

The Improvement Era



DECEMBER, 1937

Volume 40 Number 12

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The Improvement Era

"The Glory of God is Intelligence"

DECEMBER, 1937

VOLUME 40

NUMBER 12

"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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The Cover

THE HEAD of the youthful Crusader is taken from the 91st Division Memorial, Fort Lewis, Washington. The monument was created by Avard Fairbanks, eminent Utah sculptor, at present Associate Professor of Sculpture at the University of Michigan. The symbolism for which this figure is reproduced as a Christmas cover, however, is that of the strength and nobility of modern youth when youth becomes devoted to a crusade of righteousness and purposeful living.



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EXECUTIVE AND EDITORIAL

OFFICES:

50 North Main Street, Salt Lake

City, Utah

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A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

Consumers' Research on TOBACCO PRODUCTS and SMOKERS' SUPPLIES

REPRINTED FROM CONSUMERS' RESEARCH ANNUAL CUMULATIVE BULLETIN, SEPTEMBER, 1937, BY SPECIAL PERMISSION OF CONSUMERS' RESEARCH, INC., WASHINGTON, NEW JERSEY.

"TOBACCO products are regularly, if not nearly always, contaminated by both lead and arsenic. Any one source of lead and arsenic intake considered alone might quite possibly not constitute a serious hazard for the average individual, but taken in conjunction with many other sources of poisoning, to which the average person is subjected, it becomes a matter of real importance. It is certain that any intake of arsenic or lead whatever through smoking is to be regarded with extreme suspicion as to potential danger of lung cancer or other harmful effects, perhaps many years hence. . . . It seems rather probable that a considerable part of both the lead and arsenic compounds inhaled into the lungs will be absorbed and become effective to poison the system, especially since the lung is the most dangerous portal of entry for metallic poisons. The pipe smoker is most likely and the cigar smoker least likely to be poisoned by the arsenic in tobacco. Lead is even more dangerous than arsenic. More lead than arsenic has usually been found in common tobacco products. There is a real possibility of lead poisoning, as can be imagined when it is realized that of a group of persons, each receiving daily the extremely small amount of 0.1 mg. of lead (1/5,000,000 lb.) or less in his drinking water over a period of years, 22 percent became seriously poisoned. According to CR's [Consumers' Research] tests, with the present spray residue contamination of tobacco, 0.1 mg. of lead will be taken into the mouth in smoking 40 or 50 cigarettes; this source of lead alone, therefore (without the other important sources to which nearly

everyone is exposed) would suffice to expose an exceptionally heavy smoker to a positive danger of poisoning. Tobacco does not need to be dusted or sprayed with lead arsenate, except as an economic matter to increase the commercial value of the leaf. Besides spray residues, lead-tin foil wrapping is a source of lead in tobacco, and the actuality of serious poisoning by this means has been proved.

"CR has had analyzed several popular brands of cigarettes to determine the lead and arsenic present. None of the brands tested has been found to possess sufficiently low contamination to warrant singling it out for special differentiation.

"Swiss experiments showed that the smoker received into his mouth: (1) with short, thick cigarettes twice as much nicotine as with long, thin ones; (2) with loosely packed cigarettes about 30 percent more nicotine than with closely packed; (3) more nicotine from dark-colored tobacco than from light. Increased speed of smoking increases nicotine intake. Other experiments have shown that the nicotine content of cigarette smoke is inversely proportional to the moisture content of the cigarette (i.e., moister cigarettes go with lower nicotine), that it is proportional to the strength of the puff, and that there is a marked condensation of nicotine in the discarded butt.

"Harmful natural substances other than nicotine are present in tobacco and tobacco smoke, such as carbon monoxide, prussic acid, ammonia, and tarry substances of a type known to be irritating to mouth and lung tissues. Cigarette tobaccos and some pipe tobaccos contain added glycerol believed to give off injurious substances during smoking. Menthol is known to have definitely harmful effects on mucous surfaces, and there is serious doubt that mentholated cigarettes can be used safely—at least over any long period."

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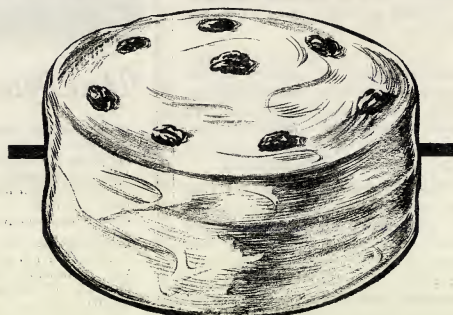
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a CHURCH- BUILT CHAPEL IN THE NETHERLANDS

By **FRANKLIN
J. MURDOCK**

*President of the Nether-
lands Mission*



I AM enclosing herewith a picture of the laying of the corner stone of the first Church-built chapel in the Netherlands. It is a Dutch custom that a little child takes part in the ceremony of laying the corner stone, and in keeping with this custom our six-year-old daughter, Joyce Murdock, did the work of placing the first stone in place on September 11, 1937. Reading from left to right the following Elders from Utah took part in the ceremony: Elders Finlinsen, Vorkink, Clayton, Roghar, Ingram, Swapp, Bird, President Franklin J. Murdock, Joyce Murdock, Elder DeHaan, Sister Claire T. Murdock, Elders Neerings, Lambert, Buchanan, Jex, Schick, Mulder and Vance, all of the Rotterdam District. There were approximately two hundred members of the Church and a goodly number of strangers present.

The building will be a two-story redbrick, Dutch colonial type structure. The chapel proper will be upstairs with seating accommodations for 400 people. Provisions have been made downstairs for six class rooms, a kitchen, cloakroom, and two heating units.

The erection of this chapel has aroused in the minds of a great many people of other faiths a keen interest in the message which the Mormon Elders have to proclaim.

We all rejoice in the realization of having a new comfortable place in which to worship and to make friends for the Church.



UTAH LAKE AND MOUNTAINS

Photo by Wayne B. Hales.

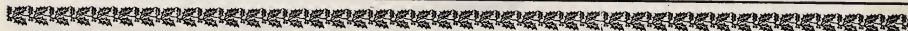
TESTAMENT

GOD soon will walk upon these hills of snow,
 They wait Him in a hushed expectancy,
 As dawn upon the shores of Galilee
 Waited the Christ to bid the lilies grow;
 White is His Gospel stretched across the world,
 Waiting for us to choose its deathless way,
 Waiting for words our knowing hearts could say
 Through which the flowers of faith would be uncurled.



Upon these hills the sacrament of dawn
 Will bring to us immutable command,
 Amid the silence we will understand
 The whitening way creation rests upon,
 And snow-flowers, blossoming, will suddenly
 Be testament of immortality.

By CLAIRE STEWART BOYER





The Staff of KSL

Extends to the wide circle of listeners through the Intermountain West and the far corners of the World, the universal wishes of Peace and Prosperity of the Holiday Season.

KSL



THE VOICE OF THE WEST

The EDITOR'S PAGE

"I HAVE SEEN MEN, NO MATTER HOW HIGH THE POSITION THEY HAVE REACHED, NEGLECT THEIR DUTIES AND TURN AWAY AND BECOME ENEMIES OF THE CHURCH—BECAUSE THEY DID NOT KEEP THE COMMANDMENTS OF GOD."

I AM grateful beyond expression that so far as I know, no man or woman who has entered this Church with an honest heart has left it, provided he or she has kept the commandments of the Lord. I am grateful that as people keep the commandments of the Lord they grow in the testimony, light and knowledge of the Gospel, in the love of it, and in a capacity to live it and to inspire others to do so. On the other hand, I have seen men, no matter how high the position might be they have reached, neglect their duties and turn away, and many of them have become enemies of the Church, full of wickedness, and some of them have used every effort to destroy the Church.

There are two powers in this world: One of those powers tried to destroy the boy Joseph before he saw God and Jesus Christ. There are two spirits striving with all of us. There is no labor in which we engage but that there is a spirit telling us, "Oh, you do not need to do that; it is a waste of time, and you ought to be engaged in something else." On the other hand there is a still small voice telling us what is right, and if we listen to that still small voice, we shall grow and increase in strength and power, in testimony and in ability not only to live the Gospel but to inspire others to do so.

My most earnest prayer is that every man and every woman will get it into his and her heart that they are in very deed the architects of their lives, the drawers of the plan. We find recorded in the 29th Chapter of Alma: "The Lord granteth unto men according to the desires of their heart, whether it be unto life or death, joy or remorse of conscience." Let us have a desire, so far as God has endowed us with the ability to do so, to keep His commandments, to seek for His mind and will to govern us. I am grateful that nothing has disturbed my faith in the Gospel of Jesus Christ and that I do not know any man or woman whose faith has been disturbed who was faithfully keeping the commandments of God.

A revelation was given to Oliver Cowdery telling him that it was his duty to pray about things and to study them out in his mind, and then to ask God if they be right; that if they were right, the Lord would cause his bosom to burn within him, and, therefore, he would feel that they were right. But that if they were not right, he would have no such feelings, but a stupor of thought that should cause him to forget the things which were wrong.

I have sometimes thought that people who had great manifestations needed a miracle, almost, every little while, to keep them in working order. When I think of Oliver Cowdery's seeing Jesus Christ in the Kirtland Temple; when I think of the Angel of God exhibiting

The Path of Safety

BY

PRESIDENT HEBER J. GRANT

to him and to others the plates from which the Book of Mormon was translated, and of his testimony of the divinity of that book; when I think of John the Baptist, the identical man who baptized the Savior of the world, laying his hands upon his head and giving to him the authority of the Aaronic Priesthood and then commanding him and Joseph Smith, seeing they had the authority, to baptize each other; when I think of those two men being promised that Peter, James, and John, the Apostles of the Lord Jesus Christ who stood at the head of the Church after the crucifixion of the Savior, should come and restore the Apostleship again to the earth, and that they came, as promised, and ordained Joseph Smith and Oliver Cowdery; when I think of the remarkable and wonderful revelations which were given to this identical man, Oliver Cowdery, and then think of his being utilized as a scribe in the writing of the Book of Mormon—and later apostatizing, it seems almost incredible that such a thing could happen.

Why did he apostatize? Simply because he did not keep the commandments of God. Because he did not sustain and uphold the man who in the providence of the Lord was called to stand at the head of this Church. You need have no fear, my dear brothers and sisters, that any man will ever stand at the head of the Church of Jesus Christ unless our Heavenly Father wants him to be there. You need have no fear that when one of the Apostles of the Lord Jesus Christ delivers a prophecy in the name of Jesus Christ, because he is inspired to do that, that it will fall by the wayside. I know of more than one prophecy, which, looking at it naturally, seemed as though it would fall to the ground as year after year passed, but lo and behold, in the providences of the Lord, that prophecy was fulfilled.

I rejoice in the Gospel. I know beyond a shadow of a doubt that God lives, that Jesus is the Christ, the Son of God, the Redeemer and Savior of mankind. I know that Joseph Smith was a prophet of the true and living God, the instrument in the hands of God of establishing again upon the earth the Gospel of Jesus Christ, and I know that he stands at the head of this dispensation; although he is on the other side, I know that he is directing this work. May God help each and all of us so to live that as we grow in years and increase in understanding we may grow in the light, knowledge and testimony of the Gospel of Jesus Christ.





PRESIDENT DAVID O. MCKAY

APPLIED CHRISTIANITY

By DAVID O. MCKAY
Of the First Presidency

FOR SIX THOUSAND YEARS AND MORE, THE HUMAN FAMILY HAS SUFFERED FROM UNRESTRAINED EXPRESSIONS AND MANIFESTATIONS OF SELFISHNESS, HATRED, ENVY, GREED—WHICH COULD HAVE BEEN AVERTED IF THE SAVIOR'S SIMPLEST TEACHINGS HAD BEEN OBSERVED.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

—(James 2:14).

IN THIS significant passage, James decries the impotency of faith as a merely intellectual perception and implies the importance of the application of truth to daily life and conduct. He teaches that "faith is dead and useless unless it expresses itself in a true life and true Christian activities." There has been, and is today, too much discrepancy between belief and practice, between the proclamation of high ideals and the application of these ideals to daily life and living.

The Church of Jesus Christ of Latter-day Saints, accepting Christ as the revelation of God to man, believes that Jesus in His life and teachings reveals a standard of personal living, and of social relations, which, if fully embodied in individual lives and in human institutions, would not only ameliorate the present ills of society, but bring happiness and peace to mankind.

If it be urged that during the past two thousand years so-called Christian nations have failed to achieve such a goal, we answer that all failure to do so may be found in the fact that they have failed to apply the principles and teachings of true Christianity.

To every sincere follower of Christ, religion should denote not only a sense of relationship to God, but also an expression of that feeling in actions with respect to right and wrong, and obligation to duty.

This was undoubtedly the kind of religion Patrick Henry had in mind when, in the closing scene of his life, he said: "I have now dis-

posed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

Pure religion gives one power to rise above the selfish, sensual, sordid life of what Eucken calls "pure nature," and enables one to "experience a divinity in life above and beyond the world of sensible reality."

"Without this religion," this philosopher continues, "no true civilization is possible. A civilization declining all contact with a supernatural life and refusing to establish those mysterious inner relations gradually becomes a parody of civilization."

FOR six thousand years and more the human family has suffered from unrestrained expressions and manifestations of selfishness, hatred, envy, greed—animal passions that have led to war, devastation, pestilence, and death. If the simplest principles of the Savior's teachings had been observed the recent world war, for example, could have been averted. The nation or nations that began that holocaust violated some standard or standards of the Christian religion—with what result? Seven million men killed. Five million more dead of starvation and disease. Twenty million wounded, five million of whom are maimed and crippled for life. Six million men imprisoned. Twenty million women in Europe deprived of homes of their own. Countless millions who suffered privations in the trenches, and in lonely homes of the poor. Fifty billion dollars' worth of material and property destroyed. One hundred

THE nationwide audience of KSL and the Columbia Broadcasting System heard this talk on the Church of the Air, 11:00 to 11:30 a. m. M. S. T., on Sunday morning of the 108th Semi-annual Conference, October 3, 1937, from the Tabernacle in Salt Lake City. Many thousands of requests for copies of it have come from throughout America, and beyond. Because of this wide demand, because of its strong Christmas appeal, and because it is a statement to all men by a member of the First Presidency of the Church, the "Era" takes pleasure in reprinting it here for Church-wide attention.

billion dollars to provide for the cost of the war and interest.

And even now as the passing of time dims the memory of that terrible experience, we again hear





"CHRIST PREACHING BY THE LAKE," FROM A PAINTING BY HEINRICH JOHAN HOFFMANN

rumblings of threatened and deadly conflict. Indeed, actually today in some parts of the world, horrors are being enacted that make the soul shudder. Innocent human beings, non-combatants, helplessly, desperately fleeing to save their lives, are blown to pieces by death-dealing missiles from the air; children left homeless, maimed, and slaughtered indiscriminately; starving mothers seeking to give away their famishing babes if by so doing they can save their lives. Because these atrocities are 6,000 or 8,000 miles away, we fail to sense fully the horror of it all. But imagine if they were here, and your boy or girl, your mother, wife, or babe were subjected to such peril! If there be a means of averting such calamities, plain common sense, to say nothing of religion's appeal, would prompt its acceptance. These things but emphasize the truth of what Hayden writes:

"Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The

soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human life. Yet life, abundant, beautiful, laughing life, has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit?" What he says merits careful consideration.

BUT WE need not cross oceans to see the effects of violations of Christian ideals. Crime in our own country is costing about fourteen billion dollars a year—all in disregard of Gospel teachings and ethics. "Can you imagine," says the author of *The Builders of America*, "what this country would be like if ten or twenty billion dollars a year were added to our national income? Even if you can imagine the result do you realize what it would be like to feel no need of locking doors and windows, nor fear of leaving your car unprotected, no danger that your wife or daughter would be insulted, or you yourself

sandbagged if you went out at night; no fear that you would have any uncollectible bills except through accident or unpreventable misfortune; no fear that in a political election there would be any bribery, or in politics any graft, and no fear that anyone anywhere was trying to 'do you'—Can you imagine all that? It would be heaven on earth! Of course, it cannot happen. Yet if all the destroyers of civilization could be eliminated, and if the traits of the rest of us that come from destructive strains could be eliminated, an approach to such a state some hundreds of years hence is by no means inconceivable." Let me again emphasize that such a desirable state of human society is possible through obedience to Gospel principles.

If you are now thinking that the application of Christ's teaching is impracticable under modern conditions, let me ask you to bring to mind a few specific examples of people who have devoted themselves to the common good. Recall the life of Florence Nightingale, and a million others like her, unheralded and unsung. Think of the Red Cross, a comparatively recent

(Concluded on page 773)

The CHURCH SECURITY PROGRAM

ITS PRESENT AND FUTURE



HENRY D. MOYLE.

By HENRY D. MOYLE

*Chairman, General Committee,
Church Security Plan*

THE STRONGEST AMONG US MUST ASSIST THE WEAKER
TO BECOME STRONG—NOT SIMPLY TO CARE FOR
HIM IN HIS WEAKNESS.

THERE are those among us who doubt both the wisdom of our present program and the ability of the Church to accomplish its great purpose. This doubt is akin to that lack of faith which causes some people to question the divine inspiration which guides and directs our great leaders.

For over one hundred years our history has been marked with progress achieved by overcoming obstacles appearing beforehand to be insurmountable. Through revelation and inspiration we have realized an organization of which we are justly proud, but we dare not boast too much of this, because our work is not done. We must continue to serve our ever-changing needs in a new social order.

That we are confronted with a changed social condition we cannot doubt. Among the irrefutable evidences of the new order we find new and heretofore unheard-of federal and state laws. Even a decade ago, it was hardly conceivable that we should have upon our statute books a federal social security act appropriating for one fiscal year, the year ending June 30, 1937, the sum of \$49,750,000 as a grant to states for old age assistance, calling for a similar or greater amount in the aggregate to be contributed by the various states participating in this vast federal fund. We would have been no less surprised with such statutes as the federal old age pension, unemployment compensation insurance, or grants to states for aid to dependent children, and for maternal and child welfare. We would have been surprised beyond measure

to contemplate the passage of an act of Congress which appropriated \$2,850,000 for one year as a fund to aid the states in locating crippled children, and for providing medical and surgical correctives and other services and care, facilities for diagnosis, hospitalization, and after-care.

In turn, in each state, county, and city, statutes of a similar nature are to be found, supplementing the work of the state and federal governments. To those who are not familiar with the extent to which these federal and state statutes have gone, a study thereof would be most interesting. In Utah alone \$50,000 was appropriated by the last state legislature for the development of self-help cooperatives.

The existence of these statutes and other similar laws places the issue now immediately before us: Are we to continue as free and in-

dependent citizens of this great nation and commonwealth, or are we to become wards of the government?

WHERE LIES THE NEED

ANY member of this Church, no matter what, if any, office he holds in the Priesthood, who says that we have no present need for the Church Security program in our quorums, or in our wards, or in our stakes, is unmindful of all that is going on about him. There may be some quorums, some wards, perhaps even some stakes, so fortunate as to have few cases of actual need among them. In such places, perhaps, through a lack of vision of the whole program, or through failure to visualize the needs and sufferings of the whole Church, or perhaps in contemplation of the activities of the state and federal governments in aid of the unfortunate, they have said that there is no need for this program on the part of the Church. But to these persons we need only say, in the words of the Savior, "Where much is given, much is required."

Nor is financial contribution the only requirement made of them. These people, so fortunately situated, are better able, perhaps through education, training, and circumstances, to plan for and to aid their less fortunate brethren, and to help them work out their individual problems. Food and clothing may be supplied. That is perhaps the least difficult of all to accomplish. But never let us forget that to restore to self-respect, to earning capacity, to a place in society, is the principal aim of this program. The strongest among us must assist the weaker to become

OUT of the messages of the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints held in Salt Lake City, October 1 to 3 inclusive, came several significant messages pertaining to the Church Security Program, which is now more than ever, integrally and essentially a part of the permanent Church structure. A meeting with the General Authorities of the Church brought stake presidents, ward bishops, and security workers together on Monday morning, October 4, in the Assembly Hall. The substance of these messages is here epitomized by General Chairman Henry D. Moyle wherein he stresses the responsibility of each individual member and the source of initiative for projects under the plan.



Deseret News Photo. 108th Semi-annual Conference, The Tabernacle, Salt Lake City.

THESE MEN AND WOMEN AND THE OTHER HUNDREDS OF THOUSANDS WHOM THEY REPRESENT, ARE INDIVIDUALLY AND COLLECTIVELY RESPONSIBLE FOR THE SUCCESS OF THE CHURCH SECURITY PROGRAM.

strong, not simply to care for him in his weakness.

We are not unmindful of the needs of dependent children or of worthy persons wholly or partially incapacitated, either by age or physical infirmity. Their security rests with the able-bodied. It has ever been the aim of the Church to care for these members through individual contributions, financial and otherwise, through fast offerings, and through the Relief Society. For this purpose a minimum fast offering of \$1.00 per capita per year is needed. Small as this goal is, it has not yet been reached. Its accomplishment is still ahead of us. Until we have reached this goal, we cannot claim the solution of the least difficult of our numerous problems.

But it is the rehabilitation of all of our able-bodied members, the establishment of their independence, with its accompanying problems of unemployment, which calls for our determined, united effort. To date, some progress has been made in this direction. Six hundred seventy-six projects have been initiated, not by the General Committee, but rather by the smallest units in our organization, namely, the Priesthood quorums, the ward Relief Societies, and the wards themselves. In the

execution of these projects, so far as reported, 4,780 individuals have sought their independence by personal participation therein.

CHURCH SECURITY STATISTICS

The following figures represent a total of reports received from 116 stakes, population 541,087, to June 30, 1937:

Number of projects of all classes	676
Number of persons employed in all classifications	4780
Fast offerings received.....	\$120,046.09
Assistance rendered by Relief Society	22,788.41
From tithing, department orders "H" and "HH"	83,010.64
Donations for Security Program	6,278.19
Paid to worthy poor by bishops	144,562.32
Hospital services paid by bishops	24,852.43
Paid for local work relief, Security Projects	39,642.21
Paid for supplies for storehouses	10,630.03
Number in wards, January 1, over 18 years of age needing employment	4671
Number employed during the six months	3223
Number in wards, June 30, over 18 years of age needing employment	1848
Number on Church work projects	2327
Number on Church direct relief	3777

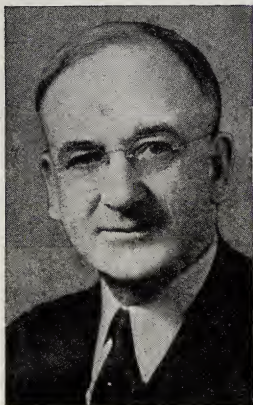
The important part to be played in this program by the president of each Priesthood quorum, the president of each Relief Society organization, and each bishop of each ward, cannot be over-stated. For vision and foresight of the immediate and future needs of the people of the quorum or ward, as well as for action, we must depend upon these officers.

NOT BREAD ALONE

THUS it is that the Ward Employment Committee of each ward must assume its full responsibility in this respect, or some of the people over whom they preside will necessarily suffer. We would not be Christians if we were not willing to share our bread with our hungry neighbor in need, but hunger is not the only cause of suffering. Men and women who have been trained throughout their lives, and their fathers before them, to a life of industry and independence, and of gaining for themselves through some useful effort a livelihood, can suffer just as seriously through lack of employment or opportunity of useful service as from any other source.

Basically, our program is designed to find for each able-bodied person in the Church an opportunity to labor in the field in which he can put his talents to the best use. Two major opportunities present themselves to each Ward Employment

(Continued on page 786)



JOSEPH J. CANNON, FIRST ASSISTANT
SUPERINTENDENT



GEORGE Q. MORRIS, SUPERINTENDENT



BURTON K. FARNSWORTH
SECOND ASSISTANT SUPERINTENDENT

Greetings

FROM THE NEW SUPERINTENDENCY OF THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

TO our brethren and beloved associates throughout the world-wide Church of Jesus Christ we use this season of greeting and good will to send our salutation and appreciation to every loyal member of this auxiliary of a Church which enters every needful field of life here, and carries man to his high destiny hereafter.

While we have nominally been serving as the General Superintendency of the Young Men's Mutual Improvement Association since last May, the delayed return from Europe of one of our number marks this as the first opportunity we have had to extend greetings as a quorum of three. And we wish to add twofold purpose to the occasion by expressing our appreciation for the great satisfaction we have had in laboring with the retiring Presidency of our companion organization, the Young Women's Mutual Improvement Association, and in expressing our sincere satisfaction with the appointment of the New Presidency. To these eminently well-qualified women we pledge anew our loyal support.

The Mutual Improvement Association calls all the young men and women of the Church to rise to their high destiny; to know the truth and love it; to teach

the truth, and live it before all men. This is the high purpose of all our teachings, of all our activities, of all our service and labors, and it is a purpose, which, uppermost at all times, seems yet more hallowed at this season of Christmas, at which we greet you in the name of Him who established for all the pattern of unselfish service in a divine cause.

In appreciation of your loyalty and devotion, we are,

Your brethren,

George Q. Morris
Joseph J. Cannon
Burton K. Farnsworth

General Superintendency of the
Young Men's Mutual Improve-
ment Association.



HELEN S. WILLIAMS, FIRST COUNSELOR



LUCY GRANT CANNON, PRESIDENT



VERNA W. GODDARD, SECOND COUNSELOR

Greetings

FROM THE NEW PRESIDENCY OF THE YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

"And whosoever will be chief among you let him be your servant, even as the Son of Man came not to be ministered unto but to minister and to give his life a ransom for many."

IN THE call which has come to us we see opportunity for added service to you, our dear fellow workers. We accept our assignment in the spirit of service and in humility.

We realize that in this Church the work of no one can be acceptable unless it is actuated by the Spirit of our Father in Heaven.

There is love in our hearts for you and the M. I. A. cause. We appreciate your service and, if we succeed, one of the factors will be your loyalty and faithfulness. One of the joys in this work is being surrounded by intelligent, earnest, humble leaders and workers such as you are. We believe in the youth of the Church; we are sure they are going forward to fulfill a glorious destiny.

At this Christmas season, when our hearts are melted and our thoughts turned to Him who taught by precept and example the greatest lesson of service, we send you greetings and hope that in our lives we may exemplify His teachings, and that we may do as He did—lose ourselves in the service of mankind.

Yours in devotion to the youth of the Church,

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

General Presidency of the Young
Women's Mutual Improvement
Association.



LUCY G. CANNON



RUTH MAY FOX



CLARISSA A. BEESLEY

THE RETIRING GENERAL PRESIDENCY OF THE YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

CAREERS OF SERVICE TO YOUNG WOMANHOOD

Seldom in the run of human experience does one meet such drama as is the substance of the life of Ruth May Fox, for eight years the general president of the Young Women's Mutual Improvement Association of all the world, whose retirement was announced by the First Presidency on October 29, 1937, following her resignation.

Ruth May Fox's life is an interesting series of contrasts. Obscurely born in England, November 16, 1853, of honorable parents who could have no hope of great achievement in their own country, she has lived to attain world-wide recognition. Hers is one more example of the enlightening influence of a great faith.

Deprived of a mother's love when Ruth May was under two years of age, she has borne twelve children, ten of whom are still living. Leaving her home country when she was only nine, under the cover of darkness to avoid the prying eyes of neighbors, she returned for a six weeks' stay in the land of her fathers.

Herself a convert to the Church,

THE REORGANIZATION OF THE PRESIDENCY AND GENERAL BOARD OF THE YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION RECALLS NOTABLE NAMES AND NOTABLE EVENTS IN THE CAUSE OF UPBUILDING ZION'S GIRLHOOD AND WOMANHOOD.

By MARBA C. JOSEPHSON

she was called July 15, 1902, by the First Presidency to labor as a missionary on Temple Square, a service which she continued to render for twenty-seven years. In addition to this activity, she served as a Sunday School teacher in the Fourteenth Ward of Salt Lake City, Utah. Later she acted in the presidency of

the Primary, and finally became the president, serving for nineteen years. In 1895, she became president of the Y. L. M. I. A. of the Fourteenth Ward and although she was called

RUTH MAY FOX AND HER EIGHTY DESCENDANTS, PICTURED AS THEY HONORED HER ON HER EIGHTIETH BIRTHDAY. (INCLUDED IN THE PICTURE ALSO ARE MANY WHO HAVE ENTERED THE FAMILY BY MARRIAGE.)





PICTURE OF THE RETIRING GENERAL BOARD TAKEN ON THE OCCASION OF FORMER PRESIDENT RUTH MAY FOX'S 84TH BIRTHDAY, NOV. 16, 1937. ABSENT WHEN THE PICTURE WAS TAKEN WERE CLARISSA A. BEESLEY, KATIE C. JENSEN, ILEEN WASPE, AGNES S. KNOWLTON, MARIE C. THOMAS, GRACE C. NESLEN.

to the General Board in 1898, she still served as president of the ward until 1904. She has served on the General Board of the Mutual for nearly forty years, having acted in the presidency under Presidents Elmina S. Taylor and Martha H. Tingey.

Many honors have come to Sister Fox as a result of her exceptional work. In 1913 she was sent as a delegate to the National Council of Women to represent both the Mutual and the Relief Society. When the federated clubs of Salt Lake City sought to honor the women who had done the most outstanding work in the community, Ruth May Fox was one of the seven women chosen.

She has been privileged to travel extensively in behalf of the work of the Mutual, thus fulfilling an early blessing given to her by Maria Y. Dougall when she said that she would speak before many nations, some of whom would not understand her only as it should be given them by the spirit. She carried the message of the Mutual to the Hawaiian Islands during the summer of 1936. During the past summer she has carried the message to some of the peoples in Europe.

All who have been fortunate enough to know her have come to appreciate her sterling qualities. These are well expressed by the mayor of her city who, upon reading of her retirement, wrote the following letter:

Dear Mrs. Fox:

It is with a deep sense of appreciation of your outstanding accomplishments that I extend to you, on behalf of the people of Salt Lake City, our love and best wishes as you retire from the presidency of the Young Women's Mutual Improvement Association.

Throughout the years, your vision and energy have been dominating influences

in the spiritual guidance not only of the young people of this community, but of thousands in many lands.

Your personal achievements in this great field of service will be held aloft in the years to come as a guide to those who take up your labors in the interest of humanity.

For your great service, may everlasting happiness attend you with other blessings so richly deserved, is my hope and prayer.

Sincerely yours,

E. B. Erwin.

(Continued on page 790)

LUCY GRANT CANNON AND HER HUSBAND, GEORGE J. CANNON, WITH THEIR FAMILY AS THEY APPEARED TEN YEARS AGO ON THEIR TWENTY-FIFTH WEDDING ANNIVERSARY.





