second, who cut a sluice across the isthmus in a more convenient place, which he opened when he had a mind to sail down that way, and then presently shut up again. . . . the river is called Ptolemy . . . where it falls into the sea, there is a city built called Arsinoe," that is north of Suez.

The monuments of Darius are known on the south of the canal line, near Tell Maskhuta, at the terminus Arsinoe, and to two intermediate points. The evidence seems to

*11 Kings 23:29; II Chron. 35:20. The difficulties of transliteration of Egyptian names into Hebrew and English have produced a variety of spelling in the works quoted. Thus Necho is variously spelled Necos, Neco, Necho, and Sety is rendered Sethos, Seti, and Wady may appear as Wadi.

*12 Herodotus, Book II, Ch. 158, Geo. Rawlinson, Trans. (London, 1910).

*13 Gressmann, *Altorientalische Texte und Bilder zum Alten Testamente*, (Tübingen, 1909), p. 128.

*14 Petrie, *History of Egypt*, vol. 3, p. 13.

LEHI'S RIVER LAMAN

be that there was some kind of waterway to the Red Sea from the time of the XIXth Dynasty, probably by a Nile canal to the head of the water at Maskhuta-hero, and thence by natural shallows enough for light boats. (Italics added.) Necho attempted to dredge or cut a canal sufficient for ships, but failing that, he built them in the Mediterranean and Red Sea.

Darius certainly carried out a great canal, as his series of fine granite monuments shows, and it is impossible to suppose that when the water in it came near the Red Sea, any difference of level could be imagined. The evidence of Herodotus, that Darius completed it, shows that the story of Diodorus and Strabo is only transferred from Necho. Only Diodorus states that a canal was cut by Ptolemy Philadelphos from the Pelusiac mouth, i.e., a canal from the Mediterranean; and that seems to be due to some confusion, as there is no other evidence for it. The highest ground traversed by the direct modern canal is 52 feet high, but an ancient canal might have followed the present fresh-water Abbasiyeh canal to El Qantara without any great difficulty, so the ground levels do not prohibit our accepting the statement of Diodorus.²⁰

It will be seen that Dr. Petrie reached the conclusion that the navigable canal extended only from the Nile to some point in the strongly marked valley known as the Hero-opolite Gulf, in the area of the Great Bitter Lakes (anciently the northernmost part of the Arabian Gulf, i.e., the Gulf of Suez); it will be noted also that Dr. Petrie finds that the projects of Necho and Darius were not original, but consisted of the excavation of the existing watercourse, to make a ship canal large enough to pass two triremes rowed abreast, in lieu of the "natural shallows, enough for light boats" and for passage of fish, which already existed. The same conclusion has been reached by others among the great scholars, as in the case of Dr. George Rawlinson, who says:

The Great Canal, perhaps like the wall commenced by Seti, is proved by the ruins upon its banks to have been in the main the work of Rameses. It was no doubt provided with locks and sluices as was the canal which led the Nile waters into the Fayum; and in this way the difficulties connected with the tidal changes at Suez and the variations in the level of the Nile at Bubastis were met and overcome. Dredging perhaps kept the western end of the canal open and prevented it from being silted up by the Nile mud; but when troubles came this practice was neglected and the channel soon became non-navigable. Communication with the Bitter Lakes had from time to time to be reopened, and Neco, Darius Hystaspis, Ptolemy I, Trajan and the Caliph Omar are especially mentioned as having applied themselves to the work of reestablishing the waterway. Various points of departure from the course of the Nile were taken at different periods, the latest being at Belbays, which is about eleven miles south of Bubastis (now Tel-Basta).²¹

Dr. Rawlinson adds²² that Necho's accession to the Egyptian throne is placed by the best authorities at be-

tween 612 and 610 B.C., and notes that Necho spent the first several years of his reign in the canal enterprise.

Reference has been made above to the record of Strabo, and it is as well to record here the words of that Greek historian. He was born in the year 63 B.C., and has left as his outstanding monument, a great *Geography*, in which he has incorporated the following description of the artificial river channel by which the Nile was diverted partially into the Red Sea, adverted to by Dr. Petrie, above:

There is another canal which empties into the Red Sea and the Arabian Gulf near the City of Arsinoe, a city which some call Cleopatra. It flows also through the Bitter Lakes, as they are called, which were indeed bitter in earlier times, but when the above-mentioned canal was cut they underwent a change because of the mixing of the water with the river, and are now supplied with fish and full of aquatic birds.

The canal which empties into the Red Sea begins at Phacusa to which the village of Philo is contiguous; the canal has a breadth of one hundred cubits and a depth sufficient for very large merchant vessels and these places are near the vertex of the delta.²³

IN a recent work, *Suez and Panama*, Andre Siegfried has reviewed the history of the Nile Diversion. His account is sufficiently panoramic in scope to justify an extensive quotation here:

The ancient Egyptians were remarkably well equipped to carry out great public works, and as they were especially expert at building canals, it was only natural that they should have concerned themselves with the linking up of the Nile with the Red Sea. Nature herself seemed to suggest it, and after all, it only meant building one more canal. From inscriptions and the accounts of contemporary travelers, we know that this task was achieved, and we can still see traces of the old earthworks.

