

The Improvement Era



*Christopher
Columbus*

SEE PAGE 578

OCTOBER, 1939

VOLUME 42 NUMBER 10

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

Next Month—

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So help me—
'twas a whale!

I'm giving a stranger the *business* the other day—windshield, tires, water, etc. . . .

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I'm about to suggest an oil drain to him when, *whamo*, I come up face to face with the biggest fish I ever saw in my life!

. . . "Yessir," he tells me, "that there fish is a Kelluloo, found only off the Sandwich Islands, 140 fathoms down. Battled him for seven days an' seven nights—finally got him with a depth bomb!"

But I notice some stuffin' stickin' outa one gill.

I call it to my customer's attention an' he breaks down an' admits he's a *taxidermist*. Never seen no more water than in his Saturday-night bath!

Well, it takes all kinds to make a world, but, mister, them Golden Shell facts ain't no fish story.

Sincerely,

Your Shell Dealer

CHARACTER

By JACK SEARS

Nationally Known Cartoonist
and Illustrator, and a Member
of the Department of Art,
University of Utah

A good character is the greatest dividend-producer known. When all props have been kicked from under one, if one's character has been firmly and squarely established, it is impossible to be downed. Money, property, every tangible asset may be swept away, but if one's character for honesty, integrity, sincerity has been firmly established, it will carry one to victory.

What do I mean by building character and how does one go about building character? First of all, one must be sincere in that which he does, and he must be honest with himself as well as with others.

Reputation is what the world generally catalogues you; character is what you really are. J. Pierpont Morgan, the first, said that to some men worth millions he would

not extend one cent of credit, while to other men with character and no money he would give unlimited credit.

Is a good character worth having? One time a printer I knew well came to engage me to illustrate a book for a client of his. It was vulgar, it was repulsive, and left a bad taste. The more I read it, the more certain I was I should have nothing to do with it. It meant much money, of course, should I illustrate it, but how could I do my best without an enthusiasm for it? When I told the printer I should have nothing to do with the book, he was so surprised he could not speak for several seconds.

Another case in mind: a very wealthy man, a businessman who dabbled in politics, came to see me about making a cartoon of an idea someone high in politics had submitted to be put out by the political party.

My advice was asked. HE WAS SO SURPRISED I was told to name my price. I took the rough drawing of the idea home and analyzed it very carefully. The next morning I called upon the politician and told him in my opinion the idea would be a detriment to his cause instead of a help, should he use the cartoon. "Well," said he, "I submitted the idea to you because I knew I would get a frank and honest opinion—How much do we owe you?"

"Not a cent," was the answer. That's what I mean by being honest in the face of a loss of money which could be easily had. And that is one of the most important requisites of good character.



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The Improvement Era

"The Glory of God is Intelligence"

OCTOBER, 1939

VOLUME 42 NUMBER 10

"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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FOR October, a month of discovery, and a month of gratitude for the American way of life, our cover pays tribute to Christopher Columbus, a man who fulfilled a great destiny. (See also page 600.) The photographic treatment is by Lionel Green.

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EXECUTIVE AND EDITORIAL OFFICES:

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The Eyes of the World Are Upon Us

By M. O. ASHTON

Of the Presiding Bishopric

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.—Doctrine and Covenants 82:14.

FROM the beginning of our Church to the present time, the leaders have preached the doctrine of making our homes more than just places in which to eat and sleep. They have always emphasized that our homes and our places of worship should be clean and beautiful.

Read what Brigham Young advised the people to do in early pioneer days:

Build beautiful cities in which may be found magnificent edifices for the convenience of the public—handsome streets, skirted with shade trees—fountains of water—crystal streams—and every tree, shrub and flower that will flourish in this climate, to make our mountain home a paradise. . . Study order and cleanliness—adorn your city and neighborhood.

Make your home lovely . . . strive to make your little home attractive . . . make it neat. Set out flowers around the doors, and let the husband plant shade and fruit trees. . . Let your house nestle beneath the cool of shade trees, and be made fragrant with perfume of flowers.

Every improvement that we make not only adds to our comfort, but is our wealth. Beautify your gardens, your houses, your farms . . . beautify the city. This will make us happy.

About two years ago a Church Beautification Committee was selected, and under its leadership much good has been accomplished in the campaign: "Our churches shall be beautiful."

However, in view of the work yet to be done, only a good start has been made in this beautification program. We have tried to visualize in our minds what might be accomplished in a campaign of this kind if everyone were to take part, each joining with his neighbors in a cooperative way to beautify his home and surroundings, the churches, the public buildings and parks, the city walks and streets, and highways leading into his town or city.

It is the appeal of the Beautification Committee to do more than just have a clean-up at certain periods of the year. It is the appeal to make improvements constantly. Just a few moments spent each day will do wonders in making any place more beautiful. It is not always a problem of money in beautifying. More than that, it is a desire to do and accomplish things. If you believe it can be done, you will more likely do it.

Many shall come to see!

And it shall come to pass in the last days,



TOURISTS ON TEMPLE SQUARE. THEY COME, LOOK, AND LEAVE WITH LASTING IMPRESSIONS OF MIND AND CAMERA.

that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. (Isaiah 2:2.)

This prophecy is being fulfilled today; people by the thousands are coming to "the top of the mountains." The eyes of the world are upon us. According to newspaper reports, Temple Square last year had 335,000 visitors who were shown the grounds by guides. This number exceeds the annual number of visitors to Yellowstone National Park, still the leader among the national parks. This year there is a large increase in the number of visitors to the Tabernacle grounds. In one day there were visitors from eleven nations and forty-seven states, a total for the day of 3,769 people. The largest number registered on a single day this year was over 4,200. There are still other hundreds who visit the grounds who do not register. Up to September 14 there was a total of 338,341, when the season was only partly over.

These visitors are leaving Temple Square with a favorable impression, according to their own statements and the letters they write after returning home. It is the harmony and beauty of the grounds, and the unusual buildings that attract their attention.

Now, the question is, does the physical condition of all our chapels, both inside and out, and all of our communities elicit the same admiration from visitors? Do our chapels reflect the ideals of our Church, our religion, and the membership who worship in them? Does your home appear as you would like visitors to see it? Can you, with pride, take a visitor to see your chapels, school buildings, or public places?

The people of the world by the thousands are coming to see us. Our responsibility as individuals and as groups is to prepare to receive these visitors. If we are not organized and at work beautifying our communities, we should start at once. "Let Zion in her beauty rise."

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

THE Diesel engine principle was invented by the Malay natives at least a thousand years before its invention in Germany. An extremely efficient fire-lighting device used on the Malay Peninsula consisted of a tightly wrapped plunger which was forced into a wooden cylinder by a blow of the hand, heating the air by compression enough to light tinder in the bottom of the cylinder.

How fast do insect wings beat? Ultra-high speed photography at Harvard's biological laboratories has shown that the hummingbird's fifty beats per second, the leg of a scratching mouse doing twenty, and a man's fast one-finger trill of ten beats per second are many times slower than the wing beats of insects. The fruit fly, *Drosophila*, has wing speeds of about 150 to 215 under normal conditions. The common big yellow swallowtail butterfly averages about six beats per second, the white hawk moth up to ninety, the honey bee 160 to 220, the bumblebee 240, and the common house fly 160.

RECENTLY patented is a new type thermoelectric rotary razor which burns off the whiskers.

A NEW type of ice is made by the addition of a small amount of benzoic acid to give non-cracking quality to the ice.

VITAMIN B, the complex group of water-soluble vitamins found in rich supply in yeast, liver, and whole grains has been chemically separated into ten different vitamins or factors with probably more to be discovered.

THERE were about one hundred American archaeological expeditions last summer of which about half were digging in the United States.

A STAR so heavy that a cubic inch weighs eighteen million pounds or half a billion times heavier than water has been found. This white dwarf star, Wolf 457, was recently discovered with the new 82-inch telescope of the McDonald Observatory in Texas.

SYNTHETIC musk has been patented by du Pont perfume chemists which it is thought will have the extraordinary fixative powers of natural musk. A grain of musk will distinctly scent millions of cubic feet of air without any appreciable loss of weight. Its odor is extremely penetrating and persistent.

RUINS of Nestor's Palace, famed in Homer's *Odyssey*, have been discovered on the promontory of Pylos in the Ionian Sea. Over six hundred Greek documents found in the ruins are being studied.

A FOUR-BLADED controllable pitch propeller is being tested by the U. S. Army Air Corps. Performance of this type of propeller will be compared with two propellers driven on the same shaft, but rotating in opposite directions, one just behind the other.

THE world's largest truck is electrically driven. It hauls a seventy-ton payload of coal four miles over a private roadway at Hume, Missouri. A butane-burning engine supplies the power to electric generators which furnish energy for the traction motors in the rear-end drives.

THE Pillar of Delhi, made of wrought iron, has stood for more than 1,600 years.

A PASTE-BEL may survive a drought so thorough that the body becomes brittle. A cataleptic insect may be held out rigidly by one of its unmoving legs. A frog may survive being frozen stiff in its winter retreat.



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IT'S RICH IN DEXTROSE...THE FOOD-ENERGY SUGAR



Exploring the Universe

IN some parts of the South Seas sucking fish are attached to lines and thrown overboard. Allowed to swim about freely they attach themselves to a shark or turtle when the line is hauled in and the fish freed for another catch.

CONTROL of heat by means of radiation instead of conduction and convection as usually used may reduce costs in air-conditioning to one-third or one-fifth that of air-conditioning equipment of similar capacities. The walls in a hospital where the system is used are covered with aluminum foil which reflects heat efficiently but radiates and absorbs comparatively little. In the room are two black wall-panels about 3 by 15 feet which are kept at 50 degrees or under. These panels absorb heat as a blotter absorbs ink. All bodies radiate heat in amounts dependent on the temperature, and when two bodies are separated and at different temperatures, the cooler one absorbs more than it radiates. With the new system, air temperatures of 90 degrees and average humidity give no discomfort; heat radiated from a person which does not hit the cool black surfaces directly is reflected by the aluminum foil until it does.

CASES of mental and nervous diseases occupy more hospital beds in the United States than all other diseases combined.

A VALUABLE technique is being developed for the study of nervous conflicts and breakdown. Since people cannot be used in experimental work producing conditions to cause breakdown, the inducing of nervous breakdown in rats gives a means for studying human mental disease. Rats are trained by a system of rewards and punishments to make right choices, but when the right choice possibility is removed and they are forced to choose anyway the rats develop neurotic symptoms.

VOICES heard by the mentally ill may have a real basis in a diseased condition of the ear. Examination of persons suffering from auditory hallucinations has shown that many of them have a loss of hearing for high notes, the inducing of first signs of degeneration of the ear. People who have this toxic deafness think the voices or noises are real and outside their bodies, since they will reply to the voice or turn to see where it is coming from. Other studies have shown that deafness due to defect or disease of the auditory nerve may be due to faulty nutrition, especially lack of vitamins.

DR. HANS FRIEDENTHAL reports that there are about 104,000 hairs on a blonde head, 102,000 on brunettes, and 88,000 on redheads.

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Have You Forgotten?

By ALICE
 MORREY
 BAILEY



DON'T fret when the rubber has to be replaced on the windshield wiper, when you have to have new piston rings, or when a slow leak gets in a tire and you have to have it pumped up at every service station. Count ten and think of the old days. Be nonchalant when you hit a strip of washboard, and try to recall the time when you often and suddenly touched bottom in some well concealed irrigation ditch stretched diabolically bridgeless across the highway.

Grumble a little less when you have to unlock the cap of your gas tank for some uniformed attendant, and be glad that Ma and Lizzie and the twins don't have to pile out of the front seat and wait until some yokel with a spout slops raw gas on all the leather cushions in an effort to fill the tank underneath. If you deplore the presence of so many service stations, you have never pumped up your own tires or walked ten miles for a gallon of gas. If you are held up for three seconds while someone wipes the windshield, be thankful for both service and windshield. There was an ancient time when auto travelers were so swathed in dusters, goggles, hoods, and flowing scarves that they resembled the four horsemen; a time when you washed your own windows, and forgot to check on water and oil, and consequently got laid up in some village.

When you face the stiff ordeal of passing tests for a driver's license, brace up and be a man. Once all a man had to know about a car to be a driver was how to turn on the ignition and patch a tire. His continual experience with the latter rendered him expert in time, but never with the former, as you would well know if you missed your high school graduation exercises and spent the time instead pushing a three-ton car around with the help of a sympathizing family, in an effort to get it started.

In those days a man might know how to start a car but not how to stop it. Witness the time when father was forced to drive around and around the block until the gas ran out, and when the neighbor navigated successfully his irrigation ditch, crossed the front sidewalk, mowed down the picket fence, and delivered his astonished family literally



at the piazza before the engine died of over-exertion. Many an ex-teamster has missed an over-crowded bridge because he stepped on the gas in the spot where his foot had used to encounter a brake.

Don't grouch if the rain spots your new paint job. All you have to do is roll up the windows to be out of it yourself. In the days of yore we had to wait in the downpour while Ma and Pa argued it out how to put up the top and figure which curtain was meant for left front and which for right rear. The rain made a spout of your hat, a river of your spine, and when you finally crawled, soaked to the skin, into the doubtful haven of your car, the storm was over. If it snowed, you hung your head out the side door to see around the windshield, subjecting your passengers to all the rigors of Antarctica, or you picked the ice off a small hole in the windshield



with the fingers of one hand while you guided your car straight into somebody's haystack with the other.

And the roads. You never knew whether the water ahead was a harmless puddle and did no more damage than to send a flat sheet of water over the engine, sloshing against the windshield to blind you with mud, or a lake with no bottom. You were lucky if you got through it without calling out all the horses for miles around at three dollars a team, and you were thankful if the helpful pickwielders didn't rip holes in your tires.

Have you forgotten that present easily accessible scenic wonderlands were reserved for those who preferred "Travels with a Donkey"? If a sudden shower descended in the tops of the mountains, you stopped trying to skid on up the dugway, blocked the wheels, and prayed that you wouldn't skid down.

When, nowadays, do you see a car plowing the sand up through the desert behind a plume of steam so high that the natives think the train has jumped the track and is coming down the wagon road? In summer the dust was so powdery it was fluid, and rippled up the tires and swam over the running board. Woe to the poor wretch who had to change a tire at such a time.

Do you remember all this? I do, and I'm nobody's grandmother. And when the luxuries of the present become so common that the slightest inconvenience makes us irritable and ungrateful, a bit of remembering is a bracing tonic that every man should prescribe for himself.

"Elijah"

to be heard Conference Week

THE notable success of last year demands that the Tabernacle Choir and the Mutual Improvement Associations shall repeat Mendelssohn's dramatic oratorio, the *Elijah*, in the Tabernacle four nights this year during conference week—Tuesday, Wednesday, Thursday, and Friday, October 3, 4, 5, and 6. With a cast of 600 people including choir, soloists, symphony orchestra, dancing groups, and dramatic artists, this elaborately costumed production, with its tensely dramatic music and action will draw spectators from throughout the Church, as well as tourists and non-members. Rollin Pease will again sing the title role.

Tickets will be priced as last year—General Admission, 50 cents; Reserved Seats, \$1.00, and may be secured through the ward genealogical societies, or at Glen Bros. Music Co., or the Tabernacle in Salt Lake City. Performance begins at 8:15 p. m.

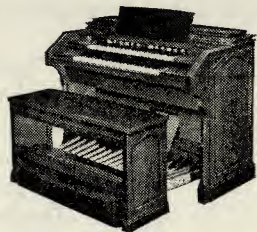
General arrangements are under the direction of Lester F. Hewlett, choir President, with J. Spencer Cornwall conducting, and dramatic sequences by W. O. Robinson. Other members of the Tabernacle Choir music and radio staffs are also participating.



THE STORY OF A RIVER RIBBLE BAPTISM

ABOVE is a photograph of Barbara Jean Knecht, daughter of Mr. and Mrs. William P. Knecht of London, formerly of Boston, Massachusetts, who was baptized in the River Ribble near Preston, England, on July 30, 1939, the one hundred and second anniversary of the baptism of her great-great-grandmother, Jeannette Richards. Sister Richards was the first woman in the British Isles to be baptized and the first member to be confirmed. She later married Apostle Willard Richards. A loyal line of Latter-day Saints have been the four generations coming after her: Rhoda Ann Richards Knowlton, Ida Knowlton Lee (wife of S. Norman Lee, former president of the Boxelder Stake), Ora Lee Knecht, Barbara Jean Knecht. Jean, who had just passed her eighth birthday, was baptized by her father near the same spot her great-great-grandmother was one hundred and two years ago.—*Grant R. Holt, Secretary, British Mission.*

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Portrait of Harvest

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A radiance and a glowing tapestry
Of orchard land and grain. The valley yields
Its amber reaping, and again I see
The ripened wheat along the stubble rows,
And lanes of trees in colored beauty bend
Where now the gleaner of the harvest goes
To find the fruit the mellow seasons send.

By VESTA P.
CRAWFORD

ONCE no measured furrows marked this place,
No laden tree or waves of bearded wheat;
A dun, gray wilderness reached out to meet
The horizon of solitude and space.
Oh, pioneers, help us to understand
The miracle of fields from arid land!



The EDITOR'S PAGE

The Reward of Doing

By PRESIDENT HEBER J. GRANT

NO MAN SHOULD WANT ANY BLESSING IN THIS LIFE UNLESS HE EARNS IT, AND I PROMISE YOU AS A SERVANT OF THE LIVING GOD THAT EVERY PROMISE MADE OF GOD SHALL BE FULFILLED.

THERE is a law irrevocably decreed in heaven, upon which all blessings are predicated, and no man will get the blessing without fulfilling the law. I wish to impress upon the Latter-day Saints that we get in this life what we work for, and I want to urge every Latter-day Saint to be a worker.

Men should have a pride in doing their full share, and never want to be paid for that which they have not earned. Men should be rewarded for doing the best that they can. There is a practice in some quarters, in the working world today, to tell a man how much he may do, regardless of his ability to do more, and to penalize and criticize the man who is able and willing to do more than his indolent or incompetent neighbors. If one man has the ability and the power to do three or four times as much work and is willing to do it, he should get the pay for it, and this idea of saying, "Don't you do any more than you are told or you will lose your job, or your standing," is fundamentally wrong.

No man should want any blessing in this life unless he earns it. No man should want somebody else to carry his burdens. No man who has a testimony of the divinity of the work in which you and I are engaged, should want some other man to pay the tithing. He should want to pay tithing himself; he should want to feel that he has done his part, and then that satisfaction that comes to every human being by doing what is right will come to him.

I would sooner have the approval of my own conscience and know that I had done my duty than to have the praise of all the world and not have the approval of my own conscience. A man's own conscience, when he is living as he should live, is the finest monitor and the best judge in all the world. Men can accuse you of wrong-doing, and it has no effect at all if you know they lie and you have done that which is right.

No amount of lying hurts a man if he has done what is right. No amount of criticism bothers a bishop and a president of a stake as to the expenditure of tithing or the managing of Church affairs if they know that with all the power and all the ability and all the strength they possess, they are doing the best they know how and doing that which they think and know is right. Criticism does not have any effect upon a man who is doing his duty. A man that does his duty has the approval of his own conscience and that is the finest pay in all the world.

The Doctrine and Covenants is full of splendid things with which we ought to be familiar. But you can read this book through and through, and learn it off by heart, and it won't do you a particle of good unless you put into practise the teachings. To read a book through without carrying out any of the things that are taught in that book is of no value. It

is the things that we read and learn and then put into practise that count.

The Lord says, among other things, that it is necessary for us to keep His commandments, and the day will come that the Lord will recompense unto every man according to his work. That is one of the very first things in the Doctrine and Covenants, in the very first section of which it says (verse 10):

Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Now, if you take advantage of your fellow man, remember, you will pay for it some day when the day of the Lord comes.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.

I want to say to the Latter-day Saints I am convinced, beyond the shadow of a doubt, that no man or woman can fulfill any law of God but that he is bound to receive the blessing attached to that law. The Lord never forgets. The Lord never fails to bestow the blessing upon those who have fulfilled the law.

We are told in this same Doctrine and Covenants that we should be anxiously engaged in laboring and bringing to pass many good works, of our own free will and accord, for the power is in us wherein we are agents unto ourselves, and that we should not wait to be commanded in all things, and he that is compelled in all things is a slothful and not a wise servant. We should have the ambition, we should have the desire, we should make up our minds that, so far as the Lord Almighty has given to us talent, we will do our full share in the battle of life. It should be a matter of pride that no man shall do more than you will do, in proportion to your ability, in forwarding the work of God here upon the earth. That has been my ambition all my life—to do my full share.

I promise you, as a servant of the Living God, that every man and woman who obeys the commandments of God shall prosper, that every promise made of God shall be fulfilled upon their heads, and that they will grow and increase in wisdom, light, knowledge, intelligence, and above all, in the testimony of the Lord Jesus Christ. May God help each and every one of us who has a knowledge of the Gospel, to live it, that our lives may preach its truth.

The AGRICULTURAL PROGRAM of the Church Welfare Plan

PROVIDING LAND OPPORTUNITIES
FOR FARM FAMILIES

THE Agricultural Committee of the Church Welfare Plan has been devoting much time to the problem of finding suitable land projects upon which some of our stranded rural population might find refuge. Several favorable areas have been located. These are in various parts of most of the eleven western states, as well as Texas. Some families have already taken advantage of these opportunities and have moved to new localities.

It is the advice of the committee as well as of our presiding brethren that every opportunity for land placement be exhausted, locally, before movement is made to outside areas, and that when families move they consider moving to areas as near as possible to their home locality.

Data on available land projects has been sent to all stake agricultural advisory committees, who in turn are disseminating it to Priesthood quorums through ward welfare committees. As additional information is obtained on land projects it will likewise be transmitted to stake agricultural committees.

The Church, as such, is not entering into the real estate business. Terms for purchasing land must be made by interested families, and contracts of sale will run from present land owners directly to the selected families. Many land owners agree to this arrangement and will give reasonable terms.

In the main, the matter of family selection will be in the hands of the Priesthood quorum to which the head of the family belongs. Only those with experience and training in agriculture should seek placement on farms. Priesthood quorums will naturally be inclined to select those men who are energetic, active, conscientious members, and who obey the Word of Wisdom and keep the Sabbath day holy. Such individuals will make good emissaries of the Gospel among outside people where they settle, by the lives they live as well as by the honest, hard labor of their hands.

Many of our brethren who are seeking farms are not able of themselves to make a move because of lack of finances. Herein lies the



C. ORVAL STOTT

great field of unlimited possibility for cooperative effort of a type that must be genuine. The first responsibility, of course, lies with the family and its members; secondly with relatives of the family; then with the brethren of the local Priesthood quorums. If all hands will unite in a common cause and with a prayerful, earnest desire to do a full share in such a worthy cause, the end results will surprise even the most skeptical.

The land opportunity and placement project is only one of many activities of the Church Agricultural Committee, in which regional and stake agricultural advisory committees are participating. Priesthood quorums, ward welfare committees, and others who are seeking additional information on any phase of the agricultural program of the Church or who contemplate any movement in this connection are advised to make inquiry from, and seek counsel and advice of, their own stake agricultural advisory committee. Space will permit mentioning only a few of these projects at this time.

NEW CROPS

ENCOURAGEMENT is being given to farmers who can do so, to try out new crops on a small scale in an experimental program to determine adaptability and commercial values. In this connection it is recommended that close cooperation be maintained with agricultural experimentation stations.

CONSERVATION AND UTILIZATION OF WATER SUPPLY

IRRIGATION water is the life blood of agricultural production in the

By C. ORVAL STOTT
Field Representative

western states. Thinking farmers will realize this and adopt methods for greater conservation and more economic utilization of the water supply. Thus in many ways these ends can and are being attained, by rotating turns, using larger streams, avoiding excess run-off and soil washing, adapting method of application to the soil type and land contour, by more thoroughly leveling the land and better placing of ditches with tight dams and headgates, keeping excess weed growth out of the water course, giving constant attention to the water turn night and day, adapting the cropping system to the water supply and in every possible way developing a public opinion that will not tolerate wasting water. An additional water supply may be had by developing underground sources, utilizing dead storage in existing reservoirs, lining ditches, draining swamps, cleaning springs, and constructing small reservoirs. Herein lies a great field for constructive, thorough-going cooperation.

MARKETING

THE question of marketing in all of its phases must be given more attention by the farmers. It is quite futile to produce without an opportunity to dispose of the product. The marketing process really begins with seeds and sires. There is usually a market for high quality, well graded, properly packaged commodities. Until and unless agricultural producers learn the lesson of cooperation in the marketing field, the chances are that they will not receive adequate remuneration for their labors.

INTELLIGENT PLANNING AND RECORD-KEEPING

GENERALLY speaking, it may be said that men of moderate means should not look upon farming as a plan to get rich or make large dividends, but rather proceed upon the theory of farming to make a living. Constantly we are seeing better trained people settle upon the land. This is as it should be. Intelligent farming demands thoughtful planning and budgeting. It re-

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PALESTINE TODAY

By JOSEPH JACOBS

*President of the Palestine-Syrian
Mission*



BRITISH SOLDIERS ON GUARD AT THE JAFFA
GATE, JERUSALEM.

AFTER waiting for almost two years, I at last decided to make a trip to Palestine during a lull in the strife and investigate conditions concerning the advisability of resuming missionary work there. Not intending to stay long, I purchased a round-trip ticket and left Beirut June 30, at seven-thirty a. m., expecting to arrive in Jerusalem by two o'clock in the afternoon.

Everything went well until we arrived at the Lebanon border, after some three hours' drive. The usual checking of passports was in order, of course. Then a five-minute drive brought us to the Palestine checking station for another passport inspection. I heard there that a bomb had exploded the day before in Haifa, killing seventeen Arabs and wounding several more. Because of this killing, the border inspection was especially rigid. As an American and a missionary, I was not subjected to a very thorough search, but there were those who were. They looked in every nook and corner of suitcases and searched everyone's clothing. Ladies' handbags were searched thoroughly by a lady inspector.

The road from the border to Jerusalem reminded me of what I witnessed in France during the World War. The roads were patrolled so closely that every other car was an armored military one, with a machine

gun mounted on top and a squad of soldiers to operate it.

Every crossroad is effectively blockaded either with a cement wall or sacks of sand, and the traveler is asked to show his special permit card which was given him at the border. The permit card with identification and signature shows the hours you will be on the road and when and where you expect to arrive that particular day. If you are



AT THE ENTRANCE TO THE TOMB OF LAZARUS

going to be on the road more than one day, a special permit is required. After passing some twenty-five blockades, we arrived at Jerusalem about four in the afternoon.

Shortly I discovered that I had to have another permit to walk around the city itself. The policing of the public is so strict that even to go to the Garden of Gethsemane and the Mount of Olives, which are only a five- and eight-minute walk, respectively, from the east wall of the city, a permit card is necessary. The city and once busy streets wore a funeral aspect. On my first visit two years ago all the stores were bustling with business, tourists crowded the streets, a building boom was at its height, and the people appeared happy and contented. But what a difference! Many of the buildings had "To let" signs, half the

stores were closed, and the people had a hunted look on their faces. Here is a case in point: an automobile backfired. Everyone within sound jumped, then stood still and looked furtively around to see from which direction the bomb had exploded. This happened near the famous Jaffa Gate. The morning of the day I arrived, an Arab coffee shop in Jerusalem was the scene of a bomb explosion and two deaths and several injuries had resulted.

The British have made some wonderful improvements in Palestine. Modern paved streets are the order of the day. All over the city, the streets are lighted by the most up-to-date glareless yellow globes. Piped water under high pressure is installed in the new homes that have gone up. At crossings in the new city, the curbs are made in graceful arcs to eliminate sharp turns. Palestine is a very fertile and beautiful land; yet everywhere there is suspense and fearful expectancy.

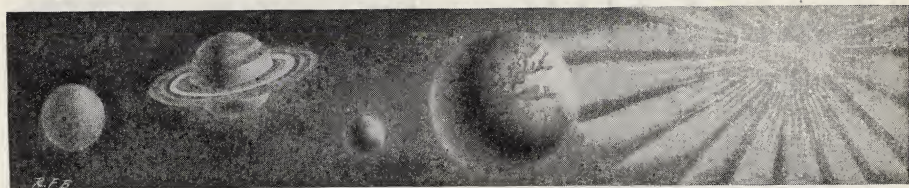
SOMEONE has coined the phrase, "Jerusalem is a Holy City with unholy people living in it." The city is sacred to the three great religious groups: Jews, Mohammedans, and Christians. It is holy to the Jew because it is the promised land to him. It is holy to the Mohammedan because, among other things, the rock is there from which he believes his prophet Mohammed ascended to heaven. It is sacred to the Christian because it is so intimately associated with the life of the Savior. And yet not one of the three is permitted to enjoy his religion in peace and safety.

I made it a point to stop some Arabs on the street and ask them what the answer was to this trouble, and what solution they offered. Some of them stated that they were sick of the whole thing, and were willing to quit on any terms. Some

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SANDBAG AND BARBED WIRE BARRIERS AT
THE BRIDGE OF THE RIVER JORDAN, BETWEEN
PALESTINE AND TRANS-JORDANIA.

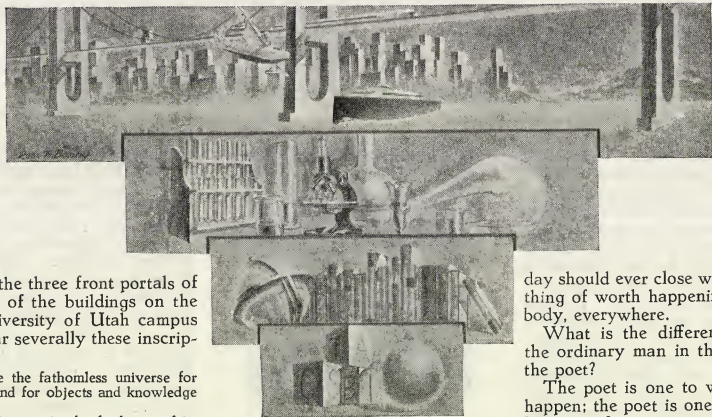




"PRAISED BE THE FATHOMLESS UNIVERSE"

By PROFESSOR JOSEPH F. SMITH

*Head of the Department of Speech, University of Utah,
and a Member of the General Board of the Y. M. M. I. A.*



OVER the three front portals of one of the buildings on the University of Utah campus there appear severally these inscriptions:

"Praised be the fathomless universe for life and joy and for objects and knowledge curious."

"Learning is ever in the freshness of its youth even for the old."

"There is one only good, namely knowledge, and one only evil, namely ignorance."

These three inscriptions, one by a great classic dramatist, one by a great philosopher, and one by an American poet, have evoked some little contemplation. A Latter-day Saint can hardly read them without being struck by their similarity to well-known Mormon tenets, for example, "Men are that they might have joy," and "The glory of God is intelligence."

"Praised be the fathomless universe for life and joy and for objects and knowledge curious." The whole purpose of our earthly experience is that something of inestimable worth shall happen to us—something that will prepare the immortal part of us to carry on hereafter. We are here for experience, and experience of a specific kind.

There is nothing more tragic than that a man should go through life

"PRAISED BE THE FATHOMLESS UNIVERSE FOR LIFE AND JOY AND FOR OBJECTS AND KNOWLEDGE CURIOUS."

"LEARNING IS EVER IN THE FRESHNESS OF ITS YOUTH EVEN FOR THE OLD."