The OUTLAW of NAVAJO MOUNTAIN

*The Story of Posey, Last
Pah-Ute Outlaw*

By ALBERT R. LYMAN

THE STORY THUS FAR: Down in the wild and lawless region of Fourcorners, where Utah, Arizona, New Mexico, and Colorado come together, more than half a century ago Kit Carson rounded up the Navajos and drove them into Santa Fe, New Mexico, to keep them there in the "bullpen" for three years. While the Navajos were being thus harshly disciplined, a disaffected handful of Pah-Utes broke away from their tribe north of the San Juan River and took possession of Navajo Mountain in Navajo territory. When the Navajos came back, these Pah-Ute renegades refused to vacate the Navajo country and bad blood resulted. Sowagerie (Posey) the central character of this story was a child of one of the Pah-Ute renegades. He grew up in a cradle of anarchy. Bitseel, a son of the ousted Navajo, was Posey's most bitter enemy. In the midst of this tense situation in 1879, a colony of Mormons was sent down to settle the San Juan country, largely for the purpose of improving relationships with the Indians. Thales Haskel was their chief interpreter—a man skilled in Indian dialect and psychology. But the Navajos and Pah-Utes continued to prey upon each other and upon the Mormon settlement. During one skirmish when cowboy avengers scattered the tribe, the renegade son, Sowagerie, was momentarily separated from the tribe with Toorah, little sister of Posey, the Pah-Ute leader. This brief interlude marked the beginning of the smoldering romance that caused Sowagerie bravely to change his name to Posey and vainly dress himself in fine clothes, braid his hair, and put on war paint. This interest in his little sister, however, was relentlessly disapproved by Poke, who looked upon the "apostate" Posey as "Skunk," and so referred to him. During one period of tribal disorganization, Toorah, Posey's beloved, disappeared with her brothers, and all Posey's searchings for her were in vain. Posey finally secured vague information concerning Toorah's whereabouts, and these two lovers madly dashed to freedom. Their new found freedom together was soon interrupted, however, when Poke accidentally stumbled upon their hiding place. But he was in trouble and his ugly threatening gave way to surliness. Posey now entered upon the most recklessly happy part of his life. But shortly later, in an act of playfulness, occurred the greatest tragedy of Posey's life—the shooting of his beloved wife by his own hand. His unbounded sorrow was made more terrible by the avenging pursuit of Toorah's brother, Poke. But the two met under circumstances which enabled Posey to save Poke's life, wherefore Posey was relieved of further vengeance on that score by agreeing to pay a high indemnity and by agreeing to marry another of Poke's sisters—a disagreeable supernumerary maiden—which circumstance began another career of heckling evil. Later a handful of Mormon settlers from Bluff captured Posey in a humiliating manner, put him in irons and brought him before a justice of the peace, where he was bound over to appear at the next session of the district court. By a ruse Posey later escaped and went into exile at Navajo Mountain. He was shaken by his first personal experience with white man's justice and sent word to the inhabitants of Bluff, asking their forgiveness and pledging to mend his ways. The charges were withdrawn and Posey returned to the community on temporary good behavior. But as the terror of his exile began to fade, the humiliation of it loomed greater in his mind, and he took steps to see that it would not happen again by going to Colorado to purchase a long range gun, and by learning how the recently installed telephones could be used and how communities could be separated by cutting wires. Thus prepared, he returned to his old ways with a vengeance. In the midst of this situation Poke's son, Tse-ne-gai, was accused of robbing and killing a sheepherder. Peace officers came to arrest him. In the skirmish that followed, both Pah-Utes and whites were killed. Posey had treacherously used a flag of truce to protect himself while he gained shooting position. General Hugh L. Scott was sent out from Washington to represent the government in this tragedy. Poke, Posey, Tse-ne-gai, and Jess Posey were taken to Denver for trial. Royally treated and exonerated, they were released by the government and sent home. This generous treatment they interpreted as an act of weakness, and began to plan further misdeeds. With an increasing belief in his own immunity from all punishment, Posey acquired another long range gun, traveled a long distance to purchase a horse that was superior to anything in the San Juan region, and in other ways prepared for the inevitable conflict that was destined to come. His preparations, however, were interrupted by another gambling affray with Bitseel in which Posey's prize horse was involved and from which he extricated himself by striking Bitseel with the butt of a revolver and dashing for freedom—thus postponing another final meeting. Then Posey's activities were spent in organizing and firing to violence the hoodlum element of the tribe—an element, which having been inspired to violence proved

embarrassingly difficult even for Posey to control. Finally Pahneab, a young leader of the hoodlum element, was arrested with Dutchie's boy and brought to trial for holding up a sheepherder at gun's point. Posey entered the schoolhouse courtroom and during the noon recess aided the defendants to break for liberty, with Sheriff Oliver in full pursuit. Quickly organized posses rounded up many Pah-Utes whom this quick explosion of events caught unaware in Blanding. Posey hastened to organize his tribe for flight, but found that his leadership was not fully accepted. Many were reluctant to take the Big Trail while their kinsmen were held captive in Blanding, and others refused to move without notifying Poke, who was living aloof from the tribe at Recapture. These embarrassments to Posey's position caused costly delays and damaging concessions on his part. After the tribe was finally under way—still without Poke—and after several light skirmishes with posses, Posey returned to Blanding by night to discharge a costly promise to the tribe that he would effect the escape of his captive tribesmen, but found them safely stowed away in the basement of the schoolhouse with heavily armed guards at every entrance.

CHAPTER XX—BROKEN CHARM

WHAT chance had Posey to effect the escape of his tribesmen? If he started something the guards might slaughter the whole defenseless company in the basement. Anyway they would stand a good chance of shooting him or his mare.

It was a hopeless case. He burned with dread and shame for the white-feather report he would have to make to his people, but he had ridden far, the night was already well spent, and since he had promised to see Jack Fly, Jim Mike, and others tending sheep in the upper fields, he hurried away to have it over with before the dawn.

Finding Jack he told him the wild



PAHNEAB DREW UP IN A CONVULSED KNOT AND GAVE A TERRIBLE YELL. "QUIEN CHINAJO, SON EW A CHINGAJO!" HE MANAGED TO SAY WITH SINKING EMPHASIS, AND FELL IN A WRITHING HEAP ON THE SAND.

state of affairs, told him to tell the others, and then he loped off to the west, for an unwelcome nimbus began to show in the eastern horizon.

DAYLIGHT found the fugitives crossing Black Mesa and the posse sniffing their trail out of Cottonwood. In the absence of his general, the rattle-brained Pahneab had plenty to say about their policy of action. Teegre and Anson Posey wrestled with the problem of averting disaster into which he threatened to plunge them.

The second wife, impatient that they had not waited for her brother according to plan, refused to be pacified. Mutinous rumblings from within the company boded more harm to them than all the threatening from without. And why in rea-

son didn't Posey come? He was to have joined them in the Butler and he was to have with him the prisoners from town. Here they were in the Butler with this persistent pack of Mormons determined behind them and no one in sight to handle the crisis.

Not knowing what else to do, and with advisers like Pahneab to direct them, they climbed westward from the valley of the Butler to the sharp rim overlooking the Comb Wash, and camped on a lofty point or eagle's nest, from which they could scan the country in all directions. It was still early in the day, but they fumed at the delay and the uncertainty. Surely something had gone wrong with the general.

The Butler and the Comb run southward in an unusual parallel for thirty miles. They are nowhere more than three miles apart, with only three places where it is possible to go from one over into the

other. The east wall of the Comb is smooth and perpendicular, being a tremendous upheaval. From its knife-like top the bare, cavernous rocks slope down eastward to the bottom of the Butler.

By the direction of Pahneab, or someone else equally stupid, the Indians had stopped on the big reef midway between two of the possible passes westward where they might be easily hemmed off from escape. In that dangerous place they sat down to wait for General Posey and the captives he had promised to liberate and bring with him.

Down over their trail from Black Mesa on the east they saw the posse coming like wolves to get them, and the dangerous elements within their own ranks began to seethe with suicidal heat. The war spirit contended with fear, faith with mutiny.

The war spirit sent three men to lie in ambush in the tall brush by the deep wash in the bottom of the valley. It was a clever plan with Anson Posey as the leading spirit. The three hid where they could sweep the main trail with their bullets to annihilate the whole posse if it should come that way.

But they waited in vain. Dave Black, the captain of the posse, ordered his men to stay out of the wash, to cross above and get around on the hillside to the west. There they got a glimpse of the three in waiting, though not soon enough, for the ambushers scrambled off into the wash and barely escaped being cut off from returning to the eagle's nest above them.

Then from their lookout the Pah-utes saw their general coming down the valley on his mare, all alone. Apparently he would ride straight into the guns of the white men before he saw them. Something must be done to save him. But what could they do? Nothing would please Black and his men better than for the Indians to come down out of their defense. They watched and hesitated. Their unprecedented bad luck since this trouble started had begun to chill their spirits.

The old general's quick eyes grasped the situation at once, a situation which he knew would be difficult to meet. His first object was to get by Black's men and join his people on the reef. When he saw that they had headed him off in the bottom, he turned back hoping to climb the west side, and if he could beat them to the top he would follow down the knife-edge rim to the camp. Most of Black's men were

(Continued on page 783)



THE LARGEST SCOUT CAMPFIRE EVER HELD WITH OVER THIRTY THOUSAND BOYS GATHERED AROUND AT THE FIFTH WORLD JAMBOREE, HOLLAND.

YOUTH IN ACTION FOR PEACE

By OSCAR A. KIRKHAM

*Executive Secretary of the
Y. M. M. I. A.; Deputy
Regional Scout Executive,
12th Region.*

IT WAS a thrilling sight to see our American delegation of eight hundred fourteen Scouts come marching into the great arena leading the parade at the opening of the fifth World Jamboree held in Bloemendaal - Vogelenzang, Holland. Forty-three nations were there, each with a representative organization of Scouts and Scouters with banners and national flags flying and bands playing inspiring music. It took nearly two hours for them to march past the royal reviewing stand where Queen Wilhelmina of Holland, World Chief Scout Lord Baden-Powell, our own great Scout and Camp Chief, Dr. James E. West, and many other leaders of world Scouting reviewed this great pageant of youth.

There were eight thousand British representatives, the largest Scout delegation to attend a World Jamboree outside of their own country. There were Indians with their colorful turbans, Hungarians with their attractive head-gear, Japanese with hundreds of tiny flags flying, Poles with their attractive capes and caps, French Scouts swinging along with their Scout staffs, colorfully

WHEN THIRTY THOUSAND YOUNG MEN FROM FORTY-THREE NATIONS GATHER AROUND A CAMPFIRE, CLASP HANDS IN DAILY MEETING, AND SLEEP UNDER THE STARS TOGETHER—THAT'S THE MAKING OF PERMANENT PEACE.

decorated with red, white, and blue flowers, and thousands of others marching on and on singing and cheering.

Holland, true to the spirit of the

real host, brought up the rear with her thousands of happy Scouts.

An American leader's wife penned these lines as she reviewed the great march:



THE QUEEN OF THE NETHERLANDS WELCOMES THE BOYS OF FORTY-THREE NATIONS TO THE WORLD JAMBOREE, AS SIR BADEN-POWELL STANDS BY.



"THE BOY SCOUT JAMBOREE"

Thirty thousand eager faces.
 Thirty thousand heads held high.
 Thirty thousand Boy Scouts marching—
 What a sight to cheer the eye.
 Thirty thousand voices cheering
 Holland's Queen, so great and good;
 Thirty thousand young hearts surging
 Toward the goal of brotherhood.
 Forty nations' flags unfurling
 In the breeze of Netherland—
 Surely men must pause and ponder
 O'er this modern "Crusade band".
 Blessings on these good-will makers;
 May their campfires never cease;
 May the God of all the nations
 Crown their brotherhood with Peace!

It was a sight never to be forgotten when these thirty thousand Scouts at the conclusion of the great parade came dashing into the arena with colors flying, shouting and cheering and rushing across the open field to the Royal reviewing stand again to be welcomed by their lead-

OSCAR A. KIRKHAM (SECOND FROM LEFT) STANDING WITH SCOUTS OF SEVERAL NATIONS. AT THE RIGHT OF OSCAR KIRKHAM IS A TURBANED INDIAN RAJAH.



OSCAR KIRKHAM, who writes this brief and colorful report of the fifth World Jamboree of Scouts and Scouters, was honored with the appointment of Director of Programs for the American Contingent and was also selected as a member of the International Conference of Scouters which met at the Hague. These signal honors came to Deputy Regional Executive Kirkham in recognition of his distinguished service to Scouting.

ers. The thousands in the bleachers joined in the joy of the great occasion and many were so deeply impressed that they stood in wonder and awe at the great sight before them—not youth just rushing across a great open field but Scouts of the world rallying to one great worthy purpose, joining in one great com-

At the closing campfire are (1st row, left to right) Oscar Kirkham, American Contingent's Director of Activities, Camp Chief John Skinner Wilson of England, Prince Bernhard's aide, Prince Bernhard, a relative of the Chief Scout of The Netherlands, and Crown Princess Juliana. In rear row (left to right) are Lt. Col. A. Blusse Van Oud Althuis, Dr. James E. West, Chief Scout Executive and American Camp Chief, Prince Gustaf Adolphus of Sweden and Lord Baden-Powell.

mon cause, of friendship and brotherhood.

Our Scouts were then surprised and delighted to hear the Queen address them in English:

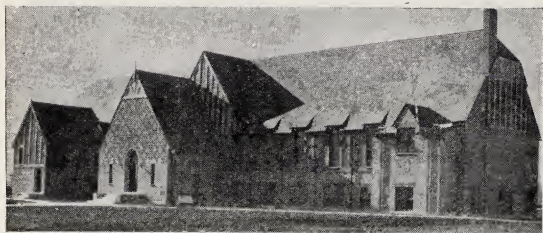
Scouts from all countries, by welcoming you all to my kingdom I would like you to know how much I appreciate you and what interest I take in your movement. It is a satisfaction for me to see that after years of fruitful endeavor this fine organization has grown into a world movement, including boys of all classes from all nations, and prepares them to be good citizens and good men.

In replying Lord Baden-Powell said:

I am sure every Scout will carry home Your Majesty's message of encouragement and it will help them all to carry on the great work you are doing here and in the world. We are all greatly privileged to have our Jamboree here in Holland—country of bold adventurers, great men who have achieved such success in art, commerce, industry and, above all, the land of many conferences and deliberations for bringing peace to this world. Today Your Majesty has given us immense encouragement to go forward in our task in the Scout brotherhood, which has now become a Junior League. We hope, helped by the inspiration given us today, to develop that peace among nations which so far statesmen seem to have failed to achieve through their discussions.

THE DAILY program included the regular routine of camp life, reveille, arising at seven, prepara-

(Concluded on page 779)



MAESER WARD, UINTAH STAKE. THIS SUBSTANTIALLY BEAUTIFUL STRUCTURE OF BRICK WILL STAND FOR GENERATIONS AS A MONUMENT TO THE FAITH AND INDUSTRY OF THOSE WHO BUILT SO WISELY AND SO WELL.

WE ARE COME TO WORSHIP

By MARY R. JACK

General Secretary of the Primary Association and a Member of the Church Beautification Committee.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

FROM the beginning of time it was predicted that the Son of God would come to dwell among men. Prophets were appointed to whom He revealed Himself. These went to and fro in the earth proclaiming His name, preparing His way. Houses were built to His name that He might have a place wherein to dwell, a place to "rest His head."

Then, one glorious night His sign appeared and wise men, bearing gifts, journeyed far with but one objective—to find and worship Him.

With heavenly announcements and manifestations, over-powering in their sublimity, the humble of the earth left their flocks. They, too, would worship.

And they found Him "lying in a manger."

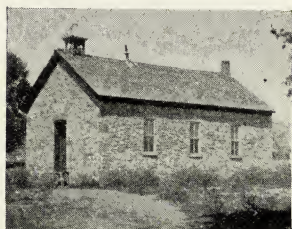
What had become of His temples—the houses built to His name? Can it be that they had become so polluted they could no longer furnish Him sanctuary? One, at least, had become a "den of thieves."

CENTURIES passed—eighteen hundred years. Another prophet, scarcely more than a boy, was anointed to proclaim Him, to prepare His way, and to build Him an house. His Church was re-established and His house was built by the sacrifice of the Saints who were glad to share their meager lot or to give their all for His sake. He accepted their temple and others that were built. His work rolled forth as "the little stone cut from the mountain without hands" and the members of His Church became multitude. Through the inspiration of His prophets, other houses were built where the Saints might meet together often to worship and to learn of Him. Here He had promised to be in their midst even

HERE IN THESE CHAPELS, BUILT BY OUR UNITED EFFORTS, BEAUTIFIED BY THE WORKS OF OUR HANDS, WE GATHER TOGETHER IN THE NAME OF THE LORD AND INVITE HIM TO BE IN OUR MIDST.

though but two or three were gathered together in His name.

In the erection of these meeting-houses, as in the building of the temples, was evidenced a faith and devotion beautiful to behold. Every organized community must have its chapel which, though humble, was the finest that funds or labor could supply.



THIS OLD STRUCTURE OF BRICK AND STONE IS STILL FUNDAMENTALLY SOUND, AND ITS FIRM WALLS MAY YET BE CONVERTED INTO A THING OF BEAUTY AS THE ARCHITECT'S DRAWING BELOW INDICATES.

In communities where the people were affluent, spacious buildings and halls were erected, and surroundings were beautiful to a high degree. But in most of the communities the people were poor and the erection of chapels in many instances called forth real sacrifice. When all available money was expended, farm produce or home cookery helped to provide for necessary expenses. Labor was willingly donated. Timber and rock were hauled from adjacent canyons. Carpet rags were stitched or the wool of sheep donated, dyed, spun, and woven to provide covering for the floor. Where the wool was not quite sufficient, the women and children gleaned what could be found on barbed wire fences and bushes along the sheep trail.

The following story is typical of the attitude and faith of the people in the erection of these houses of worship:

"The ward of which I am about to
(Concluded on page 780)



PARTY DRESS

CHRISTMAS was a lovely time—oh, a lovely, lovely time! The words sang themselves over in Lois Heath's heart as she looked about the gaily decorated living room which seemed to take on new dignity and beauty from the red and green trimmings hung about and the large Christmas tree standing proudly in one corner.

True, she wasn't a child this year. The thrilling mystery of Christmas was gone. No longer did she lie awake in feverish anticipation. Yet there was a thrill in feeling herself a young woman, in sharing in the plans for her younger sisters and brother. There was a thrill in knowing that this year she would go to her first real Christmas party. And with whom!

Gerald Richey, star halfback at South High, and basketball captain, had asked her to a Christmas Eve party at one of the nicest homes in town. Perhaps it would be the beginning of a young romance, the beginning of many lovely things. . . .

She arose from the overstuffed sofa and walked to the mantle near the tree. Gazing at her reflection in the mirror she asked herself: "Why did he ask me?"

Any girl would have been proud to go with him. Why, then, had she been asked? She who was so quiet, so plainly dressed? True, she was pretty. Her hair, as she saw it now, was a soft brown with just a touch of gold in it, and her eyes were blue . . . very, very blue. While her skin—few girls, even at sixteen, had the naturally pink, glowing skin she possessed. And yet, the other girls were so much more flashily pretty with their paint and powder, their robin-red nails, their smart clothes and smarter talk.

But he had asked her! Strange little shivers of excitement went up and down her spine each time she thought of it.

They had met at the pencil-sharpener in the school library. He had offered to sharpen her pencil, and afterward, they had stood talking. Quite unexpectedly, he had looked at her with his extremely dark, straight-forward eyes and asked: "Are you going to be busy Christmas Eve?"

She had hesitated, then murmured: "No, I don't think so."

THE STORY OF A CHRISTMAS IN WHICH THERE IS SOMETHING OF HEARTBREAK—SOMETHING OF HOPE—

BY
CHRISTIE
LUND



"This is pretty early to be asking for a date, but—well, I thought I'd better get lined up for June Watkins's party. Would you like to go?"

"Why, of course I would," she had assured him, flushing, while he stood smiling at her almost as though she were a child. Just then the librarian gave them an ominous glance, so he winked and whispered: "I'll call you later."

FOR three weeks she had lived with the memory of that moment close to her heart. For three weeks her whole being had thrilled in happy anticipation. Only one thing had marred her happiness, made the thought of the party less perfect.

She was not going to have a new dress!

Mom and Dad had wanted to give her one, but, with the expense of Christmas, they just couldn't afford it. She had asked that it might be her only present until they had explained that they could only afford to spend two dollars on each of the four children. That seemed a pitifully small sum, but there was going to be turkey with dressing for dinner and plum pudding. And each of the children had to have a little money to buy one another presents, and of course they had the tree which they hadn't been able to afford last year.

But Mom and Kathie, her older sister, were going to make one of Kathie's dresses over for her; and she was sure it would be nice. It had been such a pretty dress, pale blue taffeta, with a full skirt held out on each side by tiny hoops over



SHE WAS QUITE UNCONSCIOUS OF VOICES OUTSIDE THE WINDOW ON THE VERANDA UNTIL SHE HEARD A YOUNG MAN SAY, "WHO'S THE GIRL FRIEND, JERRY?" AND HEARD JERRY'S VOICE SAYING, "LOIS HEATH, HAVEN'T YOU MET HER?"

the hips, with a basque waist. Of course it was out of style now, with its skirt that was several inches shorter on the one side. But they could fix it; she was sure they could.

Mrs. Heath held the blue taffeta dress up to the light, looked at it carefully, then turning to her two daughters said, hesitantly, "It's practically thread-bare in places. I'm afraid we can't take it apart; we'll have to leave it the way it is."

"But, mother," Kathie protested, "We can't have it like that—shorter on one side and with this basque waist. . . ."

"They are wearing basques again."

"Yes, but not like this, not this long, or loose."

They were all thoughtful for a moment, thinking of some way to make the old dress new and glamorous, worthy of the occasion. Suddenly Kathie rose and went into the bedroom. When she returned, she carried over her arm another taffeta dress, pink and of even older origin.

"Look," she said, "There's enough good in this to make a cute little

(Continued on page 781)

THE STORY OF OUR HYMNS

By GEORGE D. PYPER

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

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

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 Savior, which is Christ the Lord.

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

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.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

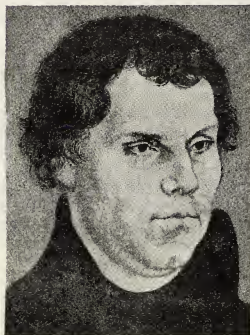
THIS beautiful Christmas story, recorded by Saint Luke in the New Testament (2:8-18), was the inspiration for Martin Luther's sweet song "Away in a Manger," which is published as number 214 in *Deseret Sunday School Songs*. It is another of those adopted gems chosen by the Latter-day Saints for children's use in Sunday School, Primary, and the home, as it has been by every other Christian denomination for centuries.

Martin Luther, the father of the Reformation, was born in Eisleben, Saxony, November 10, 1483. He was the son of Johann Luther, a slate cutter, who early discovered his boy's super-intelligence and sent him to school at Mansfield and then to the Franciscan establishment of Magdeburg.

Space will not permit the publication of a detailed history of the dramatic life of this great reformer. This may be found in any encyclopedia. However, it is proper to

XXIII. *Away in a Manger*

By MARTIN LUTHER



MARTIN LUTHER

point to his controversy with the Catholic Church—how his increasing antagonism to the edicts of the Church reached its height when new indulgencies authorized by Pope Leo X were offered by the Pope's emissary, the Dominican monk, Tetzel; how the Papal Bull condemning Luther was burned by him in the public square at Wittenburg; how this finally led to his dramatic appearance before the Diet at Worms where he refused to retract (1) his writings about faith and morals; (2) his condemnation of the Papacy and Popish doings which he averred had ruined Christianity, body and soul, and (3) his attack upon private persons.

"I must be convinced," he said, "either by the witness of scripture or by clear arguments, for I do not trust either pope or councils by themselves, since it is manifest that they have often erred and contradicted themselves—for I am bound by the Holy Scriptures which I have quot-

AWAY IN A MANGER

By Martin Luther

AWAY in a manger, no crib for His bed,
The little Lord Jesus lay down His wee head;
The stars in the heavens looked down where He lay,
The little Lord Jesus, asleep on the hay.

Chorus

Asleep . . . asleep . . . asleep, the
Savior in a stall!
Asleep . . . asleep . . . asleep, the
Lord of all!

The cattle were lowing,—the poor baby wakes;
But little Lord Jesus, no crying He makes;
I love Thee, Lord Jesus, look down from the sky,
And stay by my cradle to watch lullaby.

Be near me, Lord Jesus; I ask Thee to stay
Close by me for ever, and love me,
I pray;
Bless all the dear children in Thy tender care;
And take us to heaven, to live with Thee there.

ed, and my conscience is held by the word of God. I cannot and will not retract anything, for to act against Conscience is unsafe and unholy. . . Here I stand, God help me. Amen."

Securing a delay, he was on his way to Wittenburg when he was kidnapped by his friends, who thought his life was in danger, and carried to the Castle of the Wartburg in the top of the Thuringian hills, where he remained an exile for nearly a year. Here he translated the Bible into the German and wrote songs.

(It was a thrilling moment to the writer of this article when during the last summer he stood in that room, sat in Luther's chair, examined his Bible and saw the mark on the wall made by the ink bottle which, legend says, Luther threw at the devil. Wartburg, too, was the loca-

tion of Wagner's great opera of *Tannhauser*.)

On June 15, 1525, Luther married Catherine von Bora, 25 years of age, of noble Saxon family, who with eight other sisters had left a convent. It was a happy marriage and six children were born to them. He is said to have been a tender husband and a most loving father.

Luther was excommunicated, but his doctrines spread throughout Europe, resulting in the Protestantism of today. He died at Eisleben in 1546, and was buried in Wittenburg. His body is in the grave, but his soul goes marching on.

Martin Luther was both a poet and a musician. And as a student of human nature he knew that the people craved the privilege of praising God in song and in their own tongue. In 1524 his *German Church Hymn Book* was published, which was the beginning of German Protestant hymnology. His first book contained only eight hymns, half of them written by himself. In speaking of music, Luther said: "Music

is the art of the prophets, the only art that can calm the agitations of the soul. It is one of the most magnificent presents God has given us.

... I always loved music; whoso has skill in this art, is of good temperament, fitted for all things. We must teach music in schools. A schoolmaster ought to have skill in music, or I would not regard him, neither should we ordain young men as preachers, unless they have been well exercised in music."

Luther believed in congregational singing as an expression of the faith of the reformers. He perceived its power to promulgate his doctrine, so he wrote hymns for the people—hymns that were easily understood; that would move the heart as well as appeal to the mind. He got away from the Latin chants and rituals. He wrote for prince and peasant. And his hymns and compositions did more to free the people from error and superstition than all his preaching.

"Away in a Manger" is a song much loved by the entire Christian world, and is especially popular with

the children of the Latter-day Saints. At Christmas time, with a dramatic setting of the new-born King in the manger, it has thrilled the hearts of millions of little ones and made the older ones glad. Luther's love for little children was great. It is said that he wrote "Away in a Manger" about 1530, for his little boy, Hans, to be sung at a Christmas celebration.

The sweet simplicity of the lines appeals to one's imagination—

"The stars in the bright sky looked down
where he lay—
The little Lord Jesus asleep in the hay."

Many tunes have been provided for this little song. No doubt Luther composed his own setting; if so it has been forgotten. The one best known and loved by the children of the Latter-day Saints is that printed in the Sunday School song book by Charles H. Gabriel, a composer of revival songs.

If you desire a Christmas thrill, get your family together before the flickering fire-light on Christmas Eve and sing of The Babe of Bethlehem.

"ARRIVAL OF THE SHEPHERDS."

From a picture by Henri LeRollin.





A PLAT OF CAMBRIDGE, MASSACHUSETTS, SHOWING THE PROXIMITY OF THE L. D. S. NEW ENGLAND MISSION HEADQUARTERS TO HARVARD COMMON AND OTHER NOTABLE AND HISTORIC PLACES. (THE ARROW POINTS TO MISSION HEADQUARTERS.)

WITHIN one short block of the spot where George Washington took command of the American Revolutionary forces in July, 1775, Dr. Carl F. Eyring has taken his position in command of a missionary force of the Church of Jesus Christ of Latter-day Saints in the newly-organized New England Mission. The historic headquarters address, 7 Concord Ave., Cambridge, Massachusetts, is now the home and office of the latest mission organization of the Church. From the windows of this fine home of early American design, one may see the spires and steeple of the oldest church in Cambridge; from in front of the home one may look out upon Harvard Common; and he has but to take a brief walk to visit such revered historical settings as Harvard University, the home of Longfellow, and many others.

(Concluded on page 789)

PARTICIPATING OFFICIALS, AND A MISCELLANEOUS GROUP OF MISSIONARIES OF MAINE AND CANADA, AT ABOUT THE TIME OF THE NEW ENGLAND MISSION ORGANIZATION:

Reading left to right, seated, first row: Kenneth E. Hackling, Abel S. Rich, President of the Canadian Mission; Dr. Carl F. Eyring, President of the New England Mission; Fern C. Eyring, Second row: Elder Harris, Dr. John A. Whitsoe, Leah D. Whitsoe. Standing, third row: Lawrence E. Dalton, Charles W. Brown, Wm. Keith Hurren, Elder Moser, Back row: Chester A. Becraft, J. Glen Longhurst, Darl E. Anderson, Glen W. Price.

LOOKING INTO HARVARD COMMON FROM THE CORNER OF CONCORD AVENUE ABOUT 150 FEET FROM THE MISSION HOME, THE UNIVERSITY BUILDINGS ARE HIDDEN BY THE TREES.

THE MISSION *in* NEW ENGLAND

By REED W. BERRETT

Publicity Director of the New England Mission

AT No. 7 CONCORD, WITHIN VIEW OF HARVARD COMMON, NOW STANDS A MISSION HEADQUARTERS FROM WHICH IS DIRECTED THE WORK IN THE GREEN MOUNTAINS AND IN ALL NEW ENGLAND WHERE THE SMITHS AND THE YOUNGS AND OTHER STALWARTS WERE CRADLED.



NEW ENGLAND MISSION HEADQUARTERS, NO. 7 CONCORD AVENUE, CAMBRIDGE, MASSACHUSETTS.





"AND THE REST SHALL BE ADDED"

By MARIE O'BRIEN

A SHORT
SHORT
STORY
COMPLETE
ON THIS
PAGE



BOB LAYNE sauntered down the main street in Woodville, a small town in northern Alberta. It was good to be again among the people with whom he had been associated since childhood. Each hearty greeting from a friend gave him that pleasant feeling known only to those who have returned home. As he passed the post office, John Gault, the editor of the local newspaper, came out and continued down the street with him.

"I've just heard you have a call to fill a mission, and I'm very glad to hear it. Will you be leaving soon?"

"No, I think not," the boy replied. "You see, I thought perhaps I'd better finish my course at the U and then go. Bishop Raines said the decision was to be entirely my own, and that seems the better way."

The door of the small office of the *News* stood open and Bob followed the editor inside. His interest in journalism had been a bond of friendship between the older man and himself and he had spent many an hour in this place. The latest edition of the *Journal* lay upon a desk amid the litter of papers and handbills common to printing shops. A pair of strikingly clear eyes looked out from a fine intelligent face pictured on the front page. Under the picture Bob read:

"William Cullen McArthur, noted author, scored another success recently. His book *Little Things* won for him the coveted Bosman Award. A noted critic has said of the novel, 'It contains a depth of knowledge and a serenity of faith which is sadly lacking in many of the works of our modern writers. This sincerity of belief assuages the pathos and magnifies the triumphs. It has a fineness which makes it a work of art.'"