Several facts stand out as probable from the mass of conjecture. According to a Greek legend the canal must have been begun as early as the middle empire, most likely under the 12th Dynasty, between 2000 and 1800 B.C. It was undoubtedly in existence at the time of the 19th Dynasty, between 1350 and 1200 B.C. Its course began on the Nile at Bubastis (near the modern Zagazig) and ended at the Great Bitter Lake, which at that period was still part of the Gulf of Suez. When the Great Bitter Lake was more or less cut off from the sea by a ridge of sand that had piled up, Necho, the Pharaoh of the 26th Dynasty (609-593 B.C.) tried to clear the canal as far as the Red Sea, but 120,000 laborers died at the work without finishing it.

Darius the Persian (521-486 B.C.) took up the task and this time it was completed. Nevertheless, it was Ptolemy Philadelphos (285-246 B.C.) who really gave it its final form. It ran from the Nile to Arsinoe, the site of the present town of Suez, where a lock, or "diaphragma" held the waters in check.

The last of the Ptolemies neglected the canal, but the emperor Trajan (A.D. 98-117) reestablished it. From then on it was known as *Trajan's River*, just as it had previously been called *Ptolemy's River*. Once more it was neglected, but under Con-

(Continued on page 59)

²³Strabo, Book 17, Ch. 1, paragraphs 24-25.

²⁰Petrie, *Social Life in Ancient Egypt*, p. 185.
²¹G. Rawlinson, *History of Ancient Egypt* (N. Y., 1882), vol. 2, p. 326.
²²Op. cit., pp. 326 and 490.

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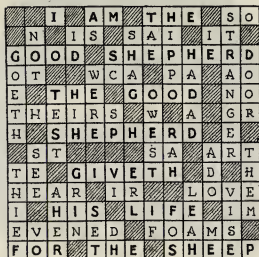
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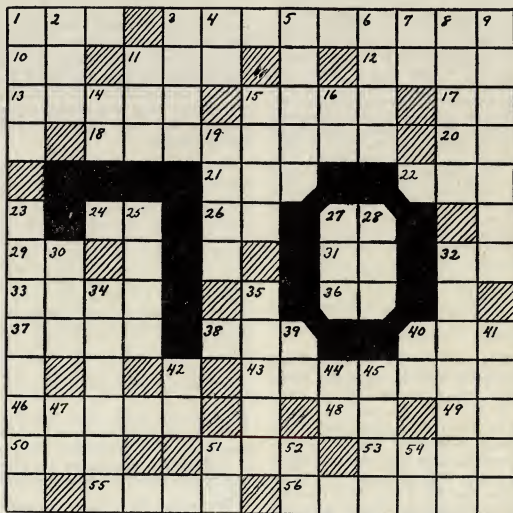


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Scriptural Crossword Puzzle—Jesus Sends Forth the Seventy

"Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."—Luke 10:2.



HORIZONTAL

- 1 "sent them . . . and . . . before his face" Luke 10:1
 3 "he that . . . you despiseth me" Luke 10:16
 10 Dialect of Eastern Assam
 11 "go your ways . . . into the streets" Luke 10:10
 12 Fervent (var.)
 13 "nothing shall by any . . . hurt you" Luke 10:19
 15 "shalt be thrust . . . to hell" Luke 10:15
 17 Babylonian deity
 18 "the seventy . . . again with joy" Luke 10:17
 20 Capital of Moab Num. 21:28
 21 "It shall be as the chased . . ." Isa. 13:14
 22 Poem
 24 "Peace . . . to this house" Luke 10:5
 26 Notary Public
 27 Be quiet
 29 Plural ending of nouns
 31 East Indies
 32 Royal Highness
 33 Father (F.)
 36 "called the altar . . ." Josh. 22:34
 37 Summers (F.)
 38 "no man knoweth who the . . . is, but the Father" Luke 10:22
 40 Here (F.)
 43 "because your names are . . . in heaven" Luke 10:20
 46 "I . . . thee, O Father" Luke 10:21
 48 "for . . . it seemed good in thy sight" Luke 10:21
 49 "sitting . . . sackcloth and ashes" Luke 10:13
 50 High priest and judge of Israel 1 Sam. 3:1
 51 Silkworm
 53 "none is good . . . one, that is, God" Luke 18:19
 55 "the kingdom of God is come . . . unto you" Luke 10:11
 56 "and who the . . . is, but the Son" Luke 10:22