"THERE IS ONE ONLY GOOD, NAMELY KNOWLEDGE, AND ONE ONLY EVIL, NAMELY IGNORANCE."

without anything *happening* to him.

It is not enough to be alive—one must *live*. "The world is so full of a number of things, I'm sure we should all be as happy as kings"—trite but true. The world is an exciting place. There is so much to do, so much to see, so much to learn, so much to experience that it seems a pity to have to spend a third of our lives in bed. It's a pity that a

day should ever close without something of worth happening to everybody, everywhere.

What is the difference between the ordinary man in the street and the poet?

The poet is one to whom things happen; the poet is one whose soul, because of an exquisite awareness, is tempered in the fires of experience.

The ordinary man in the street is the one who eats his three meals a day, who worries about what he calls the "facts of life," who is encumbered with events. In his play, *The Family Reunion*, the American-born British poet, T. S. Eliot, tells the story of a stuffy family gathered together for the return of one of its members who has been absent for nearly a decade. He has lost his wife under mysterious circumstances. The family request that he explain to them what has happened. He replies in these words:

But how can I explain, how can I explain to you?

You will understand less after I have explained it.

All that I could hope to make you understand

Is only events: not what has happened.

And people to whom nothing has ever happened

Cannot understand the unimportance of events.

A beautiful sunset may be merely an event—a physical phenomenon caused by refraction of light rays through strata of dust-laden air—or it may be an experience which leaves a beholder forever a little better. In the latter case, something has happened to the beholder.

A college student can read *Hamlet* under the prodding tutelage of a blind professor; can look up the sources from which Shakespeare drew his plot; can study a glossary to know the individual meanings of all the words; can underline or list all the classical allusions and grammatical constructions and still be unmoved, still be no richer in experience. To him *Hamlet* has been an event, but to him who has lived through *Hamlet's* experience, whose understanding of man has been thereby deepened, whose pulse has been quickened by poetic beauty, to him something has happened. He has experienced a spiritual alchemy.

Tchaikovsky's *Fifth Symphony* has been heard by thousands. To many of those thousands it has been an event, a combination of musical sounds. A relative few of those thousands have been moved by the grief underlying it. To them something has happened.

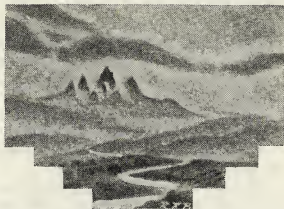
A Mormon missionary can go into a town and carry his message to hundreds. To those hundreds, for the most part, he and his message are merely passing events, but two of a family, one of a city, will hear that message and their lives are forever transmuted into something different. To them something has happened.

"Praised be the fathomless universe for life and joy"—yes, and for grief and pain. It is sometimes taught that the Lord wanted to find out what kind of man Abraham was and He ordered him to slay his son upon the altar. In obedience to command, Abraham prepared Isaac for sacrifice, and when the Lord discovered that Abraham would do this thing, He no longer required the act but sent a ram for the completion of the sacrifice.

I no longer believe merely that. A Deity who was, has been, and is able to read the very distant future was in no need of discovering whether or not Abraham would make the sacrifice. I am convinced that the Lord knew Abraham would be obedient. Why then should He have given the order? I am not prepared to say why, but this I do know, that during that experience something happened to Abraham.

His steel was a finer metal thereafter; he was better prepared for his calling as Patriarch of Israel.

ONE of the most desolate cries ever uttered was made by Joseph Smith at a time when he felt himself utterly alone. Here was a man who had seen and had talked with God, who had lived in close and almost constant communion with the divine Spirit, who, although surrounded by mortal enemies and cried down by the secular clergy, was yet supported and strengthened by divine guidance. There came a season when he was deprived of that divine fellowship, and in his loneliness and despair he cried: "The heavens are as brass over me." There was an



anguish difficult to comprehend. Out of it grew an appreciation of the necessity for divine guidance which probably could have been obtained in no other way.

That cry, "The heavens are as brass over me," calls to mind a still greater cry of anguish—the greatest, the most exquisite ever articulated—Jesus of Nazareth's cry in Gethsemane, "My God, why hast thou forsaken me?" Here was no mere man, here was the Only Begotten of the Father, divine in His own right, undergoing a spiritual anguish which made the subsequent physical suffering on the cross pale in comparison. Here was something happening to the Son of God. Here was He becoming the Redeemer of the world. Here was He making it possible for all mankind to enjoy the fruits of repentance. Here was an exquisite agony which transcends finite understanding, but from which Christ emerged the Savior of mankind.

Why "Praised be the fathomless universe for life and joy," and even pain and suffering? By them we learn.

To consider the second inscription: "Learning is ever in the freshness of its youth, even for the old." Learning cannot become stale. It is perennially new; it is forever

fresh; it is eternally exciting. It is a field where adventure never palls, where adventure is open to everyone, from the tot learning his ABC's out of an exciting *Mother Goose* book, to the boy in the high school laboratory who for the first time sees drops of water form, as hydrogen burns in air, to Einstein and Compton and Jeans, delving into the profundities of time and space and cosmic rays. Each is coming to a new awareness; each is broadening his horizon. Unlike the physical frontier which forever diminishes as it is explored, the frontiers of the mind become ever wider as they are explored. Whereas physical thrill soon reaches a point of satiety, each mental and spiritual discovery opens new avenues for further discovery, and the thrill of mental discovery becomes cumulatively greater. *Learning is being alive.*

"THE Glory of God is intelligence."

And now for the third inscription: "There is one only good, namely knowledge, and one only evil, namely ignorance." I should like to change two words: a better rendering of the idea intended would be: "There is one only good, namely wisdom, and one only evil, namely stupidity." Modern psychology has given its special interpretation to the word intelligence—a meaning which is not wholly in keeping with that of the inscription. Wisdom is the using of one's knowledge for the best ends. Stupidity is the neglect or the refusal to use available knowledge for purposes of betterment.

The savage wresting his meager livelihood from an inimical wilderness is not stupid. He uses that which is at hand for his own advantage. The stupid man is he who is surrounded by opportunities and yet who fails to take advantage of those opportunities. In that regard we as a people are all too frequently stupid. Why? Because we so frequently fail to take advantage of the Gospel of Jesus Christ.

Mormonism is simply what it purports to be: "The way of life unto salvation." Unfortunately we have used those words so often, they have become so much of a stereotype, that they have lost their full significance; or, at least, as a result of so frequent hearing we have ceased to invest these words with their full significance.

"The way of life unto salvation." How may it otherwise be said? A way of life is a technique for living.

(Concluded on page 639)

Let a Fellow

BUILD A DREAM

THERE'S MORE TO THIS BUSINESS THAN WHITE COLLARS
—AS MARY LEARNED—AND LIKED IT.

By IRMA HEGEL

MARY ANDREWS heard Chug Philbin long before he entered the Andrews Flower Shop. Chug was whistling in an off-key manner, always a sign that he was in trouble of some sort. As he entered, Mary looked up from the roses and larkspur that she was arranging in a long, narrow box.

"And since when," she demanded in a tone of mock severity, "does the Robert Holt Company let its young men out at ten o'clock in the morning?"

"I'm the best-looking one," said Chug, resting his long lankness against the counter, "that's why they let me out."

Mary smiled. He was good-looking, this Chug of hers—that curly brown hair—those laughing blue eyes. She shook her head.

"Most likely you're fired."

"Resigned would be the more polite term," Chug answered.

Mary, startled, looked at him. Chug was not making fun—she could see that. His eyes were too solemn and his jaws were clamped so firmly together there was a crevice on each side of his stubborn mouth.

"Oh, Chug," she cried, "you couldn't be through? Not with the Robert Holt Company. Why, you were to be a junior partner there some day."

"I'm going to have a business of my own," said Chug, "a garage—that's what I've always wanted."

"A—garage?" Mary stammered.

She suddenly saw a dirty, cluttered place of cars—piles of old machinery spilling out of corners—grease—pools of thick black oil upon the floor! She shuddered with actual distaste. The Robert Holt Company was a brokerage house of old standing, with rich, soft rugs, restful overhead lighting, luxurious chairs and lounges.

Chug scowled. "Don't make a tragedy out of nothing, Mary, for that's what you're doing. I like cars, like to tinker with them—you know that. Let a fellow build his dream,

will you? Because dreams jack you up when everything else fails. . . ."

Dreams, thought Mary contemptuously. They were intangible things you couldn't put your fingers on. That position at Holt's had been real. She had counted on it heavily for their future together. Couldn't Chug see that? Couldn't he realize?

But Chug was nipping a rose from her box. Then pushing it into his buttonhole, he blew her a kiss and marched jauntily out of the shop.

"I'm going to look for our garage," he called back over his shoulder.

Mary bent closer over the flowers so he could not see her tears.

It was not until noon that she heard the sequel. Glenna Gardner, who was Robert Holt's personal secretary, came in to order dahlias for her mother's birthday party.

"Did you hear about Chug?" Glenna asked at once. "And isn't it the most ridiculous thing you ever heard of?"

"What happened?" Mary demanded.

Glenna said: "It's the Woody fellow—Tristram, you know. He's been working for Holt's about six weeks now. Business has been a little slower than usual—it always is in summer—and Sam Bennett, who runs things in the main department, said he had to cut down and let a man go. He had Tris in mind and everyone knew it. But Chug, the big ninny, got right up and resigned."

"For Tris?" asked Mary.

"For Tris," echoed Glenna sarcastically. "Now you know and I know that Tris won't make good, in spite of Chug's sacrifice. Tris isn't that kind. But Chug has those big, high motives. He thinks because Tris happens to be supporting a widowed mother and five younger brothers and sisters that he's to be given a priority. Silly? Why the whole affair is utterly ridiculous."

Mary thought, why couldn't Chug have considered me instead of Tris? Chug knows we want to get married. . . .

Aloud she said: "Maybe it will work. Now what sort of dahlias did you want, Glenna?"

LATER that day Mary saw Tris go slouching past the flower shop, his hat on the back of his head, his hands in his pockets. A dreadful sob, hard and dry, shook Mary's slender shoulders.

"That good-for-nothing—heading



for the corner gang, just as I thought! What does he care? He's so stupid he doesn't even realize what Chug has done for him."

And so another two weeks passed. Tris went his easy, lazy way. Chug worked day and night. A small share of business had come to his new garage—the Burlington Laundry—the Howell trucks—

Chug said, dropping in at the Andrews Flower Shop one August morning, "Why don't you come over and see the place, Mary?"

And Mary, who was arranging dahlias on her knees in the display window, shook her dark head.

"I don't like garages."

"But Mary—" His blue eyes were wistful, like a little boy's. "This is our garage."

"I'm sorry."

"You're still thinking about Holt's—that's what it is. Aw, Mary, forget it, will you? I'm glad I'm out of that place. By the way, I've got a

surprise for you. Business has been so good the last few days that I've hired an assistant."

Mary brightened. "I'm glad, Chug. Who is it—the young Italian fellow who's been helping you out weekends?"

"No," said Chug and shook his curly chestnut head. "This is Tris Woody."

"WHAT?" Mary stood up in the display window, the dahlias spilling over on the floor.

"Now, Mary darling. . . ."

"Don't you *darling* me," cried Mary, her small face growing red. "Wasn't it enough to give up your position at Holt's for that—that lazy lout? Must you take him into a new business—let him ruin that for you too? I'll tell you something, Chug Philbin—Tris never was grateful for the sacrifice you made for him. Every night he was off with the boys on the corner. I saw him. Now you want to make the same mistake all over again. All right, do it—but you get out of here. And don't you ever come back. I want to marry a successful man, not one who helps weaklings until he turns weakling himself."

"Do you think I'm a weakling?" asked Chug, staring up at her.

"Get out," Mary sobbed and put her hands before her eyes.

When she looked down again, Chug was gone. And he did not return. Let him go, Mary thought—if he prefers Tris to me, let him have that no-account to his heart's content.

ONCE again the weeks passed. The heat of August melted into the mellow ripeness of September. Mary no longer saw Tris hanging about the corners, nor did she see Chug. Glenna told her the garage was not prospering, but neither had it gone under. "They're just holding on," she ended up by saying.

Then, in the middle of September, Robert Holt entered the Andrews Flower Shop.

"Mary, will you help me out?" he asked. "My daughter, Mildred, is getting married this afternoon. Her fiancé, Count Deschamps, has been recalled to Europe. I want the house decorated, of course. Because we are hurried, we mustn't skimp matters—"

"It will be everything you want it to be," Mary promised.

And she reached for the phone to call the greenhouse.

All morning she worked with one

assistant. At two o'clock the Holt home was a breathing, perfumed bower of flowers. The French period room was banked with roses, snapdragons, and snow-white budlia that gave a fragrant pink-and-white effect. From the chandeliers hung silvered leaves trimmed with white bells. I used to dream of a wedding like this, thought Mary, pressing a tired hand across her forehead. Every portion of her slender body ached with weariness and her heart was a leaden thing.

Mr. Holt, passing by, paused appreciatively.

"Come, child, I'll have the caterer give you something hot and bracing. A check could never cover all you have done here this afternoon. I wish I could do as much for you as you have done for me."

Mary looked up at the tall man, breathless.

"Could you take Chug Philbin back, Mr. Holt? He was valuable to you once, wasn't he?"

The broker smiled. "I had almost forgotten that you two were sweethearts. Certainly, Mary, any time Chug wants to return he'll find a hearty welcome—an increase, too."

"Oh, thank you—thank you." Tears streaked from Mary's eyes. She excused herself from the caterer's tempting repast and fumbled her way out of the big mirror-lined room with its flowers and heavy fragrance.

I've helped Chug, helped him, she repeated over and over to herself. He won't have to stay in that dirty garage now—he won't have to help that lazy Tris. He can go back to Holt's—back to Holt's. She almost sang the words. Down the main street, through a narrow alley, she hurried, on into the foreign section of the city, across the broad boulevard to the site of Chug's garage. She saw a big sign waving over a neat brick building — CHUG'S GARAGE. Coming closer, she saw the interior had an almost hospital cleanliness. No one was about, but a light burned far in the rear. Mary tiptoed in and saw two young men in overalls bent over an engine on a block.

"Will it work?" Tris was asking. It was Tris, of course, but he looked different. His face was flushed with excitement and he bent over the block of the engine as if his very life depended on its action.

"Sure, it will work," Chug was answering from the opposite side. "We haven't spent all our evenings for nothing, have we? This is going

(Concluded on page 634)



TAHITI

By DOYLE GREEN
Formerly of the Tahitian Mission

*Looking back on a century
of work in French Oceania*



A map of some of the more important islands now included in the Tahitian Mission superimposed upon a map of western states drawn to the same scale. With Papeete, Tahiti, where mission headquarters are located, centered upon Salt Lake City, islands fall in the eight states shown. The closest branch to headquarters is 245 miles away at Fakarava; the farthest, at Vahitahi, 600 miles away.

TWO HUNDRED and three days at sea on a windjammer! Twenty-nine weary weeks of confinement in a tiny vessel, tossing and rolling, pitching and turning! Nearly seven months with little to do but read, talk, eat, sleep, and think, the only recreation to fish with hook and line, and occasionally to help mem-

bers of the ship's crew harpoon whales! Only twice during the entire journey had their feet felt land, and then but for a few hours.



THE FIRST BASKETBALL TEAM COMPOSED OF L. D. S. MISSIONARIES TO ENGAGE IN SCHEDULED COMPETITION IN FRENCH OCEANIA

Left to right, first row: Doyle L. Green, Eldon Mortensen, Wiley H. Miller.
Second row: President Kenneth R. Stevens, O. Rudeen Alfred, Howard L. Randall, Ray O. McIntire, E. Taft Benson, Jr., J. Golden Stevens.
(A. Neal Machen and H. Gordon Wilde were absent when picture was taken.)



L. D. S. Chapel, Takarua, Tuamotu, the largest branch in the Tahitian Mission.

The Papeete water front. During the past 95 years nearly 250 L. D. S. missionaries have entered this peaceful lagoon, the gateway to the Tahitian Mission.

But now, thoughts of the long months at sea and all the accompanying hardships were lost in the realization that the hand of Him whom they were serving was bringing them to their destination, for, two hours after midnight, April 30, 1844, the cry of "Land ahoy!" was heard from the sailor on watch. They were approaching the island of Tubuai in the Austral Archipelago! A lifeboat was lowered, and, entering through a pass in the encircling reef of coral, glided smoothly over the protected waters of the lagoon. Boat touched shore, shoe touched ground, and the first Latter-day Saint missionary stood on an island in the South Seas!

It was a providential landing. It is doubtful that the captain of the *Timoleon* had planned to set in at Tubuai at all. But he needed provisions, and found them. Elder Addison Pratt found more—a people anxious to hear the Gospel and ready to accept it. He concluded to stay, and his companion missionaries went on to Tahiti. Theirs was the first mission to be opened by the Church among a foreign-language people.

Nearly a century later, in May of this year, Elder Rufus K. Hardy of the First Council of Seventy vis-

MISSIONARIES ATTENDING THE TAHITIAN MISSION ELDERS' CONVENTION IN PAPEETE, TAHITI, DECEMBER 26, 1938 TO JANUARY 2, 1939.

Left to right, first row: Marva, Vera and Catherine Stevens, Logan, Utah.

Second row: H. Gordon Wilde, Coalville, Utah; Uel C. Hunting, Vernal, Utah; LaVer C. Chapman, Mesa, Arizona; Doyle L. Green, Union, Utah; President Kenneth R. Stevens, Logan, Utah; Sister Iona Brimhall Stevens; J. Golden Stevens, Cowley, Wyoming; A. Neal Machen, Rexburg, Idaho; Eldon A. Mortensen, Mamasa, Colorado.

Third row: Ray O. McIntire, Clearfield, Utah; Delmer W. Braegger, Providence, Utah; E. Taft Benson, Jr., Park City, Utah; Howard L. Randall, North Ogden, Utah; Calvin L. Leatham, Shelley, Idaho; Ralph J. Richards, Malad City, Idaho; O. Rudeen Alfred, Ogden, Utah; Nile R. Chuug, Providence, Utah; Wiley H. Miller, Ogden, Utah; Percy B. Asav, Lovell, Wyoming; Howard Heusser, Weston, Idaho.



Primary Children of the Papeete Branch.

Part of the congregation and chapel at Takaroa.



ited those same shores, to stand bare-headed in a tropical rain while the memories of ninety-five years of missionary work among a people gentle, sweet, and loving passed in review before him. His sixteen-hundred-mile tour of the major islands comprising French Oceania in the small schooner *Denise* has become a memorable part of a record that began when Addison Pratt left Nauvoo on June 1, 1843, at the head of the first missionary party bound for the islands of the Pacific.

Along with Benjamin F. Grouard, Noah Rogers, and Knowlton F. Hanks, Elder Pratt was ordained a Seventy, blessed, and set apart May 23, 1843, by Brigham Young, assisted by Heber C. Kimball, Orson Hyde, and Parley P. Pratt. The missionaries intended to book passage for the Sandwich Islands (Hawaii), which Elder Pratt had visited some twenty-one years before as a member of a ship's crew. Unable to find a ship leaving for Hawaii, they took passage on the whaler *Timoleon*, bound for Tahiti in the Society group. They sailed from New Bedford, Massachusetts, in October. On November 9, Elder Hanks died and was buried at sea. In January, the *Timoleon*, after a brief stop at St. Nicholas, one of the Cape Verde islands, rounded the Cape of Good Hope, and one month later found her at the island of St. Paul, midway between the southern tip of Africa and Australia. Thence the course lay past Tasmania, Kings Islands near New Zealand, and on to Tahiti. The twenty thousand miles which must have been covered by the trip is probably farther than

any other Latter-day Saint missionaries have ever traveled to reach their fields of labor.

Leaving Elder Pratt at Tubuai, Elders Rogers and Grouard arrived in Tahiti on May 14, 1844. They found the French government and the natives in arms against each other. The people had no time to listen to a new religion, and after a few months in Tahiti, the missionaries separated, Elder Rogers going to the islands west of Tahiti, Elder Grouard to the Tuamotu Archipelago. Elder Rogers found little but opposition, and, discouraged, was the first of the original party to return home.

Elder Grouard encountered more favorable conditions. He describes his landing on the island of Anaa, two hundred miles east of Tahiti, as follows:

As we drew near the land I noticed that the beach was already lined with natives awaiting our arrival, and as we came nearer, I could distinctly hear them shout and jabber like a flock of ten thousand wild geese. I can hardly describe my feelings as I approached this strange land and heard the wild shouts of these half-civilized sons of the ocean. It seemed as if I had left the world and got upon another planet, among another class of beings. They were certainly a different race of people from any I had hitherto seen.

My time for meditation, however, was short, for we soon arrived at the landing place, and leaping ashore, I found myself the next minute surrounded by some two or three hundred natives of both sexes and all ages; naked, half-naked, and dressed; hooting, hallooing, laughing, and jabbering like a legion of evil spirits. In my eyes they looked wild and savage-like; and I listened to their frightful noises, and not being able to understand what they said, I knew not but what I had become a victim for sacrifice in very deed.

In spite of his first impressions, Elder Grouard remained on the island, the first white missionary to stay, and soon baptized many of the inhabitants.

The islands on which the Elders first labored are but several of the one hundred and ten islands now included in French Oceania. These possessions lie midway between South America and Australia, within 133 and 156 degrees west longitude, and 7 to 28 degrees south latitude. Tahiti, largest island in the

(Continued on page 632)

Pou A. Temanaha, a member of the Church, native of Takaroa, pictured aboard a boat load of fish.



Fare Woodbury (House Woodbury), recreation hall on Tubuai, named in honor of Thomas A. Woodbury, beloved former president and missionary in the Tahitian Mission.

President Rufus K. Hardy (front row, third from left) and President and Sister Kenneth R. Stevens (fourth and fifth from left) with a group of Tahitian missionaries in front of Papeete Branch Chapel.



The "Isaiah Problem"

IN THE

BOOK OF MORMON

By DR. SIDNEY B. SPERRY

Of Brigham Young University

PART II

THE second part of my answer to the Isaiah problem in the Book of Mormon arises from the results of a careful examination of the Isaiah chapters in that record. The text of Isaiah in the Nephite scripture reasonably well fulfils the technical requirements of one presumed to be really ancient.

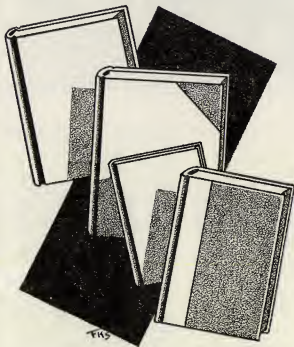
An expert might venture such questions and comments as these:

1. Is the text of Isaiah in the Book of Mormon word for word the same as that of the King James version? If it is, the claims made that the original on the gold plates harks back to the time of Isaiah can be denied. In other words, the Book of Mormon should be thrown out of court as a witness to the original text of Isaiah. This would be a reasonable action because every Biblical scholar knows that the Hebrew text of Isaiah upon which the King James version mainly depends has been somewhat corrupted in the course of transmission through the centuries. If the Book of Mormon reproduced all these corruptions there would be plain evidence that Joseph Smith did not translate from a really ancient text of Isaiah.

2. What is the witness of the ancient Greek, Syriac, and Latin versions of Isaiah to that of the Book of Mormon? These versions have also become corrupted in the course of transmission through the ages, *but by the laws of chance they ought to agree in some instances with the readings of the Book of Mormon where the latter differs from the Hebrew.* That is to say, each occasionally preserves a true reading of Isaiah where the Hebrew fails us, and in such places where the true text of Isaiah appears the Book of Mormon should agree. In general we should be prepared to admit that the science of textual criticism will throw great light on the question of the genuineness of the claims that the Book of Mormon text of Isaiah has high antiquity. Textual critical tests can be most subtle and powerful in probing for slips on the part of unlearned impostors who offer amended Biblical texts for the examination of the public.

Now let us consider the Isaiah text of the Nephite record in the light of these questions and observations.

DEALING WITH SOME CLAIMS OF "HIGHER CRITICISM" AND EVIDENCES FOR THE ACCEPTED VIEWS.



2 Nephi 13:9 (cf. Isaiah 3:9) reads in part "and they cannot hide it" as against the Hebrew and King James reading "they hide it not." The Syriac reading is in agreement with the Nephite reading and even the Septuagint clearly supplies the "and."

2 Nephi 13:14 (cf. Isaiah 3:14), "and the spoil of the poor in your houses," as against the Hebrew and King James version "the spoil of the poor is in your houses." The Book of Mormon "and" is clearly supported by the Syriac and apparently by the Septuagint.

2 Nephi 23:11 (cf. Isaiah 13:11), "I will cause the arrogancy," etc. for the "and I will cause the arrogancy" of the King James and Hebrew versions.

Here the Syriac supports the Book of Mormon reading by omitting "and."

2 Nephi 7:2 (cf. Isaiah 50:2), "Behold, at my rebuke I dry up the sea, I make their rivers a wilderness and their fish to stink because the waters are dried up, and they die because of thirst." This reading is really remarkable from the angle of textual criticism. The King James and Hebrew versions read: "Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh because there is no water, and dieth for thirst."

THE Book of Mormon reads "their rivers" as against "rivers." This is readily explained on the basis that the letter *mem* ("their") which was attached originally to "rivers" accidentally dropped out of the Hebrew text because the very next word ("wilderness") begins with the same letter. Such accidents are well known to textual critics. Furthermore, in the next clause the reading

(Continued on page 634)

STEPHEN LOOKED AGAIN AT
THE LIGHTED WINDOW AND
HYSTERIA GRIPPED HIM.



HE WALKED up and down, up and down, tirelessly on the white flags of the rose pergola, where the dry leaves of the climbing roses rustled in the crisp air.

The stars were shining and a slim young moon had dropped behind the hills an hour or more before. No sound broke the stillness but the rustle of falling leaves and the murmur of the creek as it ran over the stones at the bottom of the garden where a fringe of willows grew. To the south beyond the willows the farm acres stretched in row on row of garnered furrows; to the west lay the meadow lands where the cattle still grazed through the days of declining warmth.

The pergola skirted the south wall of the house and had been built in recent years when young Stephen Porter was home from school for his early spring vacation. Father and son had built it together and planted red and white roses that had bloomed in early summer so profusely. They had been especially lovely this summer and had covered the entire trellis.

The memory of the roses and the sound of water over stones brought to Stephen Porter many thoughts of past years. Joys and sorrows, struggles and achievements, the sweet and the bitter that make up life. He thought of his marriage and of the subsequent birth of his only son, twenty-one years ago—a short time.

Twenty-one years ago tonight he had waited on a narrow board walk where the flags now were. The door of the sitting room had opened and a light had streamed out. He had gone to meet a woman in nurse's uniform who stood in the doorway. She had smiled and said, "You may see your son now; he is asleep; a fine ten-pounder. Your wife is asking for you, too."

He had gone to see his wife, lying pale but starry-eyed. Afterwards he had stood by the little bed looking down at his son. He had felt strange and shaky and proud, and when he had touched the soft, rose-petal hand, a shock of joy that was almost pain had gone from his hand

BIRTHDAY

A SHORT
SHORT
STORY

By BEATRICE

KNOWLTON EKMAN

to his heart as the small fingers had closed tight around his. Many times since, he had felt that clutch of love at his heart.

They had called him Stephen after himself, and from that time his wife had called them Stephen and Stephen. After she died (as serenely as she had lived), they had gone on together . . .

THE windows on the first floor were dark, but a large window on the second floor was brightly lighted behind a drawn shade upon which, at intervals, shadows of moving figures were thrown. Stephen Porter looked at the window, and his face convulsed in the darkness. He raised his hand to his breast pocket where a sheaf of legal papers lay. He paused and looked up at the calm stars. Cold, remote, unchanging, they were unmindful of his or any life. So they had looked through the ages; so they would look for ages to come. His hand closed on the papers, and he drew them from his pocket almost reverently. For a moment he stood very still; then slowly resumed his walk upon the flags.

How he had loved this dark-eyed boy of his. What a joy he had al-

ways been! Strange that he had never cared for farm work. Although he would listen to his father's plans for the crops, the cattle, or the drainage of the meadows, it was the bird's song that the boy heard; it was the beauty of waving grain and blossomed orchard that he saw. He was not at heart a farmer.

Stephen remembered how once he had watched over his young son through a wild delirium of fever. Two of his little friends had gone out with the same malady. Stephen had not left his side for days at a time. He sat hour after hour holding the hot little hand, pouring his own strength into the pain-tortured body, praying silently that he might be spared. A miracle, the doctor had said, when he was safe . . . back from the shadows.

One summer a fine violinist had spent his vacation in the mountains near the farm, and the Porters, father and son, had made friends with him. Evenings the stranger had played for them strains from the great music makers: folk songs and symphonies. It had been the awakening of ecstasy to the boy. Finally he took lessons, and his dream was to become a great violinist. With his son's need of money as an incentive, Stephen had worked. His affairs had prospered; his wealth grown. It was a pleasure to provide the best of teachers for his son. He had loved to see his handsome dark head bent over the fiddle, while his long supple fingers caressed the strings that sang out the rich melodies under the even measure of the bow.

So much they had in common: the memory of the mother, the beauty of the mountains and meadows, the sound of the creek and the appreciation of music. The creek seemed louder tonight after the morning storm. It babbled as if it had a message. Over and over it seemed to murmur, "Stephen and Stephen, Stephen and Stephen."

Stephen looked again at the lighted window and hysteria gripped him. The papers of partnership, to be presented to his son at the birthday dinner, that had been planned for so many weeks, would now never be given! Half of all he had

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The Manner of Translating The BOOK of MORMON

By DR. FRANCIS W. KIRKHAM

THE CONTEMPORARY RECORD AND THE TESTIMONY OF EYE-WITNESSES SHED LIGHT ON A SUBJECT OF PERENNIAL INTEREST.

"How and where did you obtain the *Book of Mormon*?" This was one of twenty questions answered by the Prophet Joseph Smith in the *Elders' Journal* published July, 1838, at Far West, Missouri. "I am answering these questions," wrote the Prophet, "by publication for the reason they are asked me thousands of times."

"Moroni," writes the Prophet, "the person who deposited the plates from whence the *Book of Mormon* was translated, in a hill in Manchester, Ontario County, New York, being dead, and raised again therefrom, appeared unto me, and told me where they were; and gave me directions how to obtain them. I obtained them and the Urim and Thummim with them, by the means of which I translated the plates and thus came the *Book of Mormon*."

Another short statement by the Prophet was published in the *Times and Seasons* at Nauvoo, May 1, 1842. He was then mayor of the largest and most rapidly growing city in Illinois and the Lieutenant-

General of a military organization consisting of all its able-bodied male citizens:

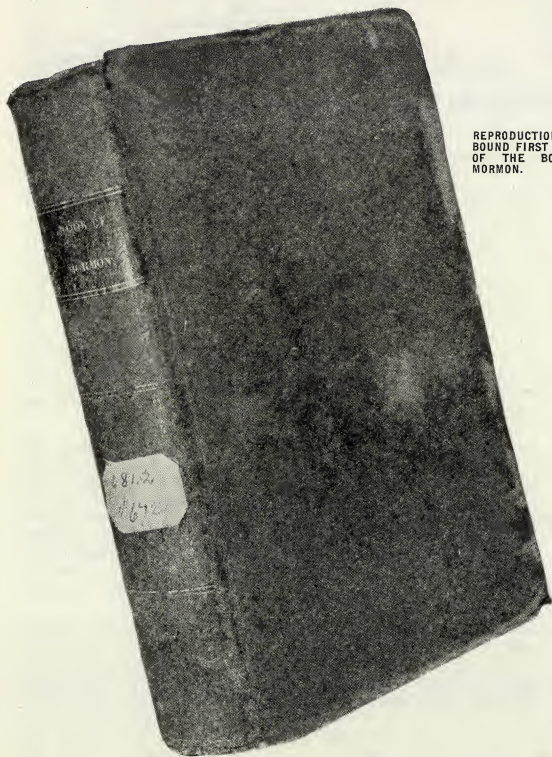
Nauvoo, Illinois, March 1, 1842. At the request of Mr. John Wentworth, Editor and Proprietor of the *Chicago Democrat*, I have written the following sketch of the rise, progress, persecution, and faith of the Latter-day Saints—of which, I have the honor, under God, of being founder. Mr. Wentworth says that he wishes to furnish Mr. Barstow, a friend of his, who is writing the history of New Hampshire, with this document.