"I think he's great." The admiration in Bob's voice was undisguised. "To be as he is would be mighty fine, wouldn't it?"

"Indeed it would, son," the man replied, "And, as they say—thereby hangs a tale—"

"It happened here in Woodville. Two boys grew up together. In school they kept at the head of their class in friendly rivalry. They had the same aim—journalism. When they had finished high school they worked hard and went to the University—your school now. They both did well because they had an

aim, and their friendship increased with the years.

"These two boys had finished their second year at the U and were home for the holidays when they each received a call to go on a mission. They thought it over and talked about it together. The one lad decided he'd finish his education first and then go into the mission field, but times got hard and he had a bad time getting enough funds to keep himself at school the last year. Then he got a job on a paper and after that he seemed never quite able to make the break.

"The other boy returned from a very honorable mission to find it impossible to finish his education—"

Jack Gault paused and Bob asked softly: "The two boys—they were you and William McArthur?"

The narrator nodded confirmation.

"And today you are a small town editor and he a noted author. For two years of preaching your religion you sacrificed a career which might easily have compared with his." It was a statement rather than a question, and the boy's tone unconsciously implied pity.

Jack Gault shook his head and sighed heavily.

"No, son, you're wrong," he said; "Bill McArthur went on the mission."



PRESIDENT GRANT Sees Social Security in CZECHOSLOVAKIA

AS THE NATION'S PRESS AND LEADING MEN WELCOME
WITH HONOR THE PRESIDENT OF YOUR CHURCH
AND MINE.



PRESIDENT GRANT AND PARTY WITH THE CZECHOSLOVAK MISSIONARIES IN PRAGUE DURING
HIS VISIT FROM JULY 9TH TO 12TH

First row, left to right: Elder Richard Smith, grandson of President Grant; President Hugh B. Brown, new president of British Mission; Martha Toronto, Czechoslovak mission mother; President Heber J. Grant; Dr. Richard R. Lyman, president of European Mission; President Wallace F. Toronto, president of Czechoslovak Mission; Joseph Anderson, secretary of President Grant; Jaroslav Kotulan, translator.
Second row, Missionaries Vin, E. Burton, John R. Williams, Ralston S. Payne, Joseph W. Barlow, Marvin J. Dahl, Sidney S. Irvine, Melvin McFarlane, LeRoy L. Davis, John R. Merrill.
Third row: Rudon D. Orton, C. Victor Dover, E. Allen Pettit, Joseph V. Ward, Alma S. Butler, Don B. Greenwood, Carl J. Manning, Blaine P. Clyde, Ross Clinton Hinckley.

ON a hot but memorable July day, one of those which marked President Grant's delightful but all too brief visit to the Czechoslovak Mission, the following article appeared in a leading Czech newspaper, the *Ceske Slovo*, under this amazing caption: "Eighty-Year-Old Gentleman Goes Nimbly Up And Down The Stairs And Marvels." Then follows a most interesting text:

Yesterday morning the people living at the Masaryk Homes beheld a wonderful old gentleman. For three hours he walked from home to home, hopped up and down the stairs without difficulty, and in every room left the people in a state of curiosity and wonderment. The Lord Mayor of Prague, Dr. Peter Zenkel, and the director of the institute, Mrs. Ruzena Pelantova, could neither show nor explain enough to satisfy his eager mind. This eighty-year-old gentleman, with his associates, was the President of the Mormon Church, Mr. Heber J. Grant, from Utah, who came to Prague to see what kind of seeds his missionaries are planting in this land.

The Mormons instead of long prayers and services undertake the solution of social problems—and understand them as no

other people upon the earth. Therefore, President Grant was delighted when he had the opportunity to see such a reality as these social homes for the poor and the underprivileged citizens of Prague. He went through all of the departments, from the children's to that of the old folks. His assistant, the President of the European Missions, who was with him, seemed inclined toward Mrs. Pelantova and whispered in her ear: "This is certainly something extraordinary for our President. See his enthusiasm! I already know what he will tell you. And it will not be empty praise. Your three hundred years of suffering and oppression under the Hapsburg regime was not in vain and has brought about good results. It has developed strong personalities, who are now building up your Republic on a solid foundation of freedom and democracy. It is to be seen that your Lord Mayor, who was the leading light in the founding of these homes, is one of these. Wait a minute, I would like to tell him this to his face."

Lord Mayor Zenkel, who entertained the guests, had something also at which to wonder. He observed that this eighty-year-old President of the Mormons was active and he marvelled how youthful he appeared and how spryly he walked. He expressed this wonder to the President, but Mr. Grant only smiled and quoted him a verse from an old proverb: "Who gladly works unceasingly has happiness and life increasingly." And then President Grant

BY
WALLACE F.
TORONTO

President of the
Czechoslovak Mission

continued, "You will also live a long time, Mr. Mayor—that is certain."

When after three hours the Mormon President left the Masaryk Homes, he summarized his impressions in these words, "I have travelled the world over, from north to south and from east to west. But such an undertaking as yours, I behold for the first time in my life, for in the world it is unique. Yes, the people of the earth must come here in order to become acquainted with this undertaking, which in and of itself is glorious and complete—it could not be more perfect—but chiefly they should come in order to learn how to make social work practical. I have never seen anything so well prepared and so well thought out as these Masaryk Homes!" Now, Americans do not like to praise anything which is not their own. Could this compliment be only from politeness on their part? No! From politeness one now walks a full three hours in such a heat as we had yesterday, and especially not, if one is eighty years of age.—Pardon me, eighty-one years of age.

But hold on! Just what is this amazing undertaking? What are these Masaryk Homes? They are a group of fine, new, modern, up-to-date buildings, twenty-five in number, snuggling peacefully together in the low, wooded valley of Krc on the outskirts of Prague. Their extensive grounds, including parks, playgrounds, wading pools, gardens, orchards, and woods, cover more than fifty acres. Their arrangement, architecture, and equipment fully correspond with their aim, namely to alleviate and cheer the weak and suffering. This whole complex of homes, or better said, this social welfare city, is divided into three groups—homes for the aged and incurable adults, homes for incurable children, and temporary children's convalescent homes.

THIS whole undertaking represents an investment of about four million dollars, all subscribed by the citizens of Prague. In round numbers the yearly upkeep alone runs to about five hundred and eighty thousand dollars, only seven thousand of which is covered by pensions and rents of the residents there or contributions from their families. The balance of the amount figures in the regular yearly budget of the city of Prague.

As President Grant and his party made this inspection they found that the institutions are artistically laid out behind a great administration

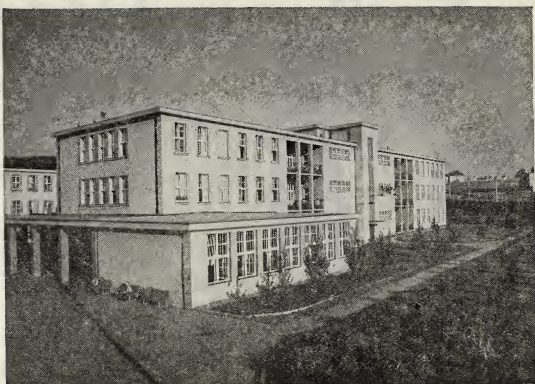
building, which houses all offices, registration rooms, reception rooms and baths. Each home accommodates two hundred and seventy residents. The rooms in these homes are of different sizes, containing from two to eight beds. Each home affords sunny terraces and balconies. The dining halls, clean and glistening, also serve as living rooms in which all may enjoy the radio, or read or chat as they desire.

It was interesting to see that the entrance hall of each building contains shelves for outdoor shoes of all residents. After coming home from a walk, it is required that they change immediately into house slippers which are noiseless and which help maintain scrupulous cleanliness.

Behind the homes for the aged there is a beautiful building for old married couples. This home contains one hundred double bedrooms, each with running hot and cold water, and other necessary facilities which enable these old folk to live in perfect comfort, man and wife together.

At the far end of this great central park is a large, attractive recreation hall, which seats several hundred people and in which regular dramatic productions, moving

OVER ONE HUNDRED AGED COUPLES LIVE HAPPILY TOGETHER IN CLEAN, COMFORTABLE, CHEERFUL ROOMS SUCH AS THIS.



ONE OF THE TYPICAL TWENTY-FIVE MASARYK HOMES LOCATED NEAR PRAGUE, WHICH WERE ERECTED FOR THE BENEFIT OF THE POOR AND UNDER-PRIVILEGED CLASSES OF THAT GREAT CITY.

pictures, concerts and dances are held. Written boldly over the arch of the stage are the words, "Prague, The Mother Of All," portraying in a single sentence the spirit of this gigantic social undertaking. Connected with the recreation hall are a fine modern library, a barber shop, and a refreshment counter, all serving the needs of this unique social center.

Another great modern building, equipped with the latest machinery, ovens, and boilers, provides these homes with over three thousand meals each day. Over six thousand rolls and five hundred loaves of wholesome bread are browned daily at the baker's touch. Within this same building some six thousand pieces of clothing are laundered and ironed daily. There is also a special department for the disinfection of linen and bedding.

The important detail of a house of worship has not been neglected, for in a prominent location stands a beautiful chapel, so arranged that all denominations may conduct services there in turn.

Now besides the group of homes which accommodate some twenty-four hundred adults, there is a separate group of children's homes, supplied with everything that can stimulate development and the improvement of health. One of them is a convalescent home for school children who are socially or physically weak. It accommodates about two hundred such children. In this building is a large summer refectory for children who are brought each day by motor busses from the city. Another building is a convalescent home for children under six years

of age, which includes a department for some forty infants. Another is a home for some one hundred and fifty incurable epileptic and feeble-minded children.

Extensive grounds behind the children's homes and a nearby wood give the kiddies the opportunity of outdoor life and afford the possibility of children being divided into groups according to age, health, and ability in undergoing outdoor cures.

The residents of these homes, both young and old, receive full board—that means four meals each day prepared according to the dietetic group in which they are placed. There are ten such groups. Regular medical service is performed by a staff of fifteen specialists who are always at the homes.

The germ, which later developed into this grand and blessed undertaking, found birth and growth in the fertile mind of a rather unpretentious, unassuming, young man, Dr. Peter Zenkel, the recently elected Lord Mayor of Prague. It is a glorious tribute to him and to the people of Prague that his proposal, to create such an institution requiring an enormous sum of money during trying times, was accepted by the City Council without one dissenting vote! The foundation of the Masaryk Homes was laid on the first of July, 1926, after Dr. Zenkel and his co-workers had made careful and exact preparations.

At the tenth anniversary of the birth of the Czechoslovak Republic, October 28, 1928, the grateful citizens of Prague elected to call these

(Concluded on page 779)



"THANKS, BUT I DON'T DRINK"

• • • • • SHOWING
WHAT YOUNG PEOPLE THINK ABOUT
THE PRESENT ALCOHOL SITUATION

By W. ROY BREG
*Executive Secretary of Allied
Youth*

MRS. JOHNSON stood back from the kitchen table and admired the trayful of colorful beverages. They looked just like the advertisement from which she had clipped the recipes. There were tall, amber "Old Fashioneds" in which floated a slice of orange and a luscious red cherry, pale Martinis in fragile-stemmed glasses, bell-shaped glasses filled with a cool, pale green concoction, all properly decorated and iced.

"Just right," the hostess murmured, congratulating herself on her first attempt at "mixing." The gay crowd whose laughter came from the living room on the crest of the latest dance tune was just right, too, the very young people she wanted Frances to have for friends, now that her niece was to spend the whole school year in Belmont. That's why she so particularly wanted this party to be a success—why she had stretched her scruples to provide the "best of entertainment," just as the magazines on the living room table portrayed it. Mrs. Johnson didn't know much about young people, but she wanted the fair, gay young niece to "get in with the right crowd," to be popular.

"Now for the grand entrance!" she whispered softly to the black cat who'd heard all the plans for the party. "Let's see. I'll go first, of course, to Frances, then to Lucy Graves, because she is the most popular girl in the crowd, and then on around the circle."

W. ROY BREG, Executive Secretary of Allied Youth, with headquarters in Washington, D. C., travels each year many thousands of miles over the country. In connection with this work he has been closely associated with Dr. Poling, Dr. John R. Mott, Mr. Frank E. Gannett, Mrs. Rushmore Patterson, Mr. J. Roscoe Drummond and others. Mr. Breg's nation-wide contacts with young people have convinced him that the "flare for liquor" is a product of subsidized propaganda, tempting advertising and mistaken notions—and not an appetite or desire of the youth of the nation.

It was a little bit awkward getting through the dancing couples to the davenport where Frances was already engaged in conversation with big, curly-haired Teddy, of basketball fame.

Coached in advance, the young guest selected the glass with the half slice of orange. She wasn't accustomed to cocktails, and Aunt Margaret had heard that young people had to learn to drink, so Frances was being started off with mostly ginger ale. But nobody was to know this, of course.

Teddy grinned—and when that happened, you just had to smile back—but shook his head. "Not for the coach's little forward, Mrs. Johnson. Training rules, you know."

Lucy was demonstrating the latest tap steps to an appreciative audience over beside the radio, where the carpet had been rolled back to give her room. Mrs. Johnson paused, but remembering that the ads said a cocktail was a welcome guest in

any crowd, she crashed the circle with her tray.

"Oh, they're perfectly beautiful," Lucy thrilled, tapping out the accents. "But you won't mind if I say 'no' will you? I've a terrible French exam in the morning, and it's all I can do to keep those irregular verbs straight as it is."

Half around the circle, Mrs. Johnson's tray still showed only one missing glass. Some of the young people were in training. Others just said, "No, thanks," and went on having a gay time.

After all, she thought, they were pretty young—sixteen and seventeen. Perhaps they were shy, and needed urging.

"Don't you really want any refreshments?" she asked, turning to handsome Fred Hurley, otherwise known as "Slick," who had never yet been at a loss for words.

"You bet we do," he said. "We're practically starved for what's in that big freezer that I saw go in the back door this afternoon. And could that heavenly odor emanating from the kitchen be chocolate cake?"

"Silly, mind your manners," dark-eyed Kitty teased. "You don't smell chocolate cake. You'll have to excuse him, Mrs. Johnson. His mind is always on. . ."

"Well, everybody knows Mrs. Johnson makes the best chocolate cake in town," Slick cut in, "and beside, I actually see it through the crack in the door."

Somehow this wasn't working out just right, the hostess thought, with a glance at the still full tray that now looked a little wilted. "But the cocktails . . . I thought all young people nowadays drank . . . knew

how much they could drink . . . all that sort of thing."

"It's the ads, again, I suppose," Lucy explained. "But young people . . . well, young people here, anyway, really aren't like that. Drinking just doesn't go." And she went on to tell how they were.

THIS ISN'T a freak group of young people, just picked out to illustrate a story. I can introduce you to similar groups all the way from Rochester, N. Y., to South Pasadena, California, whose answer to a proffered cocktail or a glass of beer, or any other drink that contains alcohol, is invariably the same, "Thanks, but I don't drink!" Polite but positive, that's the note.

Why? Well, there are lots of answers that the young people themselves can give. First, there's the matter of winning. It seems that everybody in the average high school is going out for some sort of sport: basketball, baseball, football, swimming, tennis, handball, track, hockey . . . all the way down to pingpong. And the very best that any coach has to say about alcohol when it comes to its internal use by athletes is that it is a handicap.

"Sure I use alcohol," admitted Jesse Owens, the black "Ohio antelope," whose gleaming body is described by sports writers as "streamlined"—"for rubbing my legs. But I'm a total abstainer." And Glenn Cunningham, who is earning the title, "the iron man," because of the remarkable stamina of his strong body and long, running legs, answers whenever the question comes up, "I don't drink!" No apologies. No hedging.

It is young men of this type who are setting the pace for youth, and it's a fast pace—a world-record-shattering pace, in which alcohol can't compete.

Then, there is the matter of health. "Drowsy Dan" is the expression that has been coined in one high school to describe the boy who drinks beer with his lunch, and, during the afternoon session, just isn't physically fit. Modern young people know that alcohol undermines health, and makes the drinker the easier victim of pneumonia, tuberculosis and major operations. They are more interested, perhaps, in knowing that even one or two cocktails, after the first "fizz" of excitement has blown away, leave the drinker feeling decidedly sub-normal.

"So far as I can find out," said a popular deb, "learning to drink means getting used to feeling rotten afterward." Not an unimportant discovery to make early in life, is it?

If alcohol just contented its narcotic self with making young people over-talkative, a bit cheap, less attractive for a few hours until it was out of the system again, it would be undesirable enough to warrant their "thumbs down" policy. No one can predict just what impulse may be aroused by a couple of cocktails or glasses of beer. A boy may think he is the world's champion strong man, with a couple of chips on both shoulders. Or he may be-

lieve the road home is a speedway, and he's a racing demon. He may "come to" in a city jail to find that he had done something, when the fellow he really is was submerged in alcohol, that he'll have to pay in regrets throughout life. It's grim to think of it, but the victims of alcohol aren't always old.

"Is it true, doctor, that all these patients really never intended drinking too much?" a group of young people asked when they visited the Michigan State Hospital for the Insane and were shown through the alcoholic ward. "See that poor man in a straight-jacket. Why, he's not very old . . . looks like . . . wasn't he in our class?"

Fiction? Wait until you hear from the young man who recognized a former schoolmate, the victim of alcoholism and social disease.

"Nothing that they write in books will ever be quite so convincing to me about the effect of alcohol as seeing that boy. He used to sit across the aisle from me at school. And now, he's like that."

THE PLEA of youthful America in regard to the alcohol problem is, "Just let me see these things for myself. Don't preach to me!" Probably the average high school crowd couldn't be taken within a block of a temperance meeting, but listen to this:

"What sort of party are you having?" asked a prominent Rochesterian (N. Y.), committee-meeting-bound, as he put his head in the door of the Y swimming pool room and caught Paul Carter between events.

"Dry party," Carter shouted back, laughing above the splash from the pool. "Join us in the gym at nine o'clock. We've got refreshments and a report by a group that has checked the automobile accidents in the city and is going to tell us what part alcohol played."

Can these things be? I say "Yes," because I've seen them, and know that thinking young people have the welfare of their generation at heart. They recognize alcohol as an enemy to health and achievement, and are exerting their influence widely to outlaw it for youth, not only by legal restrictions, which are out of their province at least for the time being, but by knowing and showing alcohol for exactly what it is—a poison and a narcotic.

ALCOHOL AND ACCIDENTS

FROM THE AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION, 111 WEST JACKSON BOULEVARD, CHICAGO, ILLINOIS

CHICAGO, Special—Liquor's part in automobile accidents, so widely overlooked and camouflaged in police reports, is brought startlingly into the limelight in a careful study of traffic fatalities in the first eight months of 1937, details of which have just been made public by Dr. S. R. Gerber, Coroner of Cuyahoga County, Ohio, which includes the city of Cleveland.

Dr. Gerber's report of motor deaths from New Year's Day to September 1, 1937 in this area having a population of more than 1,250,000 people, shows:

Total number of traffic fatalities in that period was 217.
Alcohol was a factor in 56.5 per cent of all cases.

Males only, were involved in 65.8 per cent of the alcohol cases; Females only, in 21.7 per cent.

Alcohol was found to be a factor in 63.3 per cent of the 161 pedestrian deaths; 53.5 per cent of all cases (27) in which passengers died, and 50 per cent of the cases in which drivers were killed.

Young people 24 years of age and under were victims in 20 per cent of the cases; persons from 25 to 39 years of age died in 20 per cent more cases, while 32 per cent of the whole number of cases, ages ran from 40 to 59 years.

Alcohol deaths hour by hour through the day varied from a low figure of 33 and 1/3 per cent between 1 and 2 p. m., up to the 100 per cent mark, twice registered, first between 5 and 6 p. m., and later between 2 and 3 a. m.

Alcohol-marked fatal accidents mounted from 50 per cent of the total between 2 and 3 p. m., to 75 per cent in the next sixty minutes (3 and 4 p. m.).

In the three hours from 8 to 11 p. m., traffic deaths due to alcohol, rose from 57.8 per cent (between 8 and 9 p. m.) to 73.3 per cent between 10 and 11 p. m.

In 85.5 per cent of all cases occurring between 5 and 6 a. m. alcohol was involved.

EXPLORING THE UNIVERSE

By FRANKLIN S. HARRIS, JR.

ONE of our unusual National Monuments consists of an area of 142,000 acres of white sand which in midday sun looks like vast snowdrifts. These white sands of southern New Mexico are formed of crystals of almost pure gypsum.

ONE of the latest experiments with plants finds that vitamins are good for plants too. Vitamin B₁ and Vitamin C added in small amounts have been found to increase the growth of pea embryos in glass by about 50 per cent.



A motor boat to travel on air has been patented by Gar Wood. Friction between boat and water is expected to be minimized by the boat's riding, at full speed, on a layer of compressed air forced into channels on the boat bottom.

THE complete disk of the sun or the moon can be seen while it is still actually below the horizon, both at rising and setting. The bending of the light rays due to refraction enables the disk to be seen before even the top rim could be visible if the rays traveled in a straight line.

WE can skate on water but not on ice. The weight on the skates lowers the melting point of ice, melting a groove which prevents sideways slip, and forming a thin film of water. If the initial temperature of the ice is less than about forty below zero Fahrenheit, no ice is melted, and experience in Siberia shows the ice to be too cold to skate on.

A new bulb which blinks on and off automatically while in operation is being used for signal and automobile stoplights. It is just slipped in the socket in place of the ordinary bulb.

FOR cold nights a new lightweight blanket can give just the right warmth. Heated electrically through specially insulated wires at low voltage, any constant temperature desired is thermostatically maintained.

OLD SOVIET oil fields are again being made productive by pumping down hot compressed air into the wells which forces the oil, from the porous sands, to a well from which it can be pumped out.

WHAT would happen if the earth stopped moving on its orbit? Horace Lamb calculated the earth would fall into the sun in about 65 days.

IT is estimated that all the gold mined since 1492 A. D. would make a cube forty-one feet on an edge. At the present price this would be worth nearly forty-two billion dollars.

WATER can be made "wetter than wet" by means of a new synthetic alcohol, "tergitol." The new product will wet even the most resistant materials five times as efficiently as soap in soft water, and retain also its strength in acid or hard water.

WHAT makes air "bad," "stale," or "stuffy"? Research has shown that it is not the extra carbon dioxide in occupied rooms. It may be due to minute electrically charged particles called ions, exhaled in the breath, as many as 200 million a breath. Remaining suspended in the air for long periods, an accumulation of ions may be the cause of bad air.

DUST, moisture, and some cooling process are the three essentials in all natural fog and cloud formation. The moisture condenses on the hundreds or thousands per cubic inch of condensation nuclei, which may be dust, pollen, soot, salt particles, volcanic ash, or even bacteria. A dense Newfoundland fog in which one could not see 100 feet was measured for water content. A block of fog 3 feet wide, 6 feet high, and 100 feet long contained about one-seventh of a glass of water (barely one good swallow). This water was distributed among 60 billion drops.

A CAREFUL study by a Cuban scientist of snails and other land shells in Cuba, Florida, and the Florida Keys, together with the path of the hurricanes, leads to the conclusion that snails fastened to leaves have been blown across hundreds of miles of water to Florida.

PORPHIN, the common chemical ancestor of the red hemoglobin in blood and the green chlorophyll, has been synthesized. One of the most puzzling facts in biology is the close chemical similarity of these two fundamental substances.

VIBRATORS, working on the same principle as those used in giving beauty treatments, when used to vibrate pavement concrete as it is laid, increases the strength ten per cent.

TUNE YOUR instrument by eye and not ear with a new cathode ray tube device. Both pitch and timbre are shown visually better than the ear can detect. Pitch and overtone characteristic of musical instruments may be studied note by note.

A PORTABLE, interlocking dance floor, which can be laid out on almost any level surface, is a new development. Locking portable sections are held together by means of a simple system of invisible hooks.



STRENGTH from spinach, fresh, frozen, or canned, probably comes as much from its high vitamin content as from its popular iron content. The vitamin content has been found to equal oranges and other citrus fruits and surpasses that of most other Popeye fruits and vegetables.

ENGLISH experiments using water "tagged" with heavy hydrogen show that about 50 per cent of the water molecules, drunk at any time, may be retained in the body for days.

A STONE relief and a bronze figurine of 5,000 years ago have been found near Bagdad showing boxers posed somewhat similar to today, and wrestlers in what later became the Greco-Roman style of wrestling.

THE POWERFUL X-rays are ever becoming more useful. X-ray pictures are used in estimating frost damage in citrus fruits. Progress of the dread gangrene can be stopped quickly and effectively by this radiation. Previously progressive amputation was the only way of stopping this disease. Other work with X-rays indicates they kill living cells by suffocating them. Certain coenzymes essential for the breathing of the cells are made inactive by the nascent hydrogen and hydrogen peroxide produced by the X-rays.

CERTAIN algae (seaweeds) manage to live in the volcanic springs that are perpetually very little below the boiling point of water.

Page for Young Writers

MY SYMPHONY

By Elaine Stevens, Age 13

GIVE me the green trees, the soil and sky;
I want no city buildings high—
Nor burning walks under my feet:
I want a breeze that I may feel—
A heaven to which I may appeal—
Not to be seen from asphalt street.

Give me joy of turning new soil.
That fresh may bear fruits of my toil.
I want the mourning dove's sad cry,
The breath of flower-scented air,
The crags that nothing may impair,
Vitality from heaven high.



FOR ONE DEPARTING

By Lois Powell, Age 18

TELL me, stranger who
Carries my heart tied in a
Red handkerchief
And swung across your shoulder,
Where are you going down the long high-
way?
If ever we meet again
Will
It still
Be my heart you swing from a stick across
your shoulder?
Tell me, stranger.

MEMORIES

By Viola Shelby, Age 17

THE COLOR is faded;
It used to be blue.
The buttons, now tarnished
Were shiny and new.

The cuffs are all ragged;
No hem can we see.
There are two big patches
One on each knee.

There's a patch in the seat,
And the pocket is torn;
The little suspenders
Are ragged and worn.

To an old mother
These trousers bring joy,
For they always remind her
Of her (once) little boy.



COMMON

By Phil Brown, Age 17

I'D LIKE to go and see the world;
I'd like to live as others live;
I'd like to feel my soul unfurled,
To feel my fetters burst and give.
I'd want to soar and then to die
Upon some distant, dazzling height,
With gilded wings, thus would I fly,
But I sail low; my wings are white.

STAR-SONG

By Lael Woolsey, Age 18

... Once on a time there was a night
As still as snow, and e'en as bright,
When shepherds, on a hill afar,
Beheld a glorious, shining star
And felt a rush of feathered wing
And heard the Herald Angels sing
A song to tell a Savior's birth:
"Goodwill to men, and peace on earth."
And then, as had been told to them,
They followed unto Bethlehem,
And found a Child, exceeding fair,
Who slept within the manger there. . .

And if the Star shone forth again
And angels sang once more to men
The song of goodwill and of peace,
Would wars and hate and conflict cease?
Would then the lamb and lion meet
In friendship? Would the noble greet
His meanest serf in perfect love
Beneath that wondrous Star above?
Would all the blood in fighting spilled
And all the graves that war has filled
Give roses back beneath the blue,
And every heart be clean and true?

Then plow the trampled battlefield—
"As it is sown, so shall it yield"—
And love must be the seed, lest steel
Bring forth long thorns that all must feel.
Cast fear and doubt and greed aside,
And in eternal friendship bide,
For when each heart throws wide its door
The Star shall shine forevermore!



A PRAYER

By Rhea Marriott, Age 20

DEAR God, give me a place to dwell
Where Thy Spirit may reside.
Give me a garden with an open gate
That my friends may come inside.
Let me feel the thrill of springtime,
And then, when spring is gone
And winter shadows darken my soul
Give me strength to carry on.
Give me courage, faith, and hope
When the burden seems hard to bear;
But if fate should make it lighter
With some less fortunate let me share.
Give the gold to those who crave it,
But to me Thy blessings give.
With thankfulness to Thee I pray—
Dear God, help me to live.

TITHING

By Bessie Eldredge, Age 18

God gave to man such precious things as
sun and wind and air
And many wonderful prizes and helped us
in our care.

He grants the wishes of our hearts and
helps us bear our pain.
Unselfishly He gives to man and doesn't
ask for gain.

He gave His only begotten Son to save
the world from sin
And has given beautiful churches for us
to worship in.

Yet in return His wish is small, one-tenth
of what we earn
And yet we shirk to grant this wish for
what we receive in turn.

You cannot say it is given away, for it all
comes back to you
In peace of heart, in kindness, and in love,
and friends so true.



ROLY POLY

By Norma Louise Kartchner, Age 10

I HAVE a little brother,
So round and soft and white,
With chubby reaching fingers,
Pulling hair with all his might.

Some days he's full of mischief
And laughs and goes and plays,
And tries to show his love for me
In lots of different ways.

Mother says she's going to eat him;
Of course that's all in fun,
But I really couldn't blame her much,
'Cause he's our sugar plum.

Editorial

The Priesthood Quorum Comes First

ELSEWHERE in this issue will be found an official statement concerning the new program, in line with progress, for the quorums of the Priesthood. Every man holding the Priesthood should read it with care. (See pages 768-771.)

The foundation of the Church of Jesus Christ of Latter-day Saints is its authoritative Priesthood. Without this power, the Church would be as a man-made institution. Its principles, however good, would be as sounding brass. The Priesthood gives life to the Church.

The progress of the Church depends upon the activity of the Priesthood. When the Priesthood is active, the Church surges forward; when inactive, the Church creeps along. The Priesthood is as a barometer of the condition of the Church.

In an ancient day, whenever Moses lifted his arms toward heaven in prayer, the battle favored Israel; when his tired arms fell to his sides, the enemy advanced. Therefore, Joshua and a son of Hur stood by the side of Moses and held up his arms until the victory was won by Israel. In such a manner must the men holding the Priesthood support the Church until it has attained victory over all unrighteousness.

The organizations of the Church are but helps to the Priesthood. That places the Priesthood quorums in the position of leadership. They should be so ably conducted, so faithfully attended, so thoroughly serviceable, as to set an example to all other Church organizations. Necessarily, if a man must choose between loyalty to his Priesthood quorum and some other Church organization however good, his duty is to the quorum.

Under the new program the Priesthood at large will receive theological instruction in the Gospel Doctrine Class of the Sunday School; the quorum meeting may be held at any suitable time; quorum study courses dealing with practical Gospel problems will be supplied; quorum activities beyond the weekly meeting will be urged upon the Priesthood; more effective means of supervision will be devised. The quorums of the Priesthood must assume pre-eminence in all Church activities.

Quorum possibilities are very great. Through the Personal Welfare Committee, the condition of every member may be known and his wants supplied; through the Church Service Committee all members may be provided with Church experience; through the Class Instruction Committee profitable information may be gained weekly; through the Miscellaneous Activity Committee, the social life of the members may be enlarged. Read the record of the accomplishments of one Priesthood quorum as published in this issue of the *Era*. (See opposite page, 761.) Others have done as well; and all may do as well. The quorums of the Priesthood should take pride in being the most helpful agencies to the stake presidencies and ward bishoprics in their important duties.