VERTICAL

- 1 "But the tongue can no man . . ." Jas. 3:8
 2 "... unto thee, Chorsazin" Luke 10:13
 11 "the very . . . of your city" Luke 10:11
 4 And (F.)
 5 Inclined
 6 "I . . . you forth as lambs among wolves" Luke 10:3
 7 For example
 8 "give unto you power to . . . on serpents" Luke 10:19
 9 "He that . . . you heareth me" Luke 10:16
 11 "But . . . thing is needful" Luke 10:42
 14 Same as 20 across
 15 "and thy paths . . . fatness" Ps. 65:11
 16 "Why could not . . . cast him out" Mark 9:28
 19 Vases
 23 "they had a great while ago . . ." Luke 10:13
 25 "Blessed are the . . . which see" Luke 10:23
 27 "many prophets and kings have desired to . . . those things" Luke 10:24
 28 "that thou hast . . . these things from the wise and prudent" Luke 10:21
 30 "eat such things as are . . . before you" Luke 10:8
 32 "whatsoever city ye enter, and they . . . you" Luke 10:8
 34 "And in the same house . . ." Luke 10:7
 35 "and over all the . . . of the enemy" Luke 10:19
 39 North River
 40 "But . . . shall be more tolerable for Tyre and Sidon" Luke 10:14
 42 Correct
 44 "the labourer . . . worthy of his hire" Luke 10:7
 45 Tumbled about (var.)
 47 House of Lords
 51 Exclamation of inquiry
 52 "And . . . the son of peace be there" Luke 10:6
 54 "Then said I, . . . Lord God" Jer. 4:10

THE IMPROVEMENT ERA

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LEHI'S RIVER LAMAN

(Continued from page 57)

stantine and Justinian there was a last period of activity before it finally fell into disuse at the end of the Byzantine period in the reign of Heraclius.

It was not deserted, however, for during the Arabian regime, Amr, who was governing Egypt in the name of the Caliph Omar, reconditioned it with very little trouble. He even wished to open up direct communication between the two seas, but the Caliph objected, fearing to provide a route for the invaders. In the end the canal was actually broken up by the Abbacide Caliph Aben-Jafar-al-Mansour, in order to cut off Mecca and Medina, where they were then in revolt. Perhaps he also hoped to injure the isthmus route and so favor the overland route which led north to the Gulf of Persia.

However, the section from the Nile to the Bitter Lakes was in use for a long time, until sand eventually drifted over the entire structure. So the canal died, after having been living a thousand years or more. It was destined to wait out one thousand and one hundred years to be reopened by Ferdinand de Lesseps.

Many contemporary travelers have described it as it existed under the Ptolemies and the Romans. Herodotus, who visited Egypt about 480 B.C., some half century after Darius had completed the work, says that the canal was wide enough to allow two triremes to pass abreast and that it took four days to make the journey. It was filled with water that came from the Nile, entering the canal above Bubastis, a town on the Pelusiac Branch of the Nile. This town was the capital of Egypt under the 22nd Dynasty.

Diodorus, who traveled about 60 B.C. at the time of Ptolemy Philadelphos, left the following description: "A man-made canal stretches from the Pelusiac Branch of the Nile as far as the Arabian Gulf to the Red Sea. Necho, the son of Psameticus, was the first to undertake it; Darius the Persian continued the work but did not complete it, for he was told that if he cut through the isthmus he would inundate Egypt. It was proved to him that the Red Sea was at a higher elevation than the ground level of the delta." This fable seems to die hard. "Ptolemy was the last to try his hand at it, and at the most favorable point he had a very artistic and practical lock gate constructed. It could be opened when one wished to sail through and closed again immediately afterward."

About A.D. 40 Strabo said "the canal was 100 cubits wide and deep enough to admit the largest boats."

Pliny the Elder, who was to meet his death in the eruption of Vesuvius in A.D. 79, tells us that the canal as excavated by Ptolemy was 100 feet wide, 40 feet deep, and 37,500 paces in length as far as the Bitter Lakes. He adds that the Egyptian rulers had not continued the work farther for fear of floods, and it had been discovered that the level of the Red Sea was three cubits above the ground level of Egypt. Others, however, did not attribute the interruption of the work to this, but rather to the fear of the sea water ruining the Nile, which was their sole source of drinking water.

Lucian, who lived in Egypt in the second half of the 2nd century, tells of a young man who, having embarked at Alexandria, sailed up the Nile and on as far as Clysma (Arsinoe) on the Red Sea. . . .

The canal was 100 miles long, over 70 feet wide, ten feet to fifteen feet deep, which was sufficient for boats of that period. It originally left the Pelusiac Branch of the Nile at Bubastis, and later started at Babylon, no doubt to obtain greater height. It then made use of the depression of the

Wadi Tumilat, along the course taken by the fresh water canal of the present day. It ended at the northern extremity of the Great Bitter Lake. *In the time of the Pharoshs there were several channels, some no doubt natural ones, leading towards the Red Sea [italics added], which in those days penetrated much farther into the isthmus than it does today.*

As for Ptolemy's canal, it went from the Lesser Bitter Lake and terminated at the Clysman Lock. Bonaparte himself rode over the traces of the canal, which are still remarkably well preserved. At this historic spot what seems to be the withered arm of a river stretches away for several miles. The outline is particularly clear cut, and it looks as if it could easily be flooded again, even though it is filled with the accumulation of sand dunes.²⁴

²⁴—Siegfried, *Suez and Panama* (Harcourt, Brace & Co., N. Y.), p. 38.