As Mr. Barstow has taken the proper steps to obtain correct information, all I shall ask at his hands is that he publish the account entire, ungarished, and without misrepresentation. . . .

On the evening of the 21st of September, A. D. 1823, while I was praying unto God and endeavoring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed the first sight was as though the house were filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me surrounded with a glory yet greater than that by which I was already surrounded. The messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenants which God made with ancient Israel were at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fulness to be preached in power unto all nations, that a people might be prepared for the millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

I was informed also concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came: a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity and the blessings of God being finally withdrawn from them as a people was made known unto me.

I was also told where there were deposited some plates, on which was engraved an abridgement of the records of the ancient peoples that had existed on this



REPRODUCTION OF A
BOUND FIRST EDITION
OF THE BOOK OF
MORMON.

continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A. D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraved on plates which had the appearance of gold: each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings in Egyptian characters and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something over six inches in length, part of which was sealed. The characters were unusually of two sizes, small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breastplate. Through the medium of the Urim and Thummim I received the revelations of the power of God. (Also published in *History of All Churches*, Harrisburg, 1849, p. 345, John Wimbrenner.)

EARLY in 1838 the Prophet began the writing of his own life story which with other information has become the *Documentary History of the Church*. In this remarkable account he tells frankly and honestly the details and circumstances of the divine origin of the *Book of Mormon* so that these may be traced historically. (See *Source Material Concerning Origin of the Book of Mormon*, by Francis W. Kirkham.) He declares that Moroni, the immortal messenger from God, entrusted to him gold plates upon which was recorded "the fulness of the everlasting Gospel as delivered to the ancient inhabitants of this continent." With these plates were "two stones in silver bows, fastened to a breastplate, called the Urim and Thummim." "By the use of this instrument" and "by the gift and power of God," he translated part of the plates into the *Book of Mormon*.

In a letter addressed to N. F. Seaton, the Prophet makes the following statement (*Times and Seasons*, Vol. V, page 21):

The *Book of Mormon* is a record of the forefathers of our Western tribes of Indians, having been found through the ministrations of an holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last 1400 years, containing the word of God which was delivered unto them.

The earliest printed account of the coming forth of the *Book of Mormon* is a series of eight letters by Oliver Cowdery published in the

Messenger and Advocate, Kirtland, Ohio, beginning October, 1834. In an introductory letter, Oliver Cowdery declares:

That our narrative may be correct, and particularly the introduction, it is proper to inform our patrons that our brother Joseph Smith, Jr., has offered to assist us. Indeed, there are many items connected with the fore part of this subject that render his labor indispensable. With his labor and with authentic documents now in our possession, we hope to render this a pleasing and agreeable narrative, well worth the examination and perusal of the Saints.

Here is evidence that the person responsible under God for the book which has become a companion book to the Bible, knew the contents of these letters and had the opportunity to edit and correct them.

Oliver Cowdery writes:

Near the time of the setting of the sun, Sabbath evening, April 5th, 1829, my natural eyes for the first time beheld this brother. He then resided in Harmony, Susquehanna County, Pennsylvania. On Monday, the 6th, I assisted him in arranging some business of a temporal nature and on Tuesday, the 7th, commenced to write the *Book of Mormon*—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterrupted, to write from his mouth as he translated with the Urim and Thummim, or, as the Hebrews would have said, "interpreters," the history or record called the "Book of Mormon."

Further on in his narrative Mr. Cowdery, with the apparent ap-

proval of the Prophet, quotes Moroni as declaring:

Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall come as naught, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted.

About a year and a half after the publication of this divine record, 44 Elders, 10 Priests, and 10 Teachers were in conference at the home of Brother Sirenes Burnett, at Orange, Cuyahoga County, Ohio (October 25, 1831). In the minutes of this conference the following appears (*Far West Record*, p. 16):

Brother Hyrum Smith said, "That he thought best that the information of the coming forth of the *Book of Mormon* be related by Joseph himself, to the Elders present, that all might know for themselves."

Brother Joseph Smith, Jr., said "That it was not intended to tell the world all the particulars of the coming forth of the *Book of Mormon*," and also said, "that it was
(Continued on page 630)

SECOND BOOK OF NEPHI

[illegible]

And it shall come to pass that the Jews which are scattered,
 also shall begin to believe in Christ; and they shall begin
 here in upon the face of the land; and as many shall begin
 to believe in Christ, shall also become a delugesome people,
 his work, among all to pass time; and as many shall begin
 with righteousness shall the Lord God shall con-
 prove with equity, for the Lord God shall con-
 smite the earth with the meek of his people, and people,
 of his lips shall the rod of his mouth; and he shall
 come, that he shall the rod of his mouth; and he shall
 and the people; and the Lord will: for with the meek
 and the wicked shall cause; for with the meek
 picked by fire, and if so be that he must destroy
 with fire, and faithfulness shall be great division among
 with the Lord; and the Lord shall be great division among
 together; and a little child shall lead them, and the
 and the bear shall feed; the young lion, and the
 and the lion shall eat straw like the ox. And the sucking
 child shall run on the hole of the asp, and the sucking
 and the wounded child

A PAGE FROM NEPHI, BOOK
OF MORMON. FIRST EDITION.

The CABLE —.

By HELEN BREWSTER OWENS

WHAT care we when mad winds blow?

The sun's hot kiss, the wild gale's hiss
Are greetings that we'll know.
Though torrents dash as lightnings flash,
Still 'cross the mountains we go.

"The Messenger's Ride."

FOR nearly seven years there has nestled beneath the shelter of the Vermillion Cliffs a lively little settlement which bears the name of the fickle, turbulent stream flowing by its borders and watering its gardens. The heart of a great grazing center, from its earliest days Kanab had need of easy communication with the cities of the country. True it is, the Deseret Telegraph from Salt Lake City to St. George had been extended by way of Pipe Spring to Kanab in its first years, but—a pair of boots cannot be delivered on a telegraph wire.

A post office was established in 1871, served by a Star Route, sometimes from Marysville, sometimes from St. George along the road through Pipe Spring. In either case the route was long, so that Kanab felt quite grown-up when Nephi Johnson signed a contract to bring mail regularly twice each week. Contentment with this was short-lived. Need for a daily mail increased. Then Brother Johnson secured a contract to carry a daily mail, except on Sunday, to Kanab from the Virgin River Valley.

If this mail must be carried by way of Hurricane and Pipe Spring it would involve twelve hundred miles of travel every week. Brother Johnson pondered the question and consulted with his neighbors concerning a trail from Rockville to Kanab. Repeatedly the high plateau had been explored by men searching in vain for a roadway. That road was first to be secured half a century later when the mountain was tunneled north of the Virgin River. No other direct road exists today.

The road to Rockville and Shunesburg was, for the early eighties, a good road. At Shunesburg it ceased. An old Indian trail, twisting and precarious, furnished the only path eastward over the Shunesburg Hill, towering a thousand feet above the Parunaweap River at its base.

The first white man to go into

the canyon of the Mukuntaweap, which enters the Parunaweap at this point, had been Nephi Johnson, coming up river thirty years before, searching new farm lands for the Saints. How well he could remember those great cliffs which cut off progress to the east, making of it a true Forbidden Land. From this memory of nearly vertical cliffs came the idea which brought Jacob Hamblin, Jr., and Frank Farnsworth across thirty miles of rock and shale, through forests of pinon and cedar where no human being found habitation, to stand at the crest of Shunesburg Hill, their riding horses and pack train beside them.

"There lie the Temples of the Virgin," said Jacob, pointing to the towering cliffs rising northwest beyond the river. "Did you ever hear the story the Indians tell of them?"

When Farnsworth replied that he knew no story of these parts, Jacob continued:

"My father heard the story many times. Once was when he acted as guide to the one-armed Gentile who went through this country a dozen years ago. Old Chief Chuarumpeak told it then. Many years ago the Indians who lived toward the summer's setting sun beheld a fire on top of that great white butte over there, the one with the broad flat top."

"You mean the one that looks like the very throne of God Himself?" queried Frank.

"That's the one. It does look like a great white throne for a fact. Well, from its top rose a mighty blaze, a signal fire the Indians thought, warning of danger. Their greatest enemies were the Navajos toward the rising sun across the Colorado River. They thought the Shivawits were warning of an attack. Then other fires came on other peaks; so all the tribes gathered. They sent runners everywhere, and all their kinsfolk to the north and west were warned. But when the warriors gathered in the Mukuntaweap Canyon, the Straight Canyon, they saw the fire still burning high up where no path led, where no man could climb. So they knew it was an evil spirit which had lighted the blaze to cause them trouble. They thought they heard those spirits in the Roaring Waters—that's what Parunaweap means.

"They were afraid; so they went away from here. Those Indians of the southwest would not venture in these parts again for many years.



They still call it Tumuurugwait Tuweap, that is, the Rock Rovers' Land. You can read about it in Major Powell's story of his trip out here, which was printed a few years ago."

"Some story, but if we are to get this contraption rigged up before noon tomorrow we'd better get started. Where do we put it?"

"Brother Johnson said 'where the cliff is steepest.' This is certainly that place. He said, too, that there was a tall rock near the edge and a tree back of the rock."

"No doubt about it, then," rejoined Frank, and began loosening the diamond hitches ready to pull off the ropes from packs.

As the sun climbed high the next morning it gazed on a strange scene. On the edge of the cliff stood a sturdy frame of rough timbers supporting a heavy windlass on which Frank was winding a stout new rope from a coil at his feet.

"There, it's all on at last," he sighed. "I'm glad it isn't my job to wind up that quarter mile of rope every day."

"What do you think it will be like with a hundred-pound weight on it?" laughed Jacob.

"Do you suppose the contraption will work?" asked Frank.

"Brother Johnson says it will. He generally knows what he is talking about. It will sure help Kanab if it does."

"And Brother Johnson's pocket-book, too," added the other. "It takes the full time of two men to give twice-a-week mail. I hear he's calculating on giving three times that with only four men."

"He is putting his own money into it. This wire and rope and all the rest are costing a lot and he's got to fix that trail better than it is now if he expects a man to follow it."

Farnsworth stood with the end of a slender telegraph wire threaded through a strongly built pulley. The wire lay wound on a spool at the edge of the cliff, new wire winking at the sun as if promising soon to share with him some happy secret.

Jacob gave the wire a final tug.

"Better be sure that pulley is fastened tight to the rope on the windlass. It wouldn't be fun if it rolled off with the wire."

"Done on time," said Frank, squinting at the noon-high sun.

"And there are the Shunesburg boys."

Far below, a small group of horse-



"IT DOES LOOK LIKE A GREAT WHITE THRONE FOR A FACT. WELL, FROM ITS TOP, ROSE, A MIGHTY BLAZE, A SIGNAL FIRE THE INDIANS THOUGHT, WARNING OF DANGER."

men was calling as they waved hats and gazed up the cliff side.

"Are you ready?"

The calls had ceased.

"All ready. Stand clear below," called Jacob as he and Frank rolled the spool of shining wire to the cliff edge. They held it poised till the men had ridden far to one side. Then the call came, "Let her roll!"

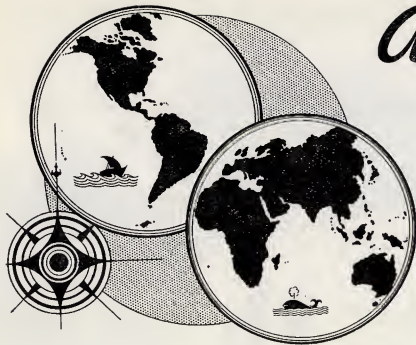
The spool started downhill, the wire playing off more and more quickly as the mass gained momentum. The coil struck a rock, bounded far out, fell, struck again, starting loose stones rattling in a

young avalanche. Once more it bounded out, whirling as it went, until with one tremendous fling the wire end tore loose from the hurtling spool, flipped out in the sunlight like the lash of a giant serpent's tongue, then dropped to lie quivering against the face of the precipice. Swiftly the horsemen closed in, grasped the wire, fastened their lariats to it and dragged it from the rocks to anchor it high on a solid tree which was growing a hundred yards or more from the base of the cliff.

The wire swung free, a silver thread stretched between its rock support a thousand feet above and its living standard near the base.

Here it would hang for many years. Riders would bring letters from Kanab to the crest, fasten the

(Continued on page 628)



a MAN OF DESTINY

By E. CECIL McGAVIN

Instructor at the East High School L. D. S.
Seminary, Salt Lake

A STORY OF DISCOVERY—IN WHICH THE LEADING
CHARACTER DID THAT WHICH THE PROPHETS
HAD FORESEEN.

SOON after the Nephites landed upon the shores of the New World, one of their prophets beheld a glorious vision in which was portrayed the destiny of this choice land. Among other things he recorded:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren who were in the promised land. (1 Nephi 13:12.)

History indicates that the man among the Gentiles upon whom the Spirit of God wrought was Christopher Columbus.

When we recall that the three small ships which brought Columbus and his band of convicts to the New World were unseaworthy little barges in which people today would be afraid to venture far upon an inland lake, we realize how he must have been imbued with the spirit of the Almighty to enable him to brave the storms and maintain faith in the dangerous expedition.

The largest of his trio of vessels was "sixty-three feet over all in length, fifty-one feet along her keel, twenty feet beam, and ten and a half in depth." (John Winsor, *Christopher Columbus*, p. 184.)

In the year of his success Columbus wrote to King Ferdinand: "I came to your Majesty as the Emissary of the Holy Trinity, to spread the Holy Faith, for God speaks clearly enough about these lands through the mouth of the Prophet Isaiah, where it is said that 'His name shall be proclaimed abroad from Spain.'" (Jacob Wassermann, *Christopher Columbus*, p. 46.)

Wassermann continues: "In the same way, before that pious assemblage in San Esteban, he insisted that he must be regarded as one inspired. The passages in Isaiah that he forcibly interpreted to his own ends are to be found in the 24th and 64th chapters: 'From the uttermost parts of the earth we have heard songs,' and 'I will build a new heaven and a new earth.' The religious element in Columbus is no pretext of embellishment, nor does it rest upon any dogmatic view of life; it is the very heart of the man himself."

When reminded that the main object of his expedition was to find gold, he exclaimed: "I am determined to find much gold, so much that the subjects of Her Royal Highness will be rich enough to reconquer the kingdom of Jerusalem." (Marcius Andre, *Columbus*, p. 46.)

His thoughts never smacked of the mercenary spirit, but were dedicated to a holy and spiritual purpose. In the latter part of September, 1492, a white dove flew over the ships. The great admiral shouted: "Let God be praised."

The historian Ober gives the following appraisal of Columbus: "Religious and devotional, Columbus attended church with regularity, and it was while in the chapel of a convent at Lisbon that he first saw the lady who became his wife." (F. A. Ober, *Columbus*, p. 10.)

"This church," continues Ober, "was occasionally attended by Columbus while awaiting the outfitting of his fleet; but he oftener worshipped in the chapel at the monastery, where he passed in prayer the greater part of the night before he sailed. . . . Evasion and

subterfuge could suffice to detain their heaven-sent quest no longer."

In his journal for October 12, 1492, Columbus recorded: "I gave the name of San Salvador (Saint Savior) in remembrance of His High Majesty, who hath marvelously brought all these things to pass."

Always the humble navigator ascribed to God the inspiration which prompted his great discovery. Later he wrote this modest panegyric of himself: "I have received from Him the spirit of understanding. He has made me very skilful in navigation; knowing enough in astrology; and so in geometry and arithmetic. God has given me genius, and hands apart to draw this globe [having reference to a map he had prepared]; and on it the cities, rivers, islands, and all parts, in their proper places." (Aaron Goodrich, *Christopher Columbus*, p. 148.)

In a letter to his royal sponsors, he recorded: "Then let the King and Queen, and the princes, with their very happy kingdoms, in concert with the Christian world, render thanks to our Lord Jesus Christ, who has accorded us such a victory, and such a grand success! Let there be processions; let solemn feasts be celebrated; let the temples be embellished with boughs and flowers; let Jesus Christ exult with joy on earth, as He rejoices in heaven, at the approaching salvation of so many peoples, who until the present were in the region of the shadow of death."

Another writer says of the humble discoverer: "Columbus claimed to be divinely appointed for his mission. He affirmed his voyage a miracle, and himself inspired with the conception of it by the Most Holy Trinity." (*History of Central America*, Vol. 1, p. 232.)

In a later correspondence to the Queen of Spain, Columbus explained the secret of his unquenchable yearning for an opportunity to venture upon the mighty ocean in an effort to discover a water route to the far East. He recorded: "An
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THE "DEAN of TRAILERITES"

AND HIS PHILOSOPHY OF TRAVEL

EDITOR'S INTRODUCTION

A TRAGIC accident resulting in the death of his wife (the former Mary A. Robins of Ogden) brought Fred Vincent Dankowske, seventy-five year old member of the Wilshire Ward and nationally famous as the "father of all trailerites," to journey's end. It was the first mishap in their more than 315,000 miles of transcontinental travel. So wide and so unique have been the expeditions of the Dankowskes that *Time* magazine in its July 17 issue paid tribute to them as two of the country's foremost nomads.

A comfortable fortune founded in Salt Lake during the Coin Harvey boom days in real estate made it possible for the better part of each year to be devoted to traveling, hunting, fishing, and sightseeing. More than half a century ago Brother Dankowske followed the trail in a covered wagon, when there was no hospitable trailer camps with every modern convenience to welcome tired, dust-covered immigrants. "We camped where night overtook us. Firewood, sagebrush, game, fish, and water were plentiful, and none suffered."

It was in the spring of 1912 that Brother Dankowske switched to gasoline—he had the International Harvester Company of Chicago build his first motorized house-car, a two-cylinder high-wheeler, shod with solid rubber tires about one inch thick. The third and last motorized Dankowske home, the *Nomad*, was built in 1923. At that time it was considered a modern palace on wheels, and with its owners was pictured from coast to coast. Together, the Dankowskes visited every national park and monument, every state and its principal cities, almost every national forest accessible to their home on wheels.

In all their travels, time was no object to the Dankowskes. Possessed of a sense of humor and the sportsman's zest for adventure, a love of the outdoors was the mainspring of their rolling existence. "It has meant not only health, vigor, and joy, but it has prolonged life's beautiful journey," writes Brother Dankowske. "Travel offers us a visual and impressive course in American history."

Something of this point of view and of the sound philosophy and religious conviction which have guided Brother Dankowske in all his wanderings are to be found in the accompanying sketch. A faithful Latter-day Saint, his wholesome exposition reveals a little-known side of a well-known personality.

MR. AND MRS. DANKOWSKES AND THEIR HOME ON WHEELS, SHORTLY BEFORE THE "JOURNEY'S END."



By

FRED V. DANKOWSKES

THE WILD shouting of newsboys in Chicago announcing the death of Brigham Young was my first introduction to Mormonism. Ten years later, in the spring of 1887, I answered the alluring call of the West with its promise of exciting adventures and game hunting, and landed as a tenderfoot on Wyoming soil, at Rawlins, reputed to be the toughest town on the Union Pacific. Then, in 1890, I moved on to Utah, and there, in the old Farmers' Ward in Salt Lake, attended my first Mormon service. What I heard at that service was not only a pleasing revelation to me, but convinced me beyond all question that all the anti-Mormon propaganda I had read and heard in the past was warped and false. This conviction reversed my views on Mormonism. Its edifying principles drew my profoundest admiration for the Church and its people.

I supported the Church morally and materially for forty-four years before I became a member. Four years ago I was baptized in Wilshire Ward, Los Angeles. I did not delay this sacred function all those years because Mormonism was not good enough for me, but because I was unfortunately possessed of convictions which the years of struggle could not overcome, and I therefore felt unfit for membership.

Although not called on a mission, my wife and I served constantly in the capacity of self-appointed ambassadors of good will for Mormonism, with this mighty continent for our field. Wherever we went with our rolling home, inquisitive human-

ity manifested a burning desire for information. We were always engaged in conversation. We rarely drew up to the curb in a great city or a hamlet without an audience. Those who gathered round us soon discovered that we were Utahns, and when they learned that they were actually face to face with a pair of living specimens of Mormonism, they plied us with all kinds of questions. Thus we were able to correct many erroneous ideas. We always parted in friendship, and extended them a hearty welcome to Utah and Temple Square, where competent guides could complete the introduction.

In these ripper years as I analyze my past indiscretions, when I risked several independent fortunes to gain non-essential shadows and lost all, I realize that my nomadic career is the brightest spot in my life. It looms up like a great beacon of light, directed by the kind, protective finger of divine Providence.

Our travels have not only given us a first-hand introduction to the resources and grandeurs of our country, but they have proved a living, visual university to us. Important courses in geography and history and in the study of human-kind have been taken during our travels. We did not make simply a merry-go-round tour of North America and its inexhaustible, open book of knowledge. From experience and observation, many chapters might be written not only for the benefit of youth, but also for those who live to a ripe old age, yet never reach maturity.

The companion of my migrations, since passed to her rest, joined me in the nomadic life on a honeymoon trip into the wild and

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The ORGAN of JUAREZ

By FAY TARLOCK

A TRUE STORY FROM DOWN BELOW THE BORDER THAT TELLS OF THE "SOUL OF AN ORGAN" IN A COMMUNITY THAT USED IT BADLY AND CHERISHED IT MUCH.



"AUNT" FANNY HARPER AND THE ORGAN OF JUAREZ.

IT WAS sunset in Colonia Juarez. Over the valley lay a clear golden light. It fell through the green trees and rested on the housetops. The hanging bridge over the Piedras River caught the afterglow and seemed a part of the golden water beneath.

Everything was still and waiting, as if out of the golden bath the old Juarez would emerge. In the silence I could feel the pride of race borne by the men and women who created Juarez. Their excitement when they found this new frontier where grain and fruit grew as if by magic and game waited in abundance still pulsed through the mild air. The great brick houses with their wide lawns and rose arbors avowed the colonizers' faith in their religion and their own resources.

This was the Juarez of the eerie mellow light. The Juarez of daylight was a town of grass-grown streets—a town where some roofs had already surrendered to the rains, where weeds grew strong in the revolution-wasted gardens.

The golden light faded. The past that had trembled, pregnant with life, became a ghost in the darkness. I left the bridge over the Piedras, glad for the light in Mrs. Harper's living room.

Yet that light could not shut out the ubiquitous Juarez past, least of all here in the spacious rooms of the Harper House. Years ago it had been built as a house of entertainment for the colonists and the stranger within the valley. At one time a hundred Villa soldiers had used it as a *Cuartel*. When I was alone at night I heard their strident feet. I had but to close my eyes to see Mrs. Harper, grand in the doorway, defying the entire hundred to re-enter her house. She was like her home, ample and serene, stripped as

it had been of the non-essentials, and bearing the dignity and character of the years.

In the corner of her broad living-room stood an object that had defied the passage of time and the despoiling of soldiers. It was an organ, made with grace of line and delicacy of design. Its mahogany wood had the soft glow of old satin. In size it was so small a man could easily lift it. I sat on its horsehair-covered stool, silently fingering the keys.

"If that organ could only play its story!" Mrs. Harper said, understanding my thoughts.

She moved her rocking chair into the circle of light and I sat on the stool, waiting.

"It was on that little organ," she began, "that David Smith's song, 'The Unknown Grave,' was first played.

"He was the Prophet Joseph's youngest son, and years ago, in the seventies it must have been, he came out to Utah. He and John Combs, my father's youngest brother, were great friends. From what I can remember, John and David went about the country a great deal together. They spent much time talking and singing. David Smith was a handsome, sensitive young man who liked music and poetry. The first time I remember hearing John sing 'The Unknown Grave' was when I was about fifteen years old. He was in Payson visiting us, where Pa was a tithing clerk.

"We had the little organ then. I think we bought it in about 1878

from Sister Lucretia Whiteman. I do remember that we paid seventy-five dollars for it, a great sum of money then, and that I was the first one to take lessons on it. I used to play, 'Bird of the Greenwood, Oh, Why Sit Thou Here?'

"We'd just got the organ when Uncle John came to see us. He taught the entire family 'The Unknown Grave.' He didn't have a word or note written down, just sang and sang it until we knew it. Then we began singing it about. At that time it had no title. It was just Ida and Fanny's song. We sang in public a great deal and when the people wanted David Smith's song they would call, 'Sing your song, Ida and Fanny.' No one else ever sang it.

"You see, Payson at that time was quite a music center. We had bands and musical organizations. For musicians we had William Clayton, Johnny McClellan, O. O. Huish, J. L. Townsend, J. J. Walser, and others I can't remember now. We all loved music.

"One time when the Authorities were down for Conference, Pa invited them to our house to hear his girls sing the song. I think it was Joseph F. Smith and Wilford Woodruff, and possibly George Q. Cannon, who came. They were very much impressed with the song, and Pa told them the story of how we came to know it.

"Some time later Isaiah, our oldest brother, was married and living in Salt Lake. He was called in to sing

the song to Professor C. J. Thomas, who was once a Tabernacle chorister. Isaiah sang the song over until Professor Thomas had written down the words and music. After this it was published in the *Deseret Song Book*. There are two errors in the wording that have never been corrected. In the first verse it reads, 'There the *heaven* tree spreads.' It should be, 'There the *haven* tree spreads.' Again, in the second verse it says, 'and over its bosom the *white* thistle spreads.' It should read, 'the *wild* thistle spreads.' Wild is much more in keeping with the thought. It's better poetry. With these corrections the song is just as we used to sing it to the early people of Payson.

"From then on, the song passed out of our hands, but I've always associated it with the little organ."

I THOUGHT she was going to stop, and I leaned forward to ask, "But that didn't end the organ's history?"

"No," Mrs. Harper answered, her eyes looking into the past, "though I shall always love it best for that song."

"Many things happened after that. For years I was away from the little organ. Brother Harper and I settled here in Juarez, in Old Mexico. This lot was the only one left. Brother McDonald, who'd helped to plan the town, had set it apart as the one on which to build the house of entertainment; so we had to build a large home. I began to wish we had the little organ, for my own pleasure and for the people who stayed here. Ida was coming to visit us. We asked her to bring the organ with her."

"The railroad didn't come to Dublin then. We had to drive to Deming, New Mexico, to meet her and the organ. Mexican duty was high and we had to pay it on everything that came across the border. There are young persons in the colonies today who have their homes entirely furnished with things made in Mexico, but in those days we had to bring furniture from the United States."

"The organ had to be weighed and paid for by the pound. To avoid duty on the heavy packing, we took the crating off and wrapped the organ in burlap. But the road to the customs house was so rough the keys got knocked off their pivots. The customs man said the organ was old and no good and didn't charge us the regular duty. That was funny, for even today its tone is rich

(Concluded on page 626)

Looking at Tasmania

BY

L. DOUGLAS JOHNSON



CHAPEL AND BRANCH AT GLEN, HUON, TASMANIA, IN THE CENTER OF TASMANIA'S BUSIEST APPLE-GROWING SECTION.

SHORTLY after 1840, when the Australian Mission was opened, Elders were sent to labor in Tasmania, a heart-shaped island separated from the mainland of Australia by 250 miles of water known as the Bass Straite. While little known to the outside world, Tasmania is one of the most beautiful and peaceful spots on earth—Hills and valleys, picturesque gorges and majestic heights, crystal streams which lose themselves in entrancing lakes, bays where rugged cliffs meet sandy beach, a smiling countryside of green fields and orchards stretching back into the bushland, where splendid mountains tower beyond, all combine to enhance its attractiveness.

The island, first discovered in 1642 by Abel Jansz Tasman, a Dutch explorer, was not visited again until one hundred and forty years later, when Captain Cook, in 1777, found shelter in one of its bays. The separation of the American colonies from England only a few years before necessitated England's finding another outlet for her "undesirables," and Tasmania, with the arrival of Captain Arthur Phillips and his fleet of eleven ships and 778 prisoners, became a penal colony. Port Arthur was founded as the first and leading town, and though today in ruins, it had a grim, eventful history into which are written the tragic

stories of the political exiles and the criminals who led a forced existence within its confines. Port Arthur is today the chief historic attraction.

When the island was discovered, it was inhabited by a dark race of people known only as the Australian aborigines. Their origin is still a mystery, and will remain so because the first white men exterminated them. The Hobart museum contains the remains of the last natives.

Hobart, the capital city of the island, with a population of 60,000 people, is situated on one of the world's finest natural harbors, which is two and a half miles wide and does not require dredging. The largest liners dock at the wharves without the aid of tugs. Fruits, especially apples, are Hobart's specialty. It is not uncommon for an ordinary farmer to ship 20,000 bushels to England each year.

With missionary activities, and with three branches organized, the Gospel restoration message is being presented from door to door, and by means of Sunday night radio talks, as well as in the form of film lectures at the Toc H clubs, Friendly Societies, and the Tasmanian University.

CITY OF HOBART, CAPITAL OF TASMANIA, AND SECOND OLDEST CITY IN AUSTRALIA. POPULATION 60,000.



"THE DAY OF HIS COMING"

Doctrine and Covenants, Sec. 61, v. 38-39.

George H. Durham.

Con spirito. *mf marcato.* *cres.* *f* *mp* *mf* *f* *Largamento.* *ff* *rall.* *dim.* *mf* *a tem.*

Gird up your loins and be faithful, And be so - - - her, Looking forth for the coming of the Son of Man. Be

Looking forth for the com - ing of the Son - - - of Man. Be

Marcato. Sempre cres. *mf* *rall.* *mf marcato.* *cres.* *Largamento.* *rall.* *dim.* *a tem.*

Espressivo. *poco riten.* *meno moso* *rall.* *a tempo.* *Deciso.* *Exp.* *dim.* *ten rall.*

watch - ful, be so - - her, looking forth for the com - ing, for He cometh in an hour you think not.

Exp. *dim.* *p* *raco riten.* *cres.* *mp* *mf rall.* *f molto.* *deciso* *ff* *dim.* *rall.* *mf* *a tempo.* *maestoso* *ff* *molto.* *f* *dim.*

p Andante amabile. *Espressivo, pp* *mp cres.* *molto subito f* *p rit.* *con colore.* *mf* *dim.* *p* *a tempo* *mp* *cres.*

Pray al - ways, pray al - ways, that you en - ter not in - to temp - la - - tion, that you may a - bide the

pp Andante amabile *pp* *mp cres.* *molto mf stentato* *f* *quieta.* *rit.* *espress.* *a tempo.* *mp* *stentato* *f*

Exp. f *molto rall.* *p* *Exp. Dolce poco riten.* *p* *riten* *mp* *attacco mf*

day of His com - ing, His com - - - ing, That you may a - bide the

Exp. f *molto rall.* *mp* *Exp. molto rall. f* *p* *sempre legato.* *rall.* *legato riten* *mp* *cres.*

mf *Maestoso.* *riten.* *Largamento.* *ff* *rall.* *Con colore.* *f* *grave tempo.* *poco lento tempo.* *mp* *p* *pp* *riten.* *ppp* *mon.*

day of His com - ing, what - er in life or in death..... E - - - ven so A - - - - - mon..... A - - - - - mon.

mf *Maestoso.* *rall.* *Largamento.* *ff* *rall.* *Con colore.* *f* *grave tempo.* *poco lento tempo* *mp* *p* *pp* *riten.* *ppp*

N.B.—Use a few light, clear voices on the upper high notes of the Amen.