Let our slogan be "The Priesthood Quorum First." Those who heed this call will soon find themselves increasing in every power for good.

—J. A. W.

The New Y. W. M. I. A. Presidency

MEMBERS of the Church everywhere unite in doing grateful honor to Sister Ruth May Fox, who has been honorably released from the General Presidency of the Young Women's Mutual Improvement Association. Her life-long work in behalf of the young women of the Church, in ward, stake and general positions, has been well and faithfully done. No higher praise can be given.

Aside from her official service, Sister Fox has rights of recognition. With the ideals of the restored Church of Christ before her, she left her native, English village, toiled across the barren plains, and courageously set about to help wrest a noble civilization from the arid desert. Never throughout her life has she failed to teach the joy of treading the path of perfection, and the gladness of righteous living, first to her large family of sons and daughters, and then, in private speech or public address, to all who would listen.

Moreover, Sister Fox was generously endowed by nature in mind as in spirit. She perceives the inner meanings of life's events and has the power to awaken human emotions and to bring beauty into life by expressing her visions in poetic form.

Sister Fox has cultivated and used her talents; she has served wherever called; she has lived the life of a Latter-day Saint, friend, wife, mother, laborer in the Lord's vineyard—Sister Fox is an example of "Mormon" womanhood, worthy of emulation. Her works will live after her. We are grateful for her life.

Sister Clarissa A. Beesley, known to the whole Church as an intelligent, devoted, and industrious M. I. A. worker, has been released from membership in the Presidency, and appointed Executive Secretary of the Association. She has given her strength and fine administrative power, unstintingly, to help advance the M. I. A. cause. She has earned a full mead of praise. In her capable hands the work will continue to prosper.

Sister Lucy Grant Cannon, who succeeds Sister Fox as General President of the Young Women's Mutual Improvement Association, is welcomed by all with a sincere feeling of satisfaction. She comes into the work possessed of a clear mind, a loving heart, and a firm faith in the divinity of the restored Gospel. She is well acquainted with the needs of youth and the work of the Mutual Improvement Associations. Indeed, she is admirably fitted for her new post. Moreover, the Latter-day Saints rejoice to know that, in her call, the prophetic power of the Priesthood is again made manifest. The young women of the Church have reason to give thanks for such an able, inspired leader.

Well chosen are Sister Cannon's counselors, Helen Spencer Williams and Verna Wright Goddard. They are sympathetic with youth, sincere in their acceptance of the Gospel, understanding of heart, unafraid of service, ready to give all for the advancement of the Lord's cause.

Let the M. I. A. hosts shout for joy today in gratitude for the blessings of the past and the promise of the future.

The M. I. A. curtain has been lowered for a moment. It now rises, and we behold the widening view of the destiny of the youth of Zion.—J. A. W.

Toward Greater Quorum Consciousness

SECURITY, FRATERNITY, SERVICE, AND THE ENRICHMENT OF LIFE IN HOME, CHURCH, COMMUNITY, HAVE COME FROM THE ACTIVITIES OF THE 177TH-159TH QUORUM OF SEVENTY WHOSE GOOD WORKS, HEREIN RECOUNTED, MAY INSPIRE OTHERS TO GO AND DO LIKEWISE.

FOR THE temporal and spiritual salvation of the Church and all its members, the General Authorities of the Church are looking toward greater quorum consciousness. The Church Security plan, and many other avenues of Church activity, offer to quorums of the Priesthood their present opportunity for security, fraternity, service, and the enrichment of life in home, Church, and community. A notable case in point showing what has been done and what can be done is here reported through the First Presidency.

Sugar City, Idaho,
October 27, 1937.

President David O. McKay
Church Office Building,
Salt Lake City, Utah.

Dear Brother:

We have been requested by Brother Mark Austin, our former stake president, to write you giving a report of the activities of the 177th Quorum of Seventy, of which we were presidents.

This quorum was disorganized about 1928 and the members transferred to the 159th Quorum. At the request of the First Council of Seventy, the records were forwarded to their office at Salt Lake City, so we will have to quote from memory. We will be conservative in our statements so the report will be reasonably accurate.

This quorum was organized in November, 1913, under the direction of Elder B. H. Roberts. The quorum council was active and aggressive. Beginning the first winter, the council visited each member in his home and held a cottage meeting with him and his family. This practice continued annually and is still an activity of the consolidated quorum. This promoted unusual harmony and brotherhood among the members of the quorum.

We adopted a policy of our former quorum of creating a fund by assessing each member \$4.00 a year, in addition to the usual general fund. This money was used to pay the fare of each missionary, called from the quorum, to his field of labor. At one time we had a total of sixteen from our quorum on foreign missions. In order to meet the increased demand for funds to carry on this work, we were obliged to find other means of raising revenue. We leased twelve acres of land and raised sugar beets, all work being contributed by quorum members. We were encouraged in this project by our stake presidency. We continued with these farm projects yearly, raising sugar beets, potatoes, onions, and wheat. We realized as much as \$1,300.00 net in one year from farm projects.

In addition to paying the missionaries' fares, we loaned money to missionaries and their families, donated as much

as \$100.00 per year to the *Liahona* for the purpose of sending that magazine to non-members, donated \$100.00 or more to the Logan Temple, purchased Liberty Bonds in the amount of \$500.00, bought Utah Power & Light Stock—\$600.00, and during the war period, paid all the expenses of some of our missionaries in order that they might continue their missions.

In the year 1919 we instituted an annual quorum temple mission to the Logan Temple. The nineteenth of these was made during July of the present year. Some members, and their wives, have made each and every trip. On the first trip, we had 96% of our quorum members, all of the members of the ward bishopric and stake presidency, and a liberal number of ward members. An average of 70% participation in this activity was maintained during the life of the original quorum.

Because all members of the 177th Quorum resided in the Sugar Ward, the bishop placed the responsibility of the ward teaching upon the quorum. For a number of years, while we carried this responsibility, the ward teaching was done 100%.

During the life of this quorum, the spirit of fraternity was prevalent. Fortunately, only one quorum officer has died during the life of the quorum, to whose memory the quorum has erected a monument. One faithful member became afflicted with an incurable disease and became totally disabled. During his seven years' illness, we rendered financial aid and secured such comforts as a wheel chair, paid expense to St. George for one winter for him and his family, and during his absence installed a new kitchen range in his home.

Due to these projects and activities, we were able to secure a high degree of individual participation. While some members were not active in attendance at meetings, were able to get 100% of our membership to engage in some quorum activity. At one time or another, every member was able to secure a temple recommend and go to the temple. Some who had not been to the temple previously, received their endowments and sealings because of our temple missions. We had a very high average attendance at our weekly quorum meeting. For a number of years the percentage was up to 65%. Because of the opportunity for participation by our wives and families in many of these activities, the home life of the members was greatly enriched.

While we are now High Priests, we would like to testify that we have not experienced a finer fellowship and as close a contact as we enjoyed in this Seventies' organization.

Very sincerely your brethren,

(Signed)

C. Schwendiman.

E. Holman.

B. Lorenzo Waldram.

cc Pres. Heber J. Grant,

Melvin J. Ballard,

Mark Austin.



Note: For the new Priesthood Plan and Course of Study see pages 768-771.

The Church Moves On



MELVIN J. BALLARD



JOHN A. WIDTSOE



ALBERT E. BOWEN

ADDITIONAL CHURCH SECURITY ADVISER APPOINTED FROM THE COUNCIL OF THE TWELVE.

WITH the appointment of Dr. John A. Widsote, three members of the Council of the Twelve Apostles are now active in the capacity of advisors to the general Church Security Committee. The other two members are Melvin J. Ballard who has acted with the Committee since its organization and Albert E. Bowen who was appointed May 15, 1937. Dr. Widsote's appointment was announced October 22, 1937, by the First Presidency.

In addition to being one of the advisors, Dr. Widsote has been asked to take specific charge of the agricultural phase of the Security Program. Dr. Widsote will labor to improve the standard and quality of the farm produce, to increase the quality through the proper use of fertilizers, and to study the placing of surplus commodities through the program of the Farm Chemurgic Council, of which Dr. Widsote is one of the national advisory board members.

G. BYRON DONE AWARDED HONOR AT U. S. C.

G. BYRON DONE, director of the Church Deseret Clubs at the University of Southern California, was chosen head of the associated graduate students at the University.

Elder Done is carrying on the work which Dr. Widsote inaugurated two years ago, directing in that connection the Deseret Clubs which hold evening classes in religious education on the campus.

Elder Done has his A. B. degree from the University of Utah and an M. A. degree from the U. S. C. At the present time he is completing his work for his Ph.D. in sociology. He was awarded a teaching fellowship in the department of sociology last spring.

Saturday, October 16

Today the founders of the Brigham Young University were honored in special exercises held in the Heber J. Grant Library Building. As part of these exercises ground was broken for a dormitory for men.

Sunday, October 24

President David O. McKay dedicated the Ogden 4th Ward Chapel. Nearly one thousand people attended these services.

Sunday, October 31

Elder Vernal C. Webb was appointed president of the West Jordan Stake with Reuben M. Wilberg as first counselor and Lawrence T. Dahl as second counselor.

Tuesday, October 12

Emigration Ward was reorganized with Eugene P. Watkins as Bishop.

TWO INSTITUTES DEDICATED BY PRESIDENT HEBER J. GRANT

IN KEEPING with its policy of Church education, two new institutes have been erected in Arizona this past year: one in Tucson and the other in Flagstaff. President Grant offered the dedicatory prayer in these buildings during the past month. Flagstaff Institute was dedicated on November 5, 1937, and the Tucson Institute on November 7, 1937.

With the dedication of these two new buildings, the number of institutes has been increased to twelve. In addition to these twelve active institutes is the work now being done at the University of Southern California.

I. A. SMOOT MADE PRESIDENT OF NATIONAL ASSOCIATION OF POSTMASTERS

MR. I. A. SMOOT, Salt Lake City Postmaster, was elected President of the National Association of Postmasters at the 37th Annual convention of that organization held in San Francisco, October 18th to 20th, 1937. Mr. Smoot's election was brought about by the voting of the more than 2,000 delegates who represented approximately 40,000 postmasters and approximately 340,000 employees of the largest business organization in the world. Mr. Smoot, accorded this honor which has only once before come to a westerner, is an active member of the Church, a former British missionary, and is at present a member of the High Council of Highland Stake, and a tourist guide on Temple Square in Salt Lake City.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED OCTOBER 26, 1937—DEPARTED NOVEMBER 11, 1937

Left to right, First Row: Nephi Henry Duerch, Rae Parker, Mary Allen, Thelma Weston, Mildred Jackson, Mary Furr, Iva Lue Larson, Jeneve Ceer, John H. Bagley, Jr., Robert Cardwell.
Second Row: Magdalen F. Sessions, Keith Zollinger, Carlos A. Phillips, Jessie Higbee, Clara Ebert, Lorna Hall, Cobra Neuterman, Ellen Nielsen, Arlette Hart, Eugene Gurr, Asael Dilworth, J. Wyley Sessions.
Third Row: Ralph Swalberg, J. G. Haddock, Edward Wirtlin, Hazel Farrell, Ruth Wilson, Donna Leavitt, Ellen Maugin, Elsa Steinert, Elwood Porter, J. Berlin Osborn, Darwin Costley.
Fourth Row: William Kow, David Smith, Carmen Christensen, Eva Niederer, Edna Ashby, Virginia Foulger, Lola Thornley, La Var Hooley, Asael Moulton, Max Willis.
Fifth Row: Lynn Waters, J. R. Blackmore, Paul Taggart, Arnold Butterfield, Verna Day, De Mar Taylor, Amy Westaff, Darrell Gardner, David Maxfield, Don Olson, Thomas Butterfield.
Sixth Row: Ralph Lee, H. Hiland Kent, Glenn Smith, John Moutson, Sterling Cannon, Joseph O. Brewerton, Frank McBridge, Vern Marratt, Halbert Keller, Evan Homer, Howard Risenmay, Reed Allen.
Seventh Row: Arnold Burchi, Larry Evans, Stan Gwilliams, Elbert Simmons, Shirl Morrill, Wayne Johnson, Joseph Hardy, Lynn Brown, Atteny Church, Roger P. Mosen, Robert E. Lee.
Eighth Row: Elden Crandall, Herbert Smith, David Nelson, Claude Wennergren, Oswald Sims, David Evans, William Dax, Robert Gillespie, Joseph Topels, Ben Wallace, Arden Olson, Harris Vincent.
Ninth Row: Byron Moore, Barnett Mason, Robert Buchanan, Reed Naden, Garth Green, Jerald Munk, Ronald Boly, Nico Van Cina, Edward Rindlsbacher, James Inlay, Joseph Noack.
Tenth Row: Elbert Brady, Samuel Skousen, Glenn Jensen, Stanley Burjon, Roy Shaw, Alfred Alder, Thomas Van Drimmeton, Robert Stander, Ross Paul, Don Christensen.

Poetry

MARY OF NAZARETH

By Elizabeth Norris Hauer

MARY, as you heard your baby
Say His first soft, lispings word
Did your mother-love know rapture?
Were you stirred?

When His tiny feet first tottered,
Coming at your low-voiced call,
Did he hear contract in terror
Lest He fall?

Mary, when His groping fingers
First were laid against your breast,
Did you bow your sweet head, knowing
You were blest?

On that first glad Christmas morning,
Did you glimpse through all the years
Mothers loving, laughing, weeping
Happy tears?

SERVICE

By Eva Wargard

(On a girl's learning that her sweetheart is called
on an L. D. S. mission.)

YOUR letter came:
At sight of your familiar script,
Like a bird entrapped when once the door
is loosed,

My spirit rose and soaring heavenward
Almost did suffocate me, trying to escape.
I read your words:

Alas their portent laid
A leaden hand upon my heart.
How could I wait two interminable years
To have you for my own as we had hoped?
The river of rebellion burst bounds as in a
flood;

Its turbulent waters lashed and roared,
Tore through the frail embankment of my
fortitude.

It could not be!
A bitter storm of tears raged and shook
my house of faith;
Before it quite could fall
Into that seething torrent beating at its
walls, I sought
Communion with the source of human
strength.

The storm subsided;
The lashing storm had reached the valley
now;

The stillness of its placid surface,
As quietly it flows, hides its immeasurable
depth.

The time is far too short
For earth-bound man to finish all that God
has planned;

God's work is uppermost
So I must wait.

I, in waiting, serve His purpose best.
The Dove of Peace has settled in my breast;
His touch has moved the leaden weight
And lo! I scarcely feel the pressure of His
wing.

Go, love, and do His work;
With heart made light by faith and love,
I'll wait.

PATTERN

By Beatrice Ekman

MY LIFE is a pattern of various things—
So many winters, so many springs,
So many summers, so many falls,
So many hours within four walls,
So many pleasures—so much heartbreak,
But all of the bitter made sweet for your
sake.

AUTUMN IN THE ROCKIES

By James Lloyd Woodruff

IT is Autumn:
Vagrant airs
Breathe only beauty;
No sadness or regret
Upon the hills;
Delirious color
Flames in riotous
Billows:
Hazy smoke
From fairy fires
Rests and stills.

It is Autumn,
Robed in purple,
Craggy mountains,
Phantom silhouettes.
In mellow, yellow
Veils:
Through the moonmists
Nymph and naiad
Shadows dancing
Where the magic
Of Pan's laughter
Echoing trails.

VISION

By Katherine Hymas Williams

WHEN winter comes and surely winter
must
With sullen clouds above this leafy lane,
My eyes will look ahead and see again
The lovely June that brings to wayside dust
A blossoming; and I shall teach my heart:
"Heart, there are Junes laid up for all the
years—
Forever Junes to dry the ashen tears
Of winter—just be still and know, my
heart."

When winter comes—a winter of the will.
A slow forgetting of the vacant chair,
A listening for lost footsteps on the stair—
When winter comes, that darkening inner
chill—
My eyes, taught how to see when light is
gone,
Will look far, far ahead into the dawn.

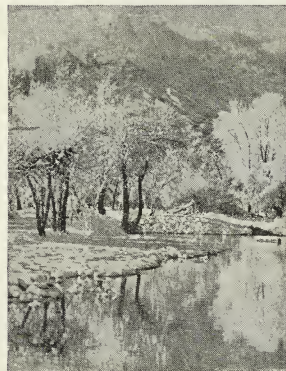


Photo by Wayne B. Hales.

"AND THOU BETHLEHEM"

By Vesta P. Crawford

FROM out thy city walls, oh Bethlehem,
There came a message set in new re-
frain.
It echoed from Judea's barren hills—
"Good will and peace unto the earth again."

How soon the sad and erring world forgets;
How hard it is a simple truth to learn;
And yet to close each fleeting troubled year
The splendor of the Christmas shall return.

Forgive the foolish barriers we have reared,
Oh Master of the meek and kindly word,
For lo, alike upon each distant land,
The music from the radiant sky is heard;

Look not upon the boundaries fortified
Or see the frowning wall of blazoned steel.
For every cycled year at Christmas time
The shepherds by a lighted manger kneel:

There are proud ones whose greed and
rampant cries
Have set the battle wheels of strife astray—
Yet once again the eastern magi bring
Their frankincense and gifts of precious
myrrh.

Walk calm and silent now beneath the stars,
All prisoners bound to fear and bitter pride.
And take upon yourselves this destiny—
No barrier shall our needy hearts divide;

How soon the sad and erring world forgets,
Full many hear the Christmas words too
late,

Yet must we seek the road to Bethlehem
And enter through the shining marble gate!

THE HOUSEWIFE SINGS

By Alice Morrey Bailey

I TRIED to sing a melody, a far-flung, golden
note
Of running brooks and a singing tree. The
song died in my throat.

I sought to make in sculpture the graceful-
ness of line
Beauty of light and shadow. Chaos only
was mine.

I tried to paint a picture—the flight of a
scarlet bird,
A magic night-Spring's tender green. The
paints on my canvas blurred.

I thought to catch in meter the imagery of
words:
The heart that feels—the soul that sings.
The poem was a dirge.

I gave it up, but now I find it at my finger's
end.
Hillside and trees and brooklet to me their
beauty lend.

I put them in shining windows, the mystery
of doors.
And lovely lights and shadows make lace
upon my floors.

My poems are achievement—the end of
ordered days
And sunny little children's heads are themes
for exultant lays.

I draw from them a picture, song, or poem
And mix them on my canvas to paint a
happy home.



CONDUCTED BY MARBA C. JOSEPHSON

TOYS

THROUGH THE AGES

By GRETCHEN L. LIBBY



POTTERY RATTLE IN THE FORM OF A COW, EGYPTIAN, PREDYNASTIC.

THE OLD saying that there is "nothing new under the sun" is nowhere better illustrated than in the realm of children's toys. From early primitive days to the present time toys have played a leading role in the life of the child, for boys and girls of all times and all places are alike in their desire and need for playthings of some kind.

While there is very little accurate knowledge regarding primitive toys, what information is available indicates that these were quite similar even in different lands. Those which have been found were mostly crude clay affairs, such as clappers, rattles, although an occasional animal has been discovered. There seems to be some question whether the rattles were children's toys or were used in times of warfare as "war rattles" to call the tribes together and frighten away the evil spirits.

We can learn much about the playthings of Egyptian children from the well-preserved clay toys which have come down to us. Among these are a clay doll, used by some small child of Thebes 2000 years ago, and some balls which still show the same bright colors that must have delighted the boys and girls of those long ago times.

Some interesting wooden toys from Egypt have also been found and it is claimed that there are Egyptian dolls dating as far back as 3000 B. C. The dry climate of Egypt has made possible the preser-



TOY HORSE ON WHEELS, WITH LARGE JARS IN ITS PANNIERS LIKE THOSE CARRIED BY REAL HORSES TO CARRY PROVISIONS. TERRACOTTA, CYPRUS. EARLY IRON AGE (1200-500 B. C.).



TERRACOTTA DOLL, GREEK, THIRD CENTURY, B. C.

(These photos used by courtesy of The Metropolitan Museum of Art)



LEFT: TOY CHAIR, AMERICAN, 18TH CENTURY. RIGHT: TOY SLED, DUTCH, 18TH CENTURY.

Among the first toys which have been given a definite date are those unearthed in the excavations of a temple in Susa, Persia, the beginnings of which go back to 1100 B. C. These comprise several little limestone animals, some of which were so constructed that they could be moved about.

The earliest records of jointed, movable toys came from Egypt and included both animals and crude figures of people.

Examples of early Greek and Roman toys include clay or metal clappers, rattles, and dolls. Some of the clay dolls had arms and legs that were movable. In this way they resembled those of Egypt but they were much more artistic, following out the more general idea of beauty for which the Greeks were noted.

Another favorite Greek toy was the hobby horse to which Horace made reference in his writings. An interesting story is told of how one

(Continued on page 785)



PEDDLER DOLL, ENGLISH, MIDDLE 19TH CENTURY.

THE MEMO PAD

Many of us have chilled to the slangy phrase "handwriting on the wall." But it remained for Alfred J. Mitchell, graph-analyst, to take the chill out of it. Mr. Mitchell has prepared a chart showing the fundamentals of handwriting analysis. How do you get one? That's an easy one to answer: simply mail in the top of a box of Globe "A1" Pancake and Waffle Flour to the Globe Grain and Milling Company, 907 East Third Street, Los Angeles, California—and soon it will be in your hands. Oh, and yes, if you want to have your own handwriting analyzed by this man who has studied graphology for over thirty years, simply send in three labels of any Globe "A1" product and a sample of your handwriting—and presto, you are analyzed!

Just in case you want a way to use the Globe "A1" product, why not let us give you this recipe?

DARK NIGHT GINGERBREAD

2 c. Globe "A1" flour
1 t. soda
1 t. ginger
1/4 t. salt
6 tb. shortening
1/2 c. sugar
1/2 c. molasses
2 eggs, well beaten
1/2 c. sour or buttermilk

Sift flour, measure, add soda, ginger, and salt. Sift three times. Cream shortening, add sugar and cream thoroughly. Add eggs, molasses, and sour milk, mixing well. Slowly fold in sifted dry ingredients. Beat batter hard and bake in moderate oven (350) 35 to 40 minutes. When cool cut in squares and serve with whipped cream.

Of course, it might just be that you'd want to serve something good to drink with the Dark Gingerbread. Ghirardelli's Ground Chocolate will always come in handy—if you have it in the cupboard. Here's a recipe.

CHOCOLATE MILK SHAKE

Syrup
1 c. Ghirardelli's Ground Chocolate
1 c. sugar pinch of salt
1 c. water 1 t. vanilla

Mix and cook for five minutes; add vanilla and remove from fire; cool. For each tall glass use: 1 cup milk; 2 tb. of the chocolate syrup; 2 tb. vanilla ice cream.

Put in a shaker or fruit jar and shake thoroughly. Serve in tall glasses. One pint of ice cream serves five.

And of course at holiday time, you can't afford to be without many kinds of gelatin in the home. If you are low, you had better call on the nearest grocery store and stock up on all flavors of Royal Gelatin. While you are there you might ask for the booklet "Royal Desserts." You will find it convenient and helpful, for it has all kinds of new ideas.



IT'S FUN TO ANALYZE HANDWRITING

with this
free
CHART

Are you LOVABLE? TALENTED? IS YOUR CHILD GIFTED?

By special arrangement with Mr. Alfred J. Mitchell, C.G.A., professional graphologist, Globe Mills offers you a chart showing the fundamental steps in handwriting analysis, together with twenty examples of handwriting, each with its own analysis. This chart shows you how affection, ambition, ability, talent, determination, pride, sensitiveness, temper, courage and scores of other character traits are detected in handwriting. Shows you how an expert grapho-analyst can "spot" the very traits which a person may try to hide.

Surprise Yourself—Amaze Your Friends

It is surprising how soon you can learn to analyze handwriting by studying this illustrated chart. Every example is clear and easy to understand. In addition to the illustrated lessons on how to analyze handwriting, the CHART EXPLAINS HOW YOU CAN GET A COMPLETE, PERSONAL ANALYSIS OF YOUR OWN HANDWRITING and that of every member of your family ABSOLUTELY FREE. Each analysis will be made personally by Mr. Mitchell. Don't delay. Buy your package of GLOBE "A-1" PANCAKE and WAFFLE FLOUR at once and send in the package top together with your name and address and get your FREE CHART by return mail.

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WAFFLE FLOUR



together with your name and address and get this big fascinating chart which shows how to analyze the handwriting of yourself and others

Chart also explains how you can get a professional personal analysis of your own handwriting FREE.

*Send
your box top
Today*

GLOBE MILLS, Dept. I, LOS ANGELES, CALIF.

Enclosed is my box top from a package of Globe "A1" Pancake and Waffle Flour. Please rush my free handwriting chart.

NAME _____

ADDRESS _____

CITY _____ STATE _____



On the Book Rack

THE PROGRESS OF MAN

(Joseph Fielding Smith, The Genealogical Society of Utah. 519 pages. \$1.50.)

This readable, informative book is a brief history of mankind. It ignores frankly the collection of dates and battle records, too often miscalled history, and devotes itself to the fundamental cause of human progress or retrogression. Adam was taught the kind of government that would bring about peace and happiness among men. Departures from this divinely taught government have brought distress upon mankind; even partial approaches to this government have increased human welfare. This argument is well sustained throughout the volume, though, necessarily, within the limits of one book the author has been obliged to pick and choose his illustrations.

This major theme is liberally interwoven with valuable Gospel information, often of a kind not easily accessible to the average reader. The author's seasoned interpretations of human events are set forth clearly and interestingly.

The book closes with a picture of the glorious destiny of earth and man, when all shall be under the government of God.

Elder Joseph Fielding Smith, capable historian and theologian, has here produced a book, which, while especially intended for the use of the Genealogical Society, would be profitable reading for the whole Church.—J. A. W.

THE WORD OF WISDOM—A MODERN INTERPRETATION
(John A. Widtsoe and Leah D. Widtsoe, Deseret News Press, Salt Lake City, 1937. \$1.25.)

OUT of a lifetime of research, observation, and practice in the field of chemistry, diet, and human nutrition, the authors, eminently qualified both jointly and individually, have brought forth a notable commentary on the "Lord's Law of Health" that interprets for the layman the latest findings of science, points the way to the health and temporal and spiritual salvation of all obedient men, and confirms the divine inspiration of Joseph Smith.

This unusual work, the first of its kind in the annals of Church history, considers each paragraph and pertinent phrase of the Word of Wisdom and comments upon it in the light of the meagre knowledge of Joseph Smith's day, and in the light of the subsequent confirming findings of science. The book deals strongly and authoritatively with both the penalties and promises of the Word of Wisdom, but it emphasizes its positive promises more than its negative penalties, and cites statistical proof of its widespread bene-

fits even under conditions of meagre and indifferent observance.

This volume is thoroughly scientific; it is conservative and scrupulously avoids extravagant statement throughout. Where the facts are not conclusive, it frankly states that such is the case. It is freely and interestingly illustrated and is supported by quotations from and cross references to the most eminent medical and scientific authorities in this field.

This text is to be used as a course of study for the Melchizedek Priesthood quorums for the coming year. It is dedicated to President Heber J. Grant, whose vigor of mind and body at 81 years of age, is a living testimony of the fruits of this code of health.

In *The Word of Wisdom, a Modern Interpretation*, the authors have given to the Church an explicit, fascinating and understandable story of the process whereby men may enjoy radiant health, long life, and temporal and spiritual well-being. Its truths should modify the habits of every woman who feeds a family and every creature who eats to live for a purpose.—R. L. E.

ADOLESCENT PSYCHOLOGY
(Ada H. Arlitt, American Book Company, New York, 1933. 250 pages.)

This book deals with the behavior problems of boys and girls of Mutual age. It is interestingly written and very practical. The chapter on the emotional maturing of the adolescent and moral and religious development are outstanding contributions.

The teachers will be more efficient in their guidance of youth if they understand youth's problems. Reading this book will greatly enhance that understanding.—Arthur Peterson, Assistant Superintendent of Jordan School District, Sandy, Utah.

THE ROMANCE OF THE BOOK OF MORMON
(Josiah E. Hickman, Deseret News Press, Salt Lake City, 1937. 283 pages. \$2.50.)

This privately published work came from the press just two days following the death, in his seventy-sixth year, of the author, and it serves as a fitting benediction to a life largely devoted to the teaching of young people, supplemented by much research, study, and writing on external evidences for the Book of Mormon. The author was trained at the University of Michigan, and Columbia University and has served in various professional capacities at several institutions of higher learning in the intermountain west. The book under review presents a colorful stimulant to the discussion of external evidences for the Book of Mormon. Language, customs, religion, legends, all come in for consideration

in the light of archeology and anthropology. The author, in his preface, tells us that "most of the 100,000 volumes and pamphlets on ancient America have been written from the scholar's or critic's viewpoint; consequently the public has been shut out. Rewrite this wilderness of literature and it will vibrate with interest for the lay reader." To do this has been the author's task—and a task well done it has been.

Because of the author's declining physical condition Dr. Sidney B. Sperry was asked to give final editorial attention to the manuscript for publication. It was this same manuscript by Josiah E. Hickman from which Dr. Sperry also edited *Science, Tradition, and the Book of Mormon*, the M. I. A. Adult Course of Study for 1937-38.

The Romance of the Book of Mormon is stimulating, entertaining and informative reading. It is a notable addition to already existing Book of Mormon commentaries, and should be in every home library; but, as the author cautions in his acknowledgment, "the theories herein presented are only the author's individual interpretation of native tradition and archeology so far revealed by research, and may or may not be sponsored by the Church."

—R. L. E.

Christmas Gifts . . .

Here's a suggestion on Christmas shopping. Shop early and shop here. In our gift shop you will find countless charming and useful gifts, as for example—

PENS AND PENCILS, singly or in ensembles
CHASE GIFTWARE
POTTERY AND GLASSWARE
ELECTRIC CLOCKS
RADIOS—CAMERAS
PORTABLE TYPEWRITERS
LEATHER GOODS
STATIONERY
FILMO CAMERAS for personal movies
BOOKENDS

And—of course—many others

BOOKS FOR GIFTS

Give the right book—and it will be a treasured gift. Our vast acquaintance with books will prove invaluable in selecting the right book.

DESERET BOOK COMPANY

44 East South Temple
Salt Lake City, Utah

On the Children's Book Rack

MEN ARE BROTHERS

(The Viking Press, New York, 1937. 112 pages. \$1.00.)

BEGINNING with a quotation from Burns' poem:

For a' that, and a' that,
It's comin' yet, for a' that,
That man to man, the world o'er,
Shall brothers be, for a' that,

the book takes as its theme that originally all mankind originated from one central family group, as Latter-day Saints have always been taught. Since this is true, those who are different from us—whoever that *us* may be—should be received with a desire to understand them. In science, in man's love of beauty, in art, music, literature, in play, philosophy, and religion the contribution of one nation has benefited all nations alike.

The book is stimulating and conducive to thought. It also points out clearly the need for a more thorough study of our common social heritage, which will perhaps in turn indicate a way in which we may indeed become brothers in very deed and eliminate the tragedies which President McKay writes about so fluently in his article on page 736.—M. C. J.

DAVID

(Illustrated by Elizabeth Orton Jones, Macmillan, New York, 1937. \$1.75.)