In his *History of Egypt*, Maspero has recounted the times of Necho and his military activities. He regarded the proposed enlargement of the canal as a purely military enterprise, and speaks of it thus:

At the same time, in order to transport the squadron from one sea to another when occasion demanded, he endeavored to reopen the ancient canal of Seti I, which had been silted up ever since the last years of the XXth Dynasty. He improved its course and widened it so as to permit of two triremes passing abreast or easily clearing each other in passing. The canal started from the Pelusiac Branch of the Nile, not far from Patmos, and skirted the foot of the Arabian Hills from west to east; it then plunged into the Wadi Tumilat, and finally entered the head of the bay which now forms the Lake

(Continued on page 60)



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A Suggestion

Dear Editors:

Lowry Field, Colorado

Last Sunday I visited the Soldiers' Service Club in downtown Denver. I was well pleased to notice that one of the L.D.S. families had donated each month's "Improvement Era" to the reading room of the club.

Pvt. Don C. Archibald, Army Air Corps

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New Guinea

Dear Editors:

Especially helpful to us in the army church work are the editorials in the *Era*. They certainly fulfil for us the expectation of President Grant, who once said that every copy had at least one article worth the price of the years subscription.

Chaplain Reed Probst, U.S.A.

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LEHI'S RIVER LAMAN

(Continued from page 59)

of Ismailia. The narrow channel by which this sheet of water was anciently connected with the Gulf of Suez was probably obstructed in places, and required clearing out at several points, if not along its entire extent. A later tradition states that after having lost 100,000 men in attempting this task the king abandoned the project on the advice of an oracle, a god having been supposed to have predicted to him that he was working for the barbarians.²⁷

It is above noted that some modern writers have been inclined to doubt that Darius ever completed the opening of the course. The fact of the completion is noted by Petrie²⁸ by quotation from a French work as follows:

Darius completed the canal and erected five monuments, each bearing inscriptions in Persian, Median and Assyrian on one side and Egyptian on the other.²⁹

The actual inscription is supplied by Jules Opert as follows:

Says Darius the King: I am a Persian; with Persia I conquered Egypt (Mudraya). I ordered this canal to be dug from the river called Pirava (the Nile) which flows in Egypt to the sea which comes out of Persia. This canal was afterward dug there, as I had commanded, and I said: Go and destroy half of the canal from Bira to the coast. For such was my will.³⁰

Heinrich Brugsch-Bey, giant among Egyptologists, many times refers in his works to the Necho diversion of the Nile. At one place he says:

The ancient fresh water canal left the Pelusiac Arm of the Nile a little above Bubastis, and went by a circuitous course first eastward to Lake Timsah, whence it turned south, almost parallel to the modern canal along the west side of the Great Bitter Lake to the head of the Gulf of Suez.³¹

Just as an interesting diversion for the instant, it may be mentioned that this "Bubastis" was not only the ancient capital of Egypt, but was the city where, in the reign of Boethos (Dynasty II) a vast chasm in the earth opened, destroying much of the population. Recent deep borings in the sand at Bubastis have failed to reach rock in any instance.³²

Mention is made above of Diodorus Siculus. It was he who wrote that at the most advantageous place on the canal a cleverly contrived lock was constructed to control its flux.³³

Dr. Henry Rawlinson has written:

Closely connected with these naval projects (of Nechos) and aspirations, was beyond all doubt, another enterprise in which the active-minded monarch engaged at the same period. The great kings of the 19th Dynasty had, as we have seen, established water communication between the two

Egyptian seas by means of a canal carried across from the Nile near Bubastis to the Bitter Lakes, and thence to the head of the Gulf of Suez. But this work had been intended for commercial and not military purposes, and had been constructed on a moderate scale, the width of the cutting being probably not much greater than the canals of our own country. Neco's design was of a far grander character. He wished to construct a ship canal, along which his triremes might pass, and designed it on a scale which would have allowed of two vessels of this class being rowed along it abreast and therefore meeting and crossing each other without shipping their oars. . . .

In a climate like that of Egypt, and still more of the deserts which border it, hard labor under the scorching sun is itself dangerous; the concentration of many laborers on one spot increases the peril. Insufficient provision of supplies and shelter multiplies it. So small a work as the Alexandrian Canal cost Mahmut Ali 10,000 men; how many were sacrificed in the construction of the great cutting of M. de Lesseps will probably never be known.³⁴

The celebrated American Egyptologist, Dr. James Henry Breasted of the University of Chicago, has thrown light upon the Nile diversion of 600 B.C. He describes an expedition of Queen Hatshepsut which actually sailed to Punt via the canal:

With propitiatory offerings to the divinities of the air to ensure a fair wind, the five vessels of the fleet set sail early in the 9th year of the queen's reign. The route was perhaps down the Nile and through a canal leading from the eastern delta through the Wadi Tumilat and connecting the Nile with the Red Sea. This canal was attributed by the Greeks to Sesostris and hence may have existed in the middle kingdom. In any case, the same vessels are shown in the queen's reliefs both upon the Nile and the Red Sea. No shift of cargo is mentioned, and all this suggests the use of such a canal. They arrived at Punt in safety.³⁵

In the same work it is written:

The news of Seti's successes had preceded him and the nobles of the administrative government hastened to the frontier to receive him. At Tharu, outside the gate of the frontier fortress beside the bridge over the fresh water canal, which as the reader will recall, may already have connected the Nile with the Bitter Lakes of the isthmus of Suez, they gathered in a rejoicing group.³⁶

This quotation is a reference to the vast engravings on the temple wall at Karnak.