Poetry

AFTERTHOUGHT

By Helen Miller Lehman

SO OFTEN I have fretted at her ways—
The awkward little things she did and
said,
Her faltering speech and fumbling fingers.
The seeming uselessness of all her days!
How queer it is, that now since she is dead,
And long, cool strands of myrtle grow above
Her grave, the only memory that lingers
Is of her gentleness and patient love.

STRONG MAN

By Jonreed Lauritzen

DOWN the dull and heavy years
He has walked with pondered tread
Through the valley deep with tears
Where the weaker bow their head;

Far along the quiet land
Stretched his shadow, beckoning,
And the ones who took his hand
Followed without reckoning—

Till he came against the hour
When his steps were measured slow. . .
Can it be that one small flower
In his path could turn him so?

LITTLE HOMES

By Della Adams Leitner

FOR every stately mansion that is built,
A thousand modest little homes arise,
The dream realities of those who toil,
And, oh, what wealth of romance in them
lies.

Here are true love, deep sympathy, and
tears.
The close-knit bonds of sorrow, loss, and
pain.
Abiding faith, and laughter, simple joys
Unmeasured in the terms of worldly gain.

O little homes, you are the nation's hope,
Foundation for the ideal that we hold;
Through your own vision of the better day
The coming generations may behold.

THIS I SHALL HAVE

By Edna Casler Joll

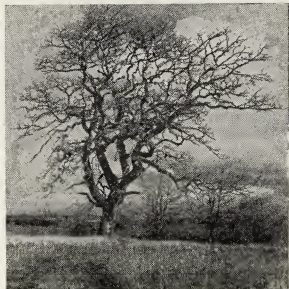
THIS I shall have to warm my heart from
chill
When the short white days of winter come.
And every smallest snow is flown or dumb;
When all the growing things stand cold
and numb,
And hand in hand the wind and icy rain
Have shouted down these noisy hues again,
And left the valiant grasses torn and
slain. . . .

This I shall have: This tree upon the hill,
Burning its brief flame, beautiful and still.

DUSK

By Dorothy Hariman

DUSK comes on quiet Indian feet,
His quiver filled with powdered dark;
He scatters it along the street
And through the park.



OUR OAK TREE STANDS AGAINST THE SKY

By Solveig Paulson

OUR oak tree stands against the sky
Where singing winds and clouds go by;
It feels the force of every storm;
In its strong branches bees can swarm.

The fingers of the sun's first ray
Caress its crown with each new day,
And, when the sunset warms the west,
A rose light lingers in its crest.

The ground beneath it knows the beat
Of childhood's song and playing feet.
Laboring men of field and glade
Have rested in its gracious shade.

Our oak is blessed by wind and sky,
And memories of days gone by.
It is not strange that such a tree
Seems very beautiful to me.

AUTUMN GOLD

By Vera Brown Mook

WE RODE through the dazzling forest;
We lunched by the sun-bright sea;
And tonight I count the riches
The glad day brought to me:
The gold of the glowing maple,
The gold of sands by the sea,
The gold of clouds at sunset
And golden each memory.
Gold that will never tarnish—
O could greater treasure be
Than these that the Lord of the autumn
Gave to the world and me.

AUTUMN CAME

By Elizabeth Crawford Yates

LISSA found a silver bridge
On a day of spring,
Found a brook of silver-blur,
And a fairy ring.

Lissa danced and ran away
Before the fairies came,
Never heard a fairy flute,
Never heard her name.

Lissa walked, on quiet Indian burned,
Where the bridge had stood,
Only found a brook of brown
And a flaming wood.

MY SONG

By Eleanor Welch Schow

I MADE a song of gladness
One morn in the early spring;
I thought it would banish sadness
From all who could hear me sing.
But few of the throng would heed me,
Though copies I sent about;
It seemed that the world did not need me,
For the great had crowded me out.

I sang in a summer twilight
To a weary child alone,
And my song soared beyond the sky's
height
And came to the jasper throne,
Where none of the famed and pampered
Found favor in my stead,
But a loving Father answered
With a blessing upon my head.

AUTUMN

By Leah Sherman

COLORS march in gay procession
Up and over hills,
To be, when they return again,
Tulips and daffodils!

IS IT ETERNITY?

By Lucine Clark Fox

L YING on the grass at night,
Relaxed
And still,
With eyes upturned
And cheeks caressed by
Cool, dark air,
I fill my soul with
All the grandeur of the
Night.
I see—I feel
That vast procession
Marching on, and ever on
In shining stars,
Far-distant worlds
Of endless mystery . . .
Unknown . . .
Is it eternity—
That nameless hush of
Worlds beyond,
Inscrutable and
Timeless?

I've seen too much.
My heart is stilled
With fear
Of the un-nameable
And veiled—

And then it's gone—
My moment of . . .
Eternity?
The firmament seems empty.
It's a huge, black bowl,
And shining, sparkling
Are the stars—
Like futile tears!

FAITH

By Kathryn Kendall

A LITTLE seed beneath the grasses
Breathed a prayer through the sod;
Then it raised a slender finger,
Pushed aside a heavy clod.

The Church Moves On

FORMER HEAD OF FRENCH MISSION PASSES

A LONG career devoted to service in the Church and to varied business activities was ended August 25 with the death of Daniel J. Lang, 67, former president of the French Mission. He was born in Salt Lake City, November 19, 1871. At the time of his death he was president of the High Priests' group in the Eighteenth Ward.

For nearly half a century an employee of Z. C. M. I., Elder Lang filled his first mission to France in 1894. With his first wife, the late Antoinette La-Porte Lang, he served as head of the French conferences in 1908. In 1930 he married Ruth Lundquist, and three years later assumed duties as head of the French Mission. He is survived by his widow and three nieces.

DEATH CLOSES CAREER OF TEMPLE DESIGNER

HYRUM CONRAD POPE, 58, chairman of the board of temple architects for the Church, died of a heart attack August 25, while in Preston on business for his firm, Pope and Burton. Funeral services were conducted in a chapel of his own designing, the University Ward, where he held membership.

Born in a suburb of Nuremberg, Germany, December 2, 1880, Elder Pope came to America in 1896 and studied at the Chicago Art Institute before opening practice in Salt Lake City. Famed structures designed by him include the Canadian and Hawaiian temples, and St. Paul's Episcopal church in Salt Lake. As chairman of the board of temple architects for the Church he was busy with plans for temples at Idaho Falls and Los Angeles at the time of his death.

DAUGHTER OF BRIGHAM YOUNG SUCCEUMBS

DEATH on August 21 of Mrs. Clarissa Hamilton Young Spencer, daughter of Brigham Young, took from Church and community another colorful personality. The wife of John D. Spencer, Mrs. Spencer was in later years prominently associated with activities at the Lion House Social Center, where she was born July 23, 1860, the daughter of Brigham Young and Lucy Ann Decker Young.

Several years ago she founded the Memorial Room at the Lion House to preserve memory of her father and historic incidents pertaining to early Utah settlement. Collaborating with Mrs. Earl W. Harmer, Mrs. Spencer's last work was the preparation of a book, *One Who Is Valiant*, now being printed, which deals with personal reminiscences of her father. Helen S. Williams of the Y. W. M. I. A. General Presidency is a daughter.

NEW WARDS FORMED IN WELLS STAKE

COLUMBUS WARD, created from portions of Burton and Wells wards, and Ivins Ward, formed by a division of McKinley, Wells, and Belvedere wards, have been recently added to the Wells Stake, bringing the total number of wards within the stake to ten. President Thomas E. Towler announces that no building program would be undertaken within the next year, new wards meeting in chapels of the other wards.

The following reorganization has been effected in leadership of the wards:

William A. Bateman, bishop of McKinley Ward, was named bishop of the new Ivins Ward, with Grover A. Hansen and Nicholas J. Teerlink, counselors, and Roland L. Kingsbury, ward clerk.

Arnold Herlin, stake Sunday School superintendent, was chosen bishop of the new Columbus Ward, with S. Ross Fox and Carl N. Sheffield as counselors.

A. J. Andresen was named bishop of Burton Ward, succeeding Ira F. Kimball, and Alfred W. Uhrhan and Marlowe Callahan were chosen as counselors.

In the McKinley Ward, Adiel F. Stewart was elevated from first counselor to bishop, with L. Darrel Welling

and Harold S. Hintze as counselors.

John O. Everett was released as first counselor to Bishop J. F. Sheffield of Wells Ward, and Lon W. Reese named in his stead. LeRoy Pay is the new second counselor. A. M. Andresen was released as ward clerk.

New counselors to Bishop R. A. Brower of the Belvedere Ward are C. E. Schank and J. Calvin Croft, succeeding Joseph H. Checketts and Edward C. Dodge. S. Bertell Bunker, clerk, was also released.

MOAPA STAKE SEES REORGANIZATION

SUCCESSING President Willard L. Jones, Bryan L. Bunker, formerly second counselor, was named president of the Moapa Stake. Robert O. Gibson was retained as first counselor and Bishop J. Harold Brinley of the Las Vegas Ward was chosen second counselor.

New bishopric of the Las Vegas Ward consists of Beckley L. Bunker, bishop, with Walter Long and LeRoy A. LeSeuer, counselors.

Milton E. Earl of Overton was released after eighteen years' service as stake clerk, and is succeeded by Reed Whipple of Las Vegas.

Reorganization took place under the direction of Elders George F. Richards and Charles A. Callis of the Council of the Twelve.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED SEPTEMBER 4, 1939—DEPARTED SEPTEMBER 14, 1939

Left to right, first row: James G. Clay, Iva Rose Decker, Viola Bennett, Emily Fay Therning, Leah Gruwell, LaRue Jones, Gail Gudmundsen, Wanda Fuller, George C. Richard Galloway.

Second row: President Don B. Colton, Mrs. John A. Israelson, Ethel Black, La Ree Whitty, Martha Cleo Wilcken, Melba Flake, Edith Olsen, Joseph Victor Stevenson.

Third row: Willard LeRoy Smith, Melvin Woodland, President John A. Israelson, Dorothy Mowery, Ardis Wilson, Marion Nelson, John Garside, John Bishop, Franklin L. McKean.

Fourth row: Theodore Larsen, Donald Cox, Leland Stanford McCullough, Iris Marjorie Alger, Phyllis Madsen, Orville Jacobsen, William David Newsome, Aubra Morgan.

Fifth row: Albert R. Heath, J. Howard Israelson, Herbert L. Harbertson, David Clarence Bacon, Clifton Muir, Mary Erickson, Dan Lloyd Peterson, Bennett Ferguson, Alden K. Hartline.

Sixth row: Vern Gold Dunn, George T. Willis, Evans Woodbury, Carl M. Beal, G. Calvin Bennion, George A. S. Cheever, Jr., Arthur Wallace, Gordon Ivins Hyde.

Seventh row: Ralph Charles Gunn, Douglas Pay, Dean Christensen, Dean Ray Hicken, Wilbur Murdoch, Joel Lillywhite, Frank Robson Brown, Joseph Roy Hilton, Gail Turner.

Eighth row: Fredrick Aldrich, Marion Hinton, George Ball Bradshaw, Charles Allred, Reed P. Larson, Hup Harvey Peterson, Allen Miles Billman, Clyde Baxter Kirkman.

Ninth row: John Phillip Dally, Myron Leslie Western.

MISSIONARIES TRANSFERRED FROM WAR-AFFECTED AREAS

WELL ahead of the outbreak of actual conflict in countries of Europe now involved in a war of major proportions, the First Presidency of the Church on August 24, ordered immediate evacuation of missionaries from Germany, France, and England. As a result of instructions issued more than a year ago to mission presidents in the disturbed areas that they should perfect plans for removal of missionaries at once upon notification that this should be done, evacuation has been carried into effect with great efficiency. The Church was kept in close touch with the situation well in advance of hostilities by the daily telephone contacts of President J. Reuben Clark, Jr. with the Department of State, Washington, D. C. Under the direction of Joseph Fielding Smith of the Council of the Twelve, on an official tour of European missions, temporary transfer of missionaries was made to the neutral countries of Norway, Sweden, Denmark, and Holland. Later cablegrams from Church headquarters directed their final disposition, instructing those who had nearly completed their mission to be released, others to be transferred to unaffected missions in Europe, and the remainder to be sent to missions in the United States to complete their term. Moves have involved some 35 men and women missionaries.

CHURCH BUYS RECREATION CENTER ON COAST

PURCHASE of a country clubhouse in Burbank, California, for use as a Church amusement center has been announced by the Presiding Bishop's office. Approximately \$25,000 will be used in remodeling the structure, bought for \$15,000. It will be used by Burbank Ward and Pasadena Stake for recreation purposes.

August 26, 1939

Approximately sixty junior seminary superintendents, principals, and officers from Utah and surrounding states gathered in Salt Lake City for a fall conference under the direction of Dr. M. Lynn Bennion, supervisor of seminary activities for the Church Department of Education.

August 27, 1939

President Levi Edgar Young of the New England States Mission participated in the Institute of Human Relations, which met August 27 to September 1 at Williamstown, Massachusetts. President Young, who was a leader of the Utah branch of the organization last year, addressed the national convocation on "Citizenship and Religion." The institute is sponsored by the National Conference of Christians and Jews.

August 27, 1939

Carl O. Stephens, former member of the high council, succeeded A. S. Wilkinson as bishop of Huntington Park Ward, Los Angeles Stake. Harry Christensen and Jack Lee were named counselors, replacing Oliver E. Hanson and Floyd Hampton.

August 28, 1939

Succeeding H. Hudson Webb, Oswald C. Hardman was appointed bishop of the Thirtieth Ward, Pioneer Stake. Edwin D. Cracroft and Henry Boren were chosen as counselors, and A. Wayne DeGraw, clerk.

September 7, 1939.

C. H. Dorson, head of the organ department of Columbia University and retiring warden of the American Guild of Organists, and Raymond C. Robinson, professor of music at the University of Boston and organist at King's Chapel in Boston, visited the Salt Lake Tabernacle for the first time, were shown the organ's fine points by Alexander Schreiner and Frank W. Asper, organists, and played the organ themselves. They commented on its tonal qualities and the acoustics of the Tabernacle.

September 10, 1939

President Heber J. Grant dedicated the Utah Valley Hospital at Provo, built through a grant of \$240,000 from the Commonwealth Fund of New York City and \$90,000 raised through donation from 4,000 citizens within the 35-mile radius to be served.

September 17, 1939.

The new chapel of the Oxford Ward, Oneida Stake, Idaho, was dedicated by President Heber J. Grant.

Correction

Roger Cannon, announced in the September Era, p. 543, as a counselor in

the bishopric of the new Beverly Hills Ward, is not a member of the bishopric but is president of the ward Y. M. M. I. A. A second counselor in the bishopric is yet to be announced.

NEW HEAD NAMED FOR NORWEGIAN MISSION

JOHN A. ISRAELSEN, first counselor in the Hyrum Stake presidency, has been appointed to preside over the Norwegian Mission, it is announced. He succeeds President A. Richard Peterson. President Israelson and family entered the Mission Home on September 4 prior to their departure for Norway on September 15.

OGDEN STAKE HONORS PRESIDENT MCKAY

ON the occasion of his sixty-sixth birthday, more than five hundred stake and ward officers of the Ogden Stake, of which he is a former member, paid tribute on September 9, to President David O. McKay of the First Presidency. Eulogies were addressed to President McKay by close associates and friends won during his years of Church service. President Samuel G. Dye represented the people of Ogden Stake in his tribute to the honored guest. Each of the twelve wards of the stake contributed numbers to the program. Special guests were President and Sister Heber J. Grant and President and Sister J. Reuben Clark, Jr. Toastmaster at the banquet was William Arthur Budge of the stake presidency.

DESERET INDUSTRIES OPENS EIGHTH STORE

ORGANIZED one year ago, on August 12, the Deseret Industries, co-operative program of the Church Welfare Plan to salvage and recondition old materials for re-sale, marked its first anniversary by completing arrangements for opening of its eighth retail store in Salt Lake County. Stores are now located in Salt Lake, Magna, Murray, and Midvale.

The project has a two-fold purpose: first, to remake many useful articles for the benefit of people not in a position to purchase new ones, and to provide many such necessary articles for the Welfare Program; and second, to provide employment for people who might find it difficult to qualify in regular industry and for others who desire to learn various trades available in the program.

FORMER SWEDISH MISSION HEAD RETURNS

GUSTAVE O. LARSON, who has presided over the Swedish mission since August, 1936, was released and returned to Utah in September with his family to assume his previous position as director of the L. D. S. institute of religion at Cedar City. No successor has yet been named to direct activities in the mission.

(Continued on page 627)



CACHE REGIONAL STOREHOUSE

Serving the Cache, Logan, Hyrum, Benson, and Smithfield stakes as warehousing and work center in the Church Welfare Program is this structure, one of the remodeled buildings of the former New Jersey Academy at Logan. Incidentally, it has not lost sight of the ideals set forth in the campaign for Church beautification. Chairman of the storehouse is J. Bishop George Raymond.

Editorial

Postponed Accounting

FROM the book of Genesis we read of Jacob, who awoke one night while traveling in a strange land, and said: "Surely the Lord is in this place; and I knew it not." Jacob was no more startled by his discovery than have been many men since his time—men who have attempted to run away from life, from conscience, and from the Lord, and who, even though they have traveled fast and far, have found that wherever they may be, life and conscience and the Lord are, in the words of Jacob, "in this place," also.

Some men who have felt they have had things to run away from have not been so foolish as to take a journey into a far country—they have been more foolish—even so foolish as to remove themselves, by their own hands, from the presence of men. But even there they will find, according to the word of the Lord which faileth not, that God is in that place also, and that conscience goes with them, and that life and all of its problems and mistakes must be faced, even in that realm in which men find themselves beyond the grave.

And so, lest any man decide to take a far journey into this world or any other, let him remember now, so that he may not be surprised later, that life is as long as eternity, and that no man may travel faster or farther than his conscience, nor beyond the realm of accountability to the Lord God his Father in Heaven.

Since life is a thing of everlasting duration, it would seem to be the better part of wisdom to solve its problems here, rather than to carry them unsolved into the hereafter.—*R. L. E.*

Free Agency

FREE agency is on the operating table. Men who know not surgery attempt to doctor in the name of humanity. Unhesitatingly, they thrust the knife in. Heedlessly, they pull it out, caring little that the patient's very life blood is pouring from the incision.

The claim of these men is that in emergency anything is permissible; that free agency must give way to dictatorship because greater good can be accomplished with greater speed for the greater number of people. Rapidity of action would seem to overbalance steady conversion. Democracy at best flounders and seems to move slowly—but that very slowness tends to make progress certain. By progressing steadily, the whole group is educated, and, although leaders may come and go, the principles go on forever.

When free agency goes, democracy no longer exists. Those who assume power maintain it at the expense of democratic principles. When they are removed by death or disaster, the principles which they established perish with them.

Free agency is a bigger thing than exigency or nation or time. In the hearts of all thinking men and women everywhere, there exists the hope that some day man can learn to govern himself through the application of the principle of free agency. Ideally, free agency means freedom to think, talk, and act in a way that will bring the greatest good to all mankind.

Into free agency must go various ingredients which are never to be forgotten or gainsaid: tolerance for the opinions of others; efficiency in execution of plans; diligence in study; steadfastness to that which is right. God grant that we may live to merit free agency.—*M. C. J.*

The Next Generation

CURRENT national statistics, graphically illustrated by *Science Service*, reemphasize those points with respect to the rearing of children to which attention was invited some months ago. (See "Shall I Rear a Family?," *Improvement Era*, April, 1939.) A recitation of births per thousand may be lightly passed over, but not so the illustrated facts—30 per cent of married women in the United States have no children; 18 per cent have one; 18 per cent have two—and it is left for the remaining 34 per cent to maintain or increase the race!

Except for those who are justified by reasons unavoidable, marriage without family is a reproachful and unnatural state. Those married couples who are childless by choice are voiding their obligations to society and shortsightedly robbing themselves of the greatest compensations that men may well know in this life. Even a broadly selfish sense prompts far-seeing people to rear families. And as for our debt to the past—the only way we ever pay it, is to do for the next generation what has been done for us.

After all of the personal and social and economic reasons have been chalked up against child-bearing and family-rearing, there is still this to be said in its favor: That's the way we all got here! It is to be doubted if our coming were physically convenient for our mothers or economically convenient for our fathers. And yet the fact of our existence forces us to conclude that their sacrifice, if such it was, was something quite worth while. And our obligation to life is not removed until the next generation stands to our credit.

The unspeakable joy of watching our own children grow and develop, the supreme satisfaction of paying a debt to the past, and the fact that God our Father says it should be so, are combined with the countless other compensations that make it good to be the founder of a family. Let no one doubt that it is so.—*R. L. E.*

TELEFACT

NUMBER OF CHILDREN U. S. A.



EVIDENCES AND RECONCILIATIONS

xvii. Did the Sun Stand Still Upon Gibeon?

IN THE Book of Joshua 10:12-14, the following occurs:

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

There is no good reason to doubt the historicity of this event, that during a battle between Israel and the Amorites, daylight was extended far beyond the usual limits of day. The sun and moon seemed to be at rest. It is not the only account in history of similar phenomena.

The explanation of the occurrence made by the writer or some later copyist, implies that the earth ceased its daily rotation and annual course around the sun, to bring about the needed additional daylight for Israel's victory in battle. This may well be questioned. Even limited human knowledge suggests several simpler methods, by refraction and reflection of light, for instance, by which the extension of daylight might be accomplished. Divine power may stop the rotation of the earth, let that be clearly accepted, but it certainly may have at its command other means for extending the hours of light in a day.

A miraculous event, properly authenticated, must be accepted as any other occurrence. An explanation of a miracle must however be held in doubt until fully confirmed by acceptable knowledge.

A miracle is an occurrence which, first, cannot be repeated at will by man, or, second, is not understood in its cause and effect relationship. History is filled with such miracles. What is more, the whole story of man's progress is the conversion of "miracles" into controlled and understood events. The airplane and radio would have been miracles, yesterday. All well-informed persons now admit that there may be countless forces in the universe not yet recognized by man. These forces in operation may produce results baffling to man.

We no longer speak of supernatural events, for the invasion of the unseen world by man has shown that all human experiences are but manifestations of the one world—are natural though perhaps not understood.

In the Old Testament are recorded fewer than one hundred events that can be called miraculous. That is not a large number for the thousands of years covered by Israel's history before Jesus. Many more uncommon events have been recorded in every recent century. In the New Testament about a half hundred miraculous events have been recorded.

In view of recent progress, many of these "miracles" do not now seem so strange. The cure of leprosy, making a barren woman fertile, the coming of quails, the plagues of Egypt and many others are quite within the limits of present human understanding. The floating of Elisha's ax ceases to be a wonder in a day of magnetism. Others, on the other hand, are yet beyond our comprehension, notably, perhaps, the two greatest miracles of all, the creation of the earth and the coming of man.

It must also be kept in mind that some of the Bible miracles, especially in the Old Testament, may be poorly described, or incorrectly translated, and therefore confusing to us of a later day. Latter-day Saints will do well to remember that the Lord does His work through mortal men, subject to the weaknesses of the earth. Jonah in the whale's belly may be such a one, which if fully understood would leave no question behind.

The real quibble in the field of miracles arises over the intervention of divine power in the affairs of men. As to this, Latter-day Saints can take but one side, for they believe in the existence of God, whose intelligence permeates the universe. They believe that divine power and intelligence may and do help weak humanity, true sons and daughters of God. Latter-day Saints do not attempt to limit the extent of the Lord's intelligent power, to muzzle Him, as it were. As the possessor of infinite knowledge and power, the Maker of the heavens and the earth, He may at will set forces into operation to succor His children or to witness of His power.

Likewise, Latter-day Saints hold without apology to the doctrine that mortal men, commissioned with divine authority, may in mighty prayer and faith bring divine help to those of earth in physical, mental, or spiritual need. Indeed, such manifestations always accompany authoritative appointment in the plan of salvation.

Those who are familiar with Mormon life and history know that through prayer and faith, exercised by the Priesthood, happenings, miracles if you choose, far beyond the ken and power of man, have come to pass. If collected they would outnumber and often outweigh those recorded in the Bible. For this the Church of these days is grateful. It is but the fulfillment of the express declaration that miracles shall follow them that believe, to help men in need and to strengthen their faith.

The quibble over miracles in this miraculous day of progress is dying. Common sense dictates that if the authenticity of a miracle is established we can afford to wait for its explanation.—J. A. W.



Homing



CONDUCTED BY MARBA C. JOSEPHSON

RADIO AND THE FAMILY

BY EMMA R. SMITH

FAMILY RESPONSIBILITY

ANY observer passing beneath the windows of Mr. and Mrs. America early any morning may hear an astounding variety of radio programs, considering the early hour. In one block were heard the following: Setting-up exercises, the weather, stock-yards announcements, the weather in other localities, music of many kinds, a record of the preceding day's market reports, a supposedly humorous skit, a transcript of a political speech, news about foreign wars, and a program for children. If the observer had a view of the same families, he probably would see most of the members in some stage of dressing, eating breakfast or preparing it, dressing children, bringing in the milk, with few listening very attentively. It has become the American habit to "run" the radio the greater part of the waking hours of the family.

There are, of course, all kinds of parents. Many fathers consider the radio peculiarly their own. Although they tune in to programs interesting only to themselves, they prohibit general conversation while they themselves are listening. They feel no obligation, however, to abstain from conversation themselves when someone else has selected the program.

Many intelligent parents are asking just what arrangements should be made about the use of this wonderful invention in the home. It is so different from any other equipment of the home that the seeker-after-precedent has none to depend upon. The area it covers is so broad that a plan for its rightful use touches every feature of life.

One typical American family, containing two teen age and two school age children, held a series of "family council" meetings to work out a plan that would be satisfactory to everyone. Any member who wanted to listen to a certain program could do so under the following conditions:

1. He must be allowed to choose a program and listen only when his time should not be spent in studying, working, or otherwise occupied with duties.

2. Other members of the family, engaged in normal pursuits, must not be annoyed by anyone's use of the radio—either by its noise or the type of program.

3. No member should listen to a program which in any way was objectionable, according to the family standards of morals, manners, or good taste.

4. No exciting programs were to be tuned in near bed time (for the school age members).

5. If there was any doubt about a program, the decision of the family council was to be considered final.

Variations of this plan might be adapted to almost any family whose members are open to conviction on how to use this open door to broad opportunities.

EFFECTS ON STANDARDS

A human being tends to become reconciled to things which are familiar to him. A child, hearing a program with undesirable features a sufficient number of times to get accustomed to it, may come to accept it as the right kind of entertainment. A family of average intelligence listened to the same program one night a week over a period of time. The program was silly, but harmless, except for the use of a vulgar expression the comedian allowed himself each time. No discussion was held concerning any part of the program, although the mother occasionally protested that the comedian was not up to standard. After the program had run for some months, the six-year-old son of the family used the comedian's objectionable expression in his conversation. Immediately the father protested, and threatened punishment if the offense were repeated. The son said, "....." says that every Sunday evening, and you listen to it and don't say anything,

so I thought you thought it was all right."

Hearing a gangster program once in a while probably has no lasting effect on a child. Constantly hearing programs in which characters representing criminals take part cannot but be injurious. The fact that a voice iterates that crime does not pay has little influence on a child's evaluation of a criminal so clever and glamorous that he not only outwits all others, but lives a very desirable life with his criminal activities. Radio furnishes rather direct contact with character. It clothes undesirable behavior in attractive dress, and often glosses over wholly objectionable conduct with excuses for the person showing it.

Those whose business it is to serve the public should be held to high standards of expression. Nothing short of correct, acceptable English should be tolerated. It should be made a qualification of those who assume to hold positions in connection with the radio that they use English to which no one could take reasonable exception.

Perhaps the most serious injury done by keeping the radio running constantly, no matter what the occupation of the listeners, is the forming of the habit of divided attention. After the first deep absorption of children when, on account of their single-mindedness, it is easy for them to lose themselves

GOOD BREAD makes a good spread TASTE BETTER

Youngsters need lots of energy food. That's why wise mothers see that there's plenty of good bread on hand for after-school snacks. Royal Bread is the favorite in thousands of homes because it tastes better—is better. Ask for Royal Bread by name.

fresh
every day
at your
grocer's.



ROYAL BAKING COMPANY
Salt Lake and Ogden

100% Home-Owned George Mueller, President

entirely in whatever interests them, there comes a period of conscious effort, when concentration is almost impossible except under the most favorable conditions. There is no one, no matter what his ability to center his attention, who cannot do better thinking when he is not receiving concepts through more than one sense. Few human beings can change the center of attention from one thing so quickly that another part of the activity in which they are engaged does not suffer. It is not in reason that divided attention can give results as satisfactory as attention centered wholly upon one object.

IS IT POSSIBLE TO IMPROVE THE RADIO SITUATION?

THERE is no doubt that in many homes the regular discipline extends to the use of radio.

Then there are homes in which programs are never chosen, in which the only object seems to be to have the radio "on," no matter what the other activities are. As a people, Americans need education in its use. We need to consider for what purpose it serves us. Is there a special purpose or a special time for its use? Can the family come to some agreement on programs for its different members? In the home much can be done to prevent the abuse of this wonderful channel of communication.

What can be done outside the home? A group of determined mothers decided that their children were being harmed by certain propaganda. They met and formulated a plan of action. They took their proposal to the station putting on the program. Failing to make any change in the situation, they then appealed to the sponsor, who at first belittled the harm set forth by them. The determined group then took drastic action. They boycotted the product of the sponsor so thoroughly that his bank balance began to show him the difference organized pressure could exert. He was slow in coming to the conclusion that his method of advertising did not pay, but at last he became thoroughly convinced of that fact. He changed his methods and has been influential in helping some other advertisers to profit by his experience.

Radio sketches for children should be distinctive in bringing to the child something necessary to his imagination. Something rare and delicately handled is possible in the area of radio. There is no reason why the maker of radio sketches should not create a new standard for children's entertainment. A sketch for the little ones need not be pretentious. It need not be serious. If it is humorous, it should contain fun of the rollicking but clean kind that children really enjoy. "The gift of being funny for little children," says May Lambertson Becker, "is one of the rarest to be bestowed upon authors or artists."

(Concluded on page 612)

NO MORE SKIMPY BREAKFASTS at OUR house!



...when **THREE**
PANCAKES cost
ONLY A PENNY!

What a difference a good, substantial PANCAKE breakfast makes in the day's work! Folks have more energy and pep these cold mornings when they eat nourishing breakfasts of Globe "A1" pancakes, served with ham, bacon or sausage for variety. Serve a pancake breakfast tomorrow—buy a package of Globe "A1" Pancake and Waffle Flour. It contains lots of good, old-fashioned buttermilk for extra flavor.

ECONOMICAL!

—makes three pancakes for a penny.

QUICK!

—just add liquid.

DEPENDABLE!