THE text for this story of the shepherd lad who became the great leader of Israel and the greatest psalmist of the world is from the books of Samuel in the King James version of the Bible.

With delightful pictures, the accepted story of David is brought to life for the modern child reader. Dividing the story into four sections: David—The Child; David—The Boy; David—The Youth; and David—The Man, the artist has dramatically portrayed not only David's life, but the life and pageantry of the times in which David moved.

Children will delight in the pictures and will receive much benefit from both the language and thought of the Old Testament story of David.—M. C. J.

HONEY CHILE

(Anna Braune, Doubleday, Doran and Company, Garden City, 1937. 153 pages. \$2.00.)

FARM LIFE is always appealing to younger folk and *Honey Chile* has the charm of introducing children to country life. Into the pattern of a day, the author weaves the fabric of her story, showing the activities on the farm in the way of work and mostly play from early morning until late at night.

The negro tales are not so rich as the classic Uncle Remus stories, but if they are read well most children will enjoy them and become acquainted with the drollery of the colored folk.

—M. C. J.

TREASURE MOUNTAIN

(Eric P. Kelly, Macmillan Company, New York, 1937. 211 pages. \$2.00.)

IN AN earlier depression, that of 1894, Frank Diehl, Mr. Brooks and his son, Phil, instead of giving up in defeat, traveled out to Mr. Diehl's ranch in New Mexico to see what they could salvage. When they arrived there, they found treachery in the man whom Diehl had left in charge of the ranch—and who had supposedly left the country.

Intensely interesting are the developments which follow, culminating in the Indian dance of ritual at their sacred altar of worship. Interestingly enough, when the dream of treasure is removed from the overseer's mind, he resumes his duties at the ranch with contrition for his evil doing.—M. C. J.



Photo by Paul S. Bieler.

WHITE INDIAN

(Grace Moon, Doubleday, Doran and Co., Garden City, New York, 1937. 221 pages. \$2.00.)

GRACE MOON has long loved the Navajo Indian and made an intense study of his ways. In *White Indian*, she tells a delightful story of a little white girl, Binnie, who also loved the Indians and understood them. Children will enjoy Binnie's adventures in becoming a real Indian, even if her skin is white. The illustrations by Carl Moon, the author's husband, do much to enliven the text.—M. C. J.

RIDING WEST ON THE PONY EXPRESS

(Charles L. Skelton, Macmillan Company, New York, 1937. 196 pages. \$2.00.)

BASED on the records of the pony express, this book does much to revive the glory of the Old West. Today it is hard for us to realize that there was ever a time when radio could not flash news almost simultaneously with its happening. But at the time of the pony express ten days was fast time for the news to be carried from St. Joseph, Missouri, to San Francisco, California. What with Indians, blizzards, and hold-ups, the riding of the seventy-five mile relays was an adventure that only the bravest, fastest, and most loyal horsemen dared undertake. From these intrepid riders of the mail, young people of today may learn much of steadfastness and courage.—M. C. J.

OUR MAGIC GROWTH

(Olive Wooley But, illustrated by Lillie Meldrum, Caxton Printers, Caldwell, Idaho. 138 pages.)

DORIS and Blaine, possessed of an understanding mother who is closely associated with the fairies, are taken on trips of discovery. They go down the fairy slippery-slide until they are very small. When they reach the bottom they find themselves in a strange new world. They meet, on successive trips, Amoeba Ann, Perry Paramcium, Vera Vorticella, Harry Sponge, and many other strange creatures.

The understanding mother directs their attention to the activities within the various cells and the children see just how cells grow, and, therefore, just how we and all other living creatures make our "magic growth."

Short instructive paragraphs tell the reader how to adjust a microscope and make a slide in order that children who are not Doris and Blaine may see the cells in action.

The book is written on a children's level, but it is exceedingly interesting to adults as well. An introduction by Dr. R. V. Chamberlain, chairman of the department of Zoology at the University of Utah, assists in the understanding of the book.

The volume is beautifully printed and illustrated, a choice gift book for Christmas.—Harrison R. Merrill, Director of the Extension Division of B. Y. U.

Melchizedek Priesthood

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

THE NEW PRIESTHOOD PLAN

October 28, 1937.

To Presidents of Stakes,
Bishops of Wards, and
Presidents of Priesthood Quorums

Dear Brethren:

A recent recommendation by the Council of the Twelve in relation to a change in the holding of Priesthood meetings at some time other than during the Sunday School period has been approved by the First Presidency and will be effective commencing January 2, 1938.

The system to be inaugurated in January is as follows:

All Priesthood quorums, or segments of quorums as the case may be, will meet either before or after Sunday School on the Sabbath day, or, if preferable, on a week night at some time which will not interfere with other stated meetings. The time chosen is to be at the option of the bishopric and Priesthood of each ward with the approval of the stake presidency. If the brethren choose

to meet before the Sunday School period, they may convene at 9:30—or earlier if they choose—and continue in session until 10:20, when they will adjourn for the Sunday School exercises which will commence at 10:30 a. m. If it is agreed that the Priesthood meeting shall be held following the Sunday School period, then the Sunday School will convene at 10 a. m. and continue until 11:30 a. m. Then the Priesthood will convene for fifty minutes, or for a longer time if desired. All Priesthood quorums that are divided between two or more wards, such as the High Priests, should meet in quorum capacity once each month at the time and place to be approved by the stake presidency.

Programs and suggestions for these weekly and monthly meetings will be prepared and published in the *Priesthood Bulletin*, *The Improvement Era*, and the Church Section of the *Deseret News*.

On the Fast Sunday of each month these weekly Priesthood meetings will be suspended and all members are urged to attend

the Sunday School and the Fast meeting to follow, for which credit for Priesthood activity on that day will be given.

This program is based on the results of a questionnaire which was sent out to all stake presidents, ward bishops and presidents of Melchizedek Priesthood quorums. It was discovered that because of different environments a uniform time for the holding of these meetings could not be adopted, therefore the option is granted to the stakes and wards as herein stated. This plan has been approved and accepted by all the General Authorities of the Church. All quorums of the Melchizedek and all quorums of the Aaronic Priesthood are expected to conform to this arrangement, which it is confidently believed will result in greater activity and advancement among the quorums of the Priesthood.

Sincerely your brethren,

The Council of the Twelve.

By Rudger Clawson,
President.

GENERAL STATEMENT

It is hoped that all stake supervising and Priesthood quorum officers will take notice of the preceding letter from President Rudger Clawson, and will arrange to go forward with the plan at the beginning of 1938. In any case, all arrangements to do this should be made before the first Sunday in January. It would be wonderful to have all classes and quorums well prepared to put the plan promptly into operation in the first week of the new year.

Now, to carry out successfully any plan with a large number of organized groups—there are nearly one thousand Melchizedek Priesthood quorums—there must be effective organization, conformity with the program, and careful supervision. No doubt partial failure of some quorums in the past has been due to a lack of this kind of organization and supervision. So, the call now comes to repair these defects. This can be done by (a) a capable, active stake committee, (b) the complete organization of each quorum with energetic, faithful officers and committees all working in harmony to carry out a well-planned program, (c) adherence to the suggested program, and (d) reports at regular intervals.

The features of the plan are:

1. *A Weekly Meeting:* A joint meeting of all the Priesthood in the ward should be held weekly. This meeting should occupy at least 50 minutes, preferably more. It should consist of two parts, (a) the opening, the bishop pre-

siding and presenting matters of a general nature, to last about 15 minutes; and (b) the separation into quorum or ward group meetings during the remainder of the period, the time to be given by the Melchizedek Priesthood to the suggested program (a study course and activities), which is the same for all High Priests, Seventies, and Elders classes and quorums, and will be printed in *The Improvement Era*. Each quorum member should also provide himself with a copy of the study course, which is printed separately in book form.

2. *Time of Weekly Meeting:* The time of holding the ward weekly Priesthood meeting is optional with the bishopric and Priesthood of each ward under the approval of the stake presidency. The suggested times are, for at least 50 minute periods, before or immediately after Sunday School or on a week-day evening. If before, the Sunday School should convene at 10:30 a. m.; if after, the Sunday School should convene at 10:00 a. m. and dismiss at 11:30 a. m.; if on a week-day evening, at any suitable time.

3. *Fast Meeting in Place of One Quorum or Group Meeting:* Since fast meetings in most of the wards are held immediately following Sunday School, it is suggested that on fast days the regular weekly Priesthood meeting be suspended and that the members attend the fast meeting as a Priesthood activity.

4. *Monthly Quorum Meeting:* Further, the plan provides that a monthly

quorum meeting of at least one hour in length be held at a time different from the weekly ward group meeting by all quorums that cover two or more wards. A suggested program for these monthly meetings is presented in this issue of *The Improvement Era*. The same program is offered to all Melchizedek Priesthood quorums.

5. *Stake Supervision:* To improve the supervision of the Melchizedek Priesthood quorums it is requested that a stake Melchizedek committee be appointed, of at least four brethren, one of whom shall be a member of the stake presidency, acting as chairman, the others a High Priest, a Seventy, and an Elder. In large stakes a representative from each of the Melchizedek Priesthood quorums in the stake may be added to the committees. This committee should feel keenly the responsibility of getting all quorums of High Priests and Elders into first-class condition. Monthly meetings of the committee with quorum officers, frequent visits to quorum meetings, written monthly reports from the classes and quorums, etc., are suggested as means of keeping the stake committee informed.

6. *Quorum Supervision:* Each quorum should be fully organized with a presidency, secretary and the four standing quorum committees. Special committees may be formed as necessary.

7. *Ward Group Supervision:* Where the quorum has two or more ward groups, each ward group should have

a presiding officer (one of the quorum presidency if a member of the group), a group secretary, and a group class-leader. The ward groups should meet as a quorum once a month, as stated in paragraph 4.

8. *Officers and Quorum Meetings and Reports:* The officers of each quorum (presidency and secretary and class-leader, if desired) should meet at regular intervals, at least monthly, to discuss the welfare of the quorum.

It would be well also for the quorum presidency to meet occasionally with each standing quorum committee.

Each of the four standing quorum committees should meet at regular intervals, at least monthly, to discuss the problems coming under their assignments.

Quorum standing committees should report to the quorum once a month. One committee might report one week, another the next, and since there are four standing committees, each committee would have the opportunity of reporting once a month.

9. *Monthly Melchizedek Priesthood Union Meetings:* It is recommended that monthly stake union meetings be held, for all officers of the quorums, at which the lessons, projects and activities of the month would be gone over in detail, in preparation for the weekly Melchizedek Priesthood quorum meetings.

10. *Reports to Stake and General Authorities:* Report forms will be sent from Church headquarters. Beginning with the new year a quarterly report from each quorum is requested to be sent to the stake Melchizedek Priesthood committee, who will forward it to the Council of the Twelve. This report will supersede the reports now sent just before the semi-annual stake Priesthood conferences. It will be the responsibility of the stake committee to see to it that these quarterly reports are made. If all quorum officers do their duty the stake committee will have a pleasant task.

11. *District Meetings of Quorums of the Melchizedek Priesthood:* Such meetings may be called as deemed advisable. Ample notice will be given of the time and place of such gatherings.

SUGGESTED PROGRAM FOR MONTHLY QUORUM MEETINGS

For all Melchizedek Priesthood quorums—High Priests, Seventies and Elders—that cover more than one ward. Time of meeting to be determined by each quorum with the approval of the Stake Presidency.

ORDER OF BUSINESS AND PROGRAM

- Opening exercises.
 - Singing by the congregation.
 - Prayer.
 - Music—instrumental or vocal solo, duet, quartet, chorus, or congregational.
- Roll Call (may be a standing roll call, the members afterward signing their names, when seated, to a sheet or book passed along the seats.)

- Reading of minutes of last meeting.
- Report for the past month from each ward group or class, from quorum committees, etc.
- Unfinished business.
- New business and assignments.
- Current events (10 minutes).
- A faith-promoting talk (10 minutes).
- Lesson of the month, to be presented in the form of one or more talks by members—the Church Section of the *Deseret News* and *The Improvement Era* furnishing the material for these talks.
- Closing exercises.

Remarks: Reports (item 4) are to include the activities of each ward unit or group and of its committees since the last quorum meeting. A copy of the minutes of all class or group meetings held including a record of attendance, etc., should be handed to the secretary of the quorum. The previous assignments, activities and things done by all committees—those of the groups and of the quorum—should be reported.

The term "Unfinished Business" (item 5) is self-explanatory;

"New Business" (item 6) includes announcements and assignments, the discussion of plans and projects, instructions by the officers to the members and groups, ordination of new members, etc.

The "Current Events" (item 7) considered should be those in which the Church is interested—those likely to have some influence on the work we are called to do, those that show the hand of the Lord in human affairs, that indicate fulfillment of prophecy, that affect large numbers of people, etc. The speaker should aim to indicate how the events related are of interest to the Church or its people. If the quorum has a member who is specially gifted in this kind of reporting, he may, if desired, serve through a year or more. In any case the appointment should be made at least a month in advance.

The "Faith-Promoting Talk" (item 8) should deal with events and experiences of the life of the speaker or with those that he has carefully selected from print or the experiences of others. There are many faith-promoting incidents and events occurring in this day and that occurred in the yesterdays. Aim to make item 8 add a rich and enjoyable number to the program.

The brother who gives the "Lesson of the Month" (item 9), taken from the Church Section of the *Deseret News*, or *The Improvement Era*, has rich sources from which to draw interesting material. It will be easy to get a profitable and enjoyable monthly lesson from these sources. An equivalent source—other Church publications and books—may occasionally be drawn upon, particularly if the Church Section is not available. For a small sum the Church Section will be sent, apart from *The Deseret News*, to subscribers living outside of the natural territory of the *News*. Interested parties are invited to write to the Manager of the *Deseret News*, Salt Lake City, for further information.

SUGGESTED PROGRAM FOR THE WEEKLY MELCHIZEDEK PRIESTHOOD QUORUM OR WARD GROUP MEETINGS

(The meeting should occupy at least 50 minutes, preferably more.)

- All the Priesthood of the Ward assemble jointly under the direction of the Ward Bishopric (about 15 minutes).
- Prayer.
- Reports from the Priesthood as may be called for by the Ward Bishopric.

- Miscellaneous business.
- Instructions from the Ward Bishopric.
- All the Priesthood of the ward adjourn to their respective classrooms, and for a period of at least 35 minutes, preferably longer, carry out the following program:
 - Unfinished business.
 - Special committee reports.
 - Report from one of the standing committees.
 - Discussion of the special quorum activities.
 - Appointments and assignments.
 - Class Exercise from the study course.
 - Benediction.

STUDY COURSE AND ACTIVITIES FOR MELCHIZEDEK PRIESTHOOD QUORUMS FOR THE YEAR 1938

For the year 1938 the program for meetings could hardly be improved, for it includes a highly interesting course of study—and a very profitable one too, if its teachings be applied—and the consideration of many things done and to be done. The new Priesthood plan is one of progression.

It will be observed from the preceding material that the duties of the quorums fall into four related parts: (1) A study course which should be taken up and followed by every quorum or ward group; (2) Special activities to be selected from the following list, or chosen according to the needs of the quorum. (Every quorum should be engaged in one or more of these special activities); (3) The special and very important activities of the four standing committees, which every quorum should appoint (Personal Welfare, Class Work, Church Activity, and Miscellaneous); and (4) Such miscellaneous activities as may appear from time to time.

THE STUDY COURSE

The Melchizedek Priesthood study course for 1938, will be based upon a small book entitled *The Word of Wisdom, A Modern Interpretation*, by Elder John A. Widtsoe and Sister Leah D. Widtsoe.

In this book all the statements of the Word of Wisdom, from the beginning to end, are examined in the light of present-day knowledge, their value to mankind, and their position as prophetic evidences of the divinity of the mission of the Prophet Joseph Smith.

This study course is full of valuable information not readily available in our Church literature, and will be found both interesting and instructive. The subject is most important for the welfare of humanity. The stress that has been placed upon it by every President of the Church is evidence of this importance, especially in the household of faith, which must stand as an example to all the world.

There are nineteen chapters in the book, named as follows:

- The Word of Wisdom.
- Need of Health Information.
- The Order and Will of God.
- Evils and Designs.

(Continued on page 770)

(Continued from page 769)

5. Alcohol.
6. Tobacco.
7. Hot Drinks.
8. Food Constituents.
9. Out of the Ground.
10. "All Wholesome Herbs."
11. "In the Season Thereof."
12. Grains.
13. "Wheat for Man."
14. "Corn for the Ox."
15. Meat—Sparingly.
16. Healthful Drinks.
17. Prudence and Thanksgiving.
18. Rewards.
19. Conclusion.

See opposite page, 771, for further specific details on the course of study and the first three lesson outlines.

THE QUORUM ACTIVITIES OR PROJECTS

Activity is a condition of life. This is a truth to which all experience and observation will testify. Every inactive thing is without life. To bring Priesthood quorums to a higher plane of excellence, more activity of the quorums is necessary. How shall this be done? Obviously means to this end include complete quorum organization with sincere, energetic and capable officers to lead, effective supervision and a worth-while program including many activities—things to do.

The following is a list of suggested activities. This list will suggest others. From among them all—those here indicated and any others that may be suggested by quorum officers or others—each quorum, with the approval of the stake Melchizedek Priesthood committee, is requested to select a number of activities that suit its needs and conditions, and those of its members. The next step will be to plan how to get these activities into going entities. Herein all officers and quorums will face a challenge. But with determination and energy, wisely guided, this challenge will be met. The Lord pays promptly for all unselfish service.

GENERAL

1. Since a quorum should do all it possibly can for its members, a survey of the quorum members should be made to discover their needs—material and spiritual.
2. Refer to special committees, if the regular ones need help, for study and recommended treatment, every problem revealed by the survey.
3. See that a wise treatment is applied to every case.
4. Some of these cases may be:
 - a. Lack of faith in the divinity of the Church.
 - b. Lack of prayer in the home.
 - c. Violation of the Sabbath Day.
 - d. Failure to be dependable in meeting Church assignments—ward teaching for example.
 - e. Failure to attend quorum and Sacrament meetings.
 - f. Failure to pay fast offerings and tithing.
 - g. Non-observance of the Word of Wisdom.
 - h. Trouble between husband and wife, or other members of the family.
 - i. Illness and discouragement.
 - j. Unemployment.
 - k. Perplexing problems that the member

seems unable to solve. This list could be extended. A tactful and careful survey will reveal other cases.

5. In addition to problems of the individual members there will be problems and projects that belong to the quorums, particularly those relating to the solution of the problems revealed by the surveys.
6. Two lines of activity each quorum is requested to make prominent—to secure abstinence from the use of liquor and tobacco and to help develop the Church Security program. More detail relative to possible projects within the Security program, written by Managing Director Harold B. Lee, will be found in the following section.

Relative to the liquor-tobacco campaign, information and suggestions will be given from time to time in various publications—*The Improvement Era*, the *Deseret News* Church Section, and the *Quorum Bulletin*. The reasons why liquor and tobacco should be avoided will be fully treated in the course of study to be followed by all quorums during 1938.

The campaign for total abstinence should be based upon this study course and the suggested activities, which will emphasize the moral, spiritual and religious aspects of the subject. The course of study should be entered upon, the surveys mentioned herein should be made, the facts discovered should be studied and ways and means of solving them should, if possible, be found and put into operation. With respect to personal habits, such as the use of liquor and tobacco, extreme care and tact should be used to avoid giving offense and creating antagonism. How to get all Latter-day Saints to stop using liquor and tobacco is our problem. Moreover, education in the true evils of alcohol and tobacco will help greatly. "Where there is a will there is a way." Let all supervisors and quorum officers set to work with a will to solve the problems. Remember that personalities are different and perhaps no two cases can be handled exactly alike. There certainly will be cases requiring special treatment—some of them possibly medical treatment. In these things the Lord will help the worthy who help themselves.

SUGGESTED PRIESTHOOD QUORUM SECURITY PROGRAM PROJECTS

1. Survey the quorum to obtain accurate information concerning every member as to present employment, (unemployed, temporary or permanent) occupational abilities, financial status, physical conditions, etc. (suitable for Personal Welfare Committee). (Cards and files for this purpose may be obtained from the General Security Committee upon order of ward bishops.)
2. Have each quorum member provided with a roster of his quorum brothers and their addresses, showing those who are in business, with business addresses, those who are skilled and unskilled workmen. Quorum members should be urged to patronize their quorum brothers who are in business

or who are depending on employment for a livelihood. (Suitable for Personal Welfare Committee.)

3. Each week the chairman of the Personal Welfare Committee should furnish to each quorum member a list of those in the quorum who are unemployed, with the address, occupational abilities, etc., of each one, and every member of the quorum should be urged to endeavor to find employment for these unemployed.

4. Employers within the quorum needing employees, either men or women, should be urged to solicit the same from the Personal Welfare chairman of the quorum or through the ward work director, from other quorums of the ward, stake or region.

5. When a member of the ward or quorum vacates a job to fill a mission, make every effort to have the position filled with unemployed members of the quorum or by a returning missionary.

6. Cooperate with the General Security Committee in stabilizing returned missionaries in securing employment, attending school, obtaining a home or business, etc., in order to be self-sustaining.

7. Cooperate with the ward and stake genealogical representatives who are soliciting funds from among the members of each quorum who desire to have temple work done, and who could afford to pay a few dollars each month for this purpose to sustain elderly people at the temples while working on names from those donating the cash or produce for this work. (Suitable for Church Activity Committee.)

8. Through Priesthood quorums, in cooperation with the ward Security committee, undertake the solution of the problems confronting distressed members and as a quorum attempt to work out a solution for the same. Submit recommendations to the ward bishop and stake president for additional assistance, such as a loan from the Cooperative Security Corporation, only after the quorum has done all possible to solve the problem within the quorum.

9. As early as convenient request from the ward Security committee an assignment to the quorum of some project designed to be beneficial to the Church Security program of that ward or stake either in the production of commodities that might be needed or in the fostering of an activity that will supply employment to members of the quorum.

10. Encourage quorums to join themselves together, where practical, in the development of natural resources or the developing of new undertakings that would make for new wealth on a cooperative basis.

11. Have the quorums stimulate an educational campaign to improve the quality of farm production and to use fertilizers to increase production.

12. Encourage quorum members who have a difficult economic problem to present their problems before the entire

quorum to seek counsel and guidance before making any major financial investment.

13. Have quorum members alert to support brethren of their quorum who are gradually failing in their efforts to be self-sustaining and if necessary appoint a committee to work with such members as an advisory committee.

14. Where the homes of quorum members are found to be improvident, due to a lack on the part of the wife and mother to be frugal in her conduct of the home, and unable to do her own sewing, baking, preserving, etc., seek to aid such families by requesting the Relief Society of the ward to give such assistance and instruction as might be helpful.

15. In the Beautification program the

quorums might suggest to the bishop of the ward the desirability of assisting in this program and volunteer the labor of the quorum in obtaining shrubs, ornamental rock, sand and gravel, etc., that might be obtainable in the vicinity and to present themselves as willing to assist on such projects as painting, remodeling, etc., of the ward meeting-house.

These suggestions merely outline in a general way lines of activity that are open to Priesthood quorums. Each of these suggestions, of course, could be sub-divided into definite and detailed explanation and description. Throughout the Church there are numerous actual examples, many of which are illustrative of the suggestions above given.

OUTLINE OF STUDY FOR MELCHIZEDEK PRIESTHOOD

The following three lessons are for the month of January. Outline of lessons for February will appear in the January issue of the *Era*.

THE TEXT for the 1938 study course is a book entitled *The Word of Wisdom—A Modern Interpretation*, by John A. Widtsoe and Leah D. Widtsoe. All quorum members should provide themselves with copies of this book which may be obtained from the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah. If six or more copies are ordered at a time, the price will be \$1.00 per copy; single copies cost \$1.25.

There will be thirty-two lessons in the whole course, or eight lessons per quarter. This will leave ample time for the twelve fast meetings which should be quorum activities, and for such Sundays as may be occupied by stake conferences and similar events.

The following outline may help indicate the subjects in each lesson that should be especially emphasized. The class leader and members should be thoroughly familiar with the text covered by the lesson; and the class hour should be devoted largely to a discussion of the material therein presented. Helps and illustrations should be drawn from general and local conditions. There should be no hesitancy in discussing fully the problems raised in the study course. Personal experience and observation, bearing on the lessons, are valuable. However, class discussion should be confined to lesson headings. Each lesson heading should be understood and discussed. It should be borne in mind that the lessons have an ascending value, and that a full understanding of the message of this year's course of study cannot be won until the whole course has been completed. This suggestive outline, and the problems at the end of each lesson, are merely helps, and should not be binding upon the class leader and the class.

LESSON I

THE WORD OF WISDOM IS NEEDED
BY MODERN MAN

(Chapter 1 and first part of Chapter 2.)

- I. Read the text of the Word of Wisdom in class.
 - a. When and where was it given?
 - b. The young Church, at that time, was rapidly receiving new truth.
 - c. Physical health is basis for mental and spiritual health.
- II. There are four divisions of the Word of Wisdom.
 - a. Introduction.
 - b. The negative health factors.
 - c. The positive health factors.
 - d. The conclusion: Rewards and promises.
- III. The Present Health Conditions of Civilized Man Should Be Improved.
 - a. There has been much progress in human health.
 - b. Certain diseases are diminishing greatly.
 - c. Other diseases are increasing greatly.
 - d. Health statistics make clear the need of health instruction.

QUESTIONS, PROBLEMS, PROJECTS

1. How do health conditions in your locality correspond with those given in the table dealing with the five selected diseases over a considerable period of time?
2. How may young and old be impressed with the thought that to live in health while alive is just as desirable as to live long?
3. Why do you think the Lord is concerned with man's bodily health?

LESSON II

THE WORD OF WISDOM IS NEEDED
BY MODERN MAN (Continued)

(Latter part of Chapter 2.)

- I. Nutrition is an Important Cause of Present Health Conditions.
 - a. Scholars agree on the necessity of proper nutrition.
 - b. There are serious weaknesses in the American diet.
 - c. Results of incorrect nutrition are very evident.

d. Certain diseases seem to accompany civilization.

II. Health Among Latter-day Saints is Usually Good, But Not as Perfect as It Should Be.

- a. The Word of Wisdom is only partially observed.
- b. Compared with leading nations, the good effect of observing the Word of Wisdom is obvious.
- c. Changes in the death rates from five diseases serve as warning to the Latter-day Saints.
- d. Why do not the Latter-day Saints have better health?

III. Disobedience to any part of the Word of Wisdom Reduces Human Welfare.

- a. The mistakes of living are cumulative.
- b. The tyranny of our appetites must be overcome.
- c. The cost of ill health, in money, is tremendous.
- d. Self control and intelligent mastery of our appetites is paramount.

QUESTIONS, PROBLEMS, PROJECTS

1. What weaknesses do you observe in the ordinary diet of your neighborhood? How may it be improved?
2. Why is it that certain diseases seem to accompany civilization? Name them.
3. Why has certain dreaded diseases, (much lower among the Latter-day Saints, than in the nation at large) tended to increase during the last twenty-five years among Latter-day Saints?
4. What price does humanity pay for ill health?

LESSON III

"THE ORDER AND WILL OF GOD"

(First part of Chapter 3)

- I. Why was the Word of Wisdom given?
 - a. The habits of the early members of the Church were those of the community.
 - b. The Prophet gained knowledge by going to the Lord for help.
 - c. Conditions in the Council of High Priests led to the request, and the answer in the form of a revelation.
- II. The Word of Wisdom Is a Law of the Church.
 - a. Man is never constrained to accept truth.
 - b. All divine law is "sent greeting."
 - c. The Word of Wisdom came by revelation from God.
 - d. All blessings received by man are proportioned to his obedience.
- III. Early Discussions About the Importance of the Word of Wisdom.
 - a. The High Council meeting of February 20, 1834.
 - b. The Priesthood meeting of 1838.
 - c. The words of Brigham Young.
 - d. The words of Heber J. Grant.
 - e. The application to present day conditions.

QUESTIONS, PROBLEMS, PROJECTS

1. To what extent do the conditions in the early Church, which led to the giving of the Word of Wisdom, exist among our people today? Why do they seem more imperative today?
2. What is the true meaning of the law of the Church?
3. In what sense is the Word of Wisdom a law of the Church?
4. How does the counsel of the Lord become a law?

Aaronic Priesthood

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

ONE MILLION ASSIGNMENTS IN 1938

ONE MILLION assignments to be filled by members of the Aaronic Priesthood in 1938 is the goal announced by the Presiding Bishopric. To accomplish this a quota of twenty-six assignments for every member between twelve and twenty years of age has been assigned.

To reach the mark set will require an increase of approximately fifty percent over 1936, but it is believed that with the new plan of Priesthood meetings this can be done. In Aaronic Priesthood Leadership Conferences being held throughout the Church the filling of weekly assignments by all quorum members is being stressed.

LESSON MANUALS FOR 1938

LESSON MANUALS for 1938 are scheduled for delivery December 15. They will contain complete information and instructions for supervisors, the complete program for 1938 and lessons for each of the fifty-two weeks of the year. Orders should be sent at once to the Presiding Bishop's Office, 40 North Main Street, Salt Lake City. The price is 10 cents each. There are separate manuals for Priests, Teachers and Deacons.

NEW HOUR FOR PRIESTHOOD MEETINGS

EFFECTIVE January 1st, Priesthood meetings are to be held separate from the Sunday School or other organizations. Instructions sent out by the General Authorities (see page 768) specify that the meetings are to be held before Sunday School, preferably at 9:00 or 9:30 a. m. and continuing until 10:20, the Sunday School to begin at 10:30 a. m.; or following Sunday School from 11:30 a. m. for fifty minutes or longer if desired. Meetings may be held on a week night, if desired, provided there is no conflict with any other organization.

AARONIC PRIESTHOOD SESSIONS IN STAKE CONFERENCES

AARONIC PRIESTHOOD members are to be encouraged to participate in Stake Conferences during 1938 and particularly in the Priesthood conferences to be held twice during the year. To encourage this attendance and also active participation, separate sessions for Aaronic Priesthood members are to be held in connection with the Saturday evening sessions.

Under the new plan the boys and young men will meet in the regular Priesthood session and after opening

exercises and the transaction of stake Priesthood business, a forty minute session will be held separately. Instructions covering the details of the plan have been sent to stake author-

ities. Aaronic Priesthood supervisors are urged to give full cooperation and to encourage all quorum members to attend these special Priesthood sessions.

HIGHLIGHTS OF THE YEAR IN AARONIC PRIESTHOOD ACTIVITY



1. ALBERTA AND TAYLOR STAKES ON CANADIAN BOUNDARY LINE, JUNE 19, 1937, WHERE IT WAS CROSSED BY THE NORMAN PIONEER TRAIL JUNE 11, 1887. THREE HUNDRED WERE PRESENT.
2. BURLEY STAKE AARONIC PRIESTHOOD AT SUBLET CANYON, MAY 15, 1937.
3. AARONIC PRIESTHOOD PILGRIMAGE, FOUR STAKES—RIGBY, SHELLEY, IDAHO FALLS, AND NORTH IDAHO FALLS—MET AT THE SITE OF THE NEW L. D. S. TEMPLE ON THE BANKS OF SNAKE RIVER.
4. SALT LAKE STAKE ADULT AARONIC PRIESTHOOD JAMBOREE COMMITTEE. BACK ROW: O. LEO ROBINSON, CHAIRMAN; ARNOLD BANGERTER, HENRY SAINSBURY, HENRY GOODSELL, AND FRANK E. ANDERSON, SECRETARY. KNEELING: FRANK WOOLSTON, JOSEPH SARTORI, STANLEY RICHARDS, ASSISTANT SECRETARY.
5. DEACON'S QUORUM—20TH WARD, ENSIGN STAKE—GRADED ACCORDING TO RECOMMENDED PLAN.
6. CASSIA, BURLEY, MINIDOKA, TWIN FALLS, AND RAFT RIVER STAKES AT PILGRIMAGE IN SUBLET CANYON, MAY 15, 1937.
7. MT. OGDEN STAKE AARONIC PRIESTHOOD AT SITE OF BRIGHAM YOUNG'S LAST CAMP, EMIGRATION CANYON, SHOWING BROTHER GEORGE ALBERT SMITH AND BROTHER ANTOINE R. IVINS TALKING TO THE GROUP.
8. MORMON BATTALION MONUMENT AT PACACHO PASS ABOUT FORTY-FIVE MILES WEST OF TUCSON, WHERE BATTALION CAMPED SECOND NIGHT OUT OF TUCSON ABOUT DECEMBER 19, 1846. THIS WAS BUILT AS AN AARONIC PRIESTHOOD ACTIVITY.
9. NEW YORK STAKE AARONIC PRIESTHOOD OUTING AT THE JOSEPH SMITH FARM.

QUORUM CHORUSES URGED

IN THE new plans for special Aaronic Priesthood sections of Stake Priesthood Conferences, the Presiding Bishopric urges the formation of choruses and quartets to furnish the music. A

number of such groups have already been organized. In Grant Stake a chorus of one hundred ordained teachers is doing excellent work.

Plans are now being considered for the publication of suitable songs in two and three parts for boys' voices.

daily life of the principles that Jesus taught.

THESE principles are few and simple and may, if desired, be applied by every normal person. The first of these, and the foundation upon which a true Christian society it built, is:

"Love the Lord thy God with all thy heart, mind, and strength." A belief in a Supreme Being who lives and loves his children—a belief that gives power and vigor to the soul. An assurance that He can be approached for guidance, and that He will manifest Himself to those who seek Him.

Another is: The acceptance of the truth that life is a gift of God and therefore divine. The proper use of this gift impels man to become the master, not the slave, of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of life. His passions, mastered and controlled for the happiness and blessing of others, and the perpetuity of the race.

A third principle is: Personal Integrity. By this I mean, plain, everyday honesty, sobriety, and respect for others' rights, such as will win the confidence of one's fellows. This recognition applies to nations as well as to individuals. It is as wrong for a nation, because it is powerful, to steal from another and oppress it, as it is for an individual to rob and kill his neighbor.

A fourth essential is: Social Consciousness that awakens in each individual the realization that it is his duty to make the world better for his having been in it. The very heart and spirit of this standard is expressed in the statement of the Prophet Joseph Smith—"If my life is of no value to my friends, it is of no value to me."

Some day intelligent human beings will realize the importance and benefit of living in right relations one with another. When that time comes, the Savior's prayer will be in people's hearts—"Make them one, as thou, Father, and I are one." Then when that time comes: "The war-drum" will throb no longer and the battle flags be "furled in the Parliament of man, the Federation of the world."

This condition can be achieved not alone from mere belief, nor from oratorical exhortations, but by the application in business, social, and national life of the principles of the Gospel of Jesus Christ.

THE WORD OF WISDOM REVIEW

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

WHAT HAS FOLLOWED REPEAL?

THE following terse statements are quoted from an address by Ida B. Y. Smith, National President of the Women's Christian Temperance Union, who visited Utah recently:

"Figures show that 42 percent of our women are drinking, according to liquor men. . . .

"A leading insurance company reports that, since repeal, rejections of young men, under thirty, applying for insurance, have increased 183 percent. . . .

"Congressmen, who voted for repeal, have declared, 'We did not vote for what we got! . . .

"The promise that the old saloon would not come back, induced many people to vote for repeal. The younger generation did not know that the liquor interests never keep their promises. . . .

"There are 420,000 saloons in the country today, and 1,300,000 women and girls are dispensing liquor. For every girl in college in the United States, there are three selling liquor. . . .

"Government agents report more bootlegging under repeal than under prohibition. . . .

"Liquor never comes alone. There is always a trinity, drinking, gambling, and prostitution. . . .

"The law allows 3.2 beer, but you can't find it. It goes as high as 14 percent, but is mostly 6 percent."

IS LIQUOR INJURIOUS TO LABORERS?

FROM the *Allied Youth* magazine for June, 1937, is taken a statement, which discredits the old-fashioned idea that men who work hard can "work off" the effects of liquor. The conclusion is included in the following statement:

"It will astonish some readers—and perhaps some medical men among them—to be told that certain of the newest tests of British authorities come, briefly, to this conclusion:

"Any large accumulation of alcohol in the blood oxidizes at about the same rate if one remains inactive or does hard labor.

"More significant than this denial of an old popular notion is this further finding, from both English and Swedish sources:

"Deaths from alcoholism show an unusually high rate in some of the industries whose employees not only do hard labor, but are accustomed to work outdoors. The combination of energy and exposure seems to drive the alcohol rapidly into the tissues—and alcohol playing around in the tissues is bad medicine!"

APPLIED CHRISTIANITY

(Concluded from page 737)

organization among Christian nations. Think of Abraham Lincoln, consecrating his life to his country.

If still you are doubtful, consider the humble life and great achievements of Dr. George Washington Carver, "who has done more than any other living man to rehabilitate agriculture in the South," refusing a proffered salary of \$100,000, preferring to devote his talents and energy to the benefit of his fellow men.

Christianity applied to daily life!

This willingness to serve others is ready for expression in the hearts of millions, if only nations or groups in nations will but point the way. Here is a recent illustration: September 19, 1937, the Salt Lake Region of the Church Security Plan,

finding itself in need of a new storehouse, held a special Fast Day for the purpose of raising funds with which to make the first payment. The Committee asked the people to go without two meals on that day and contribute the equivalent in cash for the project. The leaders anticipated raising about \$4,000. The people contributed over \$15,000—realization exceeding anticipation nearly four times!

The Church worshipping in this renowned Tabernacle today accepts as literally true the saying of Jesus: "I am come that they might have life, and that they might have it more abundantly." We believe, however, that this abundant life is obtained not only from spiritual exaltation, but by the application to



Ward Teaching



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

WARD TEACHER'S MESSAGE, JANUARY, 1938

READING THE BOOK OF MORMON

EVERY Latter-day Saint should be familiar with the teachings of the Book of Mormon. Its origin and history are so much a part of the foundation of the restored Gospel that its acceptance is necessary to full faith in the Church and its mission in the world.

1938 is "Book of Mormon Year" in all the Sunday Schools of the Church. Every possible effort is to be made to have every Church member read this important scripture during the year.

The Adult classes of the M. I. A. are studying *Science, Tradition, and the Book of Mormon*. The Church-wide celebration of the Restoration of the Aaronic Priesthood in May will feature pilgrimages, programs and pageants, with the Lamanites, whose history is contained in the Book of Mormon, as the principal theme.

The Book of Mormon has been in circulation for nearly 109 years. It has been attacked, ridiculed and condemned, yet in all that time not one chapter, or statement, or word has been disproved. To the contrary, evidence continues to increase, indicating its divinity.

The results of reading the Book of Mormon almost invariably are: increased faith in the Gospel, better understanding of the Bible and greater conviction that the missions of Joseph Smith and the Church were and are divinely inspired. The wealth of information available through the various Church organizations will help materially during the coming year to make the reading of this inspired record more interesting and helpful to all Latter-day Saints.

THE EXTENDED ARM OF THE BISHOP

THE RESPONSIBILITY of a bishop of a ward is one of the greatest and most serious of any in the Church. It is his duty as the "father" of the ward to look to the welfare, both spiritual and temporal, of every member of his ward. It is to the bishop that ward members look for help in virtually all phases of life and living.

If it were practical, it would be highly desirable to have wards of such limited population that the bishop and his counselors could actually minister in person to every member of the ward. For many reasons, however, this is not practical, and from the same angles, impossible. Yet the desirability of such personal contacts remains.

It would be an ideal situation in which the bishop or one of his counselors could visit every family in the ward once each month, inquiring after their welfare, ministering to their spiritual and temporal needs and teaching them the Gospel of Jesus Christ. The bishopric would then know the conditions of each family. If sickness or distress came to a home, the bishop would be informed without delay, because he would be close to the family and would have established a bond of fellowship and confidence. If misunderstandings occurred, the bishopric would be the first to learn of them.

If defections should begin to creep in and Church duties were being neglected, the bishopric would notice them immediately.

As desirable as such a condition is, it is not practical; therefore, it has been found necessary, in order to preserve the morale of ward members, to demonstrate the brotherhood of the Gospel, and to encourage the Saints in their duties, to devise a plan that will accomplish as nearly as may be, the same purposes as would be accomplished through visits of the bishop and his counselors. This plan, having been revealed from our Father in Heaven, is an excellent method of accomplishing many of the results of a bishop's visit, and in addition has some advantages which could not be secured if ward teaching should be confined to the bishopric.

From the viewpoint of Church government and operation, the ward teacher becomes, in effect, the extended arm of the bishop. He goes into the homes of ward members as the personal representative of the bishop. It is his duty to perform the same services, extend the same fellowship, and give the same teachings as though the bishop himself made the visit. He has the same obligations to concern himself with the temporal and spiritual welfare of the families in his district, as the bishop would have, if he made the visit in person.

In addition to being a representative of the bishop, a ward teacher also visits as a brother in the Church, as a member of the ward Priesthood. This adds another value to the visits which goes beyond the duty of acting for the bishop.

The ward teacher also has the same responsibilities in his visits that the bishop would have. He would have the same obligation to be respectful, to regard the feelings and have consideration of other people and to hold sacred every confidence.

This phase of ward teaching adds strength and power to the Church that can hardly be estimated at its full value. Brotherhood and fraternal relationships follow such visits, when properly made, to an extent that non-members of the Church envy us this great plan which has been revealed in this dispensation, and which, in the past, has brought untold strength to the Church.

Viewed in this light, the calling of a ward teacher becomes seriously important. To represent the bishop and act in the Priesthood capacity assigned to a ward teacher, whether ordained or acting, is a grave responsibility. What far-reaching and lasting results would come to the Church and all of its members, if every home in every ward could be visited every month by a pair of teachers who would accept the responsibility in this light and discharge it faithfully! This Church and its progress would be more than ever the wonder of the world.

Such a condition is not impossible. In many wards of the Church and in some entire stakes, that kind of teaching is being done today. Those who are called as ward teachers are impressed with the responsibility of their calling. They are given counsel and advice each month by the bishopric. They visit every home religiously. They establish confidence and fraternal relationships with every family. They encourage Church activity and teach the Gospel in the homes of the Saints. Needless to relate, in such wards, the spirit of the Lord abounds. The people are happy and contented; the work of the Church comes first in the lives of the members; and the teachings of the Gospel are demonstrated in an impressive manner.

Such teaching is needed in the Church today, more, probably, than at any time in the history of the Church. It is important to the welfare of the Church and its members that the true spirit of ward teaching, as intended in the revelations, be developed in every ward, and that teachers discharge this important responsibility to the utmost of their ability and capacity.

Mutual Messages

General Superintendency

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

General Offices Y. M. M. I. A.

50 NORTH MAIN STREET
SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.

33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency

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

Send all Correspondence to Committees Direct to General Offices

Executives

LEADERSHIP

LEADERSHIP is synonymous with supervision, and executives must be constant supervisors. Now is the time to check carefully on the progress of the work. The class work in the manuals in all groups should be up-to-date. Encouragement needs to be given to leaders and class members to purchase more manuals in order to better the class discussions.

Activities of a community nature should also be scheduled. The single copies for dancing, drama, and music will be inexpensively effectual in helping the Assembly programs. Plans now should be made for the big ball in January so that all the people in the ward will participate in it.

ROADSHOWS

IN MANY of the stakes, plans are being made for the roadshow. May we offer a word of warning concerning the exercise of care in the costuming for the acts? Modesty should ever be the watchword of the Latter-day Saints. Executives and directors should take every precaution possible to have our young people clothed modestly.

SUGGESTED ADULT-SENIOR CONJOINT PROGRAM FOR SUNDAY EVENING, JANUARY 2, 1938

Theme: The New Year.
Opening Hymn: Come Let Us Anew—
Congregation.

Invocation:

Selection: Hymn, by male chorus, from the new L. D. S. Book of Male Choruses; or Ladies' Chorus—"Prayer" from *Hansel and Gretel* by Humperdinck (No. 80087 Harold Flammer Publishing Company); or mixed chorus—"Let All the People Praise the Lord," Dressler (Hall and McCleary, publishers).

New Year Reading:
(Prose or Poetry).

Suggestion—"New Year," by Rena S. Traavis, *Improvement Era*, Page 31, January, 1936.

Selection: Instrumental Trio or suitable instrumental combination, viz.—violin, cello, piano.

Three-minute talks on the New Year.—
Four talks by Adult and Senior class members—not to exceed three minutes each—2 men and 2 women.

Solo: To be selected.

Address: "The Changes of a Changing Year."

Theme:—Each New Year brings many changes in a quickly changing world. Name some of the major changes of the past fifty years in the field of science, social life, transportation, household conveniences, economics, government, religious attitude, etc. (Note:—The past fifty years have seen more scientific discovery than all previous recorded time.) Question: How much of change can we stand?

Conclusion: We can stand change without limit as long as our spiritual growth keeps pace with material progress, and as long as there is no change in our fundamental beliefs of ideals or ultimate eternal objective. The material things about us are secondary; it is man's relationship to his Eternal Father that is fundamental.

References: For complete reference material see the November, 1937, issue of *The Improvement Era* including "The Church Looks Into the Future," by President J. Reuben Clark, Jr.; "Forty Years of Change," by Glynn Bennion; "Woman's Changed World," by Marba C. Josephson; Some Facts About the Church, page 669; Homing, pages 698, 699; What They Were Reading, page 697, etc.

Closing Hymn: Congregation or chorus.
Benediction:

Adults

ADULT PROJECT FOR DECEMBER

ALTHOUGH December seems to be an odd month in which to think of gardening it is the time to plan for our Adult Project for next summer—"We will raise the cultural tone of our surroundings by beautifying our homes, our places of worship, and our communities."

The following short talks are suggested for Tuesday, December 21st:

1. Need for the Project.

Show how beauty affects people. Discuss our probable Church-wide beautification celebration in 1947. Discuss the enjoyment and socializing influence of gardening.

2. The study of the soil conditions in my local community.

To be given by someone who has studied the situation. Show what can be grown at present and how the soil may be improved if necessary.

3. Local plants that can be used.

Show what local plants can be used advantageously, not making it necessary to import foreign ones.

4. Landscaping the home, the place of worship and the community.

Show how by the arrangement of shrubs according to height and size, the beauty of a building may be enhanced.

Discuss the arrangement of flowers in the garden according to height, size, color, fragrance, time of blooming.

5. How we can prevent vandalism.

Happy indeed is the community that does not have this problem to contend with. Show how beauty itself will inspire respect. Discuss other ways of dealing with the problem.

6. How I can encourage my disinterested neighbor to start a garden.

In a neighborly way you can offer him your surplus plants and show your interest in gardening.

We suggest too, that on this night the class select committees such as the following:

1. A committee of one from each of the two organizations to meet with the Ward Church Security Committee to offer help in the Church-wide project to beautify places of worship.

2. A committee to meet with the mayor or city commission to offer help and to work out a project for the community. If it has not already been done, suggest and encourage a plan of city beautification. If such a plan has been made, work out as an Adult project, some part of that plan such as a fountain, building, and beautifying of playgrounds, building of parks, road-side planting at the entrances of the city (for that matter, as far out as possible). If those interested in gardening would give their surplus plants and seeds each year, this need not be expensive.

There are many interesting and instructive books and magazines, pamphlets and pictures on this subject and if your library cannot supply them and you cannot afford many, write for government pamphlets and to seed supply houses for catalogues.

The following books and magazines may prove helpful:

Landscape Gardening, Sudell; *Planning for Residential Districts*—President's Conference on home building and ownership; *Color Schemes for the Flower Garden*, Jekyll; *Adventures in My Garden and Rock Garden*, Wilder; *Book of Bulbs*, Rockwell; "Wild Flowers and Ferns," from *Taming the Wilderness*, Durand.

Magazines: *American Rose Annual Quarterly*; *Better Homes and Gardens*; *Good Housekeeping*; *House and Garden*; *Flower Grower*; *Daily Papers*.

See also the monthly *Era* articles on Church-wide Beautification. This month's article, "We Are Come To Worship," appears on page 748.

Seniors

THOSE classes which find the first chapters of the Senior Manual a bit difficult to grasp, are invited by the Senior Committee of the General Board to turn back to the lessons found in the symposium. The lessons in the symposium, nearly all of them, suggest interesting projects and class activity.

The Committee is of the belief that even those classes now having trouble with the lessons in the first part of the book, will be able to knit their classes together by means of the symposium suggestions and that the earlier part of the manual will go over a bit better later.

However, it is hoped that most classes are now so well under way that there are no further difficulties. One youthful class leader said: "We are now going fine. The first lesson or two were a bit hard to grasp, but the class is now sailing under its own steam with full speed ahead."

The Committee has heard indirectly of a number of fine parties, but it has received no direct reports as yet. The members are eager to have reports of activities in order that suggestions may be passed on to other classes in other parts of the Church. House parties as well as activity in connection with projects are to be encouraged. Interest groups should be stimulated to further their interests by meeting occasionally for fraternal reasons.

Senior class leaders should check on the *Era* subscribers in their groups. The *Improvement Era* can furnish many splendid topics for conversation as well as for class interpretation, if the class membership is well-acquainted with the magazine. Furthermore, the use of the magazine frequently in class would stimulate the reading of it by the class membership. The Senior group really should lead all others in *Era* subscriptions, because they are those young people busily engaged in building homes and families. Surely there is no more important magazine in the world to invite to become the constant companion of Latter-day Saint children and adults.

Class leaders, we'd like reports on the following: Your parties—Christmas, birthday, New Year—any parties; your reading; your use of *The Improvement Era*; your interest groups. We'd like to make this column an exchange of ideas.

M Men

"A MANUAL IN THE HANDS OF EVERY M Man." This should be the

slogan or objective of every M Men supervisor in every ward in the Church. The content of this year's manual represents some of the best reading material for young people that our M. I. A. organization has produced. The subject matter touches almost every phase of our religious, social, and economic life and offers information and inspiration which often lead to a successful solution of perplexing life problems that have worried one for some time.

Judge W. H. Reeder, president of the Mount Ogden Stake, who has one of the most select and complete libraries in America on Mormon and western civilization, recently said, "I have practically every manual that has ever been published by the Young Men's Mutual Improvement Association and regard them as some of my most valuable library additions. I often find information and inspiration from these little classics when it cannot be found elsewhere." One need only to spend an hour with the current M Men Manual on "Youth's Opportunities" to appreciate how true Judge Reeder's statement is.

Dr. Burton K. Farnsworth, second counselor in the General M. I. A. Superintendency, the author of this year's manual, has included in it a discussion of three of the most vital problems that ever touch a young man's life, namely—his vocation, the problem of making a living; his courtship and marriage, the problem of making a home; and his religion, the problem of making a life. Characteristic chapter headings are:

What must I consider in choosing a vocation?
How shall I finance my training?

What are the problems of courtship?
What can I do to assure a successful marriage?

How can youth maintain moral balance?
How can I adapt my religion to an ever-changing life?

The treatment the author gives these important issues is interestingly and effectively done and should be read and re-read by every young man in the Church.

Too often an M Men Supervisor hesitates to put the manual in the hands of the class members for fear that they will "steal his thunder" so to speak. Would not a class be made more interesting by having all members well informed in advance on the subject matter and proceed with a discussion of vital points, rather than present them in a more or less dry lecture in which the teacher only participates. Such leading questions as: "What is the author's opinion on this subject?" or "Do you agree with the author when he says?" often bring a volume of enthusiastic discussion which lead the participants to say after the class, "That was the best class I have ever attended."

Furthermore the manual includes the M Men Handbook which contains detailed information on the organization, membership, and activity program.

Practically every question which comes to an M Men officer on matters of supervision, advancement of members, fees, athletics, eligibility of members for various contests are answered in these pages. We commend it to all for increased interest and efficiency in your class.

Gleaners

FROM Logan Stake comes this splendid report from Lillie D. Mecham on Gleaner work in her ward. We hope that it will bring inspiration to every Gleaner leader throughout the Church to study the program and bring it to every girl of Gleaner age in the community. Since Gleaning week, Sister Mecham's Gleaners have increased their enrollment 50%.

Lincoln Ward has jumped from an enrollment of 8 to 35 since their Gleaning week. Downey Ward has 100% of its Gleaners, every girl of that age enrolled and attending.

The general objectives of the Gleaner department are:

1. To know and live Latter-day Saint principles.
2. To establish normal social adjustments.
3. To develop ward and stake loyalty.
4. To train for leadership.
5. To prepare for eternal marriage.

I. This year we are attempting to establish Latter-day Saint principles in the daily lives of our Gleaner Girls by having them study and pledge themselves to bind the Gleaner sheaf, predicated on the 3rd and 4th verses of the 20th Psalm. To bind the sheaf they will (1) strive for a clean body through observance of the Word of Wisdom; (2) have a pure heart, as a result of righteous living made possible by sincere prayer, and confidence in the Lord through virtue; (3) with an obedient spirit accept calls made of them; (4) create an honest mind through speaking the truth, avoiding and discouraging gossip and unworthy stories, living up to the ideals of truth.

II. We have a Ward Sheaf to bind this year by having every Gleaner Girl in our Ward enrolled in our Gleaner class. We are striving to effect this by application of the membership plan. The week before the formal fall opening of M. I. A. activities—the opening social—we held an announcement party to which all of the Gleaners in the ward were especially invited. After a delightful evening of reviews, group singing, and refreshments, the opening social was announced, and the girls invited to attend the social and the meetings throughout the year.

At that time our Gleaners were all enrolled; but many girls have moved into our ward to attend college. We are now striving to get them all attending M. I. A. We conducted a Gleaning Week during the week previous to Comradery Night—Oct. 12th. The girls were appointed to invite all Gleaners on their block to come to Mutual, and especially to be with us on Comradery night. Our Young Women's president and I visited the new girls who had moved into the ward extending them a special and sincere invitation to join in our Mutual.

We were thrilled with the success of our first Comradery Night, October 12th. As the name implies Comradery night gives us an opportunity to become acquainted,

pledge our friendship, and high purposes, in truth to become comrades. Each girl announced her name, vocation, residence, talents, and ambitions. The Gleaner sheaf was read and discussed, the story of Ruth the Gleaner was reviewed, and the symbolism of the Gleaner pin was explained. The girls all pledged to live up to our four-fold sheaf and prepare themselves to be worthy of wearing the Gleaner pin, which they may receive on the next Comradery night, January 11, 1938.

What a power for good if they live up to their pledge!

The evening was concluded with a social hour in which the girls became joyously acquainted. Light refreshments were served; and we had the pleasure of honoring one of our Gleaners who is leaving to fill a mission.

This membership plan embodied in the ward sheaf provides an excellent opportunity and incentive to personally contact and invite every girl, and serves to let them realize the honor that is theirs in being affiliated with a group of such high standards.

To develop ward and stake loyalty, sing! sing!! sing!!! in quartettes, choruses, class groups, and congregations. Sing as a ward group; sing as a stake group; and let a joyful song be forever singing in our hearts.

III. Sidney Lanier, the poet-musician, says, "Music is love in search of a word." Whole-hearted participation in group and community singing, brightens and enriches the spirit; breaks down the barriers of timidity and indifference; creates a love of friends and associates and for the work in which we are engaged.

And as we sing together, so should we play together—in sports, swimming, tennis, horseback riding, skating, hiking—all activities which are exhilarating and promote sociability. . . .

Cooperative effort develops loyalty for the group. . . .

Mothers and Daughters' banquets, M Men and Gleaner Girls' parties, and the climax of social functions—the M Men and Gleaner Girl Banquets all develop appreciation and loyalty. Anticipation and preparation for the Ward Gleaner and M Men banquet has brought and kept many in Mutual; as have the dance, drama, chorus, and opera. The Stake Gleaner and M Men banquet and dance is the crowning social event of the year.

IV. Gleaner Girls are organized each year with president, vice-president and secretary-treasurer, selected by the Gleaner group. The stake Gleaner officers carry forward stake-wide projects and social affairs which promote stake solidarity and furnish opportunities for happy association. For example, last season our stake Gleaners put on a play, conducted a bazaar and candy sale, and held a most successful banquet and dance in cooperation with the M Men. The ward Gleaner officers' special opportunity to function is on the first Tuesday of each month in connection with the like group of officers from the M Men organization and to conduct the first ten minutes of each Tuesday, before the lesson is presented.

Social and membership committees are appointed among the girls to be responsible for the various activities and socials of the group in connection with the class officers and leaders. Thus they have opportunity to preside and conduct meetings and to sponsor and organize class activities and parties.

The Gleaner leaders are the close friends and advisors of the Gleaner Girls, and give

them every opportunity for development in conducting their class programs. She can reinforce the girls' preparation and confidence beforehand by helping them with leadership problems, but she should see that the girls actually conduct the class during the time allotted to them.

The leader may have different phases of the lesson discussed by groups within the class, each group directed by a chairman, thus giving many opportunity for self-expression. . . .

V. In presenting the four separate lessons on marriage, the great objective is to help the girls appreciate the beauty, security, and value of the eternal covenant of marriage received only in the temple marriage. It is our responsibility to help every girl under us feel that the greatest adventure in life—marriage and rearing a family—should be founded on an eternal basis and should be also the most sacred adventure. Sister Bennett's lessons on "Marriage is an Art," develops this sacred purpose and plan most beautifully. . . .

Juniors

DECEMBER! The happy thoughts and memories that come to us at the mention of this name. Opportunities for service, as well as for being served; times of carefree enjoyment, and strong desires to make others smile with appreciation. Junior Leaders, and Junior Girls, your general committee wishes for you the very best of holiday joys, and the capacity to enjoy your privileges and blessings, whatever they are. And whether Santa brings you much, or less, may it add to the good things which are helping to make of you "the grand old lady." And may it take care of the "right now" time of your life, also. It is the little services we do for our loved ones, that make Christmas such a happy time. And the understanding and appreciation for each other helps a lot, too. And for the New Year, may you have courage to continue in joy, and, during the year, accomplish those things which you set out to do, at this another beginning period. Our love to all of you. There is so much to be done, that should be done, to make people happy. And there are so many people to do it all. Will they do it? You will do your part, of course. Several stakes we have visited feel that the Junior Girls are the backbone of the organization, with their freshness, and youth, and enthusiasm! Their officers are proud of them. And so are we. Let's hold up to the name you are acquiring. As a group do some kind act to a shut-in. Take a party to her, if she is well enough to enjoy it; or take her a box of that good candy you learned to make last year in your hobby sampler course; or write her a progressive letter, and enclose some of your snap shots. You be the ones to say what it shall be. Can you hunt up some sweet girl who is hungry for your companionship, and add to her joy? What will you read during the holidays? Be sure to read at least one good

book before the whole time has flown by. If the chapter on "A Book is a Frigate" has taken effect, this should be easy, as well as enjoyable. And when you meet again in January, each of you relate some incident which brought joy to your mother or some other person who loves you and helps care for you.

And to help you through the class periods of this month, we urge that you complete your arrangements for the joint Explorer-Junior social, and make it one of the happiest events of the year for these young people. Put into use the discussions and activities you have had on dance etiquette, and dancing. (See manual, page 158.) Have at least a few of the mothers and fathers in attendance, as patrons. Make the period on "We Study Character," the most successful possible, by becoming familiar enough with the purpose of it, so that you can discard the manual and teach all of the desired points on character study, by acting them out, giving constructive criticism, and acting them out again, until they reach the desired degree of perfection. In other words, this is not to be a study period, but a period of action.

P. S. Re Junior Girls' Organizations—the General Board has not recommended a class organization for these girls. Give them some of this type of responsibility, yes. But let it be as committee members, acting under the direction of the class leaders. Let them look forward to the time when they may be president—of the Gleaners. They don't need any pushing to become old. They will arrive soon enough.

And so, Merry Christmas to all, and to all a good year.

Beehive Girls

THE General Bee-Hive Committee wish to express to the Stakes their congratulations upon the renewed energy and enthusiasm manifest in the stakes. Your willingness to serve and your prayerful study are a source of joy to us.

We wish to congratulate the District Supervisors and Stake Leaders on the splendid Institutes which have been held to help, especially, the new Bee-Keepers. We also wish to express appreciation for the summer activities of the Bee-Keepers and Bee-Hive girls. It is proper that we should assume year-round responsibility of being fine under Shepherds of the Lord for twelve months of the year. Our visits to the Stakes have been delightful; they have made us close friends, working together for the interests of the young girls of the Church.

To the stakes who are holding Boy Scout and Bee-Hive dances and parties, we want to say, "Keep it up, you are on the right path." These events,

(Continued on page 778)

however, should be matinee affairs, or held in the early evening and should be well planned and supervised.

At the close of the year, kindly accept our love and sincere appreciation to all, and our very best wishes for a Merry Christmas and Happy New Year.

FROM THE FIELD

CHRIST SAID, "FEED MY SHEEP"

EDITH HUNNECUTT is a Bee-Keeper of Romeo, San Luis Stake. She had four Bee-Hive girls last winter. In the spring two of these moved away and one became ill. Sister Hunnecutt had resolved to meet with her Bee-Hive girls all summer as requested by our Church Authorities. Not shaken in her purpose, she met every week with her one pupil, Wilma Christensen. Each week both of them saved a nickel. With the money they purchased materials. At the end of the summer the results were as follows: Canned 13 quarts of vegetables; made 8 baby dresses, 1 slip, 1 pair of rompers; remodeled 1 coat and a hat to match. Wilma had earned several cells and Honor Badges and assisted in the Church Security Program.

THE GUARDIAN GROUP

ATTENTION in previous Eras has been called to the Guardian group. Reports have come to us that Bee-Keepers find difficulty in keeping the interest of these older Bee-Hive girls. The big sister idea has been recommended in school, where each girl looks after a freshman student. Perhaps some such plan may be followed successfully with the Guardians. Much may be done by them in entertaining and assisting the younger girls. These girls can take turns in being leaders in your group system. Work out questions on the guide and give references. Choose as many leaders as you wish groups. Let these lead the group in study and discussion of the questions. Then bring them together to report on the group discussion under your supervision. Change the leaders often. Guardians must earn fourteen Bee-Lines to complete the Rank. There is time enough to earn a number of Honor Badges, work on the Honey Comb, apply the Symbols, participate in Bee-Hive Chorus work, study and present a play and many other things. The study of foods; planning a balanced menu; studying of table etiquette; dinner themes with program decorations, place cards, favors, all correlated, will furnish interesting occupations in filling Foundation Bee Line No. 7. There is no reason why this last year of Bee-Hive should not be the most outstanding in joy and richness of living, fine associations, and splendid accomplishments.

It is a challenge to you, Bee-Keeper; to your ability; love for the work and girlhood; and honest prayerful effort.

THE GUIDES

WE HOPE you are constantly referring to previous years' issues of the Era for help on the Guides, where valuable suggestions are given. Especially do we call attention to November and December numbers for suggestions on Christmas activities. They contain in addition to help on the Guides, lists of stories, suggestions for parties and games, handcraft and many other things. In teaching the Word of Wisdom, please read the articles by Dr. L. A. Stephenson and

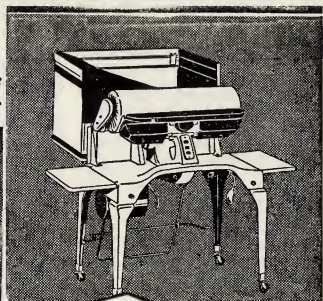
J. Elmer Christensen contained in all of the department manuals this year.

You may get inspiration for the "Cycle of Life" by reading *Added Upon* by Nephi Anderson.

Here is a book full of fine stories for Christmas suitable for Bee-Hive Girls: *Literature and Living*, Book III, by Lyman and Hill, Junior High School Series.

In this book you will find many favorite stories as the following: *Little Gavroche*, Victor Hugo; *Brave Heart*, Henry Van Dyke; *His Christmas Gift*, Jack August Riis; *Christmas Peace*, Page; *Other Wise Man*, Van Dyke. (Concluded on page 789)

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YOUTH IN ACTION FOR PEACE

(Concluded from page 747)

tion of meals, displays in the arena, performances in the theatre, camp fires. There were opportunities for sight-seeing trips but perhaps most important of all was the great opportunity of visiting among the different camps, widening horizons, forming friendships, many of which will prove life-long, getting acquainted with the other fellow and learning how he lives.

The exchange of simple articles became the medium of much conversation often in sign language or in broken words of some foreign language. Of course the clever "Scot" had a worthy bargainer in the smiling Dutch lad and many a hard bargain was concluded after hours of dicker-ing. On one occasion it was interesting to hear a Jewish youth, upon completing a successful "change" with a Scout friend from Egypt, say:

"One of my distant ancestors was once the Prime Minister of Egypt." The Scout with turbaned head-gear was surprised and amazed that he had been talking to such a distinguished person. Then the Jewish boy concluded: "Haven't you ever heard of Joseph who was sold in Egypt?"

"A Scout is reverent" is a real and vital factor in the life of the Scout and formed a definite part of the Jamboree program. A Protestant service was held in the arena with ten thousand present. The sermon was given by the Rev. S. F. H. Berkelbach v.d. Spenkel, D. D., Professor of the University of Utrecht.

The Papal Nuncio to Holland, Monsignor Giobbe, sang the Pontifical High Mass for the Catholic Scouts. Ample provision was made for the Jewish Scouts to observe their Sabbath and all religious obligations.

We were happy to welcome President Heber J. Grant in his visit to the Jamboree. Scouts and Scouters of the Church of Jesus Christ of Latter-day Saints met in the headquarters tent and were inspired by his message to us.

It was no uncommon sight to see at evening time a leader and a group of Scouts about him, expressing their daily devotions together. Faith in God, and adherence to the religious life play an important part in the Boy Scout program.

The Arena display "The Cavalade of Scouting" presented by the

Boy Scouts of America was magnificent. They were very highly commended and were requested by the directors to repeat the performance. The American Minister to Holland, Glenville T. Emmitt, attended the first display with Lord Baden-Powell and invited a group of eighty Scouts to be his guests at the Hague. The Spectacle, as presented by the American Scouts, was brilliant and the exhibition of Scout craft and Scout games, culminating in Indian dances and a great fellowship campfire, held the spectators spellbound with their maze of bright colors against the green meadows and the pale blue sky of Holland. It was reported that one hundred thousand spectators witnessed the performances by the American Scouts.

President Grant Sees Social Security in Czechoslovakia

(Concluded from page 755)

lovely homes by the name of the great teacher and liberator of the Czechoslovak people, Thomas G. Masaryk, the first president of the Republic. And in truth, these homes, representative of scores of other social programs throughout the whole nation, insuring protection against accident, sickness, unemployment and death, are a part of one of the finest systems of social security the world knows. They bespeak in glowing reality the faith, the vision and the ideals of this great president, whose motto was, "Jesus, not Caesar," and who has recently gone to his eternal reward. They emulate and immortalize the stirring spirit of freedom and democracy, which he fanned to flame in central Europe, and which under the intelligent direction of humble and God-fearing men cries aloud, "Live and help live!"

And so it seems entirely fitting that President Grant, who leads a people who have accomplished social wonders in their own right, should raise his voice to praise this momentous undertaking, which stands as a living monument to the justice and the integrity of the Czech people.

Every American member of our contingent was happy to hear our own Camp Chief, Dr. James E. West, address us, saying:

The excellent reputation which the American Contingent has earned is due to the cooperation which has been universally extended by Troop Leaders and the Troop Organization. We have had no occasion to ask forgiveness or to present apologies. Our Camp has been unusually clear and was highly commended throughout the whole Jamboree. We can well feel proud of the impression which our group of eight hundred and fourteen Scouts and Scouters have made in the Fifth World Jamboree. I feel proud of each and every member of our wonderful Jamboree Contingent.

The remarkable health record of our own National Jamboree was continued at the World Jamboree. Two Scouts were obliged to undergo operations for appendicitis, but they came through in fine shape.

On August 9th, the closing day, as on the opening day, the Contingents once more marched past the reviewing stand.

Lord Baden-Powell presented to representatives of the different contingents a Jacob's Staff, symbol of the Jamboree and of World friendship and then gave his farewell message:

Scouts, our Jamboree is ended. I am glad you have made friends with one another. Our movement has been called "the boys' crusade" and "the peace crusade." I believe these are good descriptions. A few years hence you will be men on whom will rest the responsibility of making war or peace. I want your lives to be successful. God bless you all.

Soon we were striking our tents and saying goodbye. The World Jamboree was shortly to become history. It had been a great event, epoch-making in the lives of thousands of Scouts and their leaders. One English Scouter has written these lines:

Here where the camp fires burn and the world's youth is met,
Brother, give me your hand, say you will not forget.

If in the years to come rumors of war arise,
And wrath, mistrust, and greed becloud the nations' eyes,

The sting of angry words, the surge of national pride,

How can they make us hate,—our tents stood side by side!

We walked with linked arms; we were joined in joyous play,
And with youth's friendly eyes smiled what we could not say.

Here where the camp fires burn and the world's youth is met,
Brother give me your hand, say you will not forget.

WE ARE COME TO WORSHIP

(Concluded from page 748)

relate showed not only their expression of a firm belief, a belief so strong that no obstacle could be too great to stand in their way, but an integrity of which there is no equal. They revealed that the most priceless possession of mankind had been given them.

"This outlying ward undertook to construct a \$48,000.00 brick building one hundred twenty-five miles from a railroad.

"The people were divided in opinion as to where the building should be erected. The late Apostle Orson F. Whitney was appointed to this stake at the time to attend a conference. When he arrived he was met by stake officials and taken to these properties against his wish, for he stated that he did not consider himself a practical man and would rather that someone else make the decision. However, the people urged him to do so and in turn pledged their full support to whichever site he selected.

"After spending considerable time listening to one side and then the other, he stated that it would be impossible for him to make a fair decision at that time but that he would pray during the night and if they would all come to stake conference the next day, following the conference they would meet in an adjoining room and he would give them his decision.

"The following day the people were there to abide by his choice. He talked with them for thirty minutes, telling them his experience as a young man when called to serve as a bishop of one of the wards. He felt then as now, that his decisions must always be made with Divine help. He told them that he had chosen the Central Site. They all agreed heartily and expressed willingness to start construction on the building the following day.

"The next day teams were on the site and the ground was being broken for the construction of the new building. Some of the men went to the mountains to cut timber, others hauled sand and gravel for the foundation, while still others made brick for the construction of the walls. The building went forward with a rapid pace until the roof was on.

"At this time the people began to lose interest, feeling that the task before them was too great. It was suggested to the bishop that a visit from President J. Golden Kimball be made to encourage the people in this work. The bishop agreed to this suggestion and Brother Kimball responded.

"A special meeting had been called and when the hour arrived they came from far and near to hear him, filling the old chapel to capacity; some were sitting in the windows, others could not get in. Some came eagerly from the fields in their working apparel. Some seemed indifferent to the task that lay

before them yet were anxious to hear the message that their visitor had for them.

"Brother Kimball stood before them and related a few stories of his experiences as a young man in Bear Lake, stating that if he could survive that country they could live any place. He also stated that he could speak their language and related an incident where, as a young man, his father told him to take their best horse—a beautiful riding horse—to the tithing office. He was very much opposed to the idea, saying, 'If we do this, father, Brother — will have that horse tomorrow.' But his father replied, 'Now, Golden, take that horse to the tithing office before my heart puckers up.'

"Now do not let your hearts pucker up," continued Brother Kimball, 'but be generous with your giving in the completion of this building.'

"At the close of his talk he made a promise, 'If you people will get back of your bishop and complete this building, I will promise you that you will never miss a cent that you put into it. What is more, it will raise the standard of your living in this community. You will improve your homes in keeping with this fine building. . . .

"After the meeting the people were

very much elated. The enthusiasm was greater than it had ever been. Full support was pledged both in cash and labor. The bishop wondered if it could be done. He could not believe that there was enough money among the members or time enough to complete the building. However, the people were eager to start work again in order that the task might be accomplished as soon as possible.

"Approximately ten days later, which was about the first of November, the contractor received a call from the bishop, stating that since Brother Kimball's visit several of the adjoining wards had got behind the project and one community had raised \$2000.00 for them. He expressed the desire that the building be completed and dedicated that year. Every effort was put forth to do this and the results were marvelous. On the twenty-eighth day of December, at midnight, the seating, carpets, decorating, furnishings, were ready for dedication the following day.

"The next morning the bishop could not believe that it was possible for the ward to have raised enough money to pay their portion. To his amazement he found, upon careful checking at the bank, that there was not only enough but eleven hundred dollars more than the amount required. That evening at the dedication, the doors between the recreation hall and chapel were opened and the building was filled to overflowing.

"It was very much in contrast to the meeting that had been held previously. True to Brother Kimball's promise, the higher standard of living was evident in the additional pride which the people possessed.

"These people could now look back on a job well done. A job with no 'loose ends left flying.' Such is the power of achievement in restoring joy of living, pride of bearing, and a general feeling of equality with the world."

In Latter-day Saint communities, many such chapels may be seen dotting the land. In these meeting-houses dedicated to God, are assembled each Sabbath and many a week day as well, men and women and children from all walks of life. They, too, have seen a star—a star of light and faith and hope, and they have steadfastly followed its rays, many from the ends of the earth. Here in these chapels built by the united efforts of the people, beautified by the works of their hands, these Saints of the Latter-day kneel at His shrine and are called by His name. Here these God-fearing folk pour out the honest devotion of their souls as the shepherds and wise men of old, and fervently worship Him.

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Party Dress

(Continued from page 749)

jacket. That would hide the waist, then we could cut some of the fullness out of the skirt, where where it goes under, and sew a piece on the side here to lengthen it."

"That sounds possible," the others agreed, then after a moment her mother repeated, "Yes, it sounds very possible. I think that would be nice."

Christmas Eve, Lois was breathless with excitement and eagerness. Kathie and her mother were tired but happy as they slipped the little pink jacket over her slim, young shoulders, touched her hair here and there, brought from small, hidden boxes the nicest handkerchief in the house and Kathie's compact . . . a gift from the lost days of the taffeta dresses, and kissed her cheek as they murmured; "You'll be the loveliest girl of them all. You do look so sweet."

Lois saw her reflection in the glass, saw the approval in her family's eyes, saw her own loveliness, and felt radiant with a happiness she had never known before. This was the grandest thing in the world, this love of life, this youth, this anticipation, this consciousness of one's self, this happiness.

Gerald Richey did not disappoint the family that was expectantly waiting his approval of their "party girl."

"You look plenty sweet," he told her as he watched her pin his corsage of sweet peas and roses to her dress. "Shall we go?"

Lois felt a slight chill of misgiving as they climbed the impressive steps to the Watkins' home. She slipped her hand through the arm Jerry offered and clasped it tightly. He laid his hand over hers for a moment reassuringly and she smiled up into his dark eyes, lifted her head, walking proudly into the large house.

She had never been in such a house before. It was like something from a story book with its wide rooms opening into one another, with its gleaming floors, its huge vases of flowers set about the rooms, its potted palms, its perfectly enormous Christmas tree lavishly decorated in one corner of the room, its log fires burning, its servants moving about quietly as they did in the movies. She gasped involuntarily at the beauty of it all and at the beauty of the girls who were coming in in velvet evening wraps and fur coats, in long evening dresses of vel-

vet, satin, and yes . . . taffeta. Several of them were little jackets with their dresses, and as Lois looked at them she remembered the vision of loveliness she had seen in her own mirror, lifted the ruffled collar of the pink jacket, and assured herself, "My dress isn't as new, but it is just as pretty. I look as good as any of them."

Boys were greeting Jerry on all sides, "Hi'ya." Some of them who knew her slightly spoke to her, and Jerry introduced her to many that she did not know, many she had seen at school, had known, because they were football stars or student body leaders, from sight, and it was a thrill for her to be here with them, one of them. And she was one of them, for they were putting their names on her program; they wanted to dance with her . . . not all of them, but quite a few. Enough. For she really only cared about dancing with Jerry who had asked her, out of all the girls in the world, to be his partner. Surely Cinderella, in all her borrowed finery, had been no happier than she was at this moment.

Yet somehow, she felt that the other girls resented her being here, for whenever she turned around unexpectedly, she saw some of them watching her, a strange expression in their eyes. And when she came up to a group of them they seemed suddenly to grow silent and restrained, or to seem patronizingly kind to her. But it could not spoil her happiness, nor could the fact that she was cut-in on less than the other girls. The only thing that mattered was that Jerry was very attentive. And she could have danced on with him forever.

At intermission he left her with a group while he went to get some refreshments. But the group seemed unaware of her presence after he had gone or else were consciously ignoring her, for she was quite left out of the conversation. She knew she would feel less awkward alone, so she walked away and sat down at a far end of the room where she felt she would be less conspicuous.

She was quite unconscious of voices outside the window on the veranda until she heard a young man say, "Who's the girl friend, Jerry?" And heard Jerry's voice saying, "Lois Heath, haven't you met her?"

"No, but she's sure a dud."

"I wouldn't say that," Jerry said evenly, too evenly, though his friend seemed not to notice, for he went on:

"Whose dress she got on? Her grandmother's?"

There was a horrible moment of silence, a moment during which Lois waited as one must wait the day of doom, a moment during which life seemed to stop as she waited, her heart hammering in her throat, her breath coming fast, her mind unable to think. She wanted to get up and run, but she seemed glued to the spot; she wanted to cry out, but she seemed too stricken. Then out of what seemed an interminable moment, she heard a loud sock, a groan, and a heavy thud on the porch, then quick footsteps, while she realized that she must get away from here before Jerry came and found her, before he realized that she had heard.

She walked swiftly to the room where she had taken her wraps, and once inside its door she stood trembling, her eyes closed, her hands clutched tightly together. After a moment she walked slowly over to the long mirror and looked at herself . . . saw herself, saw herself as these others must have seen her, "A dud," "Her grandmother's dress." She saw the lengthened skirt, she saw the worn taffeta in the jacket, saw the blue shoulder showing beneath it. Hot, hurt tears drenched her eyes. She whispered hoarsely, "No wonder they looked at me, no wonder the boys didn't cut in. I look, oh, I look a mess."

FINALLY, she dried her eyes, powdered her nose, turned slowly but resolutely, and walked back into the room, feeling that she would give anything in the world to be away from here, for now she was sure everyone was staring at her, laughing at her, and Jerry knew they were laughing at her, and that was why he had been so kind. He was stuck with her, stuck with a dud, a frump. And she had thought she looked pretty. Oh, why had her mother and Kathie made her believe she looked pretty? Why, she was as homely and uninteresting as a— as a pan of skimmed milk. Desperately she fought to swallow the lump in her throat, to keep the tears from her eyes as Jerry came toward her, two glasses of punch in his hands, smiling as kindly as ever. She succeeded only because he talked so rapidly, saying,

"Say, where'd you disappear to? I thought you'd done a sleight of hand on me."

(Concluded on page 782)

Party Dress

(Concluded from page 781)

but did not trust herself to speak. He continued, "Let's find a corner where we can talk, shall we? Just the two of us?"

"Yes, let's," she agreed, just as though she didn't know why he wanted to find a corner, as though she still thought he wasn't ashamed of her.

They talked several moments, and then they saw a young man coming toward them, a tall, fair-haired youth whose one cheek looked dark and slightly swollen. At the sight of him Jerry's face grew crimson to the roots of his hair, he spilled some of his punch on his tuxedo. But she sat stoically calm; she was prepared for anything. It was as if she had died and now nothing could matter, nothing could hurt.

Or did it matter? Yes, yes, it mattered suddenly for Jerry's sake. She had humiliated him in front of his friends, had made him a laughing-stock, had made him fight with his friend, and all because he had been good to her. She had wanted to make a good impression for his sake, had wanted his friends to like her. She looked up at the blonde boy and would have begged him not to make a scene, begged him not to shame Jerry more, but before she could speak, before she could move, she heard him say:

"Jerry, I'm afraid you missed giving me an introduction." There was no sarcasm, no irony in his words. He was very serious, and Jerry arose, "I'm sorry, Wen, Miss Heath let me present Mr. Smyth, Senior class president. Wendel, this is Lois."

Wendell Smyth reached out and took her hand, "Jerry always has good taste. Is your program filled?"

He wrote his name on her program, talked a few moments, bowed a little, and left them. He was being kind now too. They were gentlemen and they were sorry for her. That was harder to bear than if they had laughed and ridiculed her. She couldn't bear it, she couldn't. She couldn't stand being here. And she hated herself, hated her mother and her sister, hated Jerry, everyone who had been responsible for her being here.

"I'm tired," she said, quietly, "Will you take me home?"

How relieved he must be at that. With what eagerness he must hear those words, must escort her home. But, still the gentleman, he said, "Not this soon? I thought we were

just getting acquainted. Maybe you're not having much fun."

She wanted to say, "No, I'm not having fun, but I hope I've given you and your friends a good time." But she said nothing, and he went on, "Just one more dance?"

She couldn't refuse. She wasn't really tired. She was only sixteen, this was her first party; it had been such fun until she had heard—oh, why had she heard. Better to have believed she was a Cinderella, better never to have known.

THEY danced. It was her favorite tune they were playing, "I Love You Truly," and as Jerry leaned over her and sang the words softly, she tried to recapture her lost happiness, tried to pretend he was singing them to her, but she couldn't. She wanted to tell him she knew so that he wouldn't need pretend any longer.

"Haven't you enjoyed this?" he asked abruptly, looking into her eyes. Her chin quivered but she said, "Yes, I really have."

"Then what is it?"

"Nothing, I'm just tired."

He smiled, "I'm glad there are girls in the world who get tired sometime. You're a lot of nice things in a girl . . . did you know? You're fresh and . . . Don't make me break down and weep."

She laughed. He was being too nice. And it was so foolish because it was too late. Cinderella had lost her slipper, all her party finery, and moreover she knew she had lost them, knew she had lost a beautiful illusion she would never find again. Tonight was to have been the beginning of so much, and what had it been? The beginning of a lifetime of life disappointments, of not having nice clothes, of being laughed at by the people who mattered, of never having any of the things that mattered.

They drove home through the gaily decorated city that was being gently covered beneath a blanket of jeweled snow. It would be a white Christmas. It could have been such a lovely Christmas.

"I'll call you soon," Jerry assured her as he left her at the door, and his voice sounded sincere even though she assured herself it was his final gallant gesture. "Thanks," she murmured, and went into the house.

She was surprised and chagrined to find her mother and Kathie still up. They told her they had stayed up to trim the tree. But Lois knew they had stayed up to hear her tell

of the fine party she had attended, to hear her tell how she had been the belle of the ball. She smiled at the irony of it all. She looked at them as she thought, angrily, "Well, I'll tell them," and as she saw their eager, hungry eyes, their eyes that had seen so little loveliness and had visioned it for her, all the bitterness melted in her, all thought she had of cruelly telling them the truth, of hurting them as she had been hurt, faded. She lifted her head, forced herself to smile, to say, naturally, "Hello."

Her mother, her tired, little mother, came over to her and helped her with her coat, insisting that she come over to the fire and "Tell us all about it."

Lois bent her head backward, closed her eyes as though to catch again the glamor and the beauty of it all, but in reality to shut out the tears, to quiet the throbbing ache in her heart, the ache that was of a sudden not for herself but for these people who loved her, who wanted to share her happiness. She breathed deeply, began, "Oh, it was glorious. The house was just like those you see in pictures. A real orchestra. . . And you should have seen the Christmas tree. Everyone was so nice. Jerry was grand. . ."

They glowed. They seemed radiant with happiness. Finally one of them questioned, "And your dress, was your dress all right?" She patted the little collar into place, whirled around before them, said, "I'll say it was. It was as pretty as any of them—prettier." They went to bed then, happy. And she turned out the lights, sat by the window, sat in the room with the tree that had been trimmed with silver icicles, little red and green baskets her mother had had since she was a child in Denmark, golden oranges; the tree that was somehow symbolic of the love and service of this humble home, and suddenly she wasn't unhappy any longer.

She watched the snow, looked up at the stars. She felt vaguely that tonight had been the beginning of something wonderful after all—a gentle, genuine joy deep in her being, a selfless love she had never known before. For the first time, having forgotten herself in her love of someone else, she understood the meaning of Christmas, the love of Jesus for a world for which he could lose even His life. This was the grandest thing of all, the truest happiness. It was indeed a lovely Christmas!

And maybe, maybe, Jerry would call after all!

The Outlaw of Navajo Mountain

(Continued from page 745)

afoot on that west side where, though there was much smooth, dangerous rock, Posey thought his invincible black mare could out-run them to the top and race along above them in safety.

THE west side is gutted with hundreds of little box-canyons and when Posey started to run up the slope, behold one of these canyons ran between him and Black's men. Dave Black himself and his brother Morley ran up along the south side of the little gulch shooting at Posey while he hurried up the north side returning the fire as he rode. The gulch turned out to be so irregular and crooked, with little tributaries too abrupt for a horse, that the men afoot had a big advantage. The skin-em-all mare, panting and wheezing for breath, fell farther behind as the race proceeded.

In this race, the general was not sitting erect in the saddle as an accommodating target, but he hung low on the mare's right side, firing

from under her neck as she ran, thus using her body as a stop for any bullet well-aimed. His left hip, silhouetted in the saddle against the sky, was the point the Blacks shot at instead of at the mare.

And that life-charm of his was suspended, at least for a very brief interval, as he rode up that hill, for two of the shots from the south side of the gulch struck his hip, one of them inflicting only a flesh wound, the other cutting more deeply and grazing, though not breaking the bone.

With no possibility of reaching the top in safety, he turned away to the north, concealing himself among the trees along the rim. It was a long way to the trail next above there, but his only show was to go that way and come back down the Comb to the trail below and then back up along the knife-edge to the eagle's nest. By that upper trail he lay waiting a long time in torture, hoping and praying some of the posse would follow and give him a chance to even the score. He hugged that ambush till late in the afternoon, but no one came.

None of Black's men had time to follow Posey, for he had no more than disappeared when Jack Fly and

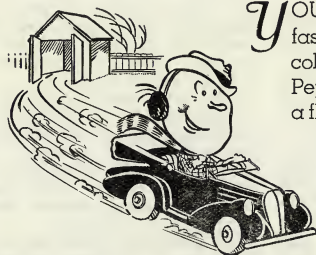
his three confederates, warned by Posey in the midnight to come, appeared up the valley, and threatened by their position to get the horses of the posse in the bottom of the valley unless a delegation hurried to the foot of the hill to head them off.

Leaving Bill Young to guard the top of the reef, and to head Posey if he tried to return, the two Black brothers started for the bottom, but Dave went more slowly along the little gulch looking for Posey in the rocks beyond, while Morley hurried down only to find himself in the fight alone. Jack Fly fired at him four times from under cover, but in spite of the close range and his crack marksmanship, he missed every time. Surely there was bad medicine somewhere; Jack had never done such slovenly shooting before. That white man had a charmed life.

But the shooting brought Dave Black on to the scene at this stage of the game, and he left no doubt in Jack's mind that both Morley and himself had charmed lives. Dave had crept up where he could see Jack getting ready to fire the fifth shot, and Jim Mike was climbing up the bank to try his luck. Dave

(Continued on page 784)

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STATIONS EVERYWHERE IN UTAH AND IDAHO

The Outlaw of Navajo Mountain

(Continued from page 783)

shot Jack's hat off his head barely missing the skull, and filling Jack's eyes full of gravel and dust. Mike got up in sight just in time for both brothers to take a shot at him and they made two holes through his blankets, grazing the skin under his arm.

That looked so much like bad medicine that the four Indians jumped headlong back into the wash, mounted their cayuses, and rode for dear life. They left Jack's hat and Mike's blanket and followed the devious course of the wash, afraid to show their heads above the bank nearer than a mile.

When they felt dead sure they had gone beyond range of Black's gun, they found a way out the east side of that wash and climbed the rim of Black Mesa hunting a safety zone. They never came back. They represented everything Posey had gained by his night ride, and they contributed nothing to his cause.

The roar of Jack's big gun and the answering voice of the other guns spread excitement in the eagle's nest where Pahneab champed the bits and cursed all advice to stay in camp. He and *Dutchie-toats*, his fellow defendant, dashed off in contempt of all restraint. They figured on clearing a way for the general to come back along the reef to camp. Seeing Bill Young there alone they fired on him, and started to run him down.

BILL had already begun to dodge from cover to cover to get to the men below and find out what the bombarding meant, and when he became aware that the two Indians were shooting his way and then coming on the run towards him, he ran on to a point where

he hid behind a thick cedar and waited.

The two boys, making a cut-off over a bend in the little wash, rode straight for Bill's cedar, intending to pass one on each side of it. They carried their guns ready to shoot their man on first sight, though they supposed he had gone on down the wash.

Bill knew the supreme moment had come for him or for the Indians, possibly for one of them and then for him. No time now to juggle with fine distinctions and fussy sentiments. When in their break-neck charge they had approached within thirty feet, Bill fired at the button on Pahneab's shirt-front, reloading in the fewest possible number of seconds to be ready for what the other fellow might try to do.

Pahneab drew up in a convulsed knot and gave a terrible yell, "*Quien*

VIRGINIA BRUCE PRAISES KANAB

IN THE article "Hollywood Comes to Zion" published in the October issue of *The Improvement Era* there appeared one or two statements to which some of the citizens of Kanab have invited our attention, among them one with reference to the frequency of newspapers in Kanab. The Kanab Lion's Club reminds us that daily newspapers reach Kanab at the rate of more than one for every six of this community's twelve hundred inhabitants; and that Kanab is notably a good "movie" town; and that, being in the heart of Southern Utah's scenic wonderland and on the main line of travel to the Grand Canyon, its citizens see perhaps more of motion picture stars than many people who live in larger centers.

In appreciation of her stay in Kanab, Virginia Bruce, playing opposite Clark Gable in "Cimarron" on the Lux Radio Theatre, September 27, 1937, had the following to say to a nationwide Columbia network audience, in response to a question from Cecil B. DeMille:

DeMille: "We're back in Hollywood now, ready to hear from Clark Gable and Virginia Bruce. Here in Hollywood, Clark has been attending the Pacific-Southwest Tennis Tournament every day while Miss Bruce has just returned from a town in Utah named Kanab. I doubt if many people outside of Utah have ever heard of Kanab, so suppose you tell us, Virginia, what brought you there."

Virginia Bruce: "We went on location, Mr. DeMille, for 'Bad Man of Brimstone.' No one may have heard of Kanab, but it's one of the nicest places I've ever seen—one hundred miles from a railroad and right near Zion National Park."

chinajo, son em a chingajol" he managed to say with sinking emphasis, and fell in a writhing heap on the sand.

Dutchie-toats whirled his horse and whipped in desperation to get out of sight. Bill held a fine bead on his back and had ample time to bore him through, but he had no appetite to shoot again. That other fellow falling dead in a fit was a sight Bill had no wish to see repeated.

Pahneab's pony stopped short and waited faithfully for his master to rise, while *Dutchie-toats* called loudly from beyond the hill, unwilling to decide he was never to get an answer. Later in the day some of the posse took Pahneab's hat as a trophy of the day's accomplishments, and still later the Pah-Utes came and got the boy's gun, his horse, and other valuables, leaving his body to puff up there in the heat. After the fight some of the posse dug a hole by it, pushed it in, and covered it over.

The fight went on fitfully till in the afternoon, both sides shooting from under cover and to poor purpose. Three Indian ponies fell under fire, one of them crumpling under his master as he dashed for cover.

Late in the afternoon Black's men quit firing, and a strange, portentous silence prevailed. The people in the eagle's nest took it to mean they were about to be hemmed off with no escape but to plunge over the cliff into the Comb.

They fled in a panic. Running madly along the rim for the lower trail they left everything, simply springing to their saddles and going on the keen jump.

The posse, holding a council of war, knew nothing of what was happening above them, and they decided to go home, equip for the job, and return early, prepared to fight it out to a finish.

They took with them Jack's hat and the hat from the dead Pahneab. This latter hat was tied on one of the saddles when the posse rode up to the guards around the basement rooms of the school house, where the Indian prisoners stared out through the windows.

Joe Bishop recognized that hat at first glance. Without waiting to hear what had happened he guessed that his son had been killed, and he uttered a long bitter cry like a broken-hearted child, sobbing in the abandon of bitter grief seldom heard from a man.

(To be Continued)

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Toys Through The Ages

(Continued from page 764)

of Socrates' pupils once found him "playing at horse" with his children.

An interesting custom existed in Greece and Rome in connection with the playthings of children. When the doll-playing days of the girls were over they carried their dolls to the temple and there consecrated them either to the goddess Venus or Diana. In a similar manner the boys dedicated their toys to Mercury.

THE BALL has been a favorite plaything from very ancient times. It is estimated that some balls now in the British Museum date back 4000 years. Records from Egypt, Greece, and Rome show that playing with balls was not confined to children but was indulged in by adults as well. It is interesting to note also that football was played in Japan as early as 642 A. D. and it became a popular game in the Japanese court as shown by some of their pictures. We are told that "The Mikado and his court, during a time of extreme poverty, added to their income by giving lessons in the art of football."

During the trying times of the Middle Ages many children's playthings were destroyed when castles were burned by enemies. However, a few clay dolls, horses and knights have been found in some of the old towns of Germany and France, and still others were discovered in the ruins of a castle in the Rhone Mountains. The period of these particular toys can be definitely determined by the date 1270 when the castle was destroyed.

The first tin soldier was unearthed when the River Seine was being dredged. This armored knight stood on a solid foundation, as do the toys of this kind today.

By the sixteenth century toys began to show finer workmanship and greater variety. They were made as more or less of a side issue by the craftsmen of different trades, for the toy factory, as we have it today, was unknown at that time. It was during this period that a plan for marketing toys began, which by the eighteenth century had become a well-organized system. A middleman, or "publisher" as he was called, took over the work of the individual craftsmen and saw to it that the total production of all was sent to suitable markets.

The production of wooden toys

(Concluded on page 787)

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THE CHURCH SECURITY PROGRAM—ITS PRESENT AND FUTURE

(Continued from page 739)

Committee. The Ward Employment Committee need not concern itself so seriously with those who are incapacitated and cannot work, and must receive assistance from our surpluses, our contributions, and our fast offerings, because, regardless of all else, their needs are the special concern of the Relief Society and the bishop. The charges of the Ward Employment Committee can be divided into two major groups: first, to obtain employment for those already able to utilize their ability; second, to improve the talents of those who need further experience, instruction, and training in order better to secure their position in our social structure. To accomplish these purposes fully we must tax our resourcefulness and ingenuity to the limit.

THE FIRST AIM

IN GENERAL, the first aim must be accomplished by close contact with present, established industries, businesses, and other activities in the community which call for manpower. Next, consideration must be given to the creation of new industries, inducing, so far as possible, local cooperative effort, as well as

converting outside capital to the possibilities which exist within the community. For the most part, communities can be and should be made independent and self-sustaining. Where, for any natural or other reason, this is impossible, then the movement of surplus man-power to other localities must be seriously considered. Great caution is to be exercised before this latter step is taken. Those presiding over such other localities should be first converted to the necessity of solving the greater problem of taking care of people moving from less fortunate communities. To succeed, the greatest of cooperation must exist between all of the membership of the Church, and especially between those who hold presiding positions. Harmony in this respect is as essential as in the working of the Ward Employment Committee itself. No bishop or stake president can fail to cooperate with another, any more than a bishop in a ward can afford not to cooperate with his Relief Society president and with each of the presidents of quorums constituting his Employment Committee. Nor is it fair for one bishop or stake president to advise people to move to another locality without first obtaining the approval and consent of the bishop of the other ward, any more than it would be for the bishop of the other ward to refuse to assist the incoming member when the resources of his ward or the possibilities of the community in which it is located would justify his so doing.

Finally, in the solution of this first aim, we must make out of each temporal Church activity, so far as possible, a work project. We must employ to the fullest extent those who would otherwise be dependent upon charity. Our older members should receive first consideration. This is especially true when they are unable to compete on account of age alone with younger men in their chosen fields of labor. Generally, these men are skilled and do splendid work but are not able to do as much work as a younger man. In competitive business these men are left by the wayside. It is our purpose to pick them up and to continue them along a path of activity and usefulness by which they can continue to maintain themselves and their life-long spirit of independence. Where differences exist in the amount of work accomplished, wage scales furnish a ready means for equitable adjustment.

HERE again we must follow the course of overcoming obstacles rather than take the easy course of going around them. No one will deny that it is easier for a bishop to take out of the fast offerings funds with which to support men of this type, rather than to take the time to find the kind of employment desired, or to initiate Church projects by which this employment will be made available.

As a people we should not find it necessary to buy much, if anything, to place in our storehouses to assist the group dependent upon us. A visit to any of our stake or regional storehouses is sufficient to convince us that many articles are now found upon the shelves of these storehouses and are being distributed daily to our needy which have been purchased through commercial channels, when to have had them prepared by ourselves would have furnished the needed opportunity for labor in our various communities. We should begin at once to consider the stake or regional storehouse as the source of all our supplies for our needy. In this way alone can we utilize our organization to its fullest extent and provide the maximum amount of employment for all our people. This is truly a cooperative movement. The cooperation is brought about by each unit of our organization functioning in its true sphere, with reference to all other units. Thus alone can the full purpose of its creation be experienced.

No greater responsibility confronts us than the solution of our second aim. Primarily, the opportunity for education and training in our public school system suggests itself; secondly, the establishment of local opportunities for apprenticeship for our people who are not skilled as artisans in any particular trade, or have no profession. Here, again, opportunities in present, existing businesses, industries, and activities within the locality could be made, through our united effort, to absorb large numbers of our young people, and afford them apprenticeship in various skilled, technical lines. Then, too, elderly men who are especially skilled and have some adaptability for teaching, should be called into the service to gather around them a group of young men, including returned missionaries, who desire such training. All such



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The Church Security Program

should pursue this instruction until they have fitted themselves for competitive work in the channels of commerce. Such advances as may be made to these young men, either from our storehouses or otherwise, will be gladly returned by them when they have completed their apprenticeship and have been placed upon a firm, earning basis. Sufficient, indeed, might well be returned to compensate the teachers adequately.

Every Church building or other project entered into by the Church calling for skilled labor should provide employment for a reasonable number of young men as apprentices, getting their experience and training and, at the same time, earning a small but appropriate wage for the service rendered.

Men still active in their various professions might well be induced, outside of working hours or on days when not otherwise engaged, to give instruction to younger men seeking apprenticeships and further training. This might be considered a donation on the same footing as a cash donation or a donation of farm produce.

After all, these suggestions from the General Authorities or from the General Committee must be general in nature, thus emphasizing again the importance and necessity of each Ward Employment Committee's exercising to the utmost its own resourcefulness.

NOR can this effort be limited to the Ward Employment Committee. Each head of a family, each president of a Relief Society, each president of a Priesthood quorum, each bishop of a ward is now called upon to carry on the social security program of the Church, each in his or her own sphere of activity. The family, as a unit, through the united wisdom and efforts of its members, seeks first to solve its own problems, seeking assistance, when necessary, through the Priesthood quorum, the Relief Society, and the ward. When each of these units has exhausted its ingenuity and resources, the reserves of the stake are utilized. Co-operative effort between stakes has been made possible through our regional organizations. The General Committee finally seeks to apportion such surpluses as some regions are able to accumulate, among stakes and regions less fortunate. Thus the combined work and contributions of the entire Church are con-

ducted from the place of plenty to the place of need, and the security of the humblest individual is guaranteed by the combined efforts of all.

Before we finally succeed, each individual must have played his own part. There can be no substitutions. No individual in the organization can afford to get out of step or lag behind, or, through lack of faith or determination, hinder the work of the Priesthood, and this must be so in either temporal or spiritual matters. Our Church is founded upon the premise that spiritual growth and exaltation must be earned by the efforts of the individual, and cannot result from the efforts of those who preside over us. Can we, then, expect that the contrary will be true in temporal matters, or that the work of the General Authorities and the General and Regional Committees alone will be productive of the results we desire? The lack of faith of many would be justified were we to expect from the General Authorities of the Church any assistance other than to correlate the work of the various units, to advise, counsel, encourage and give assistance in cases where the efforts of the unit indicate the necessity thereof.

Each member of the Church must interest himself personally in the accomplishment of our purposes. We must call into action every unit of our organization, many of which we have been holding for years in reserve for the day of necessity. Today calls for action! The day of reserve is past. Today calls for organization! We have it. Will it meet today's challenge? When the Jewish maiden, Esther, demurred to the request of her uncle, Mordecai, to plead with the king for the lives of her people, Mordecai said to her: "Who knows but thou art come to the kingdom for such a time as this?" Who knows but that this organization of ours has been brought to its present state of perfection for times like these, when organized effort is the only thing that will bring about the temporal welfare of all our people?

The General Committee cannot control the future of this program, nor the degree to which its purposes are accomplished. This rests with the individual members of our Church. With faith in God, with faith in our own destiny, and with individual effort expended in placing our magnificent organization in action under the guidance of its leaders, nothing is impossible.

Toys Through The Ages

(Concluded from page 785)

came to the fore in the eighteenth century, at which time Nuremberg became the center through which they were distributed. In the beginning these toys were made in the homes of peasants, who carved them during the long winter evenings, when they would have been idle otherwise. Later on, however, this work carried through the whole year and the entire families often engaged in the business of toy making. The first wooden toys of this period were made in Oberammergau.

It was during this period that toys of glass, paper mache, and other materials began to appear, while clay toys were still common everywhere. Toy catalogs now came into existence also. In the nineteenth century catalogs of wooden toys still stood first, but mechanical toys showed an increasing popularity. Patents for a mechanical horse were applied for in 1822, and shortly afterward came a horse mounted on wheels, which could be guided by mechanical means.

Some of the toys of the early Indians are also worthy of mention. Tops of many sizes and shapes have been found and the buzzer was another common plaything of "primitive America." There is evidence, too, that with both the ancient Mayas and the Zuni Indians, stilts were included among the playthings of children, and a popgun has been discovered in Peru which evidently made some Inca boy happy hundreds of years ago.

The ancestors of our present day paper dolls may well have been the dolls which Ojibway children cut from birch bark. Animals were also made in the same way, and pine needle dolls were among the toys of the Indian children of long ago.

It is interesting to note that while present day toys have progressed to a high degree of perfection the fundamental interest which led to their being made has remained the same. Now, as always, the child loves to carry out in its play those activities most common to the home and the community. Because the toys of different times and different places reflect the customs of the people of that particular period, through a study of their development much can be learned regarding the life of the race from its early stages down to the present time.

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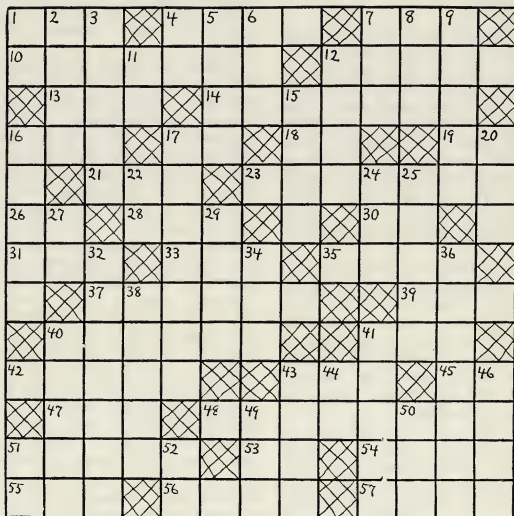
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Scriptural Crossword Puzzle—A Model Man (Job 1:8)



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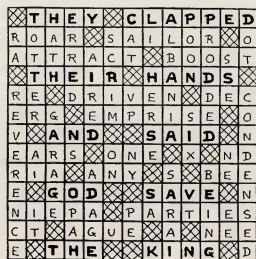
NO. 14

ACROSS

- 1 "Then Job answered . . . said"
- 4 "so . . . this man was the greatest of all the men of the east"
- 7 "There was a . . . in the land of Uz"
- 10 It may be the King James one
- 12 Brother of Moses
- 13 "And there . . . a day"
- 14 "Mark the . . . man"
- 16 Distinctive doctrine
- 17 In brief, that is
- 18 Hawkeye State
- 19 Copper
- 21 " . . . the Lord said unto Satan"
- 23 "and behold the . . ."
- 26 City east of Bethel; animal
- 28 Measure of Egypt
- 30 Elder
- 31 " . . . I only am escaped"
- 33 "they rent every . . . his mantle"
- 35 "it may be . . . my sons have sinned"
- 37 Speaks
- 39 "or to hear some . . . thing"
- 40 "Thou, even thou, art to be . . ."
- 41 "Doth Job fear . . . for nought?"
- 42 Masculine name
- 43 Son of Bani Ezra 10:34
- 45 From
- 47 "put forth thine hand now, . . . touch all that he hath"
- 48 Avoided
- 51 "and there were . . . on either side on the place of the seat"
- 53 Hawaiian lava
- 54 Indian millet; arid (anag.)
- 55 Balaam had a talking one
- 56 "When I looked for . . . good, then . . . came unto me"
- 57 Formerly

Our Text from Job is 1, 4, 7, 13, 14, 21, 23, 31, 33, 35, 40, 41, 47, 48, and 56 combined

SOLUTION TO NOVEMBER PUZZLE



NO. 10

DOWN

- 1 King James Bible
- 2 "good . . . from a far country"
- 3 The book of Job is this
- 4 Half time note
- 5 "and mine . . . hath he removed like a tree"
- 6 Suffix used in chemistry
- 7 Modern feminine name
- 8 God's "bow in the cloud" is one
- 9 Nick
- 11 Sunday School
- 12 "And when they lifted up their eyes . . . off"
- 15 "Put ye in the sickle, for the harvest is . . ."
- 16 Father of Esau and Jacob
- 17 Idiocy (rare)
- 20 American Indian
- 22 Notary Public
- 24 Issue (Scots Law)
- 25 Spanish weight; organ (anag.)
- 27 " . . . all this Job sinned not, nor charged God foolishly"
- 29 "As I live, saith the Lord, every . . . shall bow to me"
- 32 Chaparons
- 34 The earth (Dial. Eng.)
- 36 Hay machines
- 38 Late
- 40 Exploits
- 41 Bird unfit to eat Deut. 14: 13
- 43 "unto Ithiel and . . ." Prov. 30: 1
- 44 Expression of inquiry
- 46 Revise manuscript
- 49 Monkey
- 50 "the day of battle and . . ."
- 51 Continent
- 52 Compass point

THE MISSION IN NEW ENGLAND

(Concluded from page 752)

Church leaders have long looked forward to the time when they could more effectively "bring 'Mormonism' back to its birthplace." Owing to an increased membership in and around Boston, and also due to the very nature and history of the New England States, the need has been seen for the organization which has so recently become a reality. This new mission unit makes it possible for a greater concentration of missionaries in this region where many may be reached through their interest in the part played by their states in the organization of the Church one hundred and seven years ago. Members of the Church have always revered the land in Vermont and the "Green Mountains" from whence came many of the early leaders of the Church including their prophets Joseph Smith and Brigham Young; and Latter-day Saints have always revered, too, the history and traditions of New England, wherein have been cradled the most cherished ideals of a land conceived in liberty.

EARLY in the month of September,

Dr. John A. Widsøe of the Council of the Twelve went to Cambridge, where he had previously spent his college days at Harvard, to give personal supervision to the work of organization. Thousands of Greater Boston's residents were informed of Dr. Widsøe's proceedings by means of the Boston press. All of the prominent city newspapers had reporters on hand to cover this event of unusual interest, and two-column stories with huge captions appeared almost nightly on the front pages. Even since the organization proper, reporters have frequented the President's office, numerous inquiries have been received by mail, and other interested people have personally called to inquire of the program of the Church.

Dr. Widsøe's tour of organization took him, accompanied by his wife, Leah D. Widsøe, from Salt Lake City, August 21, 1937, and included, in five weeks, a visit to the Eastern States Mission, dedication of the Bureau of Information at Hill Cumorah, and a revisiting of New England scenes pertinent to the lives of early Church leaders. Return to Salt Lake City from this organization tour occurred September 27, 1937.

Dr. Eyring, former Dean of the College of Arts and Sciences at the Brigham Young University, was chosen as the pioneer president of the Mission, and the members and missionaries of the New England Mission feel that they are indeed fortunate in having a man with the many fine qualities which he exhibits on every hand to direct the work. His vast experience as an educator, scholar, and Church worker has adequately fitted him for his new position, and speaks well for his integrity. He will be ably assisted in his work by his wife, Sister Fern Chipman Eyring, who will direct the affairs of the Women's Relief Society organizations in this new field.

The New England Mission was formed by taking the states of Connecticut, Massachusetts, and Rhode Island from the already large Eastern States Mission, and the states of Vermont, New Hampshire, and Maine from the Canadian Mission. Territorially, the mission also includes Nova Scotia and New Brunswick. A force of forty-five missionaries is already engaged in opening new sections for missionary activity, and that force is constantly being augmented by new missionaries arriving from the West. Already, many new friends have been made for the Church through the medium of increased radio activity, newspaper work, and door to door conversations.

The mission officers assisting President Eyring, all former Eastern States missionaries, are as follows: Lole J. Bailey, Mission Secretary and Priesthood Supervisor; Reed B. Berrett, Supervisor of Sunday Schools and M. I. A., and Mission Publicity Director; Violet Gates, Secretary of Relief Societies and Y. W. M. I. A., and Primary Supervisor; Francis Davis, Corresponding Secretary and Recorder.

It is the hope of those who are at present responsible for the conduct of the New England Mission that we will carry on the important work of teaching the Gospel of Jesus Christ to the people of New England in the same effective manner that has characterized the work in other missions and that out of it all will come the realization that the Church has been established firmly in the land of its early leaders.

Mutual Messages

(Concluded from page 778)

SWARM METTINGS

ALTHOUGH it is optional whether or not Bee-Hive Girls remain for the assembly programs, we feel they should go directly to their class rooms as do the Boy Scouts, as they have so many interesting things to do.

In some wards, the period for Assembly Programs, is used by Bee-Hive Swarms to practice their Bee-Hive songs and dance the Bee-Hive folk dances.

It is suggested that all Bee-Hive Girls choose and chart their structural cells at the beginning of the fall season. At least two must be chosen from each field. The Bee-Hive Girl keeps a copy for herself and gives one to her Bee-Keeper. Keeping this chart ever before her will aid her in completing her rank without the last minute rush. Even though she may wish to change some of the cells later on, the chart will assist her greatly in systematically completing her rank; twenty-seven Structural Cells in all.

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SALT LAKE CITY, UTAH

CAREERS OF SERVICE TO YOUNG WOMANHOOD

(Concluded from page 743)

Wherever Sister Fox continues to work, and work we know she will, she will carry a youthful, helpful spirit which will bear its fruit in the lives of those whom she touches.

LUCY GRANT CANNON and Clarissa A. Beesley, first and second counselors of President Fox, were automatically released from the general presidency where they have both given invaluable service. Sister Beesley has served for twenty-five years. Her abilities are well-known

and her accomplishments far-reaching.

Like Sister Fox, she too has a long record of service in the Church, particularly with the Mutual. At the age of seventeen she became the president of the ward Y. L. M. I. A., and later stake secretary and stake president in the Mutual. During 1910-1911 she filled a mission to the Central States. When she returned she was called in 1913 to the General Board of the Y. L. M. I. A. where she served as general secretary from 1914 to 1929. In April, 1929, she became the second counselor to Ruth May Fox, which position she has held until the reorganization.

In addition to her duties as secretary and counselor, she has served as associate editor of the *Young Woman's Journal* from 1914 to 1923, and as editor from 1923 to 1929.

Her extensive travels in behalf of the Gospel have carried her into all parts of the United States and into Europe during this past summer.

WITH THE release of the general presidency came the release of all board members, many of whom have served long and valiantly in furthering the cause of the Church through the Y. W. M. I. A. These board members in point of service are Ann M. Cannon who has served forty-six years; Rosetta W. Bennett, forty-one years; Augusta W. Grant, thirty-eight; Emily C. Adams, thirty-three; Clarissa A. Beesley, twenty-five; Sarah R. Cannon, twenty-five; Charlotte Stewart, twenty-three; Rachel G. Taylor, twenty-five; Emily H. Higgs, twenty-one; Martha G. Smith, nineteen; Catharine Folsom, seventeen; Agnes S. Knowlton, sixteen; Margaret N. Wells, sixteen; Laura P. Nicholson, sixteen; Evangeline T. Beesley, fifteen; Grace C. Neslen, thirteen; Katie C. Jensen, thirteen; Ethel S. Anderson, eleven; Julia S. Baxter, eleven; Vida F. Clawson, ten; Marie C. Thomas, ten; Elsie H. Van Noy, ten; Glenn J. Beeley, seven; Erma Roland, five; Bertha K. Tingey, five; Helen S. Williams, five; Hazel Brockbank, three; Ileen Ann Waspe, two; Marba C. Josephson, two; Lucille T. Buehner, one; Aurelia Bennion, one; Polly R. Hardy, one; Freda Jensen, one; Grace N. Stewart, one.

LUCY GRANT CANNON has been appointed general president of the Young Women's Mutual to succeed Ruth May Fox. Born in Salt Lake

City, Utah, October 22, 1880, under the everlasting covenant, she is a daughter of Heber J. Grant, president of the Church of Jesus Christ of Latter-day Saints, and Lucy Stringham. Both in her own right and by heritage, she is entitled to the rich blessings with which she is bestowed.

Faith has ever been the fundamental characteristic of Lucy G. Cannon. From earliest childhood, the Lord has manifested himself in her behalf. When she was about twelve years of age, her mother died. When her father told Lucy that her mother was dying, Lucy could not believe him. She hurried from the room and returned with a bottle of consecrated oil with which she implored him to bless her mother. He blessed his wife, dedicating her to the Lord. As the children left the room, he fell on his knees and prayed that his wife's death might not affect the faith of their children in the ordinances of the Gospel. "Lutie" herself ran from the house feeling very bad as she expresses in the following words:

I was stunned and shocked and felt my father had not sufficient faith to heal her. I went behind the house and knelt down and prayed for the restoration of my mother. Instantly a voice, not an audible one, but one that seemed to speak to my whole being said, "In the death of your mother the will of the Lord will be done." Immediately I was a changed child. I felt reconciled and almost happy.

Soon after the death of Lucy Stringham Grant, President Grant took her daughters to the east that they might better forget their great sorrow. Once again the power of the Lord was manifest in Lucy's behalf. From President Grant's own writing we take the following excerpt:

At Washington my daughters Ray and Lutie were taken down with diphtheria, and were sick night unto death. Lutie was so sick that her pulse beat only twenty-eight times to a minute. . . . I was kneeling supplicating the Lord to spare her life, pleading with him not to allow the additional sorrow to come to me of one of my children dying while I was away from home. I was shedding bitter tears, when the inspiration came that if I would send out for President George G. Cannon and Bishop Hiram B. Clawson, who were then in Washington, that they held the Priesthood, they could rebuke the disease, and that my daughter would live. I thanked the Lord for this manifestation and shed tears of gratitude that my daughter's life was to be spared. President Cannon in blessing "Lutie" stated that the adversary had decreed her death and made public announcement of this decree. I subsequently learned that the lady who was the proprietor of the boarding house was a spiritualist and that she had visited her



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Careers of Service To Young Womanhood

medium and asked her to tell her what was going to happen in her home. The medium told of the sickness of two little girls, that the older of the two had been nigh unto death but would recover. She told how she saw the second little girl get worse and worse and finally die. She described taking the body out of the house, and the coffin being put upon the railroad train, and the train going hundreds and hundreds of miles toward the west, and then she described the train going over high mountains and then stopping in a valley and the coffin being taken off the train and then taken to a burial ground on the hillside where she saw it lowered into a grave. President Cannon in his prayer rebuked the destroyer and announced that "Lutie" would live to be a mother.

This last promise has been fulfilled seven times, for Lucy G. Cannon has borne seven children, five girls and two boys.

Her capabilities strangely enough parallel those of her predecessor. Like Sister Fox she began her active Church service as teacher in the Sunday School, and then as organist, secretary, and counselor in the Primary Association. At the age of eighteen, she was made the president of a ward Y. W. M. I. A., and from that time to the present she has been out of the Mutual only three years.

In 1901, she filled a mission to the Western States, being the first regular unmarried woman missionary to go. In 1917, she was called to the General Board and has since acted as counselor to two presidents, Martha Tingey and Ruth May Fox.

Readers of *The Improvement Era* have received a personal introduction to the delightful qualities of Sister Cannon through her series, "The Log of a European Tour." The simplicity, the freshness, the absolute faith displayed in her writings are indicative of her living.

To aid in carrying forward the work for the young women of the Church, Lucy Grant Cannon has selected for her counselors two eminently qualified women: Helen Spencer Williams as first counselor and Verna Wright Goddard as second counselor.

Mrs. Williams was born November 29, 1896, a daughter of Clarissa Young and John D. Spencer, and is the granddaughter of President Brigham Young. Married May 29, 1918, in the Salt Lake Temple to Rex W. Williams, she is the mother of three boys. In addition to being a mother, Mrs. Williams has long been prominent in Church and scholastic affairs. In dramatic circles, she

has been active since she first entered as a student-actor at the L. D. S. University and later at the University of Utah. She also toured with the Moroni Olson players and acted with the Little Theatre movement under Professor Maud May Babcock. As a writer, Mrs. Williams has won acclaim, beginning her activity first at the University of Utah as associate editor of *The Chronicle*. In the past few years, she has done considerable writing as Harriet Page, both for *The Deseret News* and for the radio. During these years she has also done considerable writing for the Mutual manuals.

As an executive, Mrs. Williams also began early to demonstrate her powers of leadership. While a student at the University of Utah, she was elected vice-president of the Associated Students for two years and was affiliated with the Chi Omega Social Fraternity.

In Church work, Mrs. Williams served as a Sunday School teacher for five years, as literary leader of the Relief Society for two years, and on the Ensign Stake Primary Board for three years. She also served for one year as ward Gleaner leader and for two years on the Ensign Stake Board of the Y. W. M. I. A. On the General Board, of which she has been a member since 1931, Mrs. Williams has constantly demonstrated her ability by her capable handling of the Gleaner department and her contributions to the Community Activity and the M Men Committees.

Mrs. Goddard, the second counselor to Mrs. Cannon, was born in Salt Lake City, November 24, 1889, to Kindness Badger and Joseph A. Wright. On December 4, 1912, she was married in the Salt Lake Temple to J. Percy Goddard, whom she had met while they were both laboring as missionaries on Temple Square Mission. She became the mother of four children.

Mrs. Goddard, like Mrs. Cannon and Mrs. Williams, has had long experience in Church service. She began her activities at fourteen years of age as a Sunday School teacher in the Primary Department and as chorister; she became ward choir leader and won a silver cup for meritorious work; she was chosen counselor in the Primary; and also a teacher in the Religion Class. All of this activity was in the Mill Creek Ward. In addition she finished her work at the L. D. S. University and took training under Dr. Mary Roberts for nursing. In the Thirty-first Ward, she has seen long service as

Gleaner and Relief Society leader in the theological field as well as being in the Y. W. M. I. A. presidency. Mrs. Goddard's work in the Relief Society culminated in a pageant called the Gospel Dispensation. In the Mutual, she wrote and directed the road shows for the Mutual for several years, preparations for which had been carefully made because of her having taken vocal and piano lessons and having served in the Granite Stake Dramatic Team which produced worthwhile plays.

Although during the past two years, she has served as president of the Liberty Stake Y. W. M. I. A., she has also acted as leader of the Women's Division in the Sunday School and been chairman of the Brighton Girls' Home, which has been notably successful under her direction.

During all her years of wifehood and motherhood, Mrs. Goddard has been actively interested in the Parent-Teacher Association, both in the district school and in the high school, and until recently belonged to the Singing Mothers' Chorus.

With the naming of the two counselors, came the appointment of Clarissa A. Beesley as executive secretary of the Y. W. M. I. A.

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Your Page and Ours

LET'S SAY IT CORRECTLY

AMEN—preferably in speaking: with a as in *ate*. Always in singing, a as in *arm*.

Mutual—*mu*—with the u as in *use*; *tu*, with the u as in *unite*; *al* with the a as in *account*.

Cleanly—as if spelled *klen*, with the e as in *met*; *ly*, with the y as in *it*.

A THOUSAND PER CENT!

Greagle, California,
October 19, 1937.

Dear Brethren:

ENCLOSED please find money order for \$20.00 to cover ten subscriptions.

As we are scattered out over a wide area taking in five towns (!) I have asked four men to assist me in the campaign and have given each of them receipt books. So I need about three more please.

I am positive that we can come very near one thousand percent on our quota.

Yours sincerely,
Signed: E. M. Neubert.

FROM IDAHO FALLS

Idaho Falls, Idaho,
October 21, 1937.

CONGRATULATIONS on the 40th Anniversary of *The Improvement Era*! This Church magazine has been a very close companion of mine at home and in the mission field. I have been a continuous subscriber for thirty years, and hope that it may continue throughout all time as heretofore, to be a guiding influence for the youth of the Church and also of all the world.

Yours truly,
Idaho Falls Stake President,
Leonard G. Ball.

A MISSION-GOING FAMILY

AN INTERESTING series of circumstances has been invited to our attention in connection with the mission presidency of Elder D. A. Broadbent who recently left the presidency of Wasatch Stake in response to a call to become president of the North Central States Mission. The testimonial held in the Heber Second Ward recently honored five missionaries, all of one family—the homecoming of Mary and Emer Broadbent who had just returned from the Southern States Mission and the departure of Brother and Sister D. A. Broadbent and Harvey Broadbent departing for the North Central States Mission. Brother Broadbent is the father of twelve children.

CHRISTMAS BOOKS BY LEO J. MUIR AND E. CECIL MCGAVIN

THREE books by Church writers, appropriate for Christmas gifts, have reached us too late for review but not too late for mention here. The first is *Muir's Thesaurus of Truths*, a symposium of 5,000 choice quotations compiled by Leo J. Muir, President of the Los Angeles Stake. Published by the Deseret News Press, this work of 404 pages is scheduled to sell for \$2.50. Two smaller works of less than 100 pages each have come from the Meador Press, Boston, under the authorship of E. Cecil McGavin, Principal of the L. D. S. Spanish Fork Seminary. They are *Christmas Bells* and *Paradise Revisited*. Attractively printed, bound, and jacketed, they sell for \$1.00 each.

FROM CZECHOSLOVAKIA

Prague, Czechoslovakia,
September 1, 1937.

"THE PRESIDENT of the Czechoslovak Republic, Dr. Edward Benes, formerly the President of the League of Nations, has a copy of the birthday number of President Grant's issue, and according to reliable information, has taken great pleasure

in reading it through. It now has a place in his private library. In anticipation of an audience with President Grant, he requested his picture and some informative material. This number of the *Era* served the purpose admirably. A rather sudden change in the date of President Grant's arrival in Prague unfortunately precluded this visit with Dr. Benes. However, he has met and knows our leader, through the pages of your magazine.

Cordially your brother,
(Signed)

Wallace F. Toronto,
President of the Czechoslovak Mission.

TALE OF A TOOTH



CHINESE PATIENT (on telephone): "Doctor, what time you fixee teeth fo' me?"

Doc: "Two-thirty—all right!"

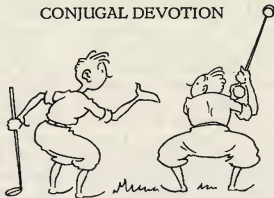
Chinese: "Yes, tooth hurty me all right, but wha' time you fixee?"—Pointer.

MIGHT POOL THEM

FIANCÉE: "I haven't the courage to tell your father of my debts."

Fiancee: "What cowards you men are! Father hasn't the courage to tell you of his debts."—*Nagles Lustige Welt (Berlin)*.

CONJUGAL DEVOTION



GOLFER (to members ahead): "Pardon, but would you mind if I played through? I've just heard that my wife has been taken seriously ill."—*Dublin Opinion*.

PREMONITION

YOUNG WIFE: "What will I get if I cook dinner like this every day in the year?"

Young Hubby: "My life insurance."—*Vision*.

SH-H-H-H-H!

ALZINA: "So Cordelia can keep a secret longer than Belinda can?"

Roxana: "Yes, Cordelia stutters."—*Selected*.

STATISTICAL

IF ALL the autos in the world were placed end to end in a single line, 98 per cent of them would leave the line to try to cut in on the one ahead.—*Midwest Review*.

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