Out of profane history, archeology, geology and geography, tools with which the youthful prophet translator had little familiarity, there emerges, in place of previous uncertainty and doubt, the comparative certainty that when Lehi left Jerusalem he did so upon a route known in antiquity, the ancient Wilderness Way toward Egypt. Following this way across the Wilderness of Shur, he descended to the raised sea bed, elevated from the ancient bottom

²⁷Maspero, *History of Egypt* (London, 1906).

²⁸*History of Egypt* (London), vol. 3, p. 356.

²⁹*Recueil des Travaux*, vol. 9, p. 153.

³⁰Opert, *Memoire sur les Rapports de l'Egypt*, p. 125.

³¹Brugsch-Bey, *Egypt Under the Pharaohs* (London, 1881).

³²Manetho (from Syncellus, according to Africanus), *Waddell Ed.* (Cambridge, 1940), p. 35.

³³Henry Rawlinson, *Book 1, Ch. 33, p. 9.*

³⁴Op. cit., vol. 2, pp. 487-488.

³⁵Breasted, *Ancient Records of Egypt* (Chicago, 1905), vol. 2, p. 225, 226, 227.

³⁶Op. cit., vol. 3, pp. 98-108.

LEHI'S RIVER LAMAN

of the Red Sea. Thence he descended to a yet lower level of raised beach referred to by Nephi as the "borders nearer the Red Sea." After proceeding for three days along the coast in these nearer borders, he came at last to the fresh water expanse of the Great Bitter Lake, truly a *fountain* of the Red Sea, into which the waters of Necho's mighty diversion of the Nile flowed through the deep valley of the Heroopolite Gulf, and whence, by natural channels and shallows (see footnote 20), they found their way into the sea.

The stream was unknown to Lehi. Otherwise it is improbable that he would have given it a new name. In this very fact lies confirmation of the recent creation of the stream.

The minute knowledge of topography and historical fact, and the characteris-

tics of the area about the northern tip of the Gulf of Suez evidenced in the Nephi account are just such knowledge as a visitor making repeated trips through the region, as did Nephi, would acquire. In similar degree, that knowledge must have been foreign to the lad of immature years, in pioneer America, by whom Nephi's record came to its translated form. The account is casual, but precise, filled with detail utterly inconsistent with fraud, and marked with the complete candor of one who knows his statements to be demonstrably true.

The Valley of Lemuel, deep and immovable, stands at the head of the Gulf of Suez to this day. In it lay a river, in the pinpoint of time when Lehi fled from Jerusalem. That river ran into the fountain of the Red Sea, and was called *The River Laman*.

THE WORD OF WISDOM

(Concluded from page 7)

ter food and more of it? One needs only to travel near the poor sections to see that the story depicted in *Tobacco Road* is a true one and properly named.

We now have a farm manpower shortage as well as other shortages. Would it not be wise to use the farmers who are now growing tobacco for growing food?

The gospel of Jesus Christ seems to have many answers that we do not find without it. The Lord through his servants the prophets has told us how we can have an abundant life. The Word of Wisdom would bring life in abundance to many who now are starving because they do not know these truths.

Most people do not think of Connecticut as a tobacco-growing state. In fact, Connecticut is not noted for its agriculture at all but for its big industry and insurance companies. There are, however, 17,400 acres of land in Connecticut devoted to the growing of tobacco to be used for cigar wrappers. If food shipments should be cut off from that state for just a few days, the production of some of our largest factories would be cut down because there would not be enough food to feed the workers. If those 17,400 acres were put into food production, the workers of Connecticut could have more food, fresher food, and probably cheaper food. The tobacco there is grown with great care and at great expense, much of which could be eliminated if the farmer should grow food. Of course the farmer would still have many problems. What farmer hasn't? In the long run both Connecticut and the whole United States would find that the Lord was right when he said that tobacco was not good for man and the land which is now producing poison—much of the most productive

land in that state—would be producing good wholesome food.

The writer does not hope to see, at the present time, any great change because the men who could do the job have not heard of the Word of Wisdom and do not believe in its divine application. The cigaret is considered a "morale builder" and every effort is made to get it to the armed forces even at the expense of food and equipment. The men must have their smoke.

The slogan today is "Food will win the war and write the peace." If we would use our lands as the Lord intended, we would have the food with which to win. We would be a stronger and healthier nation, which would certainly not hurt our chances for victory.

Another part of the Word of Wisdom might also be mentioned here. The Lord told us to use meat sparingly. If the United States would use less meat and instead eat the cereals, in their natural form, which we now feed to cattle to fatten them we could again increase our source of food by thousands of acres.

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; . . . And shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. (D. & C. 89:18-21.)

THE COCK'S CROW

By Thelma Ireland

THE rooster's call each morning
Starts out sudden-like—ecstatic—
But ends up with a long, slow yawn,
All stretched out like elastic.

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Editors:

C/o FPO

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As a member of the armed forces serving at a foreign station I wish to express my appreciation for your magazine. I am keeping each volume in a bound form and pass it among my shipmates at every opportunity. I especially enjoyed the conference edition. . . . May the ship that brings the **ERA** to me never sink.

Dahl G. Merrell, Y. 2/c

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Faith in Christ

(Continued from page 13)

Such a faith is a precursor to the cessation of war.

PEACE ALSO BEGINS IN THE HEART

As faith in God, so the coming of peace has its source in the individual heart. The soul is the fountain from which the peace of the world will spring. Centered in the heart also are the enemies to peace—"avarice, ambition, envy, anger, and pride." These and other vices which bring misery into the world must be eradicated before men will "beat their swords into ploughshares and their spears into pruning hooks." Before permanent peace is assured there shall have to be felt in the hearts of men more consideration for others—there shall have to be manifested around the coming peace table at least a little of the Christ spirit—"Do unto others as you would have others do unto you."

BROTHERHOOD

The heralding angels announcing the birth at Bethlehem proclaimed also "good will." Brotherhood is fostered not in conquest nor in the abuse of power, but in service. It involves confidence in man, not suspicion and hatred. Would mankind avoid contention and bitterness of feeling? Then let each individual deplore and denounce slander, the vicious seed of discontent. He is a reprobate who goes about destroying with his vile tongue the reputation of another. Brotherhood demands truthful speaking as well as honest dealings.

It is the spirit of good will in the cheer of Christmas that makes so glorious this best of holidays. Brotherliness is but the manifestation of the spirit of Christ.

AN ILLUSTRATION

IN Flanders in World War I, on the day before Christmas, Britons and Germans had fought as only hated foes can fight, and as a result comrades had been wounded and others were stilled in death.

When, next morning the sun shone in the trenches, someone cried to the enemy: "This is Christmas Day!" Then followed an exchange of greetings—cautiously, even suspiciously at first. In a few moments bayonets and bombs were laid aside, and between the trenches foes fraternized for a brief period as friends. For a few hours the spirit of Christmas entered their hearts, and they acted as sensible human beings.

If such could prevail for a day on the battlefield, surely it is not inconceivable that Christian men could make such relationship permanent when the rancor of war shall have subsided.

SOME CLAIM TEACHINGS ARE IMPRACTICAL

No one who sincerely believes that Christ is the Way and the Truth will doubt the applicability of his teachings

THE IMPROVEMENT ERA

FAITH IN CHRIST

to present-day conditions. There are some fundamental truths, if not all, which are eternally applicable. "If I say truth," said Jesus, "why do ye not believe me?"

True, there are weighty problems to solve—evils of the slums, the ever-recurring conflicts between labor and capital, drunkenness, prostitution, international hatreds, and a hundred other current questions. But, if heeded, Christ's appeal for personal integrity, honor, fair-dealing, and love is basic in the proper solution of social and economic difficulties.

Most certainly before the world even approaches these ideals, men's hearts will have to be changed. Christ came into the world for that very purpose. The principal reason for preaching the gospel is to change men's hearts and lives, and thereby bring peace and good will to the world instead of strife, suffering, destruction of property, and the mangling and murdering of innocent women and children. On changing men's hearts Beverly Nichols, author of *The Fool Hath Said*, writes truly:

You can change human nature. No man who has felt in him the spirit of Christ even for a half a minute can deny this

truth, the one great truth in a world of little lies. You do change human nature, your own human nature if you surrender it to him. . . . Human nature must be changed on an enormous scale in the future unless the world is to be drowned in its own blood. And only Christ can change it.

CONCLUSION

A living faith in the hearts of true believers that Christ is the Son of the living God, will eradicate from men's hearts hate, avarice, all vain ambition for selfish power and conquest, and enable them to shun the "mad fit" that drives nations to war.

The restored gospel of Jesus Christ proclaims that he lives! that he is the Son of God, our Brother, our Savior, the Everlasting Father, the Prince of Peace.

May men everywhere this Christmastide and always, through the recognition of Christ, experience the unwavering assurance connoted in the exclamation, "My Lord, and my God!" Then and not until then may this distracted world hope for peace on earth and good will among men; for "there is none other name under heaven given among men whereby we must be saved."

EVIDENCES AND RECONCILIATIONS

(Concluded from page 33)

It was first proposed that the Roman type in common use be employed in securing the desired reform. This seemed impracticable because of the uncertainty of the sounds adhering to certain letters, and was laid aside. Then it was proposed that the "phonographic handwriting" be used also in print, as it moved entirely according to sound. Objections to this suggestion were also found.

Finally the regents broke away from all traditions and struck out for themselves. They hewed a new way among the orthographic "corruptions and perversions" of the language. An entirely new alphabet, the so-called Deseret Alphabet, was invented.

The English language was found to consist of thirty-eight sounds. A symbol or sign for each was devised. These thirty-eight symbols became the Deseret Alphabet. (See illustration.) It is not known who actually designed these symbols.

The Mormon reports under date of August 29, 1857, that a font of pica type for the new alphabet had been cast in St. Louis. However, other fonts were later cast before satisfactory type was secured.

In 1868 a school primer printed in the Deseret Alphabet was published. In the year following, the first book of Nephi and then the whole Book of Mormon appeared in the new characters.

Classes of instruction in the new alphabet were held throughout the territory; many learned to read the new letters. However, the alphabet was found

difficult to read; it looked monotonous on the printed page; and an attempt was made to supplant it with Pitman's phonotype. The death of Brigham Young, and the subsequent persecutions of the church turned the attention of the people to other matters, and the whole subject fell into disuse. Books in the Deseret Alphabet are now literary curiosities.

It has been suggested that the Latter-day Saints proposed the Deseret Alphabet to separate themselves more completely from the world. This is an error. The church has never attempted to isolate itself. It was driven into the desert. It went there because it had to, in the words of President George A. Smith. True, some of the brethren, speaking of the Deseret Alphabet, suggested that if the world's literature be printed in the new type, there would be a chance to eliminate much of the unworthy literature on the market. Now as then, that is something devoutly to be hoped for.

The Deseret Alphabet represents a noble experiment, with a thoroughly worth-while objective. It appeared to be premature. Even yet, however, spelling reform may decide to introduce some new letters, or to use the old ones in a new way.

Latter-day Saints have reason to be proud of this episode in the history of their people. May the present generation be as ready to exchange old and imperfect methods for new and better ones, both in thinking and in practical daily life.—J. A. W.

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Your Page and Ours

Eliza R. Snow Rarity

LEROI C. SNOW, custodian of Eliza R. Snow's original pioneer diary, learned recently of a 49-page autobiography of his aunt in folio, deposited in the Bancroft Library, University of California at Berkeley, and has received permission to secure a photostat copy of it. The life was written at the request of the historian, H. H. Bancroft, in the eighties. A letter from the Bancroft Library includes the following interesting excerpt:

University of California
The Bancroft Library
Berkeley, California

Dear Mr. Snow:

... It was very kind of you to send us your introduction to the Eliza R. Snow Pioneer Diary. We have been following this diary with great interest in *The Improvement Era*; our file of this magazine goes back to the first volume. We should greatly appreciate receiving copies of your articles on Lorenzo Snow, and of any other material you may have on him or Eliza R. Snow.

Very sincerely yours,

Eleanor Bancroft,
Assistant to the Director.

Discovery

Washington State College
Pullman, Washington

RECENTLY I had to go to another military camp near here for a few days on temporary duty. Almost as soon as I got there I began wondering if I could find any Mormon fellows. It happened that I had arrived there late at night, so I was given some bedding and assigned to a barracks. There when I lifted up the mattress was a copy of the *Era*! I presumed that it belonged to the fellow over whose bunk I was making my bed and the next morning made myself acquainted with him. On my inquiry, he said, "Yes, I'm a Mormon, are you?" You can imagine how good we both felt, and we had much to talk about, not the least of which was the way the *Era* had brought us together.

Cadet Paul V. Christofferson

First Prayer in Congress

Dear Sirs:

Philadelphia, Pa.

I WAS much interested in the article entitled "The Religious Attitudes of Noted Men," by Leon M. Strong in the September (1943) *Era*. It was brought out that Benjamin Franklin was the first to suggest that each meeting of the Continental Congress be opened with prayer. You may be interested in the result of his plea, the original prayer offered by Dr. Jacob Duche, a clergyman, in Carpenters' Hall at the first meeting of the Continental Congress, September, 1774:

O Lord, our Heavenly Father, high and mighty King of Kings, Lord of Lords, who dost from Thy throne behold all the dwellers upon the earth, and reignest with power supreme and uncontrolled over all kingdoms, empires and governments, look down in mercy, we beseech Thee, upon these American States who have fled to Thee from the rod of the oppressor, and throw thyself upon Thy gracious protection, desiring to be henceforth dependent only upon Thee.

To Thee have they appealed for the righteousness of their cause. To Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care. Give them wisdom in council and valor in the field. Defeat the malicious designs of our cruel adversaries. Convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purpose, O let the voice of Thine own unerring justice, sounding in their hearts, constrain them to drop their weapons of war from their unweary hands in the day of battle.

Be Thou present, O Lord of Wisdom, and direct the Council of the honorable Assembly. Enable them to settle things upon the best and surest foundation, that the scene of blood may speedily be closed; that order, harmony and peace may effectually be restored, and truth and justice, religion and piety, prevail and flourish amongst Thy people.

Preserve the health of their bodies, the vigor of their minds. Shower down upon them, and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Saviour. Amen.

A painting showing the statesmen kneeling while Dr. Duche offers the prayer hangs in Carpenters' Hall. . . . I never fail to receive a thrill when I enter there and read the copy of the prayer which hangs on the wall of the large assembly room. . . .

Pfc. L. John Bingham

Another Evil

Louise, age three, was leading in family prayer helped by father.

"Protect us from harm and evil," he prompted. Louise earnestly prayed, "Protect us from harm and ego." Is not this a worthwhile prayer?

(Submitted by Margaret B. Cluff, Chihuahua, Mexico.)

Ars Medica

"Medicine," says an old doctor, "is usually the art of amusing the patient while nature cures the disease."

Truth and Consequences

Bill: "There's a certain question I've wanted to ask you for weeks."

Mabel: "Well, get a move on. I've had the answer waiting for months."

Somber Reflection

Teacher: "You surely know what the word 'mirror' means, Junior. After you have washed, what do you look at to see if your face is clean?"

Junior: "The towel."

Modern Mother Goose

Slim Jones is thinking of changing the name of his grocery store to "Mother Hubbard's Cupboard."

Bottleneck

Mother: "Now, Junior, be a good boy and say 'Ah-h-h,' so the doctor can get his finger out of your mouth."

Efficient Nagging

"My husband is an efficiency expert in a large office."

"What does an efficiency expert do?"

"Well, if we women did it, they'd call it nagging."

Frontline Service in Manti

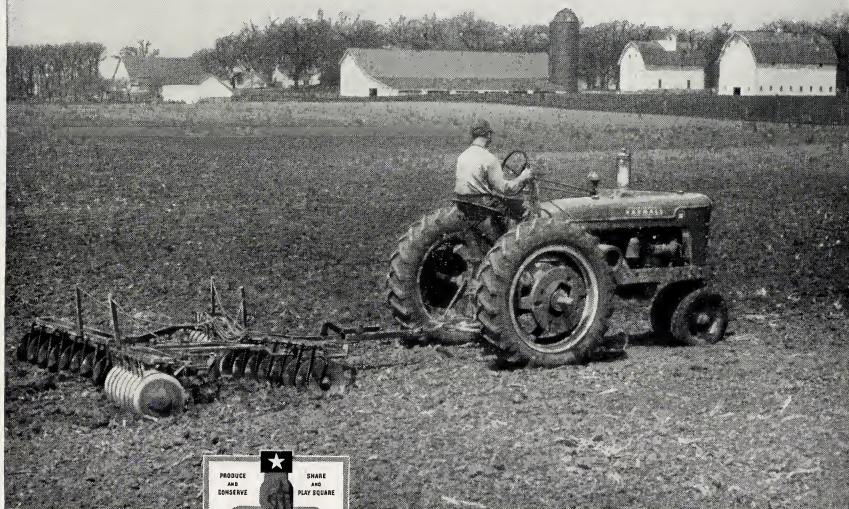
IT WAS a white elephant sale—but the sale itself was no white elephant! Gleaner Girls of the Manti South Ward, under the leadership of Mrs. Ralph Tatton, were determined to do something their sixty boys in the service would appreciate—for Christmas send each of them the current M Men-Gleaner manual *Your Questions Answered*, taken from Dr. John A. Widtsoe's *Evidences and Reconciliations*. To raise funds, the girls canvassed the homes in the ward for knick-knacks, homemade goodies, produce, aprons—white elephants or otherwise—and auctioned them off. Everyone seemed to catch the spirit of the thing, for not only was enough money raised for the manuals, but an additional forty-five dollars as well, which the ward is matching with the sum needed to accompany the manual with an *Era* subscription for every service man. Ruth Jensen, Clara Jensen, and Hope Petersen are the Y.W.M.I.A. presidency which promoted this thoughtful gesture. The P.S. should be added that every Gleaner Girl inscribed her name on the back cover of the manual—a new kind of cover girl the boys out there will appreciate!

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FARMALL'S 20TH BIRTHDAY



THE FAMILY FARM is *Home Sweet Home*. It is home ground where every corner in the house, every turn in the lanes, every rise and fall in the fields, is part of the family's heart and soul.

The writer of this Harvester message grew up on the farm. His mother is nearly 80 and she has left the farm for a cottage in town, but her heart refused to come along. The farm is her home, and will be. Her youngest son is operating the home-stead now. He is running it alone—with his Farmall tractor. In September he filled his silo, alone—a tough job, but he did it. In the house is Gladys, his wife, and the little daugh-

ter, Janet. There will be a new baby in February. "Maybe it will be a boy," they are saying.

Isn't the story much the same on a million farms today? Maybe it is like that on *your* farm.

Everywhere you go, FARMALL Power and hydraulic control of implements makes all the difference. The true all-purpose tractor, that can do so much for a man, is a blessing in times like these. Food is fighting for Freedom—and the Farmalls, with their many mounted, pull-behind and belt machines, are fighting for food.

This Is Farmall's 20th Year—the tractor that *started from the implement end*—the power that is dedicated to the prosperity of the family farm. When the boys come home, the FARMALL SYSTEM will lead the way to the Future!

★ ★

When war struck our Nation, a Farmall army, with an infinite number of working tools, went into battle. The food crisis was at every farm gate—and the FARMALL SYSTEM was ready.

INTERNATIONAL HARVESTER COMPANY
180 North Michigan Avenue, Chicago 1, Illinois

FARMALL'S 20th Anniversary

*"I wasted
time, and
now doth
time
waste me."*

—SHAKESPEARE

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