



The Improvement Era

June, 1941

VOLUME 44 NUMBER 6
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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

WHEN can we control the weather?

Sir Napier Shaw illustrates a typical atmospheric depression, or "low" of the kind which is involved regularly in weather changes, and says that its formation requires the removal elsewhere of one hundred and ninety billion tons of air, the sun being the ultimate source of the necessary energy. Commenting on this, Professor David Brunt in *Nature* says this gives an answer to the question of controlling the weather with "When we are able to stop a mass of one hundred and ninety billion tons from going on its way."

THE production of indole, an important constituent of perfumes, previously imported from central Europe, has been begun in the United States. Indole occurs in most natural floral odors. It gives jasmine its characteristic odor, and it is an important element in lilac fragrance. In high concentrations, the odor of indole is offensive, but in great dilution it becomes pleasant. Practically all perfumes fancied by humans contain jasmine.

Is Iceland really icy? In winter time Iceland is not so cold as New York, the climate approaching that of Milan, Italy, due to the Gulf Stream, which warms the air. Iceland is not "cold" to civilization either. It has more books and newspapers per capita than any other country in the world. It also leads the world in per capita electrical appliances.

PHOSPHORESCENCE of the sea in northern latitudes is caused mainly by millions of microscopic marine animals just large enough to be seen with the eye as tiny separate dots. These are protozoa which emit light only when oxygen is dissolved in the water, as by stirring or by the breaking of the waves, and hence may be seen in the waves caused by the prow or propeller of a ship. When sea-water is phosphorescent without the sparks being distinguishable, it is accounted for by the presence of bacteria.

DEEP well-like holes in glacial ice going to as much as ninety feet below the surface can be caused by black bodies on the ice surface. Dr. Fritz Tollner has found that sixty per cent of the sun's radiation can penetrate to a depth of ninety feet in the ice, when dark minerals are on the surface. Sky-light, as well as direct sunlight, can melt ice under black bodies.

BLOOD transfusions can now be given through the bones as well as through the veins. Substances which are in-

(Concluded on page 324)



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The Improvement Era

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JUNE, 1941

VOLUME 44 NUMBER 6

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

THIS month's cover is the combined work of David W. Evans, Charles J. Jacobsen, and Jeano Orlando. It is a symbol of the ideal of every young Latter-day Saint couple—temple marriage. (See also pages 329 and 353.)

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah.

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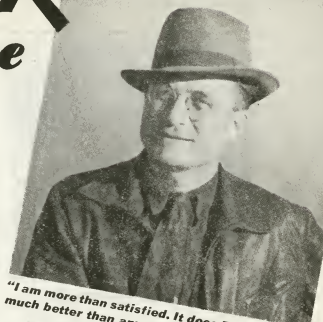
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Illustration above shows Alton Miller's Power-Horse pulling two 14-inch plows and cutting furrows up to 8 inches deep. He averages an acre per hour with a gallon of gasoline. Illustration below shows the four-section spring-tooth harrow, with 8" x 8" drag log which he pulls easily with his Power-Horse. No other tractor of comparable weight can come anywhere near equalling either of these two performances.



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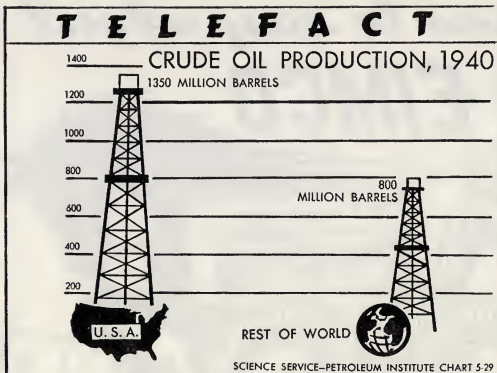
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Exploring the Universe

(Concluded from page 321)

jected into the bone marrow enter the blood stream apparently unchanged and almost as fast as when injected into the veins. This method would be useful when the veins cannot be used, in cases such as burns, shock, wide-spread mutilation, or with babies, whose veins are usually poorly developed.

† THERE are over thirty-one thousand patients suffering from alcoholic mental disease or alcoholism in mental hospitals throughout the United States.

† LIVING micro-organisms, bacteria, and seventeen species of algae have been found in the Dead Sea in Palestine.

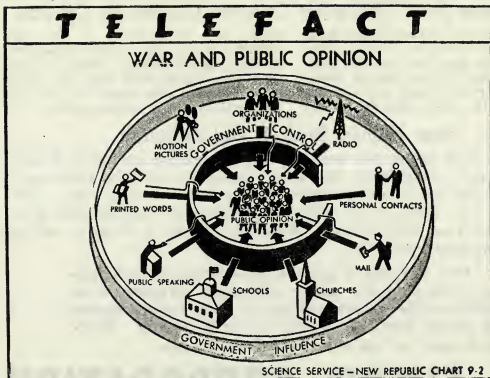
† ABOUT one six-hundredth of a second elapses from the moment a shotgun hammer is released by trigger pull until the firing pin detonates the percussion cap in the shell.

THE concept of the planets moving around the sun was known in Greek times. According to Archimedes, Aristarchus (about 310 to 230 B. C.) put forward the hypothesis that "the fixed stars and sun remain unmoved; the earth revolves round the sun on the circumference of a circle, the sun lying at the center of the orbit."

† BY A good margin Utah leads the United States in the number of persons listed in "American Men of Science" for each one hundred thousand white population in 1890, according to an article in a recent issue of *Science*. Though "in general the states that produce (men of science) do not retain them, Massachusetts, Ohio, and Utah are notable exceptions."

† FLYING fish, like airplanes, prefer to take off into the wind rather than with it.

† PALE blue light is the best color to lure to their death the grape leaf-hoppers, a pest in vineyards.





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Life in Ancient America

By Charles E. Dibble

AMONG the Aztecs and the Mayans a festive ceremony of unusual significance was the sacred ball game (*tlachtli*). A game of special religious meaning and associated with the mythical activities of the gods, the ball court was placed near the temple, and large cities boasted many of these courts.

In dimensions the court was some two hundred feet long by about thirty feet wide. High above the head a stone ring two feet in diameter was placed vertically on each side wall. The game was played with a rubber ball, the object being for the player to bounce the ball through one ring while his opponent attempted to drive it through the opposite ring. The ball could not be touched with the hands, only with hips, knees, stomach, and buttocks.

Studying Central American codices, figurines, and inscriptions, J. Eric Thompson has recently demonstrated that the players wore a special protective covering over the hips and a brace or glove over the arm and hand. This newly acquired information will enable archeology students to trace the extension of the game by noting indumentary features as well as by searching for the ruins of the ball court.



A PLAN OF THE BALL COURT SHOWING THE LOCATION OF THE STONE RINGS

An inexpensive and intensely interesting publication appears entitled *A Sacred Almanac of the Aztecs* (Tonalamatl of the Codex Borbonicus); it is edited by G. C. Vaillant, Committee on Popular Publications, American Museum of Natural History. The book reproduces a pre-Conquest codice which served as the religious calendar (*Tonalamatl*) of the Aztecs. This calendar was used for divinatory purposes and to tell which days were of good or evil. A brief but complete commentary by the editor explains the significance of each plate.

The Control of Noxious Weeds

By C. Orval Stott

Executive Secretary, Church
Agricultural Advisory
Committee

THERE seems to be an unanimous opinion by those who are best informed that noxious weeds are possibly the greatest single mortgage on some of our farms. There are very few farm properties that escape this mortgage entirely. Fortunate indeed are those who do escape comparatively. Farmers generally should come to recognize the fact that they should tackle this problem of noxious weed control with a determination to stamp weeds out in the most economical way. There is no escape from facing this issue squarely. Just as sure as the farmer side-steps the issue, the weeds take the initiative and run him off his land by degrees.

It has been estimated by the United States Chamber of Commerce that the annual loss from weeds alone in the United States is \$3,000,000,000. No estimate has been made for the loss in Utah, but proportionately it would be higher because of our small irrigated farms, with weeds scattered under the irrigation ditch.

The greatest problem in Utah comes from white-top, wild morning glory, Canada thistle, Russian knap-weed, and perennial sow-thistle.

Many varied experiments have been made by experiment stations, by state and county governments, by individual farmers as to the best methods of control. There seems to be no patent remedy for getting rid of weeds. The character of the weed itself, its habits of growth, the kind of soil on which it is growing, the value of the soil, the extent of infestation and the cost of eradication by the various methods advocated are all important factors. In planning a program of eradication farmers would do well to consult their county agricultural agent or the crop pest supervisor working under the state Department of Agriculture. These men are in possession of the latest information on methods of control.

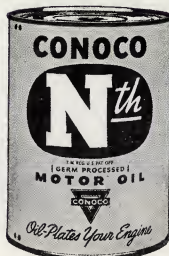
There are at least four methods of tackling this problem. First, avoid sowing weed seeds in seeding for crops. This can be put first because it is under the control of every farmer. It has been said that more weeds are being sown by farmers than are being taken out by control methods. This is a serious indictment. Farmers must come to realize that the best seed is the cheapest seed in the long run. Therefore, be sure that no weed seeds, especially noxious weed seeds, are contained in the seeds that are sown for cropping purposes.

The second method of control, and
(Concluded on page 376)

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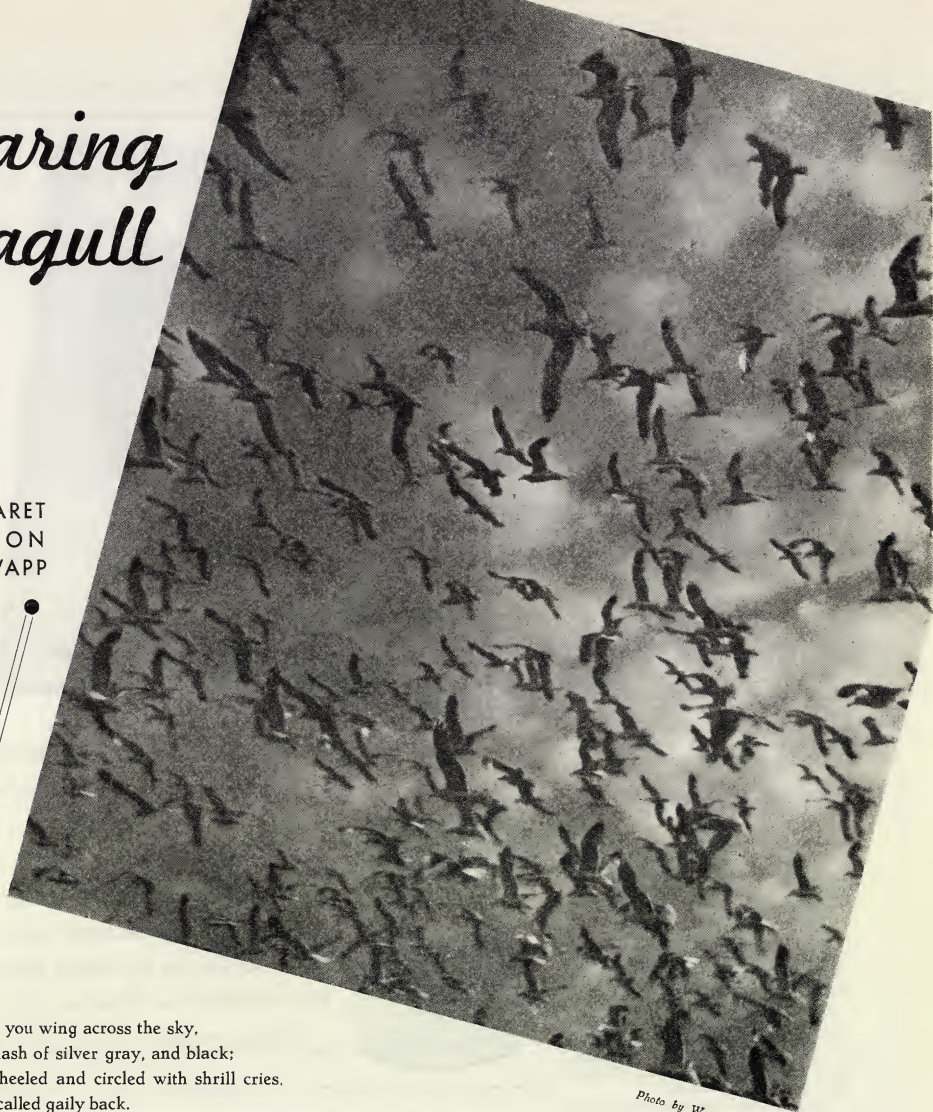


Photo by Wayne B. Hales.