—the ingredients are always the same, always perfectly mixed.

GLOBE "A1"
PANCAKE AND WAFFLE FLOUR

**YOUR
MORNING IS ONLY
AS GOOD AS
Your Breakfast**



Get a "delicious" start in the morning. Have waffles or pancakes. Saturate them with butter and the West's truly-popular table syrup . . . **LUMBER JACK**. You'll like the breakfast better. You'll eat more heartily, and the rich sugar of Lumber Jack will give you energy for the day ahead! Remember Lumber Jack—you'll never forget the tempting flavor.

FOR ECONOMY, ask your grocer for the No. 5 pail, or, if you prefer, the convenient jug.



**LUMBER
JACK
Syrup**

Note: Lumber Jack Syrup is a blend of fine sugars. Large quantities of U. & I. sugar enter into the making of this fine syrup. Imitation maple flavor that's simply delicious!

Made by NALLEY'S, Inc.—Manufacturers of
TANG, the Perfect Dressing and other
QUALITY FOODS

Homing

(Concluded from page 611)

The radio sketch for the very young should make the characters come alive for the hearers; be clear and beautifully simple in language; include material for wonder and surprise; be skilfully designed; show an honest respect for the integrity of childhood; and be consistent in its purpose, whatever that may be. Mothers may judge a program by these same tests. Just any program is not good enough for children. Parents choose books, toys, playmates, and schools with care. The radio is in the home. Children cannot get away from it. What it gives the children should be carefully selected; their hours of using it should be carefully controlled. Then radio can do only good.

THE COOK'S CORNER

By Barbara Badger Burnett

COOK 1 cup diced celery until tender.
Cream of Celery and Clam Soup

Drain off water and save 2 cups. Melt 4 tablespoons Clover Leaf Butter. Add 2 tablespoons flour, celery water and 2 cups Clover Leaf Milk. Stir until thickened. Add celery and 1 can Pioneer Minced Sea Clams. Season with salt. Remove crust from Royal Bread. Toast, butter, and sprinkle with grated cheese. Cut in strips and put in soup dishes just before serving.

Tuna Noodle Ring

Break 1 cup Globe A-1 Noodles and boil in salted water 20 minutes. Drain. Add $\frac{1}{4}$ cups medium White Sauce, 2 well beaten Milk White eggs. Add $\frac{1}{2}$ can White Star Tuna. Pour into buttered mold and bake in a pan of water at 375 degrees until firm. Turn out on platter and fill center with Creamed Tuna a la King.

Creamed Tuna a la King

2 tablespoons Clover Leaf Butter
 $\frac{1}{4}$ tablespoon salt
 $\frac{1}{3}$ tablespoons chopped pimento
 $\frac{1}{2}$ can White Star Tuna
 $\frac{1}{2}$ tablespoons flour
 $1\frac{1}{4}$ cups Clover Leaf Milk
 $\frac{1}{2}$ cup diced mushrooms
Make white sauce of butter, flour, milk, and salt. Add the rest of the ingredients.

Hearty Salad Bowl

2 hard cooked Milk White eggs—chopped
 $\frac{1}{2}$ cup shrimp, broken into small pieces
3 tomatoes, cut in slices
6 lettuce leaves, pulled into small pieces
 $\frac{1}{2}$ cup chopped celery
1 avocado, cut in slices

Dressing

1 cup Mazola
 $\frac{1}{4}$ teaspoon mustard
 $\frac{1}{4}$ teaspoon pepper
4 tablespoons vinegar
2 teaspoons salt
few drops onion juice

Place all salad ingredients, well drained and chilled, into bowl. Mix dressing ingredients separately in small bowl. Just before serving pour dressing over salad.

Baked Pears

Peel and core large pears. Put in buttered baking dish. Sprinkle with Royal Cookie crumbs. Pour over all Nalley's Lumberjack Syrup. Bake in moderate oven until pears are tender.

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On the Book Rack

FARMWARD MARCH, CHEMURGY TAKES COMMAND
(William J. Hale, Coward McCann Co. \$2.00.)

DR. HALE, coiner of the word *Chemurgy* and splendidly equipped with scientific knowledge and experience, grapples in this book with the farm problem. In a series of popularly phrased chapters he points out that the new advance towards agricultural prosperity will come from the use of agricultural products in other than the food industry. The tremendous recent advances in chemistry, making an unsurpassed chapter in the romance of human achievement, have opened the door to such additional uses of farm crops. That means that the future of the farmer lies in a new industrial system which brings the farm and factory into close cooperation. It is pointed out also that, with the passing of international trade, national security requires national self-sufficiency.

The ideas presented in this stimulating book may yet form the foundation of man's future prosperity. It is good to read after a man who, with the light of modern knowledge, looks clearly and steadily into the future.—J. A. W.

THE NEWER KNOWLEDGE OF NUTRITION

(Fifth Edition, Rewritten, E. V. McCollum, Elsie Orent-Kelles, and Harry G. Day. Macmillan Company, \$4.50.)

HUMAN nutrition has come to be a major concern of mankind. Long life, health while alive, capacity and zest for work, and sanity in the affairs of life have been shown to be determined by the nutritive habits of mankind. Even the madness of war and other crimes may be traced to nutritive disorders among the leaders of nations or mobs or criminal rings. The progress of science has demonstrated the vast importance of the Mormon Word of Wisdom.

Knowledge in this field has accumulated so rapidly and greatly that the best student finds it difficult to keep abreast of the new advances. In this book Dr. McCollum has attempted, from edition to edition, to present all available information in the field of nutrition. In this, the fifth edition, he and his associates have done a magnificent piece of work. Whatever is known concerning the factors of nutrition is here collected and arranged for the easy use of the student. It is a veritable encyclopedia, useful to the technical student, the research worker, and the intelligent housewife.

Dr. McCollum is one of the world's foremost authorities in the field of nutrition. He has often lectured before Latter-day Saint audiences, and hundreds of the people count him their friend.—J. A. W.

ICELAND, THE FIRST AMERICAN REPUBLIC

(Vilhjalmur Stefansson, Doubleday Doran & Co. \$3.50.)

ICELAND is geographically an outpost of the western continent, hence the subtitle of this book. It is a place of magnificent natural scenery, and of intriguing human exploits. Its history of a thousand years contains offerings in literature, political, and social economic relations of first importance to our present day. It was a republic for 331 years. The cooperative movement has operated successfully there.

Progressive and enlightened Icelanders appear to have learned to live under the golden rule. Our disturbed world has much to learn from the small Icelandic nation of 120,000 souls.

The first (1855) Icelandic emigrant to the United States was Thordur Thidriksson, a Mormon convert, the pioneer of the fine Icelandic colonists of Utah. The first Mormon missionaries reached Iceland in 1851.

The book, produced by a world figure and a friend of the Latter-day Saints, makes charming, instructive, inspiring reading.

—J. A. W.

COLLECTED POEMS OF ROBERT P. TRISTRAM COFFIN
(Macmillan Company, New York, 1939. 349 pages. \$3.00.)

THE Preface to this collection of poems is a masterpiece and should be read by all who would write or read poetry. One thought, that Mr. Coffin emphasizes over and over again, is this: "Poetry is saying the best one can about life." One could wish that he had expanded the word *poetry* to include all literature. Today when the sordid and ugly are receiving so much emphasis among writers, it is good to find one writer who states plainly that he believes poetry should put "different kinds of good things together." Mr. Coffin also strikes another responsive chord when he states that poetry must be simple and readily understood by the public and that poetry should be restored as a "public function."

The poetry is collected chronologically. Therefore it is almost autobiography in that it reveals the author's changing interests and style. In all that he writes he displays his intense interest in life, whether it be the life of man or of beast. He evidences a keen response to the moods of nature and

her beauty. Best of all, he lives up to his standard of "saying the best one can about life." Mr. Coffin is an institution in America. Anyone who professes to know anything about poetry must know the works of Robert P. Tristram Coffin. This book of his collected poems is recommended.—M. C. J.

LET THE RECORD SPEAK

(Dorothy Thompson, Houghton Mifflin Company, Boston, 1939. 400 pages. \$2.75.)

IN THE introduction, the author has pointed out the seriousness of conditions as they exist in the world today. She points out that Nazism "is the enemy of whatever is sunny, reasonable, pragmatic, commonsense, freedom-loving, life-affirming, form-seeking, and conscious of tradition."

This book, which is a collection of the column which the author has syndicated throughout the United States, of speeches which she has made, of broadcasts, has been in the process of preparation over three years. The author has shown herself to be a keen analyst and observer of conditions as they are, rather than being a wishful thinker concerning conditions as they might be.

In commenting on a speech made at the Harvard Tercentenary Conference of Arts and Sciences by Professor Etienne Gilson of the University of Paris, the author strikes a note that should be heard by all thinking persons: if the conviction that universal truth is supreme over everything else in the world should go, the world will know the worst kind of slavery—mental slavery.

Looking back through the columns, one sees that Miss Thompson thought more clearly than the average interpreter of current events and has shown wherein we may be wise to face things as she has done so that we may reach better conclusions.

—M. C. J.

LIBRARIES

By Helen Maring

AGainst the days of winter-in-the-mind
These books are stored with food, for years to be.

That men who wish to feast on thought may find;
And silent hearts nourish posterity.

WATCH FOR THE DAWN

(Stuart Cloete, Houghton Mifflin Company, Boston, 1939. 489 pages. \$2.50.)

WITH his vigorous, picturesque style, Stuart Cloete once again transports
(Concluded on page 614)

Photo by Jeano Orlando.



On The Book Rack

(Concluded from page 613)

his readers into a lush African background of Boers, Kaffirs, and English. The story is vastly entertaining and highly readable, but the ending seems to fall too pat for real life. One expects Stephanie to be deserted instead of transported.

Mr. Cloete's descriptions vivify the landscape enough to make his readers eager to see Africa. His creation of Kaspar van der Berg and of Frederik Bezuidenhout is vigorous and convincing. When it comes to Aletta, his powerful strokes seem to fall.

—M. C. J.

ARMIES OF SPIES

(Joseph Collob, Macmillan Company, New York, 1939. 213 pages. \$2.50.)

THE author of this book is the only American journalist who has been given access to Scotland Yard, the secret service, and the detective schools of France, Austria, Italy, republican Germany, and the police department archives of New York, Chicago, and other cities.

In this book the first statements made show us the difficulties of recognizing the modern spy, for he must be ruthless and at the same time sensitive. To prove his point, the author cites the famous or infamous Mata Hari who finally paid with her life and contrasts her with the unknown Madame de Litke, who did far more without being captured and who lives today somewhere—unknown. She undertook work that had baffled the best spies of three countries. How she did it reads like a novel.

The methods used indicate clearly that no country can be free from the termites of other countries' spies who bore into every nook and corner of a country and undermine it until collapse is an almost certain outcome. Step by step the author points out the procedure used by the Nazis in their overthrow of Spain and of Austria as well as of Czechoslovakia. Although the bulk of the book deals with the Nazi spy system, attention is also given to the Russian and Japanese methods.—M. C. J.

NEXT TO VALOUR

(John Jennings, Macmillan Company, New York, 1939. 820 pages. \$2.75.)

TAKING its title from a statement made by Brigadier General James Wolfe, "Next to valour, the best qualities in a military man are vigilance and caution," the author develops the theme in a style that is reminiscent of Cooper at his best. Into the story of Jamie Ferguson, who left Scotland at the time when the Pretender was trying to regain his lost foothold in England, are injected the important historical events of the immigration into the New World, the conquest of the northern part of New York, and the fall of Quebec, with its significance to subsequent American history.

Told in the first person, this novel gives a vivid firsthand account of love and war that will undoubtedly make this novel rank among the highest for its readability. Since the book is well-written, it deserves a permanent place in the libraries of all thorough-going Americans.—M. C. J.

SEE YOURSELF AS OTHERS SEE YOU

(David Seabury, Whittlesey House, New York, 1939. 352 pages. \$2.50.)

IN THIS book David Seabury has compiled a series of tests which if followed will undoubtedly help persons to analyze

themselves. In the tests he suggests that friends also be asked to write their estimates. In this way, a fairer picture can be drawn.

The book is an interesting addition to the various psychology books that are becoming popular today.—M. C. J.

OUR FAMILY

(Adet and Anor Lin with foreword and comments by Mei Mei, John Day Company, New York, 1939. 265 pages. \$2.00.)

WRITTEN at the instigation of Dr. Lin Yutang, who felt that his daughters should have experience in writing in English, these excerpts on the Lin family and the countries they visited and their reactions

to each make delightful, different reading. The little daughters reveal charming personalities, each different from the other. The characteristic which each has to a marked degree is absolute frankness. Yet with the frankness is an intense desire to avoid giving offense. When the girls were asked whether they liked New York, they said that they hoped it would give no offense if they said that they liked Paris better.

Those leaders of Junior and Gleaner classes who have felt that *My Story, Last I Forget* and *Treasures of Truth* lack interest because there is writing to be done should read this book and find how truly interested girls can become in writing and how truly interesting their writing can be.

—M. C. J.

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Melchisedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

THE PROBLEM OF QUARTERLY REPORTS

THE problem of quarterly reports has not yet been fully solved by some quorums and stake committees, though there is none that has given up. Of course, none such will be found. On the contrary, many quorums have ceased to find the making of quarterly reports a problem. So there has been commendable progress in this matter throughout the Church.

The items that have generally given greatest difficulty are those relating to money contributions and the Word of Wisdom. But since many quorums report fully on these questions, there is a way to get the necessary information. What is this way? We suggest that this question be fully considered at one of the monthly meetings of the stake committee with the officers and teachers of the quorums. It is highly desirable—in fact earnestly asked—that quarterly reports be complete, that every question be answered and that the reports be promptly made. Hence how and where the necessary information for the reports may be obtained are questions that should be fully answered at the monthly meeting, spoken of above.

In its quarterly report on the question, "State plan of getting quarterly reports promptly from every quorum" one successful stake committee answered, "By sending stake committeemen after them." The committee adopting this method shows commendable willingness and enthusiasm. But every quorum should take a pride in making this method unnecessary. Why ask others to do for us what we can do for ourselves?

We congratulate and thank all those quorums that make full and prompt reports, and commend their excellent example to the other quorums.

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

WHILE the following is not strictly a quorum project, yet it is one in which the quorums participated, and is an example of what can be accomplished:

In the spring of 1939 the Trenton Ward of Benson Stake rented a thirty-acre tract of land for the purpose of carrying on a Welfare project. The first call for help on this farm was to

plow and prepare the land for seeding. About sixty members turned out to assist in the work and there were seventeen three-horse teams and seven tractors engaged in plowing. In a day and a half the field had been plowed.

A man was employed and paid \$50.00 a month to stay on the place and do the necessary work in keeping it up. This man finished preparing the seed bed and then a call was made of the people of the ward to do the planting, which they accomplished in one day. They planted twenty-six acres of beets, seven acres of potatoes and, except for two acres of hay, the remainder was planted to grain.

As the beets came up and the time for thinning approached, the people were again asked to give of their time and do the thinning. On the day appointed there was such a fine response that before sun-down all of the twenty-six acres had been thinned.

When time for the first hoeing arrived another call was made for workers. About forty-five men came to the field and the hoeing was all done in one day. The same procedure was followed for the second hoeing, when about thirty-five members answered the call and were able to finish their job in one day.

When the grain had matured and was ready for harvest the people of the ward were asked to do the reaping. They again responded to that call and all the grain was gathered. Brother Aaron Andreasen then offered to thresh the grain without cost. Again the people of the ward were asked to devote their labor and time, and sufficient number donated their services to finish the threshing in one day. About one thousand bushels of grain were realized from this undertaking.

The beets have not yet been harvested, but a crop of three hundred tons is expected, all to be dug by the people of the ward. The potato crop is not up to par, but a yield of four hundred bags is anticipated.

The assignment given to the Trenton Ward, by the stake, was five hundred bags of potatoes. The ward will fill that assignment and in addition will have produced 1,000 bushels of grain, about 300 tons of beets, and hay from two acres.

As rental for the land the ward was required to give fifty per cent of the grain, fifty per cent of the hay, one-third of the beets and potatoes. Other expenses involved were for seed and the sum of \$6.75 for the rent of a team to be used by the man employed to stay on the place.

While the brethren were engaged on

the appointed days in the plowing, planting, thinning, and hoeing as well as harvesting and threshing, the Relief Society sisters prepared and served lunches to them in the field.

The project is under the supervision and management of Brother E. W. Bingham. It is intended that all funds realized from this project in excess of the stake assignment and expenses will be turned over to apply on the new Church building program.

The bishopric of the ward report that their people have supported this project one hundred per cent.

The bishopric, manager, and the people of the ward are to be complimented and congratulated on the fine cooperation they have displayed in carrying through this project.

ANTI-LIQUOR-TOBACCO COLUMN

COMMENDABLE WORK BY RELIEF SOCIETY TEACHERS

FROM the office of the general presidency of the Relief Society we have received several reports which indicate the fine work that is being done in the stakes by the Relief Society teachers in making a final check on the homes that have access to and are reading the booklets in the campaign for the non-use of liquor and tobacco. The following quotations are taken from the reports of various stakes:

President Nettie L. Behrmann of Young Stake reports:

As far as I have been able to find out, all the families in our stake have had access to the pamphlets on the non-use of alcohol and tobacco.

President Alta B. Childs of Idaho Stake says:

I am writing to report 100% teachers' visits for the month of July to check on the booklets. These have been placed in nearly all the homes.

Sister Laura R. Stephens of Los Angeles Stake Relief Society presidency has this to say:

I am happy to report that every home has been visited and books and literature left. The Priesthood in this stake however have had charge of the campaign, but we have cooperated in every possible way.

It is reported that in Granite Stake, Liberty Stake, and Grant Stake there has been a 100% check-up by the Relief Society.

(Continued on page 616)

Melchizedek Priesthood

(Continued from page 615)

Relief Society teachers on the distribution of the booklets.

Secretary Cecilia D. Rutter of Malad Stake says:

We wish to report that the pamphlets on alcohol education have been distributed to all the homes in our stake, according to your instructions.

Sister Vinetta Simpson, secretary of Weber Stake Relief Society reports:

We have made a check-up of all the ten wards in Weber Stake and find that the homes have been visited and the pamphlets for the campaign of alcohol education have been distributed 100%.

Moapa Stake sends in the following report through Secretary Nelda S. Adams:

Our visiting teachers checked on this work during the June visits, and their reports showed that the people were reading them and were willing to do whatever they could to make a success of the drive. It was also reported that the young people were interested, and were passing the books around for friends to read.

From the Presidency of Oneida Stake Relief Society the following report is made:

We find eight out of our twelve wards have completed the work fully. We have contacted the other four and . . . they plan to put the pamphlets in every home as soon as possible.

REPORTS FROM QUORUMS

The following reports from Melchizedek Priesthood quorums indicate that these quorums have been very active in distributing the booklets being used in the campaign for the non-use of liquor and tobacco, and also in keeping a record of the work they have done. We believe that many of the quorums have distributed the booklets more fully than they have reported, due to lack of record-keeping. The remedy is obvious.

We commend these quorums for the following reports, and also urge that all quorum officers try to carry on an effective "campaign of persuasion."

Quorum and Stake	No. reading Alcohol Talks to Youth	No. reading Nicotine on the Air	No. reading The Word of Wisdom in Practical Terms
2nd Q. Elders			
San Luis Stake	80%	80%	80%
5th Q. Elders			
Timpanogos Stake ..	80%	70%	70%
4th Q. Seventy			
Ensign Stake	81%	81%	81%
High Priests' Q.			
Carbon Stake	"Major part of our members have read all three booklets."		
2nd Q. Elders			
Twin Falls Stake	80%	80%	80%

3rd Q. Elders			
Wells Stake	65%	65%	65%
196th Q. Seventy			
Wells Stake	70%	60%	30%
1st Q. Elders			
Salt Lake Stake	67%	67%	67%
8th Q. Elders			
Salt Lake Stake	100%	100%	100%
7th Q. Elders			
Cache Stake	"All one-hundred-eleven members have been contacted with literature on these items."		

7th Q. Elders			
Logan Stake	74%	71%	88%
11th Q. Elders			
Logan Stake	81%	91%	91%
12th Q. Elders			
Logan Stake	70%	30%	80%
3rd Q. Elders			
Ogden Stake	43%	99%	99%
9th Q. Elders			
Ogden Stake	55%	55%	75%
11th Q. Elders			
Ogden Stake	80%	80%	80%
2nd Q. Elders			
Oahu Stake	85%	70%	89%

SHALL LIQUOR AND TOBACCO GO?

By Joseph F. Merrill
Of the Council of the Twelve

A PAPER FOR CAMPAIGN WORKERS

IN our campaign for the non-use of liquor and tobacco we have reached the phase that we call the "campaign of persuasion," using an expression of President Rudger Clawson's. The first phase—the distribution and reading of the booklets "Alcohol Talks to Youth," "Nicotine on the Air," and "The Word of Wisdom in Practical Terms"—will still continue, of course, wherever it has not reached its objective—copy of each in every home, or better still, familiarity of the members of every home with the contents of these booklets.

WHY READ THE BOOKLETS?

Why is it advisable that all baptized members of the Church should be familiar with the contents of these booklets? Briefly, the answer is that all should know why liquor and tobacco are not good for man. In the revelation giving us the Word of Wisdom the Lord did not give us this information. A general never gives the men reasons for his orders. But the Lord knew that inquisitive man would find out, which he has done. And the "why's" have been simply and authoritatively, though briefly, told in these booklets.

Further, the Lord knew what was and would be in the hearts of conspiring men. This is proved by His statement that "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days I have warned you and forewarn you, by giving unto you this Word of Wisdom by revelation." "Conspiring men" in our times are carrying on an alluring, deceptive, intensive and very expensive campaign to win all—men

and women, boys and girls—to the use of alcoholic beverages and tobacco. In 1937, \$30,000,000 were spent in the United States in advertising cigarettes alone. Falsehoods are dressed up to appear as truths, errors as facts, slavery as freedom, vice as virtue—all to satisfy the greed for gold. The propaganda of the liquor and tobacco interests is so bold and seductive that the strength of Zion is shamelessly challenged to combat it. Zion is being engulfed by this propaganda.

There is a phase of liquor and cigarette propaganda that is especially dangerous because its objective is to popularize these poisons among the socially ambitious. To this end no expense is too great, no deception too false, to be used. Young people are inveigled into believing that social success depends on the adroit use of the cigarette or the liveliness flowing from the glass. If indulgence in cigarettes and cocktails is popular in any group or situation, temptation may be particularly strong for non-users in the group. This is one reason why L. D. S. parents should be very solicitous about the character of the social group with which their young people become affiliated on school campuses and elsewhere.

NOT SMART TO DRINK

But be it remembered that no amount of so-called social popularity can ever out-weigh moral and spiritual integrity. The former has fleeting, the latter enduring, values. No success secured at the expense of honor and integrity can ever be permanent. These facts should be burned into the consciousness of our people, old and young. Everyone can tell substantiating experiences.

Are drinking and smoking by L. D. S. people stepping stones to success? Far from it, as many experienced Latter-day Saints can testify. All the world knows that the Church stands for the Word of Wisdom. For a Church member to violate it "spells weakness or hypocrisy," using words once spoken by a governor of Utah, the late Simon Bamberger. Weakness loves strength, hypocrisy delights in dependability, vice admires virtue. Untarnished honor shines in any environment. It is the clean, manly, honorable person full of sympathy and love for his fellows that the crowds delight in. It is the strong, capable, energetic, dependable fellow that the employer is looking for. Let no Latter-day Saint be deceived into thinking that the use of liquor or tobacco can ever help him to success among even non-Church members, for they too despise weakness and hypocrisy. No, it is NOT "socially smart" for our people to use these narcotics, whatever may be the case with others. Zion will be free of narcotic evils and its glory more brilliantly shine when all its youth and young people are so instructed and motivated that they will never touch narcotics.

To secure this end we must have the help of all mature people in the Church. This is one reason why all need to read the three booklets named above—that they may be informed and able to answer the quest of youth for reasons why narcotics are not good for man. This is a questioning age, necessarily so because the schools teach youth to

ask questions. But we do not object to properly motivated questions; the Prophet taught that we cannot be saved in ignorance. The Glory of God is in intelligence. We are spirit children of the Father and possess in embryo His attributes. It is our duty to grow in intelligence, knowledge, understanding. (Concluded on page 619)

Melchizedek Priesthood Outline of Study, October, 1939

TEXT: PRIESTHOOD AND CHURCH WELFARE.

LESSON XXVIII

THE MANY VOCATIONS OF MAN (Chapter 28)

- I. Employment must be productive
 - a. For income—the wage-earner
 - b. For reserve—the business owner
- II. The Book of Opportunities—variety of vocations
 - a. Description of 3,500 American occupations
 - b. Classification of opportunities for earning a living
 1. Industry
 2. Transportation
 3. Business
 4. Professions
 5. Personal service
 6. Public service
- III. Specialization has multiplied vocations
 - a. More productive—economy of method
 - b. Makes for better training, greater skill
 - c. Disadvantage: loss of view of the whole
- IV. Fitness for a vocation a matter of ultimate worth
 - a. Natural ability
 - b. Training
 - c. Experience
 - d. Continued study
 - e. Fitness in skilled and in unskilled vocations
- V. The vocational misfit is a security problem
 - a. May have to be supported
 - b. Requires mental readjustment
 - c. Has to be taught new work
 - d. The man himself must be remade
- VI. Providing security—an individual task
 - a. Against unemployment
 1. By not becoming a misfit
 2. By development of skills
 - b. By watching conditions in particular vocation; stepping into a new pursuit when necessary
 - c. For old age
 1. Insurance, savings
 2. Payment of tithes
 - d. Direction and propulsion needed

LESSON XXIX

ALL THINGS ARE SPIRITUAL (Chapter 29)

- I. Practicability of the Gospel
 - a. The law must be applied to practical living; the spirit giveth life
 - b. Who serves his fellow men serves God
 - c. Poverty not essential to spirituality
 - d. What President Joseph F. Smith said of harmonious relationship of the temporal and the spiritual
- II. Use of wealth for righteous purposes
 - a. First duty to provide for own family to best of ability
 - b. Second immediate consideration to

raise standard, increase opportunities of others

III. Philosophy of Church Welfare

- a. Brotherhood of man: the ward a family of equals
- b. We are morally independent agents working together for mutual salvation
- c. Statement of President J. Reuben Clark, Jr.—spiritual uplift out of material cooperation

IV. "Not what we give but what we share"

- a. An opportunity for every member to share, to render valuable service
- b. Donation of service merits in return an implied promise of help in case of need
- c. Assistance in bishops' storehouses—a matter of need
- d. The work receipt—it has no price; it is a promise that individual needs will be supplied
- e. Joy in well-doing brings satisfaction

V. In the hands of the Priesthood

- a. The responsibility of free agency
- b. The need of divine guidance
- c. The opportunity to transform lives

VI. Hunger for righteousness: a hunger to

be awakened and to be filled

- a. Spirit of profound interest in the Gospel
- b. Spirit of thanksgiving throughout the Church

LESSON XXX

TEMPORAL SALVATION (Chapter 30)

I. The fear of poverty

- a. Plans to avert it today: insurance, pensions, compensation
- b. The intended function of the stakes of Zion—in securing economic, moral, and spiritual security

II. Word of Wisdom for temporal salvation

- a. Moral breakdown of non-observers
- b. Financial loss through non-observance
 1. U. S. statistics
 2. Utah statistics

III. Obedience to law forgoes temporal as well as spiritual blessings

- a. Payment of tithes and offerings
- b. Willingness to work
- c. Observance of Word of Wisdom
- d. Faith in God
- e. Prayer for guidance in temporal affairs

f. Obedience to counsels of those in authority

g. Promise of the Doctrine and Covenants 82:10.

h. Admonition of James 1:26-27

IV. A war against idleness, depression, and social ills

a. Individual effort

b. Quorum effort

c. Need of intelligent leadership

V. The work of the Priesthood

- a. To assist the Lord's plan—salvation for everyone
- b. A community of priests and kings—few "lay members"
- c. In the spirit of Christ—story of Christian missionary
- d. To continue as long as there is one person who is in need

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

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Month of July, 1939

MISSIONARY ACTIVITIES

	July 1939	July 1938
1. Number of times out doing missionary work.....	7,786	6,921
2. Hours spent in missionary work.....	16,044	15,809
3. Number of homes entered for the first time.....	4,730	3,720
4. Number of invitations to return.....	5,205	
5. Number of revivals.....	4,592	4,995
6. Number of Gospel conversations.....	12,971	13,249
7. Number of standard Church works distributed:		

	Loaned	Sold
Copies of the Bible.....	8	9
Copies of the Book of Mormon.....	118	115
Copies of the Doctrine and Covenants.....	10	13
Copies of the Pearl of Great Price.....	7	14

TOTAL (Loaned and Sold) Unclassified 67.....	361	427
8. Number of other books distributed.....	494	443
9. Number of tracts and pamphlets distributed.....	14,837	49,187
10. Number of hall meetings held by missionaries.....	256	322
11. Number of cottage meetings held by missionaries.....	466	582
12. Number of missionaries who attended cottage and hall meetings.....	1,804	2,000
13. Number of investigators present at cottage and hall meetings.....	2,713	3,390
14. Number of baptisms as a result of missionary work:		
(1) Of people under 15 years of age.....	80	
(2) Of people under 15 years of age:		
a. Both of whose parents are members.....	63	
b. Others under 15 years of age.....	35	

TOTAL.....	178	123
15. Number of inactive members of the Church brought into activity through stake missionary service during the month.....	273	252
Number of stakes in the Church.....	127	124
Number of stake missions organized.....	125	119

MISSIONARIES

Number of stakes reporting.....	90	95
Number of districts.....	339	359
Elders.....	258	246
Seventies.....	1,126	1,206
High Priests.....	217	286
Women.....	373	536

TOTAL.....	1,974	2,064
Number of missionaries making the minimum requirements.....	574	
Number of missionaries making less than minimum requirement.....	738	
Number of inactive missionaries.....	513	
Not classified.....	149	
TOTAL (Agrees with total above).....	1,974	

Aaronic Priesthood

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

Building Boys to Latter-day Saint Standards

By Ira J. Markham, Weber College

MANY are familiar with the story of Ralph Waldo Emerson, who tried to persuade a wayward calf to enter the barn. He placed a rope around its neck and pulled hard. The calf refused to budge. He called for his son who pushed from behind while his father pulled from in front. The calf, however, still had ideas of its own. It stiffened its legs and refused to move.

The maid from the kitchen was looking on very much amused. She sized up the situation and offered to help. With the aid of the maternal finger, she induced the calf to follow obediently inside.

SPECIAL INDUCEMENTS NEEDED

We need special inducements to influence our young people. Parents can push and ward officers and teachers can pull, but unless we have some special inducement to attract and hold their interest we cannot influence them to live up to the standards and ideals of the Church.

We do have inducements for our young people. The program of Aaronic Priesthood quorums, the Sunday School, Scouting, Explorer, and M Men activities are so well planned that if every officer and teacher will do his or her part faithfully and efficiently, our young people will come and find the experiences gained so interesting and worthwhile that they will continue to come of their own initiative.

QUALIFIED LEADERSHIP ESSENTIAL

The leaders in the wards are the key men. They have the direct contact with our youth. They have been selected for their positions because they are qualified to do a certain job and do it well. They were selected on the basis of their ability, pleasantness, willingness to work, and their deep spiritual convictions. They should radiate a spirit of friendliness and cheerfulness in their work so that these qualities will become contagious.

A BALANCED JOB

Every department of every organization is important, and it is necessary. This is not a one-man Church, and no particular organization is sufficient in and of itself. Whatever job you are assigned to do, do it well. It is the balancing of work of all our organizations that will produce results.

If we have adequate leadership, interesting studies, and a full activity program, we still have not done a balanced job unless we get a large majority of our members out to receive the benefits of the program. It is not only

the individual activity but the mass participation that we are anxious to achieve.

Remember this: if a boy does not learn to live fully the life of a Latter-day Saint while he is young, there is small chance that he will live a full life as an adult.

THE SALES PROMOTION PLAN

We have something to sell to our young people. We are selling a quality product—Latter-day Saint standards and ideals.

In order to reach our goal, it is necessary to develop a sales promotion plan. Our sales force of officers, teachers, and leaders should function as a successful business organization that utilizes the most efficient sales promotion methods.

Advertising has an important part to play in any sales promotion program. Effective advertising has four main objectives:

1. Attracting attention
2. Arousing interest
3. Creating desire
4. Moving to action

Advertising is an aid. It is a very necessary aid to increase attendance.

Let us not depend entirely on mere oral announcements about our activities. The use of such hackneyed phrases as "We need your support" or "It is your duty to support us," etc., should be discouraged. There is no pulling power for young people in such announcements.

It is a privilege to go to our organization meetings and engage in Church activities. In our advertising, publicity, and personal solicitations, let us stress the advantages and opportunities to be gained by each individual in attending classes and taking part in our activities. If our young people were fully aware of these opportunities they would participate regularly and thus gain the benefits.

We are competing with well organized and commercialized recreational activities. It is essential that we try to build into the consciousness of our members the fact that the training they receive in our organizations is valuable training, that it will help to develop personality and help the individual make progress and become more efficient in the business and professional world. It pays to live according to Latter-day Saint standards and ideals. Our religion is not a refuge of the weak but the weapon of those who would be strong.

ADVANTAGES OF L. D. S. TRAINING

Following are eighteen advantages

of Latter-day Saint training that could be stressed in our publicity and advertising campaigns:

1. Develops a testimony of the truth of the Gospel—the most precious possession any man can acquire.

2. Trains you to think on your feet. Business executives are required to speak extemporaneously at business conferences, clubs, organizations, and at socials and dinners.

3. Prepares you to become an executive. Responsibility naturally gravitates to those who are prepared. The executive training received in helping to direct the activities of Church organizations is valuable training for business responsibilities.

4. Increases poise. You obtain polish and personal poise in meeting often with people and taking part in activities.

5. Wins friends. The art of making friends is valuable in your business. Church activities place you in companionship with the best elements in the city. You get to know the right kind of people under a pleasant and wholesome environment. You develop friendships that will be eternal.

6. Develops you physically. Physical activities are necessary to maintain health; and good health is one of the essential elements in a dynamic personality.

7. Enriches your command of English and improves your memory. Extemporaneous speeches without reference to notes and taking part in class discussions provide an opportunity for training that you cannot afford to miss.

8. Aids in your education. You read more worth-while books and hear them discussed by people whose views are authoritative and worthwhile.

9. Increases new ideas. Gives you the opportunity to learn and discuss the religious, ethical, social, and industrial problems of the day.

10. Increases social prestige. You become a more entertaining conversationalist. This is valuable in business and also in social relationships outside of Church.

11. Develops your latent powers. Professor William James declares that the average man develops only ten per cent of his latent mental powers.

12. Promotes courage and self-confidence. Activity in Church organizations destroys fear and is a sure cure for an inferiority complex.

13. Develops personality. A pleasing personality is a good business asset.

14. Develops personal characteristics of leadership. It is essential to have training in accepting responsibility.

15. Rewards initiative. If you never do more than you are paid for, you will never be paid for more than you do.

16. Increases your income. You win promotions by developing the ability to handle people. John D. Rockefeller once said, "I will pay more for the ability to handle people than for any other ability under the sun."

17. Produces the abundant life. Develops the physical, mental, and spiritual nature of man in the proper proportions. It thus tends to make a well balanced individual and citizen of whom we can be proud.

18. Fortifies you to live in a changing world. There is one thing we are sure of

THE WORD OF WISDOM REVIEW

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

in this life, and that is change. We need not fight change. It will come in spite of anything we can do. Latter-day Saint training prepares you to meet changing conditions with intelligence, courage, and strength.

We should make our organizations as interesting and beneficial as any competing associations in the world. Our programs should be made more valuable than any offered by commercial organizations. Our activities should be surrounded with such inducements of a wholesome nature that our young people will decide they cannot afford to miss a single meeting or activity.

In this way and in this way only can we build our boys to Latter-day Saint standards. Give light and our young people will find their way.

Shall Liquor and Tobacco Go?

(Concluded from page 617)

power, and wisdom. There is no excuse in these days for any normal adult's being ignorant of why liquor and tobacco are "not good for man." Our campaign for their non-use rests upon an adequate knowledge of their harmful effects.

And this knowledge will certainly increase our faith in the divinity of the Lord's great law of health. As a matter of fact, is it not a lack of faith that makes this campaign necessary? No Latter-day Saint whose faith has reached perfect assurance is likely ever to partake of things proscribed by the Word of Wisdom.

A WORD OF CAUTION

And this leads us to utter a word of caution. There are some of our people who use liquor or tobacco, one or both. Do not think of them or treat them as bad. Most of them at least are good neighbors and upright citizens, our relatives, people of our own blood. They became addicts for one or more of many reasons, largely due to circumstances and environments. And all of us are influenced by these factors.

In the main this campaign will reach them only outside of meeting houses and the congregations of the Saints. But to be complete it must reach them. In all cases, however, let this be done in a spirit of love and helpfulness, never in criticism or condemnation. Contacts can succeed in their purpose only if tactfully made. Hence workers going to these people should be sympathetic, discreet and wise, never offensive. But let us make sure that all of them are contacted, induced to read the booklets, and encouraged to become abstainers.

But why worry? some among us ask. Are not smoking and drinking personal matters, and do we not live in a free country? (See article "Who Has a Right to Drink?" by Charles S. Long-

IN A statement made by Roger W. Babson, economist, in Boston, Massachusetts, Tuesday evening, April 25, at a dinner celebrating the seventieth anniversary of the formation of the National Prohibition party, he arraigned the "commercialized liquor traffic" as menacing "our entire political structure" and as threatening the destruction of "our freedom as termites destroy a well-built house."

In his discussion of what he regards as an outstandingly serious situation facing the American people today, Mr. Babson said, reports the American Business Men's Research Foundation:

But only since the repeal of prohibition, however, have I realized the terrific dangers of the commercialized liquor traffic.

After most careful study, I am convinced that only by crushing the liquor traffic can democracy be saved.

The American people are now fast approaching the time when the liquor interests will be running the United States government. If our constitution is thrown over for fascism, it will be due primarily to the liquor traffic which has never known when to stop in its nefarious and underground campaigns. The great danger of such a development cannot be over-emphasized. Even today, the liquor interests claim that they elected President Roosevelt and that it is up to him to protect them.

As a statistician, I am especially disturbed by the arguments which the liquor interests use in connection with taxation. They claim that because liquor is contributing about \$500,000,000 a year to federal and state treasuries, they are entitled to special consideration. Let me tell you, however,

that they are telling you only one-half of the story. The other half is that liquor, on which they pay this tax, has so wrecked the character of thousands that our federal and state governments are now required to pay out more than \$500,000,000 a year for relief! This relief expense the country never had before the repeal of prohibition.

"Can a Christian Be a Moderate Drinker?" is a companion article in the same magazine. Grace C. Howard, the author, by ample references and authorities, proves that the so-called moderate drinker is a greater menace than the confirmed drunkard. The one, by his ridiculous and disgusting behavior, frequently causes those around him to become tee-totalers. The other, by declaring that there is no harm in drinking moderately, causes others to drink.

The author's answer to the question in the title of the article is "Unequivocally NO."

Paraphrasing the title-question to read "Can a Latter-day Saint Be a Moderate Drinker?" one needs only to read the Word of Wisdom and listen to the advice of our Church leaders to get the most positive of all answers, the Word of the Lord: "Strong drink is *not good*, neither meet in the sight of your Father . . . and again strong drinks are not for the belly, but for the washing of your bodies."

A real Latter-day Saint is guided by the word of the Lord. To conform to the word of the Lord, a Latter-day Saint must be an absolute abstainer.

acre, published in the September, 1939, *Improvement Era*, page 516.) The Church has always had its critics, both within and without its membership. Yet we know the Church has a major obligation that it can never escape—that of preaching the Gospel of Christ, of doing missionary work. Whether we will or not, we are our brother's keeper. We must be active in the work of saving human souls, the most precious entities in the universe.

The use of liquor and tobacco handicaps human beings, physically, mentally, and spiritually. Knowing this we cannot escape the obligations, divinely given, of working for the non-use of these poisons. But we repeat, let us be careful of our methods, else our labors may do more harm than good. Let love permeate all our acts, and wisdom characterize all our efforts.

THE CIGARET A FAITH-KILLER

We have asked before and we ask again—is not the cigaret the greatest faith-killer in the Church today? When we are free of its use we shall be free of other evils also. Faith will then be more abundant and its fruits will be more plentiful.

Now there may be those among us

who have tried to quit tobacco or liquor—who want to quit but have not done so. Encourage them to continue the struggle—pray more frequently for God's help and command more will-power than before. "What man has done man may do," if sufficient will-power is brought into action. But remember that every addict would prefer that his wife and children be abstainers. For their sakes, to make the various types of savings that would result, and to gain the pride in himself that victory would produce, try to get him to join you workers in this campaign by first of all conquering himself.

This campaign should reach every home. Insofar as feasible every parent should be enlisted as a worker at least to the extent of teaching and motivating his or her children. This enlistment should be for the term required to secure complete victory.

Brethren and sisters, our great prophet and leader, Heber J. Grant, calls us through the Council of Twelve to join the colors and battle valiantly until the victory is won and Zion freed of the curse of narcotics. "Our cause is just," and if we will all do our part in this fight against evil, calling upon the Lord to help us, success is assured.



Ward Teaching



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

Ward Teacher's Message for November, 1939

SOCIAL EDUCATION

IN the search for education on the part of young people and in the planning of education on the part of those whose duty it is to provide it, there has been manifested in recent years a tendency to avoid consideration of the plain, simple, social qualities which are essential if people are to live together in social units, happily, successfully, and profitably.

The old-fashioned virtues of honesty, morality, chastity, consideration for others, respect for authority, deference to the aged, kindness, faith in God, willingness to sacrifice in the service of others, charity, politeness—many of these are being overlooked in the world in which we find ourselves.

The primary responsibility for cultivating these social virtues, for providing social education, rests with parents. These teachings should be supplemented by the studies in Priesthood quorums and in the auxiliary organizations. But in the home is the most desirable and effective place for such teaching and learning.

Parents should not leave the teaching of these all-important virtues to others. In a world motivated to a great extent by selfishness—and that is the most outstanding single cause of the world's troubles today—we should make certain that every Latter-day Saint home is the fountain head of social education of the highest order.

Many of our schools are supplementing home teachings, and other agencies may assist, but the responsibility of teaching Latter-day Saint children these necessary and desirable social graces rests with the parents.

While Latter-day Saint cultural and social standards rank high in comparison with other groups, there is still room for improvement, and this is highly desirable. Ward Teachers are urged to discuss this responsibility with parents and to encourage them in efforts to teach their children according to the standards of the Gospel. If parents neglect or fail in this, they must share the burden of guilt if their children go astray.

In section four of the Doctrine and Covenants we are admonished to "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

If there were more teaching of these subjects and more attention given to them in our lives, this would be a much better world. All Latter-day Saint parents have the direct responsibility of teaching their children these social attributes.

are going out to teach; pray that you may be able to reach the hearts of those who are wayward, negligent, careless, and indifferent.

The Lord says it is the duty of the Teacher to watch over the Church *always*—not just once a month, but *always* a teacher! There is no hour in the day, or day in the week, or week in the month, or month in the year when the teacher is free from that responsibility and when you should not feel it your duty to do something to make that group of members in the Church better and happier. Make them feel you are interested in them.

Part of the preparation of a Teacher is to see that his mind is free from evil thoughts, that his heart is clean and pure; to cultivate the spirit of love and a desire to be of service to the families in his district; and to see that his heart is free from fault-finding and from entertaining hard feelings one towards another. Follow in this the advice of one good writer, who says: "In the very depths of your soul dig a grave; let it be as some forgotten spot to which no path leads; and there, in the eternal silence bury the wrongs which you have suffered. Your heart will feel as if a load had fallen from it and a divine peace come to abide with you." With that divine peace in your soul go into the homes and teach the people.

Certain Arabs on Smoking

THIS incident occurred about sixty miles north of Fez in French Morocco:

As we came in we were asked to sit down next to the shiek. We were introduced to his son, a young man of seventeen with a clever face, and we sat quietly down in a circle on the floor, with our legs drawn in under us tailor-wise. Nobody spoke. Everybody waited for somebody else to start.

As the silence became slightly embarrassing, I produced my cigarette-case and offered it round. They all shook their heads. Not one of them smoked. I looked a little scared at the shiek and said, "But is it prohibited, then?" "No," he said, "but we think it is better not to smoke. Why should we ruin the health Allah has given us?"

"But," I objected, "one should not do away with all pleasures in life."

"I do not regard it as a pleasure," he said, "and I feel sure that if I smoked much I should get less enjoyment out of life as a whole. But what were you saying about the sun only shining two hours a day in your country at this time of year?" . . .

From *Desert Encounter*, by Knud Holmboe, Putnam, N. Y., 1937.

SUGGESTIONS ON WARD TEACHING

(Used in *Lethbridge Stake*)

THE first thing to do is to look to yourself, to see whether or not you are prepared to teach. No man can teach that which he does not know. It is your duty to teach that Jesus is the Christ, the Redeemer of the world; that Joseph Smith was a prophet of God, and that to him in this last dispensation there appeared God the Father and His Son in person. Do you believe it and feel it in your heart? Does that spirit and testimony radiate from you when you enter the home? If so, that radiation will give life to the people whom you go to teach.

Paul admonished the Ephesian elders at Miletus "to take heed unto themselves, and to all the flock over which the Holy Ghost had made them overseers, to feed the Church of God, which he had purchased with his own blood." (Acts 20:28.) A visit to the homes of your district is not teaching. Reading the message or prepared outline is not teaching. Re-

peating passages of scripture or telling of some incident to the family is not teaching. Teaching is the awakening of thought in the minds of those whom we visit, and the convincing of their souls of the truth of the message that you bring to them.

Three things should be kept in mind for thorough preparation. The first is a knowledge of those whom you are to teach; the second, a knowledge of what you are to teach; and third, a knowledge as much as may be obtained by thoughtful consideration and prayer of how you are going to teach. No two families in any district are alike, and no two individuals in a family are alike; so the message or the manner in which we present it might vary.

What you are to teach in the homes is the Gospel of the Lord Jesus Christ. You cannot teach it unless you know it and feel it in your heart and have the spirit of it. Before starting out to teach you should get down on your knees and pray for the spirit of the Lord to guide you and give you understanding of the message and of the people you

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OUR TEACHING RESPONSIBILITY

BY WILLIAM E. BERRETT

Of the Church Department of Education

AS TEACHERS of the youth of Zion we need to read occasionally the prayer for teachers written by Glenn Frank, former President of the University of Wisconsin, especially the part of the prayer which follows:

O Lord of Learning and Learners, we are at best but blunderers in this God-like business of teaching.

Our shortcomings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we, in our blunderings, mislead.

We have been content to be merchants of dead yesterdays, when we should have been guides to unborn tomorrows.

We have put conformity to old customs above curiosity about new ideas.

We have thought more about our subject than about our object.

We have been peddlers of petty accusations when we should have been priests and prophets of abundant living. . . .

We have counted knowledge more precious than wisdom.

We have tried to teach our students what to think instead of how to think.

We have thought it our business to furnish the minds of our students when we should have been laboring to free their minds.

If one does not feel guilty after reading that prayer, one must be at least greatly humbled, and it is with a feeling of humility that we must approach the problem of leading young people to an "abundant life" through a study of the history and doctrines of Mormonism.

The responsibility of the teacher, especially the teacher of spiritual values, cannot be over-estimated. It is well emphasized in an old story:

Two men died, and their spirits were wafted into Hades. There the devil was given power over them, and he showed his delight by placing each of them in a pot of boiling oil. Occasionally he came around to push them further into the oil or to stir them up a bit. Between such stirrings the two men found good opportunities to peer over the edges of their respective vessels and converse one with the other.

After a period of time the one man peering as usual over the brink of his

vessel, failed to perceive the other, nor did his calling seem to get any response. After some days with no better success the man inquired of the devil as he made his usual rounds: "What has become of the man in the neighboring jar?" to which the devil replied: "Why, he has paid the penalty for his wrongs and has been released from purgatory." The man was amazed! "Why, that fellow when up on the earth was a thief, and a robber; a criminal in the eyes of all men—while I did nothing wrong, but was a humble school teacher."

"That is just it," quoth the devil: "The individuals whom he wronged are now dead, and the harm that he did is gone from the earth. While you were a teacher; you taught young people false doctrines and those false doctrines are being repeated from generation to generation."

As teachers we have no right to force our views upon young people. Too often a discussion of beliefs and doctrine becomes only a one-sided controversy, in which the teacher, by reason of his position and age, dominates. The faith and conviction of the teacher is important, but the student's faith and conviction must grow from within—the recipient must take an active part in the process.

Our teaching must center around the student and not the subject. In most of our teaching the subject has been the center of our attention.

Only as our teaching changes the life of a boy or girl is it justified. Only as it helps him to meet the problems of life—only as it inspires him to live a better life is it worthy of our efforts.

In all the teaching of the Master the teaching centered around the student. When the Great Teacher beheld the woman of Samaria approaching Jacob's well alone in the heat of the day, and perceived that the reason must be a deep shame arising out of an immoral life, he did not recite to her historical facts or thunder the admonition: "Thou shalt not commit adultery." He sought rather to break down the barriers that separated the teacher from the pupil by arousing her

curiosity—and through her curiosity leading her to an understanding which altered the whole course of her life.

When the learned lawyer in a spirit of antagonism asked the question: "Who is my neighbor?" the Master made no attempt to force his own convictions upon him. Rather he led him by a skillful story into an experience with robbers and a good Samaritan on a lonely highway—out of which the lawyer, forgetting his antagonism, emerged with his own convictions.

We in our teaching of boys and girls are facing students burdened with problems—students surrounded with barriers which must be overcome. These students in middle adolescence are observing keenly for the first time the power of money. They see this money accumulated oftentimes through greed and selfishness. The wicked seem to go unpunished and the righteous unrewarded.

These students see many of the foremost business men, high in society, as smokers, imbibers of liquor, sometimes immoral. They are awakening to a world of toppling pedestals. Religion no longer seems vital in the lives of their parents. The parent who has hustled the child off to Sunday School and then remained home himself—finds the child grown to a young man with little faith in a religion which has no more vital effect upon his parent.

What have we to offer these boys and girls? How shall we stir them to vital appreciation of God and the value of righteous living?

We cannot bully young people into testimonies—we cannot pour our own into their minds like water from one vessel to another. We must lead them into experiences which will change and enrich their lives. The Gospel, above all, must not become to them dead yesterdays, but a vital, dynamic today and tomorrow. Prayer, revelation, inspiration, Priesthood, the Holy Ghost, must be made living, breathing realities.

What part does a textbook play in accomplishing these things? How, for

(Concluded on page 626)



CHURCH CHOIR REHEARSALS

ONE of the most necessary requirements for successful rehearsals is the wholehearted support of the bishop. The choir practice which accomplishes something is so dependent on material things that his backing is essential. The greatest favor he can do the director of the choir is not to allow any interference whatever with the regular choir rehearsal. Too often one sees the disintegration of a fine organization by the rehearsal period's being shifted or omitted to accommodate some other unit. The only exception that should be allowed is when the rehearsal falls on a holiday. If choir members can depend on a certain time each week for rehearsal they can make their plans far ahead, and their plans will always include the practice. It is often true that our musically inclined people are also the ones who are keen and active in many things and are more busy than the rest.

The next step in making the choir rehearsal a success is obtaining the cooperation of the organist. The organist is often well-trained. For this reason the wise conductor will always consult with his organist and value his opinion. One cannot stress too much the importance of the preparation meeting where the director of the choir and the organist get together and discuss the coming rehearsal and agree on what should be taken up and how it should be done. This preparation meeting need take only a very few minutes, but where a thorough understanding is had between the two individuals, much valuable time will be saved during rehearsal, and each will have the benefit of the views of the other. The progressive conductor is always one who will seek advice and try to make the performance as fine as possible.

It is very important that the rehearsal hall be well-lighted. Experience shows that where there is adequate lighting the group learns much faster than if the visibility is poor and the singers have to strain their eyes to see both music and conductor. The rehearsal hall should also be at the proper temperature. If it is too warm, it may result in hoarse throats. Also see that there is sufficient ventilation. A choir cannot rehearse properly in stagnant air. This will be noticed by the continual flatting which takes place

By DR. FRANK W. ASPER

Tabernacle Organist and a Member of the General Church Music Committee

where the air is not fresh. Minds cannot be alert when breathing the air of a stuffy room.

Do not neglect the prayer, for we

MUSIC AND WORSHIP

By Archer Willey

Music is the spiritual barometer of worship. It opens the doorway of prayer and tunes the emotional heart to communion with God.

Good music is one of the most determining factors for worship.

Music is to worship what water is to soil, without which it is unproductive, dry and barren.

Worship without well-selected music is like days without sunshine—gray days—drab and foggy.

The natural outlet for a joyous emotion is found in song—that heart which cannot sing is like the anguished soul who cannot cry.

So, he who has a song in his soul already has a prayer in his life.

He who sings often, sins little.

Give us more prayer through song—more reverence in our worship through music.

The harmony of nature in her color is a song.

The entire universe beats to harmony and rhythm.

Deprived of prayer through song—the temple gates of joyous worship are closed—and Heaven ceases to be Heaven.

Let us, therefore, so operate our work, so water our soil of worship, through well-selected and prepared music, that our lives may be kept full of spiritual moisture.

Give us more prayer through song—more reverence through worship, and thereby, more communion with God.

cannot expect to do good work in our Church without humility.

A really dependable librarian is one of the greatest helps that a choir director can have. Do not allow music to be passed out during rehearsals, as it consumes valuable time. A far better plan would be to have some sort of folder which contains the numbers to be rehearsed so that the confusion of passing out music may be avoided. I mention folders here because they are a little more practical than envelopes. A folder with a stiff cardboard cover should cost but little more than an envelope and there is far less likelihood of tearing. In a folder the music may furthermore be laid flat.

By all means the director must be on time at every rehearsal. Nothing is more fatal than to have a director neglect his duty in this regard. He must not only be at the rehearsal and have it start on time, but he must also be there every time. One cannot expect the choir members to put more into their singing than the choir director does, and if an example of mediocrity is set, mediocrity in singing is to be expected. If the rehearsal is well-planned in advance and things move as they should, one hour should be sufficient for a rehearsal in any of our wards. By that time the singers will be sufficiently fatigued to realize that they have actually accomplished a great deal. One of the finest axioms a conductor can practice is to have the group talk little and sing much.

It will very much relieve the monotony of the rehearsal if the order of numbers is changed each time. That is, one time the new music could be studied at the very first and another time at the very last. In this way the matter in hand is kept interesting. In beginning a number, especially if it is difficult, a good plan is first to recite the words in the time of the music and then to practice the hardest parts first. By the time this has been done the choir has automatically learned the number without extra effort. It is a good plan also to vary rehearsals, sometimes using accompaniment and sometimes rehearsing without accompaniment. If the director will observe these things, even though he does not have great musical talent, but has a keen insight into the psychology of those who are in his group, he is sure to be successful.



Genealogical Society

IN examining the quarterly report of one of the compact stakes of the Church where considerable temple work is being accomplished, it is noted that of a thousand and eight families in the stake, only 336 of them are keeping family records. It is probable that the average for the whole Church is less than this. It is all too evident that there are many homes throughout the Church in which no type of family record is being kept.

For years the Genealogical Society of Utah has had, as one of its foremost slogans, "A family record in every home." The Prophet Joseph Smith was one of the foremost advocates of record-keeping by all members of the Church. During his day many of the brethren followed his example of keeping daily journals which, at this time a century later, are of incalculable value. Seventies' quorums encouraged their members to submit brief biographies of themselves, and these when received were carefully copied into the quorum record. One instance is recorded where a member was dropped from the quorum for failing to submit his biography.

This wonderful example set by the early Church leaders has been followed by many later Church members to the present time, but a great majority have lost sight of the fact that record-keeping was instituted for the encouragement of all members to keep accurate and careful accounts of their lives, of the principal dates connected with their life experiences, and accurate records of their descendants to the latest generation.

Should you spend a day in the Historian's Office you would witness a continual stream of individuals coming in to have looked up for them their date of birth or baptism or other essential data which they have entirely forgotten. Sometimes the search required is a lengthy one. Others write in to the Historian's Office and also to the Genealogical Society asking other people to spend their time, regardless of how busy they may be, in looking up records which they themselves should have kept. One mother even wrote asking them to find for her the complete records of births of all her children. This, of course, cannot be undertaken by people in these offices. Obviously families and individuals should make record of these events as they occur. A child is born; a moment's care will record that date at the time when it is known beyond question. But if months and years go by, the date of birth, the date of blessing, the date of baptism, of confirmation, of endowment, etc., may be extremely hard to remember and very difficult to ascertain.

It was a most commendable custom,

in the earlier pioneer period of America, for most families to have in their possession a family Bible in which they recorded, upon blank pages provided for the purpose, the important dates in connection with members of their family. In our day modern forms of family records are provided, more suitable than those ruled in the old family Bibles, which facilitate this task of recording dates.

Many individuals excuse themselves from this simple duty of making acceptable family records by depending upon the record kept by their grandparents, an uncle or an aunt, or the family genealogist. They seem to see no need for keeping one in their own home, with the result already indicated that whenever an important occasion presents itself in their life, they must resort to others for the information they need.

Each family is a distinct unit in itself and should have its own record for its own use. Families are scattered widely over the land. Each child in the family who weds, marries into a different family, and half the ancestry of his children is entirely different from that of the children of his brothers and sisters. The records kept by one brother in Washington, D. C., will be of little immediate help to a brother living in San Francisco or Canada or Mexico. Moreover, our experience in the Genealogical Society of Utah fully demonstrates the fact that in most cases grandchildren today know little of the facts pertaining to the lives of their own grandparents. Frequently individuals are found who cannot even name their grandparents. The fact that the genealogist may have all this information in his possession does not help the young and growing children in a family to learn the intimate details of the lives of their ancestors, heighten appreciation for their sacrifices and hardships, faith-promoting experiences, and to build up a determination to emulate them in their own lives.

In these days of uncertainty there are many hazards to which records are subjected. If only one set of records is kept for a whole family, and the home in which they are kept is suddenly destroyed by fire or earthquake, the records are irretrievably lost. What a blessing it would have been had there been one or more copies of those records preserved in other places, and particularly in the Archive of the Genealogical Society of Utah, where they would be always safe and accessible to all members of the family.

Recently a friend wrote to the office from California. For years he and his good wife had compiled an extensive family record of their ancestry, and in

this record they had recorded the ordinances they had administered in the temple for a large number of their ancestry. Then came a sudden flood in California; his house was flooded, and the records were found lodged in a heap of mud, utterly ruined. It required weeks of searching among the Salt Lake Temple records to recover the information that was thus suddenly swept away.

Families move from place to place, and in the disturbance of moving, some thoughtless member of the family may discard a most cherished record, or a valuable original document preserved as an heirloom for generations.

The family record kept by each family should include, first, a record of the immediate family, that is, of the husband and wife and of their children. If either has married more than once, the record should include the fact of every such marriage and the children by each. The family group record sheet is recommended for this purpose, as it contains more complete details, when properly filled out, than do the bound temple books. The back of the sheet is blank, and here should be recorded other facts in the life of the individual which are not called for upon the printed side of the page. Second, in addition to the record of the immediate family, there should be included a group record for all married descendants of that couple; and third, the record of all known progenitors of both the husband and the wife.

A service award is given by the Genealogical Society of Utah to those who compile a record of all the descendants of their four grandparents. There are frequently cousins in close association who have not the slightest knowledge of their relationship. We owe it to our grandparents and even our great-grandparents to see that records are compiled of all their descendants down to date. Consider how valuable such a record of your grandfather's great-grandfather and his descendants would be to you now, had such a record been kept in former times. These records should be kept up to date, including the latest births, baptisms, endowments, etc. It is a splendid thing to keep in touch with your relatives by occasional correspondence. Once a year, or once every two years at least, you should send them a blank family group sheet to fill out.

We believe also that no record can be considered complete which gives only names, dates, places, and relationships. It should be enlivened by brief biographies of various members, with the most interesting events of their lives, chronicled and illustrated in the most appealing way.

Mutual Messages

General Superintendency

Y. M. M. I. A.
GEORGE O. 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. M. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

Send all Correspondence to Committees Direct to General Offices

General Presidency

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



MORMON SINGERS BEFORE INTERNATIONAL GYMNASTS IN STOCKHOLM

By E. LeRoy Olson

THIRTY-SEVEN nations gathered in Stockholm on July 20-23 to honor the man P. H. Ling, who through the gymnastic system set to the world impulses and ideas for the promotion of physical health. The thousands who came from foreign lands to celebrate the centennial of the passing of the famous Swede gave striking demonstrations of the wide-spread results from his physical training methods. The American flag waved with the others in the huge stadium but was not represented on the field.

However, America was not entirely without representation, as was evidenced in the press and on the radio, for a group of Mormon missionaries—The American Harmony Singers, under direction of Sister Virginia B. Larson—were presented to the public over and over again during that week-end. On July 21 they made their fourth appearance on a national broadcast to add to the international spirit of the day, and on Sunday evening they sang before 1,300 gymnasts at the popular Berns' Restaurant. Aside from the radio broadcast, the Mormon Chorus sang to nearly 3,000 people in four appearances during two days of the Lingiad. They were announced to the international assembly of gymnasts in three languages as a group of congenial Mormons from Salt Lake City, Utah.

The write-ups, interviews, and pictures in the leading papers, aside from presenting the chorus members as Swedish-Americans from the Mormon Church, also referred to the Gustav Adolph Chorus in Salt Lake City, which sang for the Swedish Crown Prince in 1926. Mormon interest in music was recalled, together with mention of the ten-year record of broadcasting from the famous Mormon Tabernacle in Salt Lake City.

On July 4 the American Harmony Singers sang first at the Swedish-American Vasa



1. Queen and attendants of Gold and Green Ball, Redding Branch, California Mission.
2. First M. I. A. queen of New Nampa Stake, Nampa, Idaho, and her train bearers.
3. Gold and Green Ball queen and attendants of Clatsworth Ward, Lethbridge Stake.
4. Gold and Green Ball held in New Harmony Ward, Parowan Stake. The theme of the ball was "The Castle of Dreams."
5. Leeds District Gold and Green Ball, British Mission.
6. Queen and attendants of Manava Ward Gold and Green Ball, Utah Stake.
7. Gold and Green Ball king and queen of Rock Springs Ward, Lyman Stake.
8. Queen and attendants of Gold and Green Ball, Dingle Ward, Montpelier Stake.
9. Five reigning queens with attendants representing the five wards of Twin Falls Stake M. I. A. at the Festival of the Seasons. Six hundred fifty guests were in attendance.
10. Burley Third Ward "Queen of Hearts" at the M Men and Gleaner Girl Valentine party.
11. The Gold and Green Ball queen and attendants of the Susanville Branch, California Mission.
12. Queen and attendants at the Taber, Alberta, Gold and Green Ball.
13. Gold and Green Ball held in Mink Creek Ward, Oneida Stake.

Club and in the evening for the Swedish-American Association at Skansen, popular open-air museum. Then followed a series of appearances at hospitals, restaurants, old folks' homes, and outdoor services. Always they leave their listeners enthusiastic over the presentation of folk songs, negro spirituals, and cowboy songs as well as Swedish favorites. But stronger in the building of Mormon good will than the songs are the singers themselves.

Utah's natal day was observed by singing first for 450 old folks in "Danviks Hem" overlooking the harbor. Here tears and laughter and a liberal serving of "Mormon tea" was ample reward. The superintendent accompanied them a good bit of the way back in order to emphasize his invitation for a return visit.

Then by train and boat to the Y. M. C. A. Scout Camp on a beautiful island in the Stockholm archipelago. Swimming, and a demonstration basketball game, which the Swedish boys had never seen before, preceded a Scout dinner and evening program. The camp leader introduced the Mormon chorus by saying: "When they sang for us last winter in the city, they took the roof off the building, so now we have neglected to repair our roof until after this program."

Bee-Hive Girls

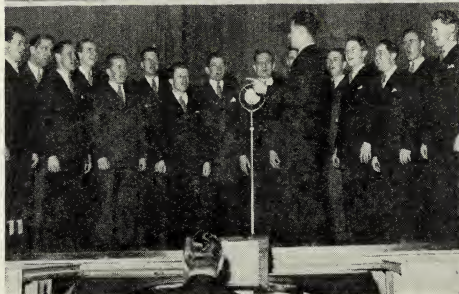
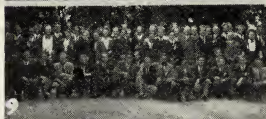
Ileen Anne Waspe, chairman; Ethel S. Anderson, Margaret N. Wells, Bertha K. Tingey, Lucy T. Andersen, Caroline Adams, Ann C. Larsen, Minnie E. Anderson.

ARE you well informed on some of the details of our Bee-Hive program? Perhaps it would be fun to get your pencil, number a paper from 1 to 15, and answer the following Bee-Hive Quiz without reference to your handbook. We trust you not to look at the answers on page 628 until you have a written answer for every question. You may then turn to page 628 and rate yourself five points for every answer that is correct. You should be able to make a mark of at least 80; 92 would be very good; and if you get a hundred drop a card to the Bee-Hive committee and tell us so.

1. When does the Bee-Hive Silver Jubilee commence?
2. What is the Bee-Hive Theme Project for 1939-40?
3. Name the 1939-40 reading course books for the Bee-Hive.
4. Do you personally own a new Bee-Keeper's handbook?
5. Have you the following Bee-Hive equipment: a. A Band. b. A Review of the Life of the Bee. c. Bee-Hive Swarm record. d. *The Improvement Era*. e. Honey Comb.
6. Have you either completed the three ranks or are now filling cells with that objective in mind?

(Concluded on page 626)

1. "The Fifty-Fifty Finish," a one-act play presented by the Jacksonville Branch, Florida District, Southern States Mission, at the June statewide convention. Play was directed by William O. Copeland.
2. San Diego Branch, California Mission, Gold and Green Ball.
3. Weiser Stake Swarm Day—100 girls and 15 mothers in attendance.
4. Texas Mission Gold and Green Ball dinner-dance held in the spring of 1939.
5. Genealogical Class of Osmond, Wyoming.
6. Bee-Hive Girls of the Jacksonville, Florida, Branch.



7. Bee-Hive Girls of Mink Creek Ward, Oneida Stake.
8. Grace First Ward Mutual players who presented "A Servant in the House," Bannock Stake.
9. Missionary group in the park near the "Iokai" at Göteborg, Swedish Mission.
10. Part of the crowd of seven hundred who were served

at the Wasatch Stake Scout and Explorer banquet in Heber.

11. The Millennial Chorus at the Rutland Theater, Scotland.
12. Sunday School class of Maori students in Korongata, New Zealand.

MUTUAL MESSAGES

(Concluded from page 625)

7. Are you planning to give at least two hours a week preparation for your Bee-Hive Era notes in the September Era?
9. Have you read the General Plan in your Handbook, pages 1 to 28?
10. Name the fields and the color identified with each.
11. Have you read carefully pages 163 to 183 in the handbook on Bee Keeping.
12. How many hours does it require to fill an Honor Badge?
13. Are emblems of rank worn while earning that rank or given as awards upon completion of the rank?
14. What must a girl do to become an Honor Bee?
15. Do we expect every girl to become an Honor Bee?

The following statements are both correct and incorrect. If you think them true put a check beside the number.

1. Honor Badges are chiefly for summer activity.
2. A girl entering Mutual at 13 must enter the Builders Rank.
3. Honey Combs are required of all Bee-Hive girls who complete the three ranks.
4. Bees never mix colors in one day's search for Honey.
5. The Queen Bee gives the commands and directs the workers in the hive so that all activity is orderly and systematic.
6. Bees sit on the eggs prior to the hatching of the tiny larvae bees.
7. Small bees burst from cocoons.

8. A Bee-Keeper holds the same relationship to her Swarm of girls as the Queen Bee does to the workers in the Hive.
9. Seals should be awarded at the close of the month in which they were earned.
10. A girl must complete three ranks to be awarded a Guardian certificate.

BEE KEEPERS: You might use a similar Quiz with questions pertaining to your own work as a game for your girls. Points or prizes could be awarded. It might be conducted similarly to a spelling match or like some of the current radio programs present quizzes.

TURN TO PAGE 628 FOR ANSWERS TO ABOVE QUESTIONS.

OUR TEACHING RESPONSIBILITY

(Concluded from page 621)

example, can a study of Church history and doctrine solve a student's problems and change a life?

First of all, a mere recital of historical facts will not do that. A mere knowledge of the history and doctrines of the Church will not necessarily lead to a better life. But if we can get boys and girls to live vicariously the experiences of early men and women in the Church who were faced with the same problems and doubts with which they are faced today, they will in a measure experience the same thrill that a firsthand experience would give—they will experience vicariously an answer to prayer, a thrill in service, the joy springing out of loyalty to God. They will witness the change which a dynamic faith makes in people's lives—and resolve in their hearts to change their manner of living.

We are teaching young people who can and do live the experiences of others. We see them in motion picture houses so vividly living the scene before them that they become the very

character portrayed, moved with the same fears, and rejoicing in the same joys.

Church history or any historical study must become a vicarious experience or series of such experiences to our young people. We want our students to experience the power of prayer, the force of revelation—the certainty of God.

It is not so important that Joseph Smith died in Carthage jail—that, as a fact, has no eternal value. But to have a student experience a testimony so burning, so real that death for it is an easy thing, is quite another matter.

It is not so important that the Saints were driven out of Missouri—but it is important that men and women could have a faith in a better society so firm that all the privations of Missouri could not quench or shake it. This is an experience that can grip the boy or girl and change a life.

In our study of the Bible it is not so important that we are able to recite accurately the Ten Commandments, but it is important that we see in them the basis of all happy social existence.

It will not affect a student's life for him to be able to quote copiously from Habakkuk or Jonah, but if he can pray with Habakkuk on his housetop and thrill with the nearness of the Living God, or if he can attempt to run away from God with Jonah and sense the impossibility of such a course, he may be led to face life's problems with a truer perspective.

Our religion will not save adolescent youth unless it can fire them with enthusiasm, and that enthusiasm must develop from inner experiences and convictions. The religion of Christ is capable of inspiring zeal. In early Christian times the fires of Christ's new order could not be quenched by the whole force of the Roman Empire. In the early days of Mormonism old and young caught an enthusiasm which was unconquerable—which swept aside all material barriers, defeated drouth, cold, and poverty and planted an empire in the midst of a desert. The Gospel of Jesus Christ must become again a dynamic living experience in the lives of our youth.

THE ORGAN OF JUAREZ

(Concluded from page 603)

and pure, as true, I think, as when we bought it from Sister Whiteman. They didn't build cheap things in those days. The little organ, made in Boston, had the best of everything put into it.

"We used to have many parties in this very room. Then we didn't have to think of games or ways of amusing people. Conversation meant something then. I've never heard better talk than we had in this house when the town was younger. We interspersed our talk with music. Everybody gathered about the organ to sing.

"At that time there was only one

other organ in town, the Church organ. Brother Walser wouldn't let that organ be carried about or used for anything except Church music. That left the little organ responsible for the secular music of the town. One of the men used to come by and lift it into a wagon and carry it over to the schoolhouse where we danced, or to the bandstand by the river. We had it there for Mexican Fifth of May and Sixteenth of September celebrations and for our own Fourth of July and Twenty-fourth. Whenever there was a public party, that meant about all parties, the little organ was there, the center of things.

Esther, my baby sister, and Lydia Taylor used to take turns playing chords on it for the dances. I think that even today if you were to ask the scattered people of Juarez about the amusements of those days, they would all remember the organ.

"Somehow, in spite of the part it had in the life of the colonies, I don't feel that it belongs down here. Long ago I gave it to Esther. Some day she will put it where it rightly belongs, in some museum. Esther still has the original bill of sale. Our people should see the organ and know its story. Down here, after my day, it may be forgotten or even destroyed."

THE CHURCH MOVES ON

(Continued from page 607)

MORMONISM IN SHORTHAND

By Oliver R. Smith

Instructor in Journalism,
Brigham Young University.

A MANUAL, Gregg Shorthand L. D. S. Vocabulary, by Harry W. Sundwall, instructor in office practice at Brigham Young University, has recently been published at the Church university press in Provo, Utah.

The vocabulary is an extension of shorthand theory to Church phraseology and diction. To produce it required the invention of new, brief symbols or outlines for words and phrases most frequently used in spoken and written English in Church diction. Added to these improvisations was the shortening of regular Gregg shorthand outlines for theological terms. All this was devised and has been reproduced with special permission of the Gregg publishing Company. The result of two years of research, compilation, and classroom experimentation, the thirty-page booklet furnishes an excellent special vocabulary for Church use.

Ten sections are included in the vocabulary. A section devoted to "Frequent Words and Names" contains 130 words and corresponding symbols from "apostle" to "Zion." "Frequent Phrases" includes 313 recurrently used groups of words and simplified symbols which represent them. All these phrases are conveniently grouped according to subject, such as phrases including the words "bless" or "blessings," and those dealing with "God," "Gospel," "Priesthood," etc. The phrase, "Church of Jesus Christ of Latter-day Saints," is written with two outlines in place of the conventional eight. Even five-word phrases such as "First Presidency of the Church," "plan of life and salvation," and "power of the holy Priesthood" are expressed in a single symbol.

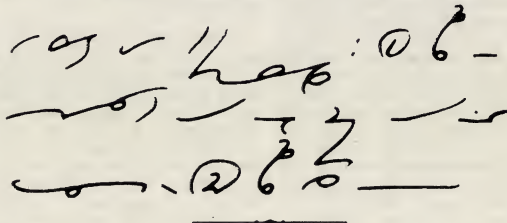
"Other Words and Names" is a valuable section containing unfamiliar words and terms which are difficult for an ordinary stenographer to record. In this section are 74 words and names taken from the Old Testament, the New Testament, the Book of Mormon, and from Latter-day Saint history.

Shorthand outlines are given for 46 groups of words in a section on "Church Offices and Organizations." These cover the official titles of the General Authorities of the Church, of the auxiliary organizations, official publications of the Church, and principal stake and ward offices. Six sections of the vocabulary book also are devoted to "Reading and Writing Practice," consisting of shorthand notes written from Church works and sermons.

The manual will be used in office practice classes at Brigham Young University and will also be available for distribution to high schools, business colleges, and stenographers.

GREGG SHORTHAND L. D. S. VOCABULARY

→	Authorities of the Church	→	Elders of the Church
69	branch of the Church	4	First Presidency of the Church
W	Church and kingdom of God	→	members of the Church

MEMORIAL HONORS LEWIS
AND CLARK GUIDE

A MONUMENT honoring John Colter, first white man to behold the wonders of Yellowstone Park, was erected at Driggs, Idaho, recently by the Teton County company of the Daughters of Utah Pioneers. The memorial bears the following inscription:

"John Colter, who accompanied Lewis and Clark through the northwest in 1803-6, was the first white man to enter Teton Pass, Jackson Hole, and the wonders of Yellowstone Park, latter called 'Colter's Hell.' He joined the Crow Indians and took part in the

battle of the Flats between the Crows and the Blackfeet. The next year he returned to the valley. A stone face found in Teton Valley in 1931 is inscribed, 'John Colter—1808.' Colter settled on a Missouri farm in 1810, where he died in November, 1813, about 38 years of age."

FEDERAL WRITERS COMPILE
HISTORY OF NAUVOO

A FIFTY-PAGE illustrated booklet relating the history of Nauvoo Illinois, has been released by A. C. McClurg & Co., Chicago publishers. The work was compiled and written by the Federal Writers' Project of Illinois.



You'll Like "MILK WHITE EGGS" Best!

BEST TASTING

The verdict of thousands: finest flavored, richest, "Milk White" eggs are the favorite!

BEST LOOKING

"Milk White" Eggs always have bright, clean shells... attractive to the eye as well as the taste!

BEST LIKED

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"Milk White" Eggs are used exclusively in M. I. A. Cooking Schools.

Utah Poultry Producers' Co-op Ass'n

A MAN OF DESTINY

(Continued from page 600)

angel appeared to me and said, 'God has given to thee, Columbus, the keys of the great chains that bind the oceans.' (Montgomery, *History of America*, p. 138.)

Possessed of this same appraisal of Columbus, Orson Hyde said of him in a sermon in the Salt Lake Tabernacle, July 4, 1853: "... Observe Christopher Columbus in his silent meditations; mark his untiring and faithful observations! Behold him watching the western breeze, and marking, with zealous eye and anxious heart, every substance that floated on the ocean's eastward-bound current as probably from the New World he sought. Listen to the philosophy of his reasoning: that a western continent was necessary to preserve the equilibrium of the earth, and to balance it correctly on its own axis. Inspired of the Almighty God of heaven, he encountered the ridicule and jeer of a faithless and unbelieving world. ... Combatting opposition, calumny and reproach from almost every quarter, he surmounted every obstacle, obtained an outfit that was as little fitting and proper for the great enterprise as was the manger for the birthplace of the Virgin's Son.

... The three old crazy vessels were enough. The Spirit Angel was their guardian and their guide, and was with them on the stormy deep. ... Another important reason why this discovery should be made: The history and record of a fallen people, containing light from the spirit land, and truth from heaven, were buried in the soil of the western continent." (*Journal of Discourses*, Vol. 7:107.)

Orson Hyde further said of him: "By the aid of Ferdinand and Isabella of Spain he obtained three small vessels, old and almost rotten, poorly manned and badly provisioned. It was not because they believed he would be successful, but, like the unjust judge with the poor widow, they desired to get rid of his importunities. ... If they had had any faith that he would be successful, they would have fitted him out with the best ships that any navies of the time could have afforded, manned with sufficient men and supplied with all the necessary equipments; and they would have said: 'Go and prosper, and the God of the seas pioneer your course.' But they had no faith in the enterprise; they wanted to stop his im-

portunings and get rid of him." (*Journal of Discourses*, 2:37.)

From Washington Irving's monumental work about Columbus we quote the following extract:

"In the latter part of his life, when, impressed with the sublime events brought about through his agency, Columbus looked back upon his career with a solemn and superstitious feeling, he attributed his early and irresistible inclination for the sea, and his passion for geographical studies, to an impulse from the Deity preparing him for the high decrees he was chosen to accomplish." (*Life and Voyages of Columbus*, by Irving, p. 18.)

It is not by chance that writers agree in their estimate of Columbus as a deeply religious man, a man of destiny. Of him Nephi, with fore-seeing eye, testified that the Spirit of God "came down and wrought upon the man." The record of his life and the events of history confirm that testimony. And thus it appears that the Lord prepared this man to serve his own time and generation, as he has done many others, before and since, to further the purposes of God.

THE CABLE

(Continued from page 599)

mail sack to the pulley at its upper end, let it slide down that slender wire, to be picked off by another carrier at the foot. He would exchange for the outgoing mail his own sack, bound for Kanab, to be hauled up the cable as the windlass gathered up the rope.

This way came the daily mail to Kanab.

Until a roadway should be built over the divide between Kanab and Marysville, the cable would remain faithful to its work, greeting each new carrier as he came, bidding him farewell when the desperate loneliness of the upper trail drove him from the work.

THE novelty of the daily mail at Kanab had worn off. Sixty miles of riding over rough trail wore down man and beast. Winding a heavy load up a thousand-foot cable was a trying task. Traveling for two days through land where no man dwelt, where the only greeting word each day came from the rider on the opposite trail, made cheerless days. Men took the work, rode the

BEE-HIVE ANSWERS

(See pages 625 and 626)

1. January, 1940.
2. Daily Prayer—Service to children.
3. Caddie Woodlawn—Good Manners.
4. Yes. 5. Yes. 6. Yes. 7. Yes. 8. Yes. 9. Yes.
10. Religion—Purple; 2. Home—Orange; 3. Health—Red; 4. Arts and Crafts—Brown; 5. Outdoors—Green; 6. Business—Gold; 7. Public Service—Red, White, and Blue.
11. Yes.
12. Twelve. 13. Worn during the earning of the rank.
14. Complete the 3 Ranks, 14 Honor Badges, keep a record of the work in a Honey Comb.
15. No.
1. True; 2. False; 3. False; 4. True; 5. False; 6. True; 7. True; 8. False; 9. True; 10. False.

trails for a few weeks, and turned to other tasks.

Nephi Johnson looked up from his desk to find before him one of his father's youngest boys, Aunt Margaret's second son. Tail for his

fourteen years, straight and slender as a young birch he stood, a little anxious but facing the older man unflinchingly. Clear, gray eyes, honest and unafraid, met the other's stern glance as the question snapped, "Why aren't you in school?"

"I guess you know the answer," the boy answered, mustering a rather tremulous smile. "Since Father died there has been mighty little school for me, or Joseph either. We've just had to keep at the farm work."

He hesitated a moment and then continued, "Mother and Joseph and the girls can manage the work at the farm now but we need some cash. I want to ride with the mail to Shutesburg Hill."

Whatever doubts the older man felt he left unexpressed. His father when nearing sixty had taken to wife a pretty girl of twenty years, the English Margaret. A hard life for all it was. The devoted father had gone on many missions and died an honored Patriarch. All his children were grown save only six of Margaret's family. The boy before him was her second son; four young children, one less than two years

THE CABLE

old, were dependent on her labors. It was right that Ezekiel should take a man's work.

Long he looked at his young half-brother before he spoke.

"You start to work on Monday, Ezekiel. The pay is seventeen and a half dollars a month and I furnish the horses and their feed. You get your own food. Dick Shumway rides the other shift. Mind you, no skylarking."

To a boy whose spirits could never be long depressed, the first day on the trail was a grand adventure. Alone on a trail he had never before traveled, holding the responsibility of bearing the sealed mail sacks of the United States of America! What proud fancies raced through his active brain.

Three miles north of Kanab he forded the stream and began that long, steep climb which brought him out on a wooded plateau where the trail twisted its way among pinons and the ground was covered with last year's ungathered harvest of toothsome pine nuts. At Cottonwood Springs he filled his waterbag and mounted to ride on, his fresh young voice, which led the Sunday School singing, lifting in the stirring words:

All hail the glorious day,
By Prophets long foretold.

On Zion's hill,
His praise proclaim.

His frugal lunch was eaten as he sat on a great mound of rock, looking far across Antelope valley to the Kaibab plateau. Some day he would herd cattle across that valley, learn the mysteries of the dark crown of forest. So he dreamed briefly. New sights were near at hand.

The trail climbed laboriously for several hundred feet only to slither down a series of sharp terraces across a bare rock channel and begin again the upward climb. Crowded between fragrant cedars or sliding insecurely along slick rock ledges, that trail might become a hated thing. This day it was a thing of joy. He reached the windlass nearly an hour ahead of schedule and stood looking for the first time from above at that marvelous vari-colored valley—forty years before it would be advertised to the world as Zion National Park.

Great peaks of rose and saffron and white, peaks whose towering caps he knew from a distance, peaks which had cut the skyline when as a little child he first journeyed to Parowan or drove across the treeless mesa to Pipe Spring, stood so close before him it seemed that if he but stretched forth his hand he could touch their ruddy faces.

So entranced was the lad that a hail from below startled him, crashing in on a hundred wordless dreams. Hastily he snapped the mail sack to position and lowered away swiftly, letting out the rope hand over hand while the windlass whirled merrily. When the sack had reached the bottom and been replaced by the heavier incoming mail the signal was given to hoist away.

Eagerly Zeke bent to the new task. Grasping the handle firmly he began to turn too rapidly. Over and over turned the wheel. Over, press down, pull back and up, thrust over, press down, pull back—The work brought into play muscles which the boy scarcely knew he possessed. They tired; they protested; they shrieked for relief. The speed of the windlass slackened. How slowly now the rope crept round its spool. Would the end never come? Discouraged and wondering, Zeke snapped the ratchet and looked over the cliff edge. There it hung. The pulley, over halfway down, straight on the wire, held the bag swaying

below while the rope, sagging by its own weight, marked a perfect catenary in its curve. Such mathematical niceties held no mystery or fascination for the boy. Heaving a sigh he drove tired muscles to the task and slowly but surely brought the mail bag to the crest. Many a heavier one would he lift, but never one which would carry the same thrill to rest tired muscles as this one did.

Five miles back on the trail the carriers had pitched a primitive camp beside a tiny spring, one which would be dry in late summer but now flowed freely, its waters gurgling over its stone bed singing to the ragged pinons above. A tiny shelter tent stood with rough bed beneath it. A mass of charcoal and ashes, remnants of a cooking fire, and a long-handled skillet completed the arrangements. Zeke was growing up. He was about to experience his first night far from all human companions. Hobbling his horse he built a small fire and sliced some bacon into the skillet. The sun sank behind the cliffs, sending forth a blaze of crimson which glowed through the trees, filling the very air with a flush of rose. It cast its friendly smile over the tent, leaving it softly pink; it blended with the smoke from the frying bacon and showed how yellow flames can be.

(To be Concluded)

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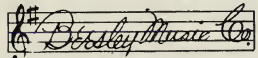
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THE DEAN OF TRAILERITES

(Concluded from page 601)

picturesque intermountain region. I have bagged every variety of game from a cottontail rabbit to silvertip bear and moose. I have enjoyed many a battle with the trout of turbulent mountain streams. I recall the early wilderness of the West,

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now converted into a vast empire of wealth. To me the land of the setting sun, the windswept, desert plains and sun-scorched hills of the Golden West, is the land of lofty scenes and familiar faces. I am happy to say that I can still climb mountains with men half my age. Last summer, while touring British Columbia, Alberta, and the world-famous Canadian Rockies, I climbed to the top of a range of glaciers. This celestial sojourn necessitated a round trip of sixteen miles of ups and downs. Here I found myself on the roof of the earth, in the midst of moss-covered crags and vertical

walls, where mountains rise on mountains and the glittering peaks try to pierce the sky. Amid these celestial scenes and influences—far above the competitive struggles of mankind—one finds his haven of rest. Here we breathe the air of freedom and live in a strange and future world—a world conforming with the hopeful dreams of the master minds of the ages.

But we have many mountains yet to climb, in our eternal journey, before the spiritual and moral grandeur of mankind achieve the grandeur of this glorious earthly paradise on which we live.

The Manner of Translating The Book of Mormon

(Continued from page 597)

not expedient for him to relate these things, etc."

A careful reading of the writings of the Prophet including his messages and sermons fails to reveal any further information regarding the manner of the translation of the *Book of Mormon*.

Explanations have been advanced by students to explain the diction, form, and construction of the language of the book. Reasons for the appearance of quotations from the *King James Bible* in the *Book of Mormon* have also been given.

Here it is emphasized that the only information left us by the Prophet Joseph Smith and Oliver Cowdery, his scribe, may be stated in a sentence. "Joseph Smith translated the *Book of Mormon* by the gift and power of God with the aid of the Urim and Thummim from gold plates entrusted to him by Moroni, who being dead was raised again therefrom."

Other witnesses to the writing of the *Book of Mormon* were Emma Smith, wife of the Prophet, David Whitmer, Martin Harris, and John Whitmer. The writings of all these are claimed to be in the manuscript at Independence, Missouri.

The *Saints' Advocate*, October, 1879, gives the last testimony of Emma Smith Bidamon, wife of the Prophet Joseph Smith. The questions were by her son, Joseph Smith, and were asked in the presence of Bishop Rogers, W. W. Blair, and H. A. Stebbins. A part of the interview follows:

Question: When did you first know Sidney Rigdon?

Answer: I was residing at Father Whitmer's when I first saw Sidney Rigdon. I think he came there.

Q: Was this before or after the publication of the *Book of Mormon*?

A: The *Book of Mormon* had been translated and published some time before. Parley P. Pratt had united with the Church before I knew Sidney Rigdon, or heard of him. At the time the *Book of Mormon* was translated there was no Church organized, and Rigdon did not become acquainted with Joseph and me till after the Church was established. . . .

Q: Had he [Joseph] not a book or manuscript from which he read or dictated to you?

A: He had neither manuscript nor book to read from.

Q: Could he not have had, and you not know it?

A: If he had had anything of the kind he could not have concealed it from me.

Q: Are you sure that he had plates at the time you were writing for him?

A: The plates often lay on the table without any attempt at concealment, wrapped in a small linen table cloth, which I had given him to fold them in. I once felt of the plates, as they thus lay on the table, tracing their outline and shape. They seemed to be pliable like thick paper, and would rustle with a metallic sound when the edges were moved by the thumb, as one does sometimes thumb the edge of a book. . . .

Q: Could not father have dictated the *Book of Mormon* to you, Oliver Cowdery, and others who wrote for him after having first written it, or having first read it out of some book?

A: Joseph Smith could neither write nor dictate a coherent and well worded letter, let alone dictating a book like the *Book of Mormon*, and though I was an active participant in the scenes that transpired, and was present during the translating of the plates, and had cognizance of things as they transpired, it is marvelous to me, "a marvel and a wonder," as much so as to anyone else.

Q: Mother, what is your belief about the authenticity, or origin of the *Book of Mormon*?

A: My belief is that the *Book of Mormon* is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscript unless he was inspired: for, when [I was] acting as his scribe, your father would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where

THE MANNER OF TRANSLATING THE BOOK OF MORMON

he had left off, without either seeing the manuscript or having any portion of it read to him. It would have been improbable that a learned man could do this; and, for one so . . . unlearned as he was, it was simply impossible.

These questions and the answers she had given to them, were read to my mother by me, the day before my leaving Nauvoo for home and were affirmed by her. Major Bidamon stated that he had frequently conversed with her on the subject of the translation of the *Book of Mormon*, and her present answers were substantially what she had always stated in regard to it.

Signed, Joseph Smith.

Who is the son of the Prophet Joseph Smith.

IN THE March, 1836, issue of the *Messenger and Advocate*, John Whitmer writes as follows:

It may not be amiss in this place, to give a statement to the world concerning the work of the Lord, as I have been a member of this Church of Latter-day Saints from its beginning. To say that the *Book of Mormon* is a revelation from God, I have no hesitancy; but with all confidence have signed my name to it as such; and I hope that my patrons will indulge me in speaking freely on this subject, as I am about leaving the editorial department—therefore I desire to testify to all that will come to the knowledge of this address, that I have handled these plates, and know of a surety that Joseph Smith, Jr., has translated the *Book of Mormon* by the gift and power of God, and in this thing the wisdom of the wise most assuredly has perished: therefore, know ye, O ye inhabitants of the earth, wherever this address may come, that I have in this thing freed my garments of your blood, whether you believe or disbelieve the statements of your unworthy friend and well-wisher.

In 1887 David Whitmer writes an address "to all Believers in Christ." This was fifty years after he had separated himself from the Church. He was now past 82 years of age. In this address David Whitmer bears a faithful testimony to the divine origin of the *Book of Mormon*. He states:

I will say once more to all mankind that I have never at any time denied that testimony or any part thereof. I also testify to the world that neither Oliver Cowdery nor Martin Harris at any time denied their testimony; they both died reaffirming the divine authenticity of the truth of the *Book of Mormon*. I was present at the death bed of Oliver Cowdery and his last words were, "Brother David, be true to your testimony to the *Book of Mormon*."

He also declares:

I testify to the world I am an eyewitness to the translation of the greater part of the *Book of Mormon*. Part of it was translated in my father's house in Fayette, Seneca County, New York.

He also wrote as follows:

I will now give you a description of the manner in which the *Book of Mormon* was

translated. Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation

would appear. Thus the *Book of Mormon* was translated by the gift and power of God, and not by any power of man.

The *Deseret Evening News*, September 5, 1870, reports in part an address in the Salt Lake Tabernacle as follows:

Martin Harris related an incident that occurred during the time that he wrote the portion of the translation of the *Book of Mormon* which he was favored to write direct from the mouth of the Prophet Joseph Smith. He said that the Prophet possessed

(Concluded on page 632)

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Mary: What darling newtyeds! And I thought she'd always be "only a bridesmaid!"

Jane: I thought so, too, until she started wearing ZCMI clothes. Now she's really attractive.

THE MANNER OF TRANSLATING THE BOOK OF MORMON

(Concluded from page 631)

a seer stone, by which he was enabled to translate as well as from the Urim and Thummim, and for convenience he then used the seer stone. Martin explained the translation as follows: By aid of the seer stone, sentences would appear and were read by the Prophet and written by Martin, and when finished he would say, "Written," and if correctly written, that sentence would disappear and another appear in its place, but if not written correctly it remained until corrected, so that the translation was just as it was engraved on the plates, precisely in the language then used.

Both David Whitmer and Martin Harris knew positively that they had been shown the plates by Moroni and had so declared since the time of the experience, but the Prophet declared in October, 1831, that no one knew the manner of the translation, neither was "it expedient for

him to relate these things." (See quotation above.) When both of them were past eighty years of age, and about fifty years after the event, they undertook to describe the manner of translation, which Elder Brigham H. Roberts has clearly shown is not in harmony with the manner indicated in Section 8 of the *Doctrine and Covenants*. (See *New Witness for God*, Vol. II, pages 106-133 by B. H. Roberts.) Moreover, they refer to the use of a seer stone by the Prophet. But no publication during his life contains such a statement.

A neighbor, Willard Chase, asserted Joseph stole a "singularly appearing stone" which he had found in 1822 when Joseph and his brother Alvin were employed by him

in digging a well. "Joseph put it into his hat and then his face into the top of his hat . . . alleging that he could see in it."—*Mormonism Unveiled*, Eber D. Howe, 1834.

This is an attempt to explain the alleged power of Joseph Smith to translate the plates by a person who denounced him as a fraud and an ignorant deceiver.

In the opinion of the writer, the Prophet used no seer stone in translating the *Book of Mormon*, neither did he translate in the manner described by David Whitmer and Martin Harris. The statements of both of these men are to be explained by the eagerness of old age to call upon a fading and uncertain memory for the details of events which still remained real and objective to them.

BIRTHDAY

(Concluded from page 595)

for his beloved son! Rather to have been poor and to have worked his fingers to the bone than this. Riches could not buy life, could not prevent accident.

When the doctors had told him after the accident that there was no hope and that his son would never regain consciousness, he had crept past them out of the room. Like Hagar he could not watch his son die. They had said they would do all that was humanly possible to

the last. At least his wife had been spared this agony. He alone must bear it—he alone.

With sudden determination he brought his will to attention and squared his shoulders. He would go to them and face his problem. "The eternal God is my refuge and underneath are the everlasting arms; . . . surely He will deliver thee from the snare of the fowler and from the noisome pestilence. . . ."

Calmly he folded the papers and returned them to his pocket. A sud-

den gust of wind brought down a shower of crisp leaves about his feet as the door to the sitting room opened. Stephen Porter walked to meet a woman in nurse's uniform who stood in the doorway. She said, "Come and see him; he is conscious and resting easily. The doctors are most wonderful; they are so happy to give him back to you."

"Why," he said, "you are crying," and suddenly he sat down on the low step and burst into uncontrollable weeping.

TAHITI

(Continued from page 593)

colony, is approximately the same distance south of the equator as Hawaii is north. Geographically, the islands are divided into groups known respectively as the Society, Tuamotu, Gambier, and Marquesas archipelagos. In times past there has been proselyting in each group, as well as in the Cook Islands, British possessions, but more recently work has been discontinued in the Gambier, Marquesas, and Cook Islands, and concentrated in the Society, Austral, and Tuamotu archipelagos.

BEGINNING and ending at Papeete on the island of Tahiti, mission headquarters, Elder Hardy's cruise took him on a huge circuit of the Tuamotu group, including the islands of Niau, Fakarava, Takaraoa, Nihiru, Hikueru, and Hao to the north and east, and of Tubuai to 632

the south, a member of the Austral group. (See map, page 592.) While the members of the Society and Austral archipelagos are mountainous islands of volcanic origin—the romantic South Sea islands of popular imagination—the Tuamotu Archipelago, often called the "Dangerous" or "Low Archipelago," consists merely of thin strips of low-lying land, or coral rock, encircling lagoons whose size varies from a few miles to forty-two miles in length. There are fifty-six such coral atolls in the group, scattered over several hundred thousand square miles of ocean.

It is upon islands of this archipelago that fourteen of the eighteen branches in the Tahitian Mission have been established. Largest branch is found on Takaraoa, with Taumata a Mapuhi, graduate of the one-time L. D. S. Maori Agricultural College in New Zealand, as

president. On Fakarava, Elder Hardy found the branch president to be Maeva a Marunui, governor of the island, with his first counselor, the island's head policeman. On the island of Taenga Elder Hardy dedicated a house as dwelling-place for the Elders, built by the combined efforts of the three branches of Taenga, Nihiru, and Makemo. Everywhere the Paumotu people, as the inhabitants of the Tuamotu group are called, expressed joy at the visit of one of the General Authorities. Gifts, feasts, special demonstrations marked Elder Hardy's stay at each island.

At Tubuai, due south of Tahiti, a local missionary, Brother Teao a Mauta, was set apart, for there the French government will no longer permit foreigners to carry on proselyting. With three branches fully organized and well-housed in chapels of rock construction, with beau-

TAHITI



A flock of young coconut gatherers ascending a tree.

tiful and well-kept surroundings. Elder Hardy expressed confidence in the continued growth of the Church on the island. On all the islands where the Church is active, branches are prospering under the direction of local presidencies, Relief Societies are functioning, the M. I. A. and Primary are carrying on.

New proselyting activities have also made their appearance in the mission. Elders are coaching basketball teams in various sports clubs in Papeete, quaint capital of Tahiti, as well as in the Papeete high school. Film strip projectors, run on power from storage batteries, are winning friends. The program of tracting has been enlarged, and within recent months the little press at mission headquarters has been kept busy refilling shelves with literature. A new series of tracts on the Articles of Faith has been completed, and added sections of the Doctrine and Covenants translated.

Some twenty-six missionaries under the direction of President and Sister Kenneth R. Stevens are diligently promoting the work of the Lord among a people naturally religious, a people quick to respond to the word of God, and quick, also, momentarily to forget their duty. To obtain the viewpoint of another race, a race now subjected to the standards, good and bad, of the Europeans, is the problem of the missionary. There is a physical problem, too—that of isolation: slow and irregular travel deprives many islands of the visits of the Elders. The schooners of local merchants

stop only at infrequent intervals at islands of little commercial importance. There Elders think little of going without mail from home, or word from headquarters, for weeks, even months, at a time. When questions arise, the missionary must solve them. He learns to depend upon himself and to trust in the Lord.

As the Tahitian Mission nears its century mark, Elders from the “tops of the mountains” still travel among these many islands on copra schoon-

er and sail boat, tracting, administering to the sick, organizing and reorganizing branches, and preaching the message of the Gospel of love. Even as it was in the days of the first missionaries, they find hands extended toward them, and the lovable natives willing to do everything they can to help the work of the Lord progress. These dark-skinned island peoples are truly, in the words of Robert Louis Stevenson, “the sweetest people God ever made.”

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LET A FELLOW BUILD A DREAM

(Concluded from page 591)

to revolutionize the motor car industry—you'll see. Say, if I could just put the royalties a thing like this might bring at Mary's feet. . . ."

"Aw, shucks," said Tris. "It isn't the royalties she wants—it's you. Money in itself doesn't count. We had that at Holt's—remember?"

There was a sputter and sizzling sound from the cylinders.

"It won't go," said Chug in a disappointed voice. "Blew out another condenser. We'll have to try another angle. . . ."

"I have an idea," Tris mumbled, bending over the model and chalking a line upon the side of the block. "We'll change the intake and then. . . ."

Mary stood there without speaking. She was still watching Tris. There was no slouch to his shoulders now—no sullen droop to his mouth.

Was Chug's dream Tristram's dream too? Did things work out that way? A dream was such a fragile thing, she thought. It could be crushed forever by lack of understanding, lack of sympathy, even

well-meant kindness. Mary resolved she would see Mr. Holt tomorrow, explain why she had not delivered his message, why she never could. She thought of the Holt's French period room banked high with flowers. No wedding like that for her—not now. Oh, well, thought Mary, grinning gamely, I wouldn't want it anyway. All I'll ever want is Chug, just as he is, without any alterations on my part.

She was still smiling as she moved forward toward the curly-haired young man in the smudgy overalls.

THE AGRICULTURAL PROGRAM

(Concluded from page 586)

quires an actual working out of plans after they are once made. Many failures result because of inadequate record-keeping. The pencil is the most neglected farm implement we have. Records should be studied, and programs on the farm and in the home replanned in light of market forecasts and past recorded experiences. Until folk realize that they are on the farm to cash in their labors and that the more days they can labor the greater are their chances for remunerative returns, they will not catch the true philosophy of scientific farm management. In other words, it is just as productive to overhaul a plow or grease a harness during the winter months or fix the fence with the hay crew that has been stopped by a rain storm, as it is to work with a team off the farm for cash. This philosophy fails to be envisioned by too many of our rural men, judging from the great amount of time they have to loaf at prominent places on the main streets both winter and summer.

INDIVIDUALIZED RE-HABILITATION

THE job of alleviating distress and establishing good will, confidence, and self-support can be done most effectively by tackling it on the basis of the individual family. It is a slow process. Miracles cannot be expected to happen, only on the basis of earnest effort properly directed. This takes time. Quorum officers and committeemen should not allow discouragement to defeat the fundamental purposes of the Church Welfare Plan. The fact that the end cannot be seen from the beginning is no reason for not making a start. The Lord helps those most who first help themselves.

Officers of Melchizedek Priesthood quorums and Adult Aaronic Priesthood group leaders are expected to take the initiative in this program by first definitely and systematically determining which of their own members are in distressed circumstances and why; and secondly, by setting about to find a remedy for the problem. The first

phase of this situation can be handled by using the official Church Welfare Plan "green survey cards" for all quorum members, and agricultural "survey form No. 2" for all problem cases. There is no short cut, so far, and until and unless quorum officers catch this vision and put into practice this procedure, they will continue to flounder and our fundamental problem of effecting a permanent solution for unemployment and the dole will continue to go unsolved. (See *Improvement Era* for August, 1939, page 487, paragraph six of President Rudger Clawson's letter to quorum officers.)

Thorough-going Latter-day Saints will ponder all of these things and use the talents the Lord has given them to till and take care of His earth to the best possible advantage. They will also live the Golden Rule in all of their dealings, keep the Word of Wisdom, and observe the Sabbath day. There is no doubt but that honest, earnest, whole-hearted cooperation and work will bring success to our rural people.

THE "ISAIAH PROBLEM"

(Continued from page 594)

is "their fish," which argues well for the correctness of "their rivers."

The ancient Greek reads: "And their fish shall be dried up because there is no water, and shall die for thirst." It will be noted that the Hebrew omits "dried up" while the Greek on the other hand omits "stinketh." The Book of Mormon retains both, indicating that the Hebrew and Greek each lack elements that were in the original text of Isaiah. On the basis of the Book of Mormon reading the textual critic can reconstruct what happened to

the original text. By a most peculiar coincidence the words "stinketh" and "dried up" in this Hebrew context have nearly the same sound and look very much alike. Transliterated they read "tiv'ash" and "tivash," respectively. The accidental dropping of one of these verbs from the original text, or a misreading of either, would occasion considerable difficulty and cause scribes to reconstruct the text in different ways. The present Greek and Hebrew readings illustrate the processes of reconstruction. The Book of

(Continued on page 636)

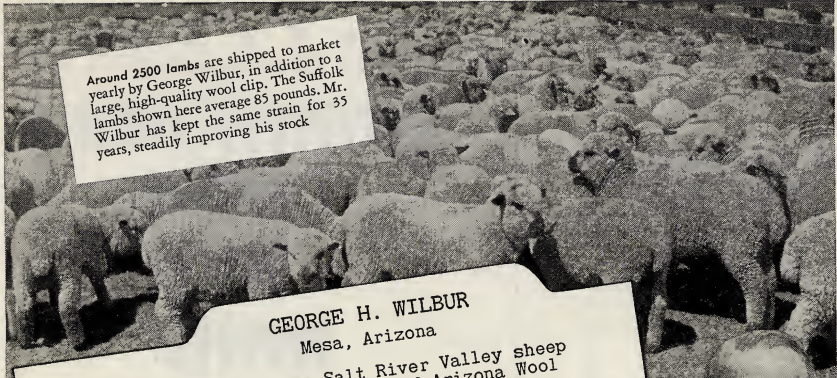
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*Good
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interview*

Widely-known Salt River Valley sheep rancher. President of Arizona Wool Growers Association past 2 years, a director 15 years. Association's 200 members represent majority of million-head Arizona sheep industry. Wilbur also vice-president and director of Arizona Livestock Production Credit Association. Has reputation among fellow ranchers and lamb and wool buyers for quality production. Remembers Arizona country as frontier territory, 25 years before Arizona admitted to Union. Fellow ranchers say George Wilbur is ideal man to see for Arizona sheep story. Should interest producers of all kinds of farm products in all sections.

Says GEORGE WILBUR—

Sheep men profit by year-round selling support

Tender, juicy young lamb can now be on the family table every month of the year—nobody has to wait for a special season to enjoy it! George Wilbur made that plain to me.

"Right from here in Arizona we're now moving good, young lamb to market in an all-year stream," he told me. "Sheep ranchers in other states are doing the same thing. But it doesn't do us much good to get our lamb to market if the public doesn't know it's there. We need plenty of marketing help to make people realize that lamb is a year-round item nowadays.

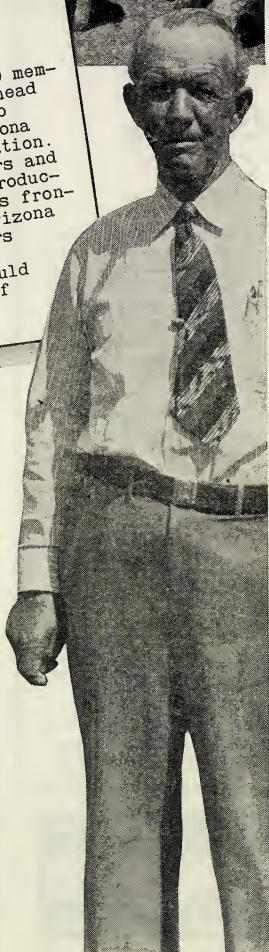
"There's no question we get important help on this from Safeway and other distributors. I keep an eye out for advertising about what I raise and

I notice Safeway runs regular, year-round advertising on lamb. That benefits sheep ranchers by stepping up lamb consumption, steadying prices.

"Another example of fine cooperation we're getting are those 'eat more meat' campaigns. In these big, nationwide drives everybody works together. By everybody I mean Safeway and other members of the National Association of Food Chains, independent retailers, packers, and the National Livestock and Meat Board.

"I know for a fact that these drives, by firming up prices, have put money in the pockets of producers. Credit is due Safeway and other distributors for doing this grand selling job on lamb."

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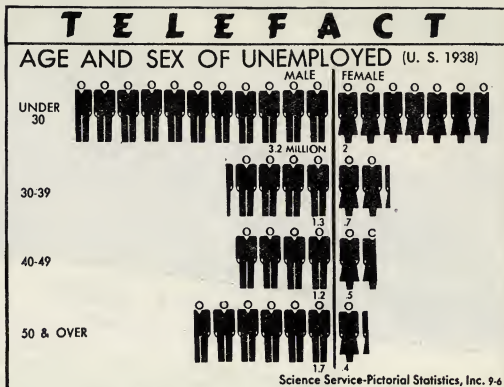
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LOS ANGELES

"TWO PERSONS — ONE CHARGE"



THE "ISAIAH PROBLEM"

(Concluded from page 634)

Mormon reading is so reasonable on the basis of the Greek and Hebrew texts as to appeal to the reason of every thinking person.

In 2 Nephi 13:12 (cf. Isaiah 3:12) the reading "And my people" occurs in contrast to the King James version "as for my people." The present Hebrew reads simply "my people" as the italics of the English version suggest. We think it very significant that the last letter of the Hebrew of verse eleven if placed in front of the first word of verse twelve gives the Book of Mormon reading "and my people." The word division of the Isaiah text on the gold plates before the Prophet Joseph Smith, differed somewhat at this point from the traditional word division preserved in our present Hebrew Bible. Anciently the words in the Hebrew text were all run together without any formal indication as to where each began and left off. When scribes later divided the words they occasionally made errors. If it be pointed out that my suggestion destroys verse eleven, the answer is that the present text of verses ten to twelve is corrupt. Let the reader consult the obviously better readings of the Nephite record.

One more illustration will suffice. In 2 Nephi 19:3 (cf. Isaiah 9:3), the text reads: "Thou hast multiplied the nation, and increased the joy—they joy before thee according to . . ." The King James version reads: "Thou hast multiplied the nation, and *not* (italics mine) increased the joy: they joy before thee according to . . ." Com-

mentators would agree almost one hundred per cent that the Book of Mormon reading is superior to that of the King James version and hence of the Hebrew. There are two Hebrew words, *lo'* and *lo*, respectively, which sound alike but have different meanings. The present Hebrew text reads *lo'* ("not") but should read *lo* ("to it"). Sometime in the history of the Hebrew text the wrong word intruded into the text in a way easily explained by the textual critic. But the Prophet Joseph Smith caught the error which passed into the King James version.

The text of Isaiah in the Book of Mormon is thoroughly discussed in a Master's thesis prepared under the general direction of the writer at Brigham Young University by Principal H. Grant Vest of the Vernal Seminary and entitled *The Problem of Isaiah in the Book of Mormon*.

We are now able to extend greatly, thanks to Grant Vest's thesis, the number of verses that definitely reveal translation phenomena in the Book of Mormon text of Isaiah, and that together give relative indications of its age. That is to say, these verses, when studied in connection with ancient versions of Isaiah, give substantial evidence that the translator of the Book of Mormon had before him a version of Isaiah more ancient than any now in existence, and that he actually translated. Following is a list of references that we offer for the examination of textual critics: 2 Nephi 12:16, 20; 13:9, 12, 14; 14:3; 15:5, 7, 11; 16:9; 19:3; 23:3, 11, 14; 24:3, 4; 27:6, 19; 1

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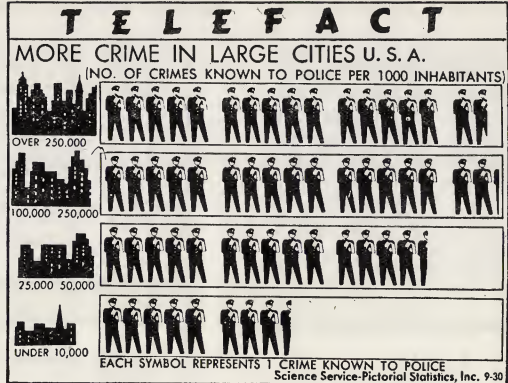
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THE "ISAIAH PROBLEM"

Nephi 20:5, 13, 14; 2 Nephi 7:2; 8:5, 15, 18, 21; Mosiah 14:6. (Others might be added.)

The version of Isaiah in the Nephi scripture hews an independent course for itself, as might be expected of a truly ancient and authentic record. It makes additions to the present text in some places, omits

material in others, transposes, makes grammatical changes, finds support at times for its unusual readings in the ancient Greek, Syriac, and Latin versions, and at other times no support at all. In general, it presents phenomena that will be found of great interest to critics in many fields.

PALESTINE TODAY

(Concluded from page 587)

said they would be satisfied if the Jewish immigration were stopped—they would be perfectly willing to live in harmony with the Jews already in the country, but object to any additional numbers.

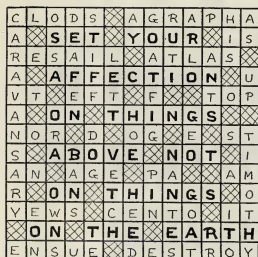
As I walked inside the old city many attempts were made to frighten me. In the old city the Jewish quarters are near the Zion and Dung gates. On the other side of the wall is strictly a Mohammedan section. As I walked along and made inquiries for certain addresses, I was asked if I were not afraid to be on the streets. When they found out I had been in the Jewish quarters, they asked if I were not afraid of being taken for a spy. The same thing happened when I went to the Arab or Moslem quarters.

The city of Jerusalem has eight gates. The Golden Gate is in the temple area and faces the Mount of Olives. This gate is closed permanently with masonry. Of the other seven, the New Gate, Herod's Gate, Zion's Gate, and Dung Gate are closed to traffic. Stephen's Gate on the east side is open only for funerals and occasionally for tourist parties. The remaining two,

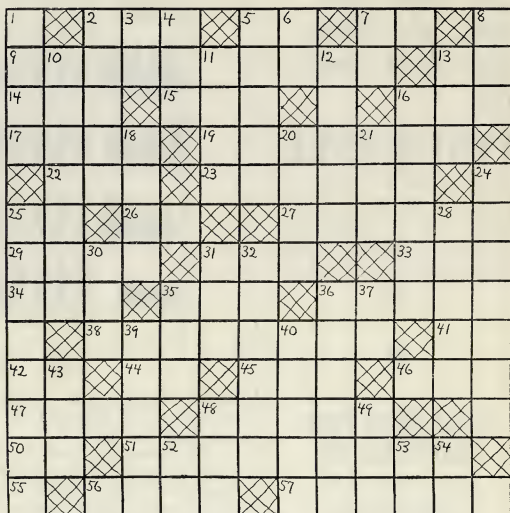
Damascus Gate and Jaffa Gate, are guarded very closely. The Damascus Gate is locked at six p. m. When the German Kaiser made his famous trip to Palestine in 1898, the Turkish Sultan, in order to make easy his entrance into the city with his retinue, cut the wall by the Jaffa Gate and built a permanent entrance close by. Hence the Jaffa Gate cannot be properly closed like the others but is blocked with barbed wire entanglement and sentries.

Getting out of the Holy Land entails as much red tape as getting into it. I planned to leave on Saturday and accordingly again visited the police headquarters and secured a special permit to return. The rule is that one is to depart on the day his permit designates. I went to the transportation company to reserve a seat and discovered that it was a Jewish company and strictly kept the Sabbath. So I returned once more to headquarters and had the date changed. It is interesting to note that on certain stretches of the road only Arab chauffeurs can drive, and on others only Jewish chauffeurs. Hence, every so often, it was necessary to change both cars and chauffeurs. Judah is surely returning home. But at what cost!

SOLUTION OF SEPTEMBER PUZZLE



Scriptural Crossword Puzzle—The Fruits of Faith (Heb. 11:33)



ACROSS

- 2 "Now faith is the substance of things hoped . . ."
 5 "... it he being dead yet speaketh"
 7 "But without faith . . . is impossible to please him"
 9 "And Saul smote the . . ."
 13 Noah "prepared . . . ark"
 14 Man loyal to David; ire (anag.)
 15 Clamor
 16 Anger
 17 "The . . . are a people not strong"
 19 Artlessness
 22 "famed by . . . word of God"
 23 "ordain . . . in every city"
 25 City in Palestine
 26 "dead raised . . . life again"
 27 Member of a Jewish sect
 29 "by faith . . . , being warned of God"
 31 Third king of Judah
 33 Library
 34 "... what more shall I say?"
 35 Miscellaneous child
 36 Send elsewhere
 38 "having . . . eternal redemption"
 41 Religious organization
 42 "the evidence . . . things not seen"
 44 "God having provided some better thing for . . ."
 45 New Testament book
 46 "are there . . . that be saved?"
 47 Native (Feud. Law); fine (anag.)
 48 Part of the body
 50 From
 51 Percolating
 53 "For he looked for . . . city"
 56 "And have tasted the . . . word of God"
 57 "seven men of honest . . ."

Our Text from Hebrews is 2, 5, 7, 22, 23, 38, 55, 56, and 57 combined

DOWN

- 1 "Call me not Naomi, call me . . ."
 2 "These all died in . . ."
 3 Oil, a suffix
 4 "By faith they passed through the . . . sea as by dry land"
 5 Twofold (rare)
 6 Yukon Territory
 7 "as seeing him who . . . invisible"
 8 "Therefore sprang there even of . . . , and him as good as dead"
 10 Joseph "made . . . of the departing of the children of Israel"
 11 Pharaoh's first dream was about . . .
 12 Sprites
 13 "But we . . . not of them who draw back"
 16 "vaunteth not . . ."
 18 Third son of Adam
 20 Fancy
 21 Bitter vetch
 24 New Testament book
 25 Large snake
 28 Relationship of Rachel to Rebekah
 30 "Why make ye this . . ."
 31 Vessel used by early Christians
 32 "who through the eternal . . ."
 33 Pronoun
 36 Reverence
 37 "called the altar . . ." Josh. 22: 34
 39 Comic actor
 40 "I will . . . leave thee"
 43 Reward
 48 Doctor of Laws
 49 Tear
 52 Shout of triumph
 53 "But if any man draw back my soul shall have . . . pleasure in him"
 54 Weight

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"PRAISED BE THE FATHOMLESS UNIVERSE"

(Concluded from page 589)

It is a mode for doing our daily tasks. Salvation is the achievement of success—cosmic success, not success in merely mundane terms; but nevertheless it is a success that is achieved *here*. So frequently we think of salvation as belonging to the hereafter that we fail to consider that what happens hereafter is sternly predicated on what we do here. Mormonism, then, is the supreme guide to living.

Why supreme? Because it is the Gospel of Jesus Christ. It has not been devised by conclaves or Sanhedrins or synods of learned men. It was directly revealed by Christ Himself through His divinely ordained prophets. It is *here* available. Every Latter-day Saint has this guide to living at his very elbow and yet many neglect to take advantage of it.

First of all, we don't adequately know it. "Search the scriptures for in them ye think ye have eternal life" is good advice. Might not the cry, "Oh, Jerusalem, Jerusalem, how oft would I have gathered ye together as a hen gathereth her chickens, but ye would not" be applicable in some measure to us? How much effort does the average Latter-day Saint put forth to acquaint himself with the Gospel? One cannot follow a plan intelligently unless he know the plan. One cannot be successful by merely taking things for granted.

Beyond the scripture as found in the books of Holy Writ, we have the ever constant guidance and advice of the President of the Church, who holds the keys of the Melchizedek Priesthood. In conference, stake and general, we unanimously raise our hands to sustain Heber J. Grant as Prophet, Seer, and Revelator. Thereafter, do we unanimously heed his counsel? There are all too many evidences that we do not.

Stupidity is the greatest sin because only those with knowledge are capable of stupidity. The greatest stupidities are committed by those possessing the greatest potentialities for good. A glaring example of stupidity was the World War, where man's very genius for creation was turned into channels of destruction; where some of the best brains were utilized for devising the most heinous means for inflicting human suffering and destroying human life.

By the same reasoning the Mormon people, possessing the Gospel

of Jesus Christ, are capable at once—depending on their use or neglect of that Gospel—of being the light unto all the world, or of becoming the most stupid of peoples. There is a thought that may well give us pause. We must remember that where much is given, much is expected.

So long as there are Latter-day Saints who sustain the Priesthood with up-raised hands but fail to sustain it with subsequent action; so long as the Bible, the Book of Mormon, and the Doctrine and Covenants remain dust-covered and unexplored in Mormon homes; so long, then, as the Latter-day Saints do not individually and collectively learn and live the Gospel of Christ in its entirety—so long shall we be suffering from stupidity, the greatest of all evils.

One word about learning. To quote from the ninth chapter of Second Nephi:

O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is

foolishness and it profiteth them not. And they shall perish.

There is no such thing as too much learning. There is such a thing as unbalanced learning. The world is suffering from this "wisdom" of men, men who because of their learning suppose they know of themselves. "But to be learned is good if they hearken unto the counsel of God." How much illumination can be brought to the discovery of man by hearkening to the counsels of God? What can men not do for the betterment of mankind if, in addition to *learning all they can*, they will hearken unto the counsel of God?

"Praised be the fathomless universe for life and joy and for objects and knowledge curious"—for the opportunity it offers for eternal progress.

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LET'S SAY IT CORRECTLY

MIGHTY is an adjective, which means that it may be used to modify only a noun or a pronoun. Longfellow knew its usage when he wrote in his poem, *The Village Blacksmith*, "The smith, a mighty man is he." *Mighty* modifies the noun, *man*. The usage of mighty as an adverb to modify an adjective is not—and we sincerely hope never will be—correct. Avoid such usage as this, "We are mighty happy to have you here." But when you can use it truthfully, this statement is good usage of the word *mighty*: "He was mighty in service."

Elder John A. Widtsoe,
Church Office Bldg.,
Salt Lake City, Utah.

Alpine Campus,

Dear Brother:

It would be indifference of a very poor order if I should delay any longer writing you to say how great a service to truth and to righteousness you are rendering in your series of recent articles in *The Improvement Era*. May your great vision and great wisdom continue with us for long years to come.

Yours very sincerely,
A. C. Lambert.

British Mission Headquarters,
London, W. C. 1.

WE FIND *The Improvement Era* to be one of the finest sources of inspiration and a constant stimulus toward better living.

Aldon J. Anderson, Jr.,
Executive Secretary Y. M. M. I. A.

Dear Editor:

Aarhus, Denmark.

WE WISH to express our appreciation to *The Improvement Era*, which we read with a great deal of interest. We enjoy its pages of good advice and worthwhile articles.

Friends across the Atlantic.
By Elder H. John Madsen.

Dear Editor:

Netherlands Mission Headquarters
's Gravenhage, Holland.

ERA articles are invariably pertinent and "up to the minute," giving one not only further enlightenment on Gospel questions, but also offering valuable suggestions in auxiliary work. We appreciate the excellent message contained between the covers of each issue, and wish to thank you for a Church publication we simply could not do without!

John Robert Kest,
Assistant Editor *De Ster*.

ADD my vote of thanks to the thousands who extol the excellent quality of *The Improvement Era*.

I have great pleasure reading *Era* articles and flitting away the information that appears. We missionaries put the *Era* into the hands of our English-learning Saints, as well as interested friends.

Weldon M. Mathis,
West German Mission.

Gentlemen:

Phoenix, Arizona.

FOR the past year and a half the writer has been a subscriber and interested reader of your splendid publication. I wish to congratulate you upon its high standard. It is worthy of support for its teaching of morality, temperance, and thrift.

With best wishes for your continued success,

I remain, very sincerely,

Col. Charles H. Rutherford,
Civilian Aide to the Secretary of War.

Dear Brethren:

Willard, Utah.

I wish the *Era* were in every home, for it is truly worth its price. I know if we were all ardent readers of it, it would make us better Latter-day Saints.

Bishop J. Wesley Perry.

CRUDE, BUT OIL RIGHT

"Have you seen Al lately?"

"Al who?"

"Alcohol. Kerosene him yesterday. Hasn't benzine since. Gasolined against a fence and took a naphtha."

HE WHO LAUGHS LAST—

Mr. Cook's son came crying to his mother.

"Why, dearie," she exclaimed, "what is the matter?"

"Dad was lifting a big box and it fell on his toes," explained the child between sobs.

"But," continued the mother, "that is hardly anything to cry about. You should have laughed at it."

"I did," said the boy.

DIFFICULT IDENTIFICATION

Clerk: "What's the matter, sonny, are you lost?"

Small Boy (tearfully): "Please, Mister, did you see a lady alone whose little boy looks like me?"

WE WONDER

Smith: "My wife never gossips."

Smart: "Neither does mine. By the way, what does your wife call it?"

LET SLEEPING JOKES LIE



The new doctor and his wife were receiving a call from a neighbor. The doctor's small son, aged nine, walked up to the visitor and, gazing intently at her, said, "My! Aren't you homely!"

His horrified mother sought to undo the mischief as well as she could. "Why, Ralph," she said, "what do you mean?"

"I only m-m-meant it for a joke," stammered Ralph.

The mother pushed disastrously onward: "Well!" she said,

"It would have been a much better joke if you had said, 'How pretty you are!'"

QUITE SO!

"You know, you're not a bad looking girl."

"You'd say so, even if you didn't think so."

"We're even, then. You'd think so even if I didn't say so."

CORRECT ANSWER

"Can anyone tell me the meaning of the word 'collision'?"

No answer. "Well, when two things come together unexpectedly, that is a collision. Now can anyone give me an example?"

Johnny: "Twins."

A SAD CASE

"Very sad case, sir," said the doctor, "but I believe your wife's mind is completely gone."

"It's no more than I have expected," returned the husband.

"For the past fifteen years she has been giving me a piece of it nearly every day. It couldn't last forever."

KSL

STATEMENT OF POLICY

KSL wishes to say that it is wholly American in its feeling and attitudes and is against our becoming involved in the present European situation on any side. It is firmly convinced there is no need of becoming involved and that wise statesmanship will keep us out of it

KSL is opposed to and condemns all self-serving alien activities of any and all foreign pressure groups in the United States no matter whom they are for, or whom they are against. It considers all their propaganda as unpatriotic and treasonable to the true interests of the United States.

KSL agrees with the declaration of Jefferson made more than a hundred years ago, "Our first and fundamental maxim should be, never to entangle ourselves in the broils of Europe; our second, never to suffer Europe to intermeddle with cis-Atlantic affairs."

KSL cautions its listeners that no small part of the material now received from Europe as news is merely unconfirmed and sometimes intentionally deceptive rumor of high-tensioned foreign capitals, and has no necessary relation to the actual facts.

KSL assumes no responsibility for any comment made upon or interpretation of any such material.

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