I SAW you wing across the sky,
A flash of silver gray, and black;
You wheeled and circled with shrill cries,
And I called gaily back.

YOUR sharp eyes saw the fields below,
And every tiny speck that moved.
You glided slowly to the earth,
And followed in the plow-share's groove.

LONG years ago, your folk and mine
Were gathered on the sage-cleared sod;
Mine lifted up their eyes to pray,
And yours were sent from God.

The Editor's Page

A Promise of Possibilities

CONCERNING TEMPLE MARRIAGE AND
OTHER PRIVILEGES AND OBLIGATIONS

By PRESIDENT HEBER J. GRANT

I BELIEVE that many of the troubles of those Latter-day Saints who have sorrow in their homes and difficulties with their families come from neglect in carrying out the commandments of God, one of the most important of which concerns temple marriage. Much sorrow is chargeable to indifference to this and other requirements.

One of the serious evils of our day is divorce, the breaking up of families, the infidelity of husband and wife. There are fewer divorces among the Latter-day Saints than among other people; and in our own communities the divorce rate is lower among members of our Church who have been properly married in the temple, as compared with those married by civil ceremony, showing that the teachings of the Gospel of Jesus Christ, when observed, tend to make the marriage covenant sacred, and the evil of divorce is greatly lessened.

Latter-day Saints who are living their religion go to one of our temples and are married for time and for all eternity; but members of the Church who are not living up to the standards of the Church and cannot secure a recommend to go into a temple to be properly married, are married by the law of the land, or by the bishop of their ward, but they are not sealed as husband and wife, for time and for all eternity.

Another of the great evils of the age is race suicide. This also is not consistent with the Gospel of Jesus Christ. Providing opportunity for the spirit children of our Father in heaven to come to earth and work out their own salvation is one of our sacred privileges and obligations. We teach that among the choicest of eternal riches are children.

No man or woman in all the Church of Jesus Christ of Latter-day Saints, worthy of a recommend to the temple, and properly married, has been married except for time and for all eternity. And there is no doubt in the mind of any true Latter-day Saint, man or woman, as to the fact of individual existence beyond the grave, as to the fact that we shall know each other, and as to the endless duration of the covenant of marriage that has been performed in the house of the Lord for time and eternity. Of these things we have assurance in

the knowledge that God Himself has spoken them, and this is one of the very foundation principles of the Church.

Speaking of those who are faithful to their covenants and who in marriage and in other requirements of the Gospel, live such lives as to realize their greatest possibilities, the Latter-day Saints have this revelation from God, through His servants, Joseph Smith and Sidney Rigdon:

And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just—

They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water of his name, and this according to the commandment which he has given—

That by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things—

They are they who are priests and kings, who have received of his fulness, and of his glory;

And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

Wherefore, as it is written, they are gods, even the sons of God—

Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

And they shall overcome all things.

Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.

These shall dwell in the presence of God and his Christ forever and ever.

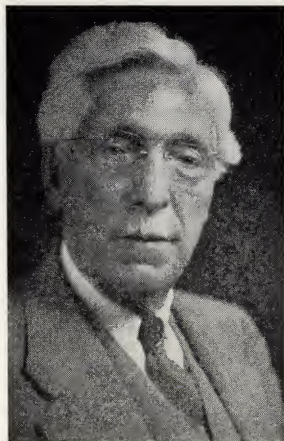
These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people.

These are they who shall have part in the first resurrection.

These are they who shall come forth in the resurrection of the just—Doctrine and Covenants, Sec. 76:50-65.

No wonder that the Latter-day Saints, with a knowledge of God and of Jesus Christ and of the divinity of the work in which we are engaged, can face life with fortitude and death with a calmness and serenity that people

(Concluded on page 383)



PRESIDENT RULON S. WELLS

We know that we have passed from death unto life, because we love the brethren.

THESE and other passages in like spirit from the third chapter of 1st John, President Rulon S. Wells and President David O. McKay quoted to each other in the hospital a few nights before Brother Wells' passing. With his flowing white hair against the whiteness of his pillows, Brother Wells firmly held the hands of those who were there to bless him, and said: "I love my brethren. I hate to let you go."

That was the spirit that motivated the life of Rulon S. Wells, Senior President of the First Council of Seventy, who passed from the presence of those brethren he loved, a few minutes past midnight on Wednesday, May 7. That joyfully awaiting him in the kingdom of our Father were hosts of those who had gone before and whom he also loved, is a certainty that he knew as well as he knew any of the facts of this life.

He was admitted to the hospital with an intestinal obstruction "for observation" the evening of April 25, and first reports indicated that his illness was "not serious." He did not improve, however, and an operation performed a few hours before his death did not produce the hoped-for results.

Death came quietly to this beloved servant of God as he was nearing completion of his eighty-seventh year. He was, prior to his death, the oldest of the General Authorities of the Church, and was ac-

RULON S. WELLS

"WE KNOW THAT WE HAVE PASSED FROM DEATH UNTO LIFE, BECAUSE WE LOVE THE BRETHREN." 1 JOHN 3:14.

By RICHARD L. EVANS

of the First Council of the Seventy

tive in all the affairs of the Council of which he was Senior President until the very day he was taken to the hospital. Only the day before his going to the hospital he had vigorously participated in the discussions of the regular Thursday Temple meeting of the First Council of the Seventy and had there, perhaps more forcefully than usual, given instructions and expressed himself concerning the meaning of the calling of the Seventy.

If buoyancy of spirit, keenness of mind, and freshness of outlook are to be given their full weight, Rulon S. Wells never grew to be an old man. It is true that he lived nearly eighty-seven years, but what is eighty-seven years to one who has a deep understanding of life and a broad vision of eternity! To him and to those who knew him eighty-seven years meant only that his legs didn't carry him quite so fast nor so surely as once they did, that his mortal eyes didn't see quite so clearly, that his ears didn't hear quite so sharply—but nothing else slowed down. He was thinking ahead. No worthy humor was lost on him. He had a ready selection of pertinent stories of his own. The issues of the day were still clearly outlined in his mind, and the fire of his defenses was quickly felt and heard when any man misstated or misinterpreted any principle of the Gospel or any fact of truth in his presence.

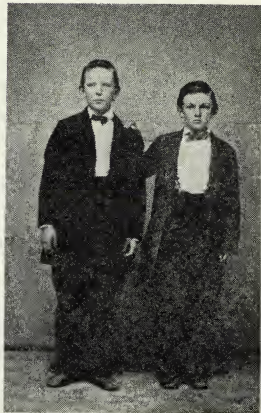
The broad lines of the Gospel marked the boundaries of his life, and its principles were etched upon his mind. He was a deep and careful student of Priesthood. Its meaning, the relationships of its offices and callings, was a consideration close to his heart. On this subject he spoke often, in public and in private, with a depth of understanding and with a breadth of knowledge, and the scripture supporting his views, verbatim, chapter and verse, was at his command, from memory, for use on all occasions of need.

Perhaps more than anything else his soundness of doctrine was emphasized by all of the speakers at his funeral services in the Assembly Hall on May 9—President Rufus K. Hardy, President Rudger Clawson, President David O. McKay, and a statement by President Grant read by President J. Reuben Clark, Jr., all touching upon his clear understanding of the fundamentals of the Gospel. In this connection, President Grant wrote:

I cannot remember ever hearing him speak in public that he did not feed me the bread of life. I do not remember his making a speech that did not please me. I have no recollection of listening to him preach when he said anything that was not fundamentally sound. His preaching of the Gospel was always of great interest to me. I consider that he was one of the greatest doctrinal preachers in the Church, and he was one of the most beloved men, and so was his father, of any of the leading officials of the Church that I have known. They were both great students.

On Priesthood and other subjects he spoke as a good book reads. There was no small talk and no

A BOYHOOD PICTURE OF RULON S. WELLS AND JUNIUS WELLS.



make-shift word. The language at his command was adequate to the subject being considered, and it flowed with cultured measure and clear meaning.

When an issue arose, Rulon S. Wells never asked who opposed it, or who favored it. He asked only concerning its merits, concerning its rightness, and then threw the force of his personality, the weight of his thought, and the flow of his words for or against it, regardless of the number of his opponents, or the possibility of personal losses.

Kindliness and consideration of others were dominant elements of his nature—as of all true gentlemen. But his disposition toward kindness did not deter him from “reproving sharply betimes.” The man in error has often felt the sincerity of his indignation and the sharpness of his correction—but it was always a sharpness tempered by such unfeigned love that there was a benediction attendant even with reproof, and a scolding from him was an uplifting experience, so just was his nature, so complete was his forgiveness, and so unbegrudging was his love.

WHILE his long life saw much variety of activity in business, in affairs of state and public interest, and in richness of family experience, essentially his career was characterized by the calling of missionary service, having first served as a young man in the Swiss and German mission from 1875 to 1877; later, as a member of the First Council of the Seventy, he presided over the European Mission from 1896 to

RULON S. WELLS (CENTER) AND TWO OF HIS ASSOCIATES. FROM A PHOTOGRAPH TAKEN IN SWITZERLAND WHEN HE WAS PRESIDENT OF THE EUROPEAN MISSION.



RULON S. WELLS AND JOSEPHINE BEATTIE WELLS AT ABOUT THE TIME OF THEIR MARRIAGE.

1898, succeeding President Anthon H. Lund in that capacity, under call and appointment from the Presidency and Quorum of the Twelve. In 1926 by like appointment he accompanied Elder Melvin J. Ballard of the Council of the Twelve, and Elder Rey L. Pratt of the First Council of the Seventy to South America to open up that field for missionary labor. He also served as a member of the General Board of the Y. M. M. I. A. from January, 1900, to March, 1929.

Brother Wells was born July 7, 1854, in Salt Lake City, Utah, inside the stone wall where the Hotel Utah now stands, the son of President Daniel H. Wells of the First Presidency and Louisa Free. His father was a direct descendant of the fourth governor of Connecticut, and his maternal grandfather was one of General George Washington's soldiers. He was baptized by his father when about eight years of

age. He attended the various common schools of his boyhood, and finally the Deseret University, then under the direction of Elder David O. Calder as a commercial college. He was a student at that institution when Dr. John R. Park came and inaugurated the change by which the Commercial College was transformed into a collegiate institution. He took such scientific and classical courses as the time offered.

At the age of fourteen he was ordained an Elder. In his seventeenth year he left school to take up his first employment with a party of engineers who, with Jesse W. Fox, Sen., as chief engineer, started from Salt Lake City to locate and survey the route of the old Utah Southern Railroad.

In October, 1875, while he was employed as a bookkeeper at a sawmill in Big Cottonwood Canyon belonging to his father, he received the call for his first mission, concerning which he has related the following incident:

I was measuring lumber as it came from the mill, when I was seized with a peculiar feeling over which I had no control, and which impelled me to descend from the pile of lumber and go to the office, a little board shanty which served the purpose of office, store, and bedroom combined. It was situated about 300 or 400 feet from where I was working. After entering the door and locking it, I knelt down and prayed to the Lord, “to send me where He wanted me to go.” This was the whole burden of my prayer which lasted only about one minute. The whole proceeding was to me a very strange one, for I did not understand the meaning of it, and it was so unusual and out of the ordinary. On this

(Continued on page 379)

The Passing of

JOHN WELLS

THE death of Bishop John Wells has taken from the rolls of life another man who gave his years and his talents to service in the Church and kingdom of God. His passing came April 18, 1941, in the seventy-seventh year of his life. He served as a counselor in the Presiding Bishopric for twenty years, from 1918 to 1938, under the late Charles W. Nibley, and more recently under the administration of Elder Sylvester Q. Cannon.

John Wells was born September 16, 1864, in Carlton, Nottinghamshire, England, a son of Thomas Potter and Sarah Cook Wells.

Reared in Nottingham, he became a playmate of the late Arthur W. Winter who was instrumental in his conversion to the Latter-day Saint faith. The remarkable story of the life-long association of these two men was told by Brother Wells only a few months ago at the funeral services of Arthur Winter, who only shortly preceded him in death.

In August, 1882, Bishop Wells was baptized into the Church at Nottingham and began his active duties with the Church within a few days of his baptism, from which time he gave the greatest share of his life to the Gospel.

Soon after baptism he was ordained to the Aaronic Priesthood, and, in 1885, his leadership became apparent in his appointment as president of the Nottingham Branch. He faithfully fulfilled these duties until he sailed for America in 1889 with his young wife, Almena Thorpe Wells, and an infant child, arriving in Salt Lake on July 11 of that year.

He obtained work at the Z. C. M. I. shoe factory, and later at the wrapping desk of that institution. Later in 1890, the young immigrant entered the office of the Presiding Bishopric as a general office helper. He became chief clerk in the spring of 1898, filling that position until July 18, 1918, when he was ordained a bishop by President Joseph F. Smith and set apart as second counselor to Presiding Bishop Charles W. Nibley.

During his time many changes took place in the method of handling and accounting for the tithes. The old system of central tithing offices, with a bishop's agent in the stakes of the Church was discontinued and the duty of receiving, handling and accounting for the tithes was transferred to the bishops of the wards,



BISHOP JOHN WELLS

supervised and directed by the Presiding Bishopric. The tithing system was placed virtually on a cash basis. New systems of ward, stake, and mission books and records were put into operation. In these progressive measures and others the ideas and efforts of John Wells were a strong contributing factor.

BISHOP WELLS was placed in charge of the construction of the L. D. S. Hospital. He supervised this work from the beginning, June 28, 1903, until the hospital was opened in January, 1905. He was superintendent of the hospital until August 1913, and remained a trustee of that institution until 1938.

Prior to his ordination as a bishop, he was selected second counselor to President Richard W. Young of the Ensign Stake in 1916, previously serving as a member of the stake high council from 1914. Before this, for a number of years Elder Wells presided over the First Quorum of Elders of the Ensign Stake and held various offices in the Eighteenth Ward.

John Wells married Almena Thorpe in 1886. She died in 1929. On March 2, 1931, he married Margaret Ann Newman, who survives him. Sister Wells is a member of the Y. W. M. I. A. General Board.

Surviving him also are three daughters, Mrs. Mable W. James, Mrs. Florence W. Knowlton and Mrs. Clarice W. Crook of Salt

FORMERLY SECOND COUNSELOR IN THE PRESIDING BISHOPRIC.

By RICHARD L. EVANS

of the First Council of the Seventy

Lake; two sons, Lewis T. Wells of Salt Lake and Dr. John T. Wells of San Diego, California. There also are nine grandchildren.

Funeral services were conducted under the direction of Bishop Rulon J. Sperry of the Wasatch Ward on Sunday, April 20, where tributes to the long service and devoted usefulness of Bishop John Wells were spoken by President J. Reuben Clark, Jr., Elder Charles A. Callis of the Council of the Twelve, and by Brother Joseph Eckersley, for many years associated with Brother Wells in the Presiding Bishop's office.

On this occasion President Clark said of him:

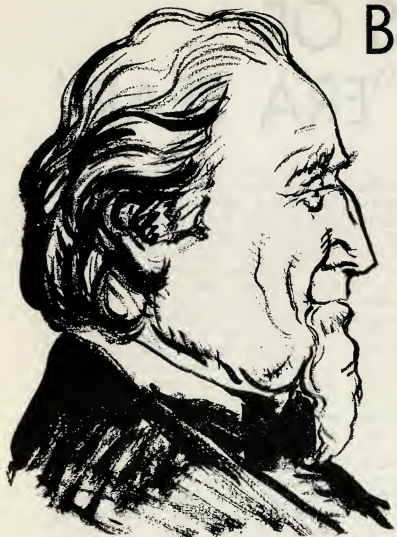
Reference has already been made to his great work in organizing the accounts of the Presiding Bishop's Office—and it was a great work. . . . If you merely indicated you would like something done, he attended to it immediately. Bishop Wells, like Brother Winter—and I associate them together because they were so closely associated in life—could express his views and did express his views, as to the wisdom or propriety of a certain proposed action, but when those in authority over him said, "No, we will do it this way," he would fall in and always carry through, and this is one of the rarest of virtues. Too frequently we give lip service to those who are over us. We say, "Aye, aye" with our mouths and mean, "No, no" in our hearts, and we go forward with the desire that the thing they are trying to do, and we do not approve of, shall fail. Not so with Bishop Wells. Brother Wells gave his whole heart and soul to anything which the brethren asked him to do. So I am glad to be here to speak this of Bishop Wells as I knew him and as I know that President Grant knew him and President McKay also, and as I am sure his Presiding Bishop, Bishop Cannon, knew him.

Bishop Wells was faithful to his covenants and trust from the time he joined the Church. He was a worker of energy and persistence, reliable, trustworthy, and faithful to every responsibility imposed upon him by his leaders. With his passing, he, and all who cherish him, have assurance that the promises to the faithful will be his.

BRIGHAM YOUNG

AS A PUBLIC SPEAKER

By DR.
CHESTER
JAMES
MYERS



BRIGHAM YOUNG, FROM A
SKETCH BY JACK SEARS.

BRIGHAM YOUNG stood firm for the right of free speech and encouraged his people to use the right granted them by the laws of the land. Technically speaking, Brigham Young's sermons, remarks, instructions, or discourses, as they were called by various persons at different times, were rather exhaustive in treatment, popular by nature, and broad in scope. He kept his ear to the ground, so that his public's problems were his interests. Instructions were given regarding such problems, as the harvest, the home, the building of forts, Indian problems, marriage, missionary work, the Jews, slavery, the Civil War, immigration, persecutions, and political government. Antagonism from without the Mormon ranks was the impelling motive for many of his discourses.

His people eagerly listened to his sermons or else waited impatiently to read his words as reported in magazines and newspapers. The exact number of his speeches is not known, but three hundred eighty-five are recorded in the *Journal of Discourses*. A clerk was nearly always present to record President Young's speeches.

The audiences before which Brigham Young spoke were many and varied as to character, size, and interests. The occasions and conditions under which he spoke were

just as diverse. However, he was always able to fill the house to overflowing, and always was he able to secure the attention of those before him. His work was to point the way—theirs to follow. The numerous large audiences before which he spoke demanded much in the way of physical strength, an effort which told on his health in the later years of his life.

Brigham Young was a student of good speech. Living as he did in a territory that required so much of his attention for its physical development, it seems almost strange that he should have found time to say so much about speech improvement. He had a most earnest desire to spread the Gospel which he had so wholeheartedly accepted. Through his words he inspired a loyalty among the Saints that was little short of miraculous. He had that element of self-respect which is so important to prophet and speaker.

Brigham Young knew his scripture and quoted it often, giving his interpretation to the Holy Writ. He often ran a gamut of broken ideas rather than smoothing the thought to one central idea. His style had a place for comparisons, illustrations, concrete examples, stories, and humor. The element of fear he strongly discouraged in speech making, because to him a clear communication of ideas left no room for fear or timidity. He took delight in simplicity and proper choice of words for all situations.

THIS critical analysis and appraisal of the work of Brigham Young as a public speaker is adapted from a larger dissertation on this subject by Dr. Myers in connection with his candidacy at the University of Southern California for the degree of Doctor of Philosophy. Dr. Myers, now of the Department of Speech of the Utah State Agricultural College, has studied and taught speech at both the University of Iowa and the University of Southern California. was a graduate of the University of Utah, and has done graduate work at Northwestern University. Those who think of Brigham Young primarily as a frontiersman must, by the accumulating weight of evidence, revise their views to include matters of state, art, Church doctrine, speech, and many other accomplishments on the list of his gifts and achievements.

WHEN placed under the measuring standards of good speech for today, Brigham Young's discourses are not found wanting. Above all else he desired the truth to be spoken. He wanted logic rather than emotion in all discourse. He entertained a firm belief in the importance of spiritual help and guidance for speech work, just as he did in every activity throughout his life. He gave premeditation to, and made plans and outlines for, his written messages, but for his oral discourses he relied rather upon his Heavenly Father to guide him as to what should be said at any given time. Such speaking it must be remembered came from one who lived a full and interesting life.

That supervised practice would work toward perfection was part of his philosophy in speech education. There seemed no limit to the topics which might be chosen by those who spoke in Church capacities. He took a positive rather than a negative viewpoint in his preaching. Although he advocated short sermons, well done, his own speeches were of good length, and sometimes he gave two discourses within one service. He

(Concluded on page 377)

THE ACHIEVEMENTS OF ANOTHER "ERA YEAR"

By JOHN D. GILES

PLAN INAUGURATED BY PRESIDENT GRANT MORE THAN TWO-SCORE YEARS AGO SHOWS GREATER RESULTS THAN EVER IN 1940-41.

ANOTHER *Improvement Era* "subscription year" has ended. Another new high mark has been reached. Several new records have been established, bringing new honors and recognition to both stakes and missions.

The new high mark in total subscriptions was not the only outstanding achievement. New high marks were set in enthusiasm and missionary spirit among *Era* workers in stakes and missions.

Unique and distinctive among the activities of the Church is the annual subscription activity of *The Improvement Era*. From the pioneering days of the magazine, when President Heber J. Grant, almost single-handed, inaugurated the subscription plan, until the notable campaign which has just ended, the yearly effort to carry the "Voice of the Church" into the homes of the Latter-day Saints has been developed in rather definite stages.

The plan of campaign now being followed succeeds not only in reaching the objectives desired more definitely than ever before, but also develops a missionary attitude and an infectious enthusiasm that extends to every stake and ward in the Church and the missions of North America, throughout the Priesthood quorums and the auxiliary organizations. Stake presidencies, bishops, and other Church leaders have testified of the benefits which have come to all organizations as a result of the enthusiasm developed through the annual campaign for *The Improvement Era*.

The campaign of 1940-41 has not only sent subscription records to the highest mark yet reached—51,900—but has also emphasized a most encouraging and wholesome development of the campaign plan. When the present plan of campaign was inaugurated with the combination of the *Young Women's Journal* with *The Improvement Era*, the subscriptions from the missions were so few that the missions were not considered as a factor in the campaign. In fact, the mission subscriptions were not even included in the yearly tabulation. As the campaigns increased in interest among the stakes and were given publicity which reached into the missions, requests were

received to include the missions on the same basis as stakes, and mission branches the same as wards. From the time these requests were granted the missions began to figure definitely in the subscription totals and some finally found their way into the list of citation winners.

By 1939-40, the missions had taken such a prominent place in the campaign that it was decided, in order to provide more equitable opportunity between the stakes and missions, that stakes and missions should be listed in separate groups with additional citations provided for the missions. This plan was adopted and was in effect for the first time during the recent campaign. Its purpose has been accomplished, and it has also served to give additional emphasis to the remarkable and continuing growth of the missions in *Era* activity.

For the first time a mission—the Southern States—has carried our missionary magazine into more homes than

has any stake in the Church. While its total subscriptions do not quite reach the highest total record of the South Los Angeles Stake in other years, in the campaign this year it has exceeded all stakes and missions of the Church.

Also for the first time a mission—Eastern States—has exceeded all stakes of the Church in per cent of quota, reaching 462.1%, the highest mark ever reached by any stake or mission.

South Los Angeles Stake, leader of all stakes and missions for several years past, still leads all stakes by a substantial margin—nearly 400 subscriptions ahead of the nearest stake—but it was exceeded by the Southern States Mission by 39 subscriptions in one of the surprise achievements of the year. The nearest mission in total subscriptions, California Mission—for years the leader among the missions—was exceeded by 292.

Also worthy of more than passing notice is the fact that for the first time



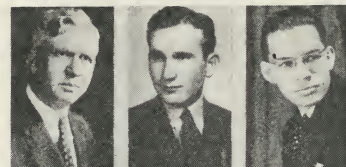
MISSIONS, GROUP "B," TOTAL NUMBER OF SUBSCRIPTIONS

First row, Southern States Mission, left to right: President William P. Whitaker; Gladys Larsen, Y. W. M. I. A. mission supervisor.



MISSIONS, GROUP "B," PERCENTAGE OF QUOTA

Second row, Northern States Mission, left to right: President Leo J. Muir; A. Reed Adams, mission supervisor and executive secretary of the "Era" campaign; Leo P. Seibold, assistant campaign director; Wilford L. Bruderer, campaign stenographer; Sidney L. Feinauer, campaign accountant.



MISSIONS, GROUP "A," TOTAL NUMBER OF SUBSCRIPTIONS

Third row, Eastern States Mission, left to right: President Gustave A. Iverson; George L. Merrill, "Era" director, recently released; and Ralph W. Osterstrom, recently appointed "Era" director.



MISSIONS, GROUP "A," PERCENTAGE OF QUOTA

Fourth row, North Central States Mission, left to right: President George F. Richards, Jr.; Lawrence A. Erskine, mission supervisor and "Era" director; Genevieve Hatton, Y. W. M. I. A. mission supervisor and "Era" director.

in *Era* campaigns three missions—Southern States, California, and Northern States—exceed the 1,000 mark in total subscriptions whereas only one stake exceeds that figure.

SPACE limitations make it impossible to record here the many outstanding accomplishments of "the greatest campaign in *Era* history." It is important, however, that some highlights of the year's work be mentioned.

South Los Angeles Stake, pioneer in the present missionary type of *Era* campaign, again made a notable record. It not only led all stakes of the Church and all but one mission in total number, but also reached 369.9 per cent of its quota. This is the highest per cent of quota among the stakes and highest but two among the missions.

Eastern States Mission in another of the surprise campaigns of the year reached the remarkable record of 462.1 per cent of its quota, far exceeding other stakes and missions and setting an all-time record for all stakes and missions of the Church in per cent of quota.

Northern States Mission forged to the top ranks in a campaign that really made *Era* history in that area with 370 per cent of its quota. It ranked first place among the larger missions of the Church in per cent of quota and third place in total number of subscriptions.

Seattle Stake again displayed most effective leadership, winning the quadruple honor of being the first group, stake or mission, to reach its quota in the campaign of securing more subscriptions than any other stake in Group "A," of reaching the highest per cent of quota of any stake in its group, and of being a double Citation winner. This is the highest number of honors won by any stake or mission in the campaign.

Inglewood Stake, one of the newer stakes of southern California, followed Seattle closely, finishing as a double Citation winner by reaching second place in Group "A" in both total subscriptions and per cent of quota.

San Fernando Stake, also in southern California, is a new name near the head of the list and a newcomer in the Citation group. By reaching third place in Group "B" in per cent of quota it won its first Citation and will be honored at June Conference with the nineteen other stakes and four missions.

Wells Stake enters the Citation list also this year for the first time, winning third place in total subscriptions in Group "B."

Lethbridge Stake this year becomes the first Canadian stake to achieve Citation honors. While the other Canadian stakes, Taylor and Alberta, exceeded their quotas, a well-organized campaign coupled with determination won for Lethbridge the distinction of leading Canada to the Citation honor roll.

Los Angeles Stake, accustomed to a place among Church leaders, again wins Citation honors by reason of its final position in second place in per cent of quota among stakes in Group "B."

The new Denver Stake furnished another of the surprises of the year by entering the Citation rolls in its first year of organized *Era* campaigning. By placing eighth in per cent of quota in Group "A," Denver crowded one of the older stakes from the Citation limelight.

Liberty Stake is welcomed to the Citation roll for its first experience in

that group. Fifth place winner in Group "B" for total number of subscriptions, Liberty will be greeted by Church leaders when the Citations are presented on June 6, in the Tabernacle.

Millard Stake supplied another surprising achievement by not only reaching its quota for the first time but also winning Citation honors as a result of finishing ahead of all but five stakes in its group in total subscriptions for the year.

Other Citation stakes not mentioned individually are familiar among the
(Continued on page 336)



GROUP "B," TOTAL NUMBER OF SUBSCRIPTIONS

First row, South Los Angeles Stake, left to right: President John M. Iversen, regional campaign manager; Charles S. Wood, Y. M. M. I. A. superintendent, general manager "Era" campaign; Shari Eccles Wilcox, Y. M. M. I. A. president, also associate campaign manager; Noble Waite, regional campaign manager; George A. Baker, regional campaign manager.

Second row, Ogden Stake, left to right: President Samuel G. Dyer, A. Parley Bates, Y. M. M. I. A. superintendent; Lula P. Child, president of the Y. M. M. I. A. and acting "Era" director; Melvin L. Swenson, Y. M. M. I. A. "Era" director.

Third row, Wells Stake, left to right: President Thomas E. Towler; Percy K. Felzer, superintendent of Y. M. M. I. A.; Mrs. Natalie Parsons, president of Y. M. M. I. A.; A. Y. Stirling, Y. M. M. I. A. "Era" director; and Mrs. Ada C. Nisbet, Y. M. M. I. A. "Era" director.

Fourth row, Mount Ogden, left to right: President Wm. H. Reader, Jr.; Ross H. McCune, superintendent of the Y. M. M. I. A.; Mrs. Myrtle Price, president of the Y. M. M. I. A.; and Mrs. Myrtle C. Blair, Y. M. M. I. A. "Era" director.

Fifth row, Liberty stake, left to right: President Percy Goddard; Gordon R. Strong, superintendent of the Y. M. M. I. A.; Y. W. M. I. A. president, Mrs. Nellie Durham; and John C. Duncan, Y. M. M. I. A. "Era" director.

THE ACHIEVEMENTS OF ANOTHER "ERA YEAR"

(Continued from page 335)

leaders in *Era* campaigns, and have this year, as in the past, set the pace for the Church. In Group "A," Long Beach, Juarez, Moapa, Phoenix, and Union are seasoned campaigners who have preserved their unusual records. In Group "B," Ogden, always a consistent stake, this year was led only by South Los Angeles stake in its group; Los Angeles, Big Horn and Mt. Ogden, who are always expected to win Citations; Snowflake, the stake

with the all-time record for reaching its quota in the shortest time—approximately four hours; and Salt Lake, with an excellent record for many years, are again among the achievement groups.

Numerous other stake campaigns have been outstanding. Rexburg, Maricopa, Blackfoot, Idaho Falls, North Idaho Falls, Weber, Grant, Pocatello, Chicago, Nampa, Boise, San Francisco, Pasadena, Mt. Graham, Taylor and Alberta are stakes which barely missed Citation recognition. Only small mar-

gins kept them from the outstanding honors of the *Era* campaign.

Some sidelights of the campaign of more than passing interest are these: California Mission, missing from the lists for the first time since Citations have been awarded, conducted the most successful of its many effective campaigns. Its highly commendable record is this:

Year	Subscriptions
1936-1937	406
1937-1938	843
1938-1939	842
1939-1940	1,043 $\frac{1}{4}$
1940-1941	1,156 $\frac{1}{4}$

With the missions now in a group by themselves the outstanding records of other missions were such that even 1,156 subscriptions, which set a new record for that mission, were not enough to win a mission Citation. Only one mission, Southern States, and only one stake, South Los Angeles, reached more homes this year with the *Era* than the California Mission.

Because practically every reader of the *Era* is interested in its success and progress and further because of a desire to accord Church-wide recognition to the stakes and missions for the part they have played in the campaign which has set another record of achievement, loyalty, and missionary endeavor, to complete the record, the standings of all stakes and missions are published here.

CITATION WINNERS IN 1940-41

GROUP "A"

Seattle—First place total subscriptions.

First place per cent of quota.

Inglewood—Second place total subscriptions.

Second place per cent of quota.

Long Beach—Third place total subscriptions.

Sixth place per cent of quota.

Juarez—Third place per cent of quota.

Moapa—Fourth place total subscriptions.

Fifth place per cent of quota.

Phoenix—Fourth place per cent of quota.

Seventh place total subscriptions.

Lethbridge—Fifth place total subscriptions.

Millard—Sixth place total subscriptions.

Union—Seventh place per cent of quota.

Denver—Eighth place per cent of quota.

GROUP "B"

So. Los Angeles—First place total subscriptions.

First place per cent of quota.

Los Angeles—Second place per cent of quota.

Ogden—Second place total subscriptions.

San Fernando—Third place per cent of quota.

Wells—Third place total subscriptions.

Big Horn—Fourth place per cent of quota.

Mt. Ogden—Fourth place total subscriptions.

Snowflake—Fifth place per cent of quota.

Liberty—Fifth place total subscriptions.

Salt Lake—Sixth place per cent of quota.

MISSION GROUP "A"

Eastern States—First place total sub-

scriptions. First place per cent of quota.

North Central States—Second place total

(Continued on page 369)



GROUP "B," PERCENTAGE OF QUOTA

First row, Los Angeles, left to right: President Wilford G. Edling; John Dalton, superintendent of the Y. M. M. I. A.; Mrs. Leah Van Wagenen, president of the Y. W. M. I. A. and acting Y. W. M. I. A. "Era" director; and H. Harold Jackson, Y. M. M. I. A. "Era" director.
 Second row, San Fernando, left to right: President David H. Cannon; Dr. Harry V. Brooks, superintendent of the Y. M. M. I. A.; Mrs. Irma J. Greenwald, Y. W. M. I. A. president; Lloyd E. Allen, Y. M. M. I. A. "Era" director; and Mrs. Emma Lue Allen, Y. W. M. I. A. "Era" director.
 Third row, Big Horn Stake, left to right: President Archie R. Boyack; Earl Lyman Collins, Y. M. M. I. A. superintendent; Elma J. Croft, president of the Y. W. M. I. A.; Reed Thomas, Y. M. M. I. A. "Era" director; and Mrs. Vera Wilkerson, Y. W. M. I. A. "Era" director.
 Fourth row, Snowflake Stake, left to right: President David A. Butler; Frederick A. Turley, superintendent of the Y. M. M. I. A.; Y. W. M. I. A. president Florence I. Denham; James Flake, Y. M. M. I. A. "Era" director; and Nellie G. Merrill, Y. W. M. I. A. "Era" director.
 Fifth row, Salt Lake Stake, left to right: President Wilford A. Besley; Lincoln F. Hanks, Y. M. M. I. A. superintendent; Helen Perkes, president of the Y. W. M. I. A.; E. H. Capel, Y. M. M. I. A. "Era" director; and Gwen Bryner, Y. W. M. I. A. "Era" director.

DEATH HOLLOW TRAIL

IT WAS three o'clock in the morning when the ranch phone rang. Something about its unusual urgency jerked me from my bunk. Dr. Moyer's anxious voice over the wire told me my six-year-old son had but a few hours to live. My brown-eyed, robust little son. The thirty miles of pioneer road that lay between the ranch and the town of Escalante might just as well have been a continent, so effectively did it separate me from him. Until recently Boulder, Utah, was one of the most inaccessible inhabited places in the United States. At the time that phone rang only the cowmen knew the way in or out of it.

There were two routes—the wagon road and Death Hollow Trail. To take the road meant hours of uncertain progress even in a car. Washouts were the rule, not the exception, at every sand-filled, pole-bridged arroyo. With the heavy rains they'd almost certainly be impassable. My mind leaped to Death Hollow, only three miles long, and cutting the entire distance by more than half.

But with freezing after the rain-drizzle of the night, the trail would be a glare of thin ice, not deep enough to grab a horse's shoes so he'd hold, but a mere glaze that would break and skid under him. The trail took its name from men who dared it to block their way. Long before the saddle was on my horse, I knew it would have to be the trail. No risk was too great if it brought me there in time.

For thirty hard-riding minutes I picked my way through mesquite and sand dunes in the early morning gloom; then the ring of my horse's shoes on the sandstone warned me the trail was taking off for Death Hollow. My horse knew every foot of the trail as well in darkness as in light, and picked his way with sure step.

The narrow, steep trail led over a ledge of solid, wind-swept rock, split by a gorge thousands of feet deep. A natural route of deer and mountain sheep, it had been widened by blast and chisel to a narrow ledge, passable, for sure-footed animals, in dry weather. But this wasn't dry weather. Any stretch of the imagination couldn't minimize the danger of the slippery path ahead.

I peered gravely into the bottomless dark below and the fathomless



I TOOK A DEEP BREATH AND PRAYED GOD TO SEE ME THROUGH, THEN GAVE PAT HIS HEAD.

gray above me as the clouds shut out the moon. I took a deep breath and prayed God to see me through, then gave Pat his head. Gingerly he picked his way, slipping even where the trail was widest. A huge shadow loomed ahead; the wind died away, sighing weirdly among the pines at the bottom of the gorge. My hand tightened the rein and my horse stopped, his ears at attention, his breath steaming through his dilated nostrils. It was growing faintly lighter, enough that I could see and feel the horse's nervous dread and be warned by it. But there was no turning back for me. I gave rein, and without the slightest hesitation he moved on down the trail, feeling every step, as I felt it trembling through his great frame.

If only the moon would come out again. What one sees holds less terror than what is grimly envisioned by the mind. The seeing gives something tangible with which to cope. With the moon gone I dared not go

A True Short Story

By

JOHN KING

as told to

ANNA PRINCE REDD

on—dared not trust my life to the sense and caution of an animal. Pat was slipping too much for any assurance.

DISMOUNTING, I clutched the reins in a close grip and began inching my way down the slippery trail. For half an hour we made our tortuous way. In a few more rods the trail would widen, the going be easier. With the death of the wind, I was beginning to relax and to move forward with more assurance, when a sudden gust tore my hat from my head and sent it hurtling down the gorge. Involuntarily I made a grab for it. A sickening lurch—a horrible jerk that almost tore my arm from its socket—a moment of total blindness, followed by the awful realization that I was hanging between life and death, dangling over the gorge, clutching the bridle rein that threatened to pull the horse over after me! My back to the icy cliff, the horrible depth beneath me, I dared not breathe. The sickening strain of body weight on my arm and the labored breathing of my horse, instinctively holding his own precarious footing, were all that my mind could take in.

A sudden sagging of the rein brought me sharply to the need for action. That sagging rein could not be ignored. It was only a matter of minutes—Pat's neck was giving little by little. Physical fear almost undid me.

"Steady, Pat, steady," I managed to urge, while with my free arm I quickly explored the cliff near me for something to cling to. I found with relief that it had not caught enough ice to keep me from getting a foothold. "Steady, boy," I said as calmly as I could. There was the faintest quiver along the bridle reins, and this time there was a distinct upward pull.

"Oh God," I pleaded—a two-word prayer out of my great need. My groping fingers came in contact with a sharp projection. I clutched it with renewed hope and began to

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TISAGAGO

By BERNICE
FAGG POND



FROM her favorite knoll above the Indian settlement Tisagago watched the day ride swiftly into her beloved valley. Long arrows of light split purple-deep shadows, stirred birds to throaty gabbling.

Sleepless and twisting with age-pains and sorrow, Tisagago (Small Grandmother) had listened during the long night to the weeping and wailing of her ancestors in the voice of the wind, until she could not stay quietly on her bed. But the coming of day and the stilling of night voices brought no cessation of the grief in her heart. That grief, which had begun when the White Man came to the West, had increased with his power. Silently Tisagago wept at the doom of extinction which she saw ahead for her people.

In this land, ill-favored by nature, her once-numerous people had learned to find in the plant and animal life, food for every season, covering for the body, and for every ill a medicine. Tisagago had lived to see battle wounds and strange sicknesses—uncured by root teas strong and rank in taste and smell—claim large numbers of the once-proud Goshute tribe of the great Shoshone family. Many had sought relief from strange diseases in the waters of the warm springs, and had died, till now there remained only a few proud and stoic members of a once-great tribe.

Tisagago sorrowed, not only for the dwindling in their number and lands, but also for the passing of much of what was distinctly of the original Goshute with the oldesters of the tribe, considered unimportant by the youngsters, who knew nothing of the time before the White Man and the new mode of life.

Tisagago felt that all too readily the young of the tribe had forsaken much of the Indian way that was good. She knew from talk around the campfires that the first white settlers had learned from the Indian how to dig sego bulbs in the spring and roast them in pits lined with hot stones in the winter, and had thus staved off starvation. But strict necessity no longer compelled them to know the form and color, season

and habitat of roots and leaves and berries.

Tisagago realized that the time when the Goshute was happy with few possessions and fewer comforts was past. Her grandsons worked as hired hands on the neighboring ranches, and with ready silver clinking in their little bags, with the place of many houses not far distant, her grandson's squaws saw little need to gather the service berry, native currants, and the fruit of the wild cherry in season for food, and for preservation for winter use. In the summer they sat chattering and laughing while Tisagago mashed the berries and spread them out in layers for the sun to dry thoroughly. Nor did they offer to help when she gathered in the dried fruit and placed it in grass-lined pits, covering it carefully with a layer of fragrant sagebrush leaves, cedar bark, and earth. In the winter, when she broke the dried fruit in the mill, and boiled it with meat and seed meals, she ate in loneliness—an awful loneliness that filled her world from earth to sky because she had lost her hope, her faith in her gods and the future of her people.

DIMLY from her vantage point Tisagago saw the familiar gray and dull olive of sagebrush and greasewood, realizing that only a part of the valleys that had once been the domain of her people now remained open to them. The most favored sections of her land had been reclaimed by irrigation. Before her stretched long fence lines and squared cultivated fields that

shut out the Indian. This was her home, her native land, and she feared that some not far distant day the Indian might be forced away to a hated reservation.

Carefully lifting a nearly filled basket from the ground, Tisagago balanced it on her back and, leaving her resting-place on the knoll, followed the winding course of the stream toward White Neighbor's ranch. Crippled with winter pains, she moved slowly, and thought regretfully of the time when she had been an active, vigorous girl, and they had called her *Muts'em-bi-a*, Mountain Sheep.

Sorrow and pride housed in her heart and filled it, leaving no place for friendship for the white settlers in Tisagago's valley. She had listened carefully to the words passed by the braves around the evening campfire when the words were of white men who had come lying and cheating, with harsh-tongued threats. But very deliberately she had closed her ears when they talked of those they loved, those who had come, they said, with friendship in their hearts because what they said with words they had done with deeds.

Of one the braves spoke most often. They called him White Neighbor with friendship in their voices. That she knew something of their White Neighbor, Tisagago kept secret. She preferred not to explain to the Indian settlement that often she gathered much-preferred cottonwood shoots for her basket from the willow patch on the edge of his ranch while he worked nearby. As

she worked she crouched in the willows listening, and she knew that White Neighbor did not throw the name of his God at his horses as she had heard others do. For this she respected him, and she began to see that there were good white men and bad white men, just as there were good Indians and bad Indians.

But pride had kept her in the lodge when he had come to talk around the campfire, and it was only by accident that she heard her sons speak of the *Holy Book* White Neighbor owned, a book which White Neighbor said contained a history of the Indian; a book which had been hidden in a hill and found long after by a White Man who saw a Great Light and heard the Great Spirit speak; a book which gave promise that her people would yet rejoice.

While she wove baskets, or mashed berries, Tisagago thought of the book. More than anything else, she wanted to see it, to hold it in her hands, to hear its bright promise for the future of her people.

She was too proud to ask questions of her grandsons; little by little she learned what they knew of the book by listening to their words whenever she was near them. She had closed her ears before to word they brought of their white neighbors, but now she listened carefully, and found the cloud of bitterness lifting.

From the time in the spring when she gathered the large leaves and petioles of the arrowroot to boil and eat, to the time for sewing fur ropes together to form blankets or articles of clothing which were warm and serviceable for winter, Tisagago could not forget the book. Perhaps if she had something to offer, she decided during the long time she thought of it, White Neighbor maybe would show the book to her.

That idea stirred Tisagago to hope, but as she counted over her meager possessions, she became discouraged. She had so little. Dried berries, seeds, and roots, and of course the carefully gathered medicinal herbs, which hung in a little bag from her waist, were the major part of her store. What could she, Tisagago, give of value to a White Man who had flour, sugar, matches, powder, and bullets?

AS HER thoughts centered on this problem, she found herself fashioning a basket with more than usual care. As the basket took shape and she saw that it was good,

she decided to take it to White Charley. Perhaps in exchange for the basket he would let her hold his shining book in her wrinkled brown hands.

With purpose in her heart, her fingers flew. When the basket was finished, she took it to White Neighbor's ranch. White Neighbor was standing in front of his cabin when she brought the basket to him. He lifted it carefully and examined the pattern with pleasure, but he did not understand that she was bringing it to him because she longed to see his book. His hand went to his pocket, and when he brought it out, he put shining silver coins into her hands.

Later, when they asked her around the lodge about her basket, she was not able to tell them of her longing to see the book, and of her disappointment.

Still she could not banish the thought of the book. Tisagago realized that there were not many snows left to her. With fierce and loving loyalty for her people, she longed to know what promise, what hope the White Man's book held for them.

That longing made her insist that she be allowed to journey into the Deep Creek Mountains with the annual expedition for the gathering of the fruit from the nut pine. She had decided to try again to see the book. She would take pine nuts to the white man.

Old though she was, Tisagago waited impatiently while the men bent the pine-branches with long-hooked poles. She helped gather the stocky green nut-filled cones, and burn them in the fire until the nuts were roasted. Then, with the others, she beat the nuts from the cones and brought her store back to the Indian settlement.

The choicest nuts she had placed in the basket she now carried on her back as she followed the stream toward White Neighbor's ranch. She slowed her pace, flinching under the quick beating of the sun. With only half the distance behind her, her legs felt like burning sticks. A bee was buzzing inside her head, and she felt great drops of perspiration wash little rivers down her dusty brown face.

Why had she attempted the journey on foot today, so soon after she had returned from the mountains? Would not another sun have been soon enough, she asked herself, and knew the answer in the urgency she felt.

Her mouth was parched and hot, and she thought with longing of luscious berries, sweet as hummingbird's milk, but it was too late in the season for them, she knew. Determinedly she pulled each moccasin foot forward on the trail.

She looked toward White Neighbor's cabin. No smoke feather curled into the sky. It was well, Tisagago decided; he would not be gone to the fields when she reached his cabin.

Her aching muscles cried, "We are old, Tisagago. Let us rest. We have been long away from the lodge."

She forced herself on until she reached Split Creek. There she paused to ease her back where the age pains stabbed through. Her precious basket of warm, brown nuts she placed on the edge of the stream in the shade. The cool singing of the water pulled her toward it, and awkwardly, painfully aware of the miles she had come, Tisagago leaned over and tried to bring water to her mouth in her cupped brown hands.

Dizziness filled her head with murmurings as of a swarm of bees. She tried to step away, to straighten and steady her body. Her foot caught on a root. She stumbled heavily against the basket. It tipped. Basket and pine nuts rolled into the stream.

Tisagago plunged her hands into the water, pulled out the basket, clutched at the mounds of pine nuts which were diminishing rapidly as the nuts were carried downstream. She could not save enough to take to White Neighbor.

Hopelessly she gazed into the stream. Her heart was sore. Now she could not go to the ranch of White Neighbor. She had nothing of value to offer for his book. The hot beating of the sun warned her that she was old and tired, urged her to return to the protection of the lodge.

She shaded her eyes and looked first one way and then the other, hoping for the appearance of a wagon. There was no dust cloud to indicate an approaching team. She would rest and then turn back. She knew that she should not have come so far alone.

While she rested—her heart sick with tears—the barnyard sounds coming from White Neighbor's ranch intensified from the pleasant morning calls of frolicsome animals to the deeper complainings of untended flocks. Tisagago lifted her

(Continued on page 375)

LOOKING BACK AT •

Ancient America

By WILLIAM and DEWEY FARNSWORTH



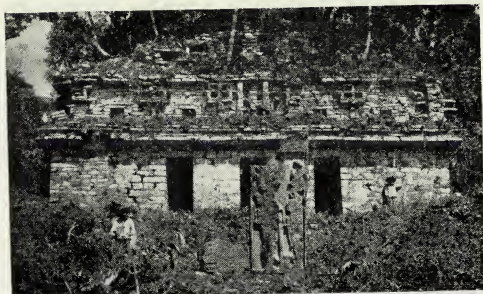
LA PIRAMIDE, COPAN, HONDURAS

Two hundred yards broad from east to west, this gigantic temple in Copan on the northern bank of the river, is almost as large as the great Egyptian pyramid of Gizeh, there being a difference of only eighteen feet. Its base appears to have been an elevated terrace, accessible from the exterior on three of its sides by stone steps. Until recent years, most of this extraordinary structure was in almost complete ruin, but as the result of reconstruction, it appears today in almost the same state of grandeur as originally.



SEPULCHRAL VAULT IN TEMPLE AT COPAN

Excavations inside the pyramid-temple at Copan disclosed a sepulchral vault, more than six feet high, ten feet long, and five and a half broad, and flanked by two niches which, as well as the floor of the vault were full of red earthenware dishes and pots, many of them filled with human bones packed in lime. The floor of the vault was constructed of solid stone, coated with lime, and was strewn with fragments of bows. Among the articles found in this chamber were several sharp-edged, pointed knives of chuya, stalactites, marine shells, and a small death's head carved in fine green stone.



PALACIO EN TAXCHILAN CHIAPA

Discovered far back in the jungle is this ancient Mayan structure showing a well-ordered architecture. The doorways of this building, which has probably stood since the first century after Christ, are in a remarkable state of preservation. The intricate carvings and architectural design of the upper part of the structure denote the artistic ability of the ancient builders. The hieroglyphics and picture writing found upon the monuments and temples of the Mayans represent their story in stone and in many instances depict events in early Biblical history.

What it Means to be A MORMON BOY

IN TIMES LIKE THESE

By FRED W. MOELLER

IT is in times like these, times when tomorrow may take from us all we have, that we begin to appreciate those things which yesterday we took for granted. If world strife brings anything good, it is this realization of the true values in common, everyday things.

If we would only learn to enjoy what we already have, before it is too late. We take as a matter of course the love and comfort of our mothers, the kind and generous counsel of our fathers. We dream and plan and are so intent on our dreaming that we fail to see the opportunities around us. And then one day we awake to find we have lost that comfort and guidance, and the dreams we've had. It is regrettable that it takes so great and terrible a thing as widespread calamity to bring us to our senses.

I have never desired, nor do I ever hope, to become a millionaire; yet there are many who would gladly trade their fortunes for mine.

I have a God in whom I can put my faith, and upon whom I must and do gladly rely for all blessings and gifts I receive.

I have a mother to comfort me, a father to counsel me.

I have health to enjoy, knowledge to use for the gaining of a livelihood for myself and to pass along to others.

I have youth, and the world is before me.

I have the Church and therein the Priesthood and all gifts and privileges in it.

I have been baptized for the remission of my sins, and possess the Holy Ghost to keep me constant in righteousness.

I have no fear of tomorrow if I live righteously today; in fact, I fear nothing but God, for I know that it is only when I am afraid of a thing, whether it be a man, a beast, or even death or the devil himself—it is only when I fear it, that that thing can have any power over me.

I have a country whose laws protect me, whose constitution makes me free.

I have a great deal to live for, but I have also something to die for.

Yes, all good things in the universe are mine; I am grateful to God, for I am a Mormon boy.

THE WRITING *of the* BOOK *of* MORMON

CONCERNING THE TIME, THE PLACE, THE SCRIBES, AND
THE PRINTING

By DR. FRANCIS W. KIRKHAM

BEYOND the persuasion which comes from earnest reading of the Book of Mormon itself towers the truth of its claim that it was translated by an unlettered youth from ancient records "by the gift and power of God," a claim which is far easier to believe than the absurd explanations of its origin which have been advanced by those who insist on disputing—or simply ignoring—the evidence. That there is evidence, unmistakable evidence, that the book was produced exactly as Joseph Smith said it was, it is the purpose of this article to show. And when all the testimony has been cited, "chapter and verse"—for so replete are the sources—the conclusion will remain a simple one, but significant; for if the Book of Mormon can be shown to have been translated in about seventy-five working days, and under the conditions claimed for it, that is in itself evidence of its divine authenticity. The simplicity of the findings is startling: the truth becomes readily apparent. Fortunately, the evidence is such that each may judge for himself, may himself make the same careful, objective study from the same sources as those considered by the writer.

Let us consider the evidence:

THE title page of the first edition of the Book of Mormon records the year and the place of the completion of the printing as follows:

"The Book of Mormon"
[then follows the preface]

By Joseph Smith, Junior, Author and
Proprietor. Palmyra.

Printed by E. B. Grandin, for the Author.
1830.

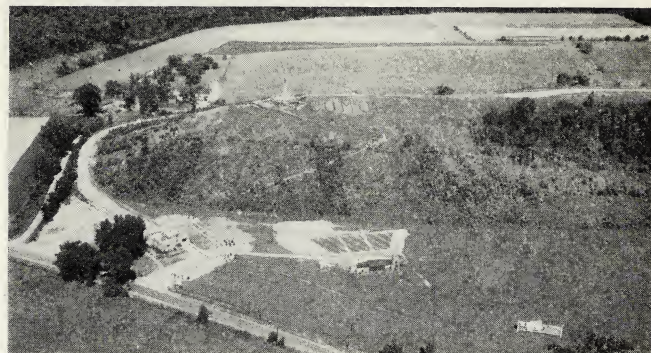
The printing of the book began in August, 1829.

The following autographed letter by the person who set nearly all the type for the Book of Mormon is at the Church Historian's office in Salt Lake City. It is self-explanatory:

Palmyra, New York.
October 23, 1887.

At the request of Elder F. M. Lyman of Utah, I make the following certificate:

"I was born in the town of Richmond, Ontario County, New York, April 13, 1802. I assisted Egbert B. Grandin in estimating



AN AIR VIEW OF CUMORAH TODAY

It may seem unnecessary to prove spiritual realities by scholar's research, but the Lord Himself has said that in the mouths of many witnesses would His truth be established. Here is an ancient record translated "by the gift and power of God." The evidence that it was so translated is the subject of this article by Dr. Kirkham, who has gone into the record contemporary with Joseph Smith's day to find the facts that leave no other possible conclusion.

the expense of printing 5,000 copies of the Mormon Bible, and the price agreed upon was \$3,000. I was the principal compositor of said Bible, commencing on the same in August 1829, and finishing the same in March 1830."
(Signed) John H. Gilbert.

Another personal witness to the printing of the Book of Mormon, Mr. Pomeroy Tucker of Palmyra, writes as follows in the preface of a book he published in 1867, entitled *Mormonism, Its Origin, Rise and Progress*:

I was well acquainted with "Joe Smith," the first Mormon Prophet. . . . also with Martin Harris and Oliver Cowdery and with most of the earlier followers of Smith. . . . I established in Palmyra in 1823, and was

for many years editor and proprietor of the *Wayne Sentinel*. . . . I performed much of the reading of proof sheets of the Book of Mormon.

On page 53 of the same book, Mr. Tucker states:

Mr. John H. Gilbert, as printer, had the chief operative trust of the typesetting and press work of the job.

The personal knowledge of these facts by Mr. Tucker is affirmed by a letter written by S. S. Harding, one-time governor of Utah Territory, dated Milan, Indiana, June 1, 1867, and printed in the appendix of the above-mentioned book:

When I was in Palmyra in 1829, I went with Joe Smith at his special request, to his father's house, in company with Martin Harris and Oliver Cowdery for the purpose of hearing read his wonderful "translations" from the sacred plates. . . . I was in the printing office with yourself and also the three Mormons named, when the proof sheet of the first form of the book was revised by you.

This letter also states:

In October following, 1829, the printing was considerably advanced and the ultimate issue of the Book of Mormon had become a fixed fact.

(Continued on page 342)

Laman and Lemuel rebelled against Nephi.
 Brothers go forth into the wilderness to go up to gerizim
 Alas and it came to pass that we went up unto the
 house of Ishmael and we did gain favour in the sight of
 Ishmael in so much that we did speak unto him the
 words of the Lord and it came to pass that the Lord did
 soften the heart of Ishmael and also his whole household
 that they took their journey with us down into the
 wilderness to the tent of our father and it came to pass
 that as we rejoiced in the wilderness, I, Laman, and
 Lemuel and two of the daughters of Ishmael and the two sons
 of Ishmael and their families did rebel against us even against
 Nephi and Zarah and their father Ishmael and his
 wife and his three other daughters and it came
 to pass that in the which rebellion they were driven
 unto the land of Jerusalem and now I, Nephi, being
 grieved for the hardness of their hearts therefore I spake
 unto them saying ye ^{unto} Laman and Lemuel
 behold these are mine elder brethren and how is it that
 ye are so proud in your hearts and so blind in your minds
 that ye have not that I your younger brother should
 speak unto you ye are set an example for you how
 is it that ye have not hearkened unto the word of the Lord
 how is it that ye have forgotten that ye have been a
 people of the Lord and how is it that ye have forgotten that
 ye have been a people of the Lord how great things that
 ye have forgotten how great things that the Lord hath done
 for us in delivering us out of the hands of Laman and
 also that we should obtain the land of promise and how is it that
 ye have forgotten that the Lord will do all things accord-
 ing to his will for the children of man if it so be that
 they exercise faith in him when he will put us to the
 trial in our hearts and so be that we are faithful in him
 we shall obtain the land of promise and we shall have
 at some future period that the word of the Lord shall be
 fulfilled concerning the destruction of Jerusalem for all
 things which the Lord hath spoken concerning the destruc-
 tion of Jerusalem must be fulfilled for both the spirit
 of the Lord crieth upon to smite with them for which
 they have rejected the prophets and Jerusalem have they
 cast into prison and they have sought to take away
 the life of our fathers in so much that they have
 been driven out of the land of promise and now I, Nephi,
 say unto you that if ye will return unto Jerusalem ye shall
 also fellowship with them and now if ye have choice go
 up to the land and renounce the words which I speak
 unto you that if ye go ye will also fellowship with
 the spirit of the Lord constraineth me that I should
 speak and it came to pass that I, Nephi, had spoken
 these words unto my brethren they were angry with
 me and it came to pass that they did keep their hands
 off from me for behold they were exceedingly wrath and
 they did bind me with cords for they sought to take away
 my life that they might leave me in the wilderness
 to be devoured by wild beasts but it came to pass

The Writing of the Book of Mormon

(Continued from page 341)

Later in a letter dated Milan, Indiana, February, 1882, and published by Thomas Gregg in his book, *The Prophet of Palmyra*, these statements are repeated in part.

Another direct statement of the time of beginning and completing the printing of the Book of Mormon comes from an interview with Mr. Gilbert at his home in Palmyra in 1888 by Andrew Jensen, Edward Stevenson, and Joseph S. Black. (See *Infancy of the Church* by Andrew Jensen, page 37):

Our next man was Major John H. Gilbert, the person who set the type for the first edition of the Book of Mormon in Egbert Grandin's printing office fifty-eight years ago. . . . Of the 580 pages of which the book consisted, he set in type about 500 pages himself. The work of printing the book, he remembers distinctly, was commenced in August, 1829, and finished in March, 1830.

THE publisher of the Wayne Sentinel, of Palmyra, has preserved for us the exact date of the close of the printing of the Book of Mormon. The following excerpts from this paper printed at Palmyra are quoted in *Source Material Concerning the Origin of the Book of Mormon*, by Francis W. Kirkham, pages 144-145. The original papers are in the New York State Library, Albany, New York:

We are requested to announce that the Book of Mormon will be ready for sale in the course of next week. March 19, 1830.

On March 26, 1830, and for four consecutive weeks, thereafter, the paper published the preface of the Book of Mormon followed by this statement:

The above work containing six hundred pages of large duodecimos is now for sale, wholesale and retail, at the Palmyra Book Store by Howard and Grandin.

The evidence appears complete, that the printing of the Book of Mormon began in August, 1829, and was completed not later than March 26, 1830.

THE TIME AND THE PLACE OF THE WRITING

FOR the answer as to the time and place of writing, it seems advisable first to review briefly the statements of the Prophet himself from the time he received the plates until he met Oliver Cowdery and from then until the translation was completed.

First Nephi, Chapter 7, verses 4-17 (page 16 in the first edition) as it appears in the first of two original manuscripts of the Book of Mormon. Evidence shows it to be in the handwriting of Oliver Cowdery, who wrote the translation "as it fell from the lips of the Prophet." The manuscript from which this photograph was taken is in the Church Historian's Office, Salt Lake City, Utah.

"On the 22nd of September, 1827," he writes, "the same heavenly messenger [Moroni] delivered the plates to me." (*Documentary History of the Church*, vol. 1, p. 18.) Unable to translate at Palmyra because of opposition, in December, 1827, he returned to his home in Harmony, Pennsylvania. He again narrates:

Immediately after my arrival there I commenced copying the characters off the plates. . . . Sometime in the month of February, Martin Harris came to our place, got the characters which I had drawn [i. e. copied] off the plates and started with them to the city of New York. . . . He [Martin Harris] returned to Palmyra and arrived again at my home about the 12th of April, 1828, and commenced writing for me while I translated the plates, which we continued until the 14th of June following, by which time he had written 116 pages of manuscript on foolscap paper. (*Documentary History of the Church*, vol. 1, pp. 19, 21.)

In the meantime, while Martin Harris was gone with the writings, [the 116 pages which were lost] I went to visit my father's family at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home, I was walking out a little distance, when, behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again. . . . I inquired of the Lord through it and obtained the following. (*See Doctrine and Covenants*, Sec. 3. Also *Documentary History of the Church*, vol. 1, page 22.)

After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me. . . . (*See Doctrine and Covenants*, Sec. 10; also *Documentary History of the Church*, vol. 1, page 23.) (B. H. Roberts estimates the time of this revelation (Section 10) as August or September, 1828. *Documentary History of the Church*, vol. 1, page 23.)

Lucy Mack Smith fixes the date when the Urim and Thummim were returned to the Prophet as September 22, 1828. (*See History of the Prophet Joseph* by Lucy Smith, page 124.)

Mother Smith further said: "A few months after Joseph received them [the Urim and Thummim] he inquired of the Lord, and obtained the following revelation." (*Ibid.*, page 126; *Doctrine and Covenants*, 10.) This would put the date of Section 10 as November or December, 1828. The date published in early editions of the *Doctrine and Covenants* is May, 1829. As explained by B. H. Roberts, however, this is evidently incorrect. (*See Documentary History of the Church*, vol. 1, page 23, also *Doctrine and Covenants Commentary*, page 78.)

Whatever the date, it was after July, 1828, and before February, 1829.

This revelation (Section 10, Doc-

trine and Covenants) indicates that up to the time it was received no further translation had been made of the Book of Mormon. Note the following:

1. Now, behold, I say unto you, that because you delivered up those writings [116 pages lost by Martin Harris] which you had power given unto you to translate, by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them.

2. And you also lost your gift at the same time, and your mind became darkened.

3. Nevertheless, it is now restored unto you again; therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun.

4. Do not run faster or labor more than you have strength and means provided to enable you to translate; but be diligent unto

First Nephi, Chapter 6, verse 1, to Chapter 7, verse 11, as it appears in a second manuscript of the Book of Mormon, a copy of the original shown on the opposite page, made for the printer three months after the translation had been completed. The handwriting seems to be the same as that in the first photograph. Proof that Oliver Cowdery wrote the greater part of both manuscripts establishes a significant claim in the accompanying article. The manuscript from which this photograph was taken is in the library of the Reorganized Church, Independence, Missouri.

the end. (*Doctrine and Covenants*, Sec. 10:1-4.)

The Prophet writes:

I did not, however, go immediately to translating [following the time he received the revelation, Section 10] but went to laboring with my hands upon a small farm which I had purchased of my wife's father in order to provide for my family. In the month of February, 1829, my father came to visit us, at which time I received the following revelation for him. (*Doctrine and Covenants*, Sec. 4, dated February, 1829. *Documentary History of the Church*, vol. 1, page 28.)

The following I applied for and obtained — [March, 1829] at the request of the aforementioned Martin Harris. (*Doctrine and Covenants* 5; *Documentary History of the Church*, vol. 1, pages 28-31.)

(Continued on page 370)

San Juan Stake 125th Quorum of Seventy Reports Service Achievements

Compiled by
President Wm. Ervin Palmer

THE 125th Quorum of Seventy of the Blanding Ward, San Juan Stake, is magnifying the special calling of the Seventy—which is to carry the Gospel message to the world—by placing missionary service at the head of the list of its quorum activities. Its sixty members are also successfully sponsoring several other worth while projects. Fifteen of this number are actively engaged as missionaries—nine are now serving in foreign missions and six are serving as stake missionaries. The quorum is fully organized and all committees are functioning.

Since 1934, this quorum has had in the foreign mission field, constantly, from one to six missionaries, supported in part by the quorum, which guarantees each missionary, if needed, \$15.00 a month. In some cases, the quorum pays regularly the full \$15.00 a month for the duration of the mission. This quorum believes that "where there is a will, there is a way" to fill a mission.

The men in the quorum, as a group, are in very modest circumstances. To raise funds to support the missionary program, the quorum has adopted several projects. Through a farming project, grain—both wheat and barley—has been raised and sold. During winter months, when farming and other work is at a standstill and many men are idle, the quorum has organized wood-hauling projects. The profits from this project, if measured by the work involved, were not high, but they did help materially, and the project offered spiritual values.

The quorum has a standing assessment of \$1.25 a month for each member—\$1.00 of which is for the support of the missionary program, and 25c for quorum welfare. Most of the funds, however, are used for missionary work. To assist members who have difficulty in contributing this amount in cash, a pig-raising project was adopted. Each man who possibly can is asked to

raise a pig to market size, to be given to the quorum to be sold and credited to his quorum assessment. Last year, when many of the pigs were ready to ship, the bottom fell out of the market, so the quorum sold the dressed pork locally, and thereby kept the project on the profitable side of the ledger. Some members find it easy to contribute cash, but others, who are farming and who raise some hogs anyway, find this a convenient and rather inexpensive way of meeting their quorum dues.

For the past several years, this quorum has sponsored the San Juan Stake Seminary, and has given the proceeds of the 4th of July celebration to that institution. Each year, approximately \$200.00 has been raised by the quorum through this activity. In 1940, the seminary officials divided the proceeds with the quorum, and the quorum received \$109.00 from the 4th of July celebration. This money was also used to support missionaries in the field.

The quorum has assisted its members in time of sickness and death, and has contributed toward the burial expenses in families of quorum members. When one quorum member, with a rather large family, lost his home and all it contained by fire, the quorum immediately organized committees to canvass the town, and the first day \$238.00 in voluntary cash contributions was raised, in addition to several thousand feet of lumber and numerous pledges of labor. The quorum members also assisted with materials and labor in rebuilding the home of this brother.

Each year, the quorum sends a special Christmas gift to every missionary in the field, and encourages correspondence with the missionaries by quorum members throughout the year. This serves to stimulate and keep alive the missionary spirit within the quorum.

Social functions for quorum members and their wives form an important activity, as do temple excursions, quite an undertaking, in view of the fact that the

(Concluded on page 359)

BRIGHAM YOUNG SAID:

Compiled by Heber Q. Hale

I AM at the defiance of any historian to prove that the Saints have ever suffered as much as the sinners.

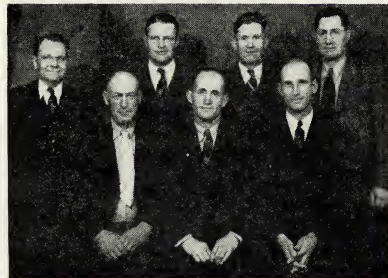
There is one predominant trait in the human family—the seeking for power. . . . What will satisfy the mind? Will gold? Will silver? Will houses, lands, and possessions? Search the world over, and you will at once discover that they will not. Will power and influence over their fellow-beings satisfy? They will not. . . . What will satisfy us? If we understand all principles and powers that are, that have been, and that are to come, and had wisdom sufficient to control powers and elements with which we are associated, perhaps we would then be satisfied. If this will not satisfy the human mind, there is nothing that will.

What are the fruits of this Gospel when it is received into the heart of an individual? It will make a bad man good, and a good man better; it increases his light, knowledge, and intelligence, and enables him to grow in grace and in a knowledge of the truth.

Of one thing I am sure: God never instituted war. God is not the author of confusion or of war—they are the results of the acts of the children of men. Confusion and war necessarily come as the results of the foolish acts and policies of men; but they do not come because God desires they should come. If the people generally would turn to the Lord, there would never be any war. Let men turn from their iniquities and sins and, instead of being covetous and wicked, turn to God and seek to promote peace throughout the land, and wars would cease. We expect to see the day when swords shall be turned into plowshares, spears into pruning hooks, and when men shall make war no more. This is what we want. We are for peace, plenty, and happiness to all the human family.

Our work, our everyday labor, our whole lives are within the scope of our religion. This is what we believe and what we try to practice. Yet the Lord permits a great many things that He never commands.

I will say with regard to miracles, there is no such thing save to the ignorant—that is, there never was a result wrought out by God or by any of His creatures without there being a cause for it. There may be results, the causes of which we do not see or understand, and what we call miracles are no more than this—they are the results or effects of causes hidden from our understanding.



PRESIDENTS OF THE 125TH
QUORUM OF SEVENTY, BLANDING
WARD, SAN JUAN STAKE

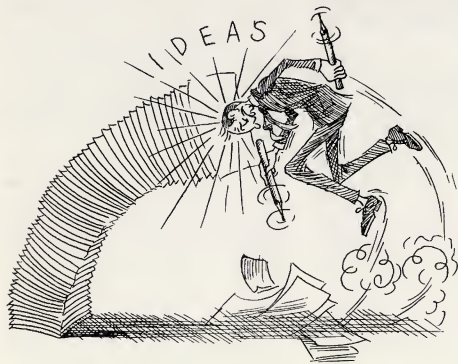
Left to right, front row: Wm. Alden Stevens, Alma U. Jones, Vernon C. Rowley.

Back row: Parley Redd, Wm. Ervin Palmer, Arath E. Shumway, and Dee L. Bayles.

MANNA

for Amateur Writers

PENCILED AND PICTURED
BY JACK SEARS



FIRST WE MUST
HAVE SOMETHING
TO WRITE ABOUT.
AN IDEA IS SURE
TO HELP.

UNCLE SAM is responsible, in a way, for the continued product of thousands of amateurs with an urge to write. When a writer appears at the post office tenderly submitting his pet, the very first thing the clerk chirps out, is: "This manuscript is first class." Nice of the government, and shows that such clerks live up to their civil service! Besides, it encourages an amateur to be told his stuff is first class when he knows a lot of mail is rated second, third, and even fourth class.

With the truth bared to publishers regarding this behind-their-back stunt that Uncle Sam is pulling, perhaps they can right the wrong regarding this wrong writing. To the amateur writer let it be understood, these suggestions are full of tenderness; so much so that all the hardened pencils employed have completely broken down, several times.

Where one writer goes down and bites the dust, caused by the whack of a rejection slip, scores of new writers arise. Most amateur writers know they must be as persistent as a sparrow to succeed. So, they decide to be as persistent as a flock of them.

IDEA

FIRST, one must have something to write about. An idea is sure to help out considerably. But should you lack an idea, remember countless stories have been written with-

out even a thread of an idea.

Here's a tip. The very best way to get a story idea is to knock the head against a rock wall, or an iron pole. The bigger the idea you wish, the greater the distance you should stand away from the obstruction, before charging head downward up-



A TOP STORY MUST
HAVE SKY-HIGH SUS-
PENSE.

on it. Here is a chance for an amateur to use his head to advantage.

No doubt you have heard frog-voiced or fish-eyed people say that the air is literally alive with suitable ideas for grand stories. Upon super-snooping you will find such people are old timers. They were thinking of the good old days when stories

buzzed around so thick most of the populace thought them just another swarm of crickets swooping down upon them.

Keep your ear to the ground. Just as soon as a good idea has hopped into your ear, be sure to keep it locked in the brain cells. There are several ways to do this. Some writers prefer to stick their index finger into the ear opposite to the one by which the idea enters the head. Automatically the idea becomes indexed upon the mind and cannot escape.

At a social gathering someone asks another how his book is progressing. Soon one discovers everyone present is doing some sort of writing. Thousands of amateur writers are crying out for recognition.

Rejected manuscripts of amateurs are stacking up faster and higher than the government expense. Writers must live, yet they cannot eat their manuscripts. Publishers can't stomach them, either. Much of the vast sum spent by the government each second just to keep wiggling along—it has been suggested by a publisher—could better be used to buy manuscripts of amateur writers, and then burn them. Rejection slips have often furnished enough paper for amateur

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NOTHING LIKE A GOOD,
SHARP CLIMAX

In Old Mexico



By FLORENCE PIERCE

A GROUP OF VISITING CHURCH MEMBERS PHOTOGRAPHED IN FRONT OF THE L. D. CHAPEL AT SAN PEDRO, MEXICO.

FROM about sea level at Tamazunchale, we wind in and out along a paved highway of many curves, continually rising until we reach an elevation of eighty-two hundred feet. Many times we are above the white clouds and looking down from our dizzy heights, view the tropical paradise below us.

For hundreds of miles, the mountain crests are fringed with trees, giving them the appearance against the blue horizon of being edged with green lace. At many points the mountain peaks seem to meet and blend into a hazy mass; especially is this true of a spot on the road to Morelia, called Mirador De Mil Cumbres, or "Lookout of a Thousand Peaks," where one gazes in rapture on a sea of peaks and nothing else.

All the mountains of Mexico are verdant with vegetation, being cultivated to their very tops by the Indians, who tend their little patches of corn and sugar cane with meticulous care. Sometimes the farms are located on such steep slopes that the laborer needs a stick or cane in one hand to support him while he ploughs or hoes with the other. The natives of Mexico are a burden-bearing nation. We saw men, women, and children bent over with loads much larger than their own size. Little boys and girls carry their baby brothers and sisters strapped to their backs all day long, day in and day out, and yet they are a happy race. Their faces are wreathed in smiles and their eyes gleam with expectant anticipation when accosted by tourists.

One day as we sat in our parked car, a little Indian girl carrying in her arms her younger sister, stood at a respectful distance and eyed us with longing looks. We handed her a chocolate drop, thinking certainly she would eat it herself, but with a smile she gave it to the smaller child and as a reward for her unselfishness she was given another for herself.

A group of our Latter-day Saint Indians living in San Pedro, a small village which is a short distance southwest of Mexico City, are an admirable ex-

ample of the broadening and enlightening effect the Gospel has upon its members. Through their thrift and industry, they were able to build and pay for this beautiful little chapel in a comparatively short time. The Indian Saints of San Pedro whom we met were neat and clean,

well dressed, with intelligence beaming on their happy faces, exemplifying in every deed the change wrought by the Gospel in their lives both physically and mentally as well as spiritually. Our party also visited the beautiful valley of Cholula, situated about seventy-five miles southeast of Mexico City. Green, fertile farms dot its level surface, and interspersed among them are innumerable low, round hills which may prove to be unexcavated pyramids. Once the center of the great Aztec empire, Cholula today shows little of the might and magnificence which she enjoyed centuries ago. From a population of three hundred thousand people, it has diminished to a small village of no commercial importance. At present it is particularly noted for its many gorgeous cathedrals, three hundred and sixty-five of them—one for each day of the year. These replaced the temples built by the ancients, which were destroyed by the Spanish conquistadors. One huge hand-made mound escaped the general ruin and upon its summit a great church was erected by Cortez in 1564.

We visited this church, which after nearly four centuries of use is still in an excellent state of preservation. However, the pyramidal foundation itself claimed our most interested attention. Its sides have been partially uncovered, disclosing stairways of uncut stones and cement by which the top of the pyramid is reached. We passed through the main underground entrance by means of a tunnel about two hundred yards long, and a perfect network of narrow passages led us in every direction in this subterranean space. At various intervals the original ancient stairways, hidden for centuries, are being disclosed. At one point a stairway of one hundred and twenty-five steps leading upward and twenty-five going down have been found. Here and there small carvings of serpent heads are to be found upon the interior surfaces, and these, together with the cement formations of the pyramid, link the ruins of Cholula with those of the great cement city of Teotihuacan.

Misconception Concerning Mormon Belief

By H. Alvah Fitzgerald
Director, Ephraim L. D. S. Institute

IN a recent publication entitled *Churches and Sects of Christendom*, by J. L. Neve, the following statement is made relative to the Mormon concept of God: "Early Mormonism tended toward Unitarianism, but later, through anthropomorphism, became downright polytheistic."

When read in its context, this statement is evidently intended by the author to represent a low and rather primitive concept of Deity. Several similar appraisals have appeared recently by well-known writers in discussing comparative Christian beliefs. They indicate that a widespread misunderstanding exists among Christian ministers and laymen concerning this subject. Since faith in God and devotion to an overruling superhuman Power are the foremost distinguishing characteristics of religion, this misconception of the true Mormon belief greatly influences the total estimate of its message and standards.

Polytheism implies a belief in more than one god, usually many gods. As used by Mr. Neve, historians, and authorities on world religions, it is invariably considered a characteristic of primitive religion. It carries many connotations of low religious practices and superstitions. These may be grouped under several general categories: first, nature worship of awe-inspiring stationary objects such as mountains, canyons, trees, and fetish objects; second, nature worship of action, potent with benefit or destruction, including wind, waterfalls, volcanoes, storm, fire, and lightning; third, worship of animals and their images, such as the cow in India and Egypt and the lion in ancient Assyria, also bird and beast totem pole worship of the American Indian; fourth, paganism, which marks a distinct advance over sheer nature worship. This group includes the gods of Greece, Rome, and early northern Europe, such as Zeus, Apollo, Mars, Woden, and Thor. These gods were granted human form but they possessed the common characteristics, virtues, and frailties of man. They quarreled among themselves and took sides with human beings in rivalry and conflict.

Modern writers, having these primitive concepts of polytheism in mind, attach them to the Mormon doctrine of Deity. In reality the Mormon concept of God is wholly opposite to this interpretation. It is monotheistic in the sense that it recognizes unity, purpose, and design in the universe to the highest degree, but it insists that this unity, purpose, and design is administered by

(Concluded on page 377)

OLD PETER: A CELLO

By Lucile Jones

DEEP-throated and sweet is Peter's voice,
and strong.
With steady tones he tells of tender
things;
And when I touch Old Peter's vibrant
strings,
He pours upon the air a flood of song.
He sings to me of things forgotten long:
The melted sunlight of a pool he brings,
The downy droop of soft, brown birdling
wings,
And wistful daisies in a hillside throng.
I love to be with Peter, all alone,
When at the edge of the pale, somber sky
The sun has found at last its flaming
goal
And when in every liquid, throbbing tone,
In every languorous, mellow, human sigh,
Old Peter speaks the ages from his soul.

HANDS

By Irma Dovey

How beautiful they must have been,
His hands!
I see Him place them gently
on the little children's heads,
and see their smiles of welcome
for a trusted friend.
How strong His hands
to hold the hammer and the saw,
to help the sturdy fisherman
draw in his nets!
I see them lifted high
to wish a blessing
on all weary hearts—
How kind they were!
How tortured at the last
when, pierced and torn,
they bled upon the cross—
How limply at His sides they hung
when grieving comrades
took His body down!
What power that through the years
they are uplifted still
invoking blessings
on us all!

APPROACH OF SUMMER

By Kathya Kendall

THE spring which came so gently, now is
gone.
She lost her last sweet petals from the trees
just yesterday. The apple boughs at dawn
Were silken clouds of bloom, until a breeze
In playful mood shook every petal free.
They lay like fragrant satin on the earth
While spring resumed her journey leisurely
To rain-drops' patter and the soft wind's
mirth.

But springtime knew she heralded the time
When summer would come gayly over hills,
Come marching to the cadence and the
rhyme
Of bolder music than the Maytime spills;
For summer hours complete the spring's
array
By adding fruitfulness to flowers of May.

UNLESS THE HEART CAN SING

By Eva Willes Wangsgaard

WHAT do they do, who have no God to
thank,
When brook-cool morning air would stimu-
late
The grass to singing, and the orchards bank
Red, scented sweetness on the earth's full
plate?
What do they think, who have no thanks
to give?
Who never know the feel of hearts that
burst
With gladness for a golden world? Who
live,
Yet feel no burning thanks—no heart-
deep thirst?
How do they come to meet a turquoise day,
Who have no gift of gratitude to bring?
Joy cannot grow unless the heart can pray;
God's voice is stilled unless the heart can
sing.

A WORTHY RETRIEVE

By Marian C. Smith

I FEEL akin to the earth today
And the sod envelops my thought—
For though human today, how long will it
be
Ere I join with the soil and be naught?
Would my flesh reject roots? Would my
bones remain whole
As my frame? Or would I cease to be
In substance at all, and mingle myself
As a mould just to nourish a tree?
I brood of the matter and shrink at the
thought.
Then I rise—I am filled with relief!
"A soul is eternal" rings loud in my heart.
Such comfort is wrung from belief.
Unworthy I am of the miracle, yet
One soul—what a precious retrieve!
And though earth shall reclaim this flesh, I
know
Heaven my soul shall receive.

TWILIGHT

By Anna Johnson

THE twilight hours
Are cooled with shadows
And covered with cloud patterns,
Etched in the colors
That drip from the setting sun.
Hills fade in the silver mist
Of the soft gray sky,
And a flower nods by the lily pond
Where the placid lake lies dreaming.

REFLECTED GLORY

By Thelma Ireland

A RAINBOW arches overhead
With gaudy stripes so slender.
The lake is jealous of the sky,
So tries to steal her splendor.

A MAN AND A CHILD IN A WOOD

By Alex R. Schmidt

I NEVER saw the grass so green,
The trees so big and tall,
No stranger wood was ever seen
By any one at all.
I never knew the woodfolk ran
A household in a grove,
And wiser than the wisest man,
Found time to court and love.
I never knew the woodfolk met
In council and in talk
Of budgeting and etiquette,
And how to fool the hawk.
I never heard a wind go by
On a leaf-rustling way
Until a three-year-old and I
Linked hands the other day.

PASTELS

By Irvin L. Warnock

SUNSETS are poetry,
Written on dull gray clouds,
With gold and flaming pens.
Moonlight is music.
Quietly trilled on the harp of night,
When lovers meet.
Bird-notes are etchings
On the copper plates of dawn,
Or etched on twilight's tinted mirror.
A brilliant summer sunrise
Is color set to music.
With dew-drops dancing rhythmically.
And a star-flecked dome of blue
Is a brilliant filigree,
Wrought by the Master's hand.

WHAT IS YOUTH

By Edna S. Dustin

WHY, youth, my child, is dawn with
blushing cheeks.
With sunshine smiling through her petaled
lips;
Her opening eyes viewing the distant peaks
And tracing white plumed clouds with
silver tips.
The fresh laugh of the breeze is in her voice,
She rides the wings of dawn with faith
sincere
Into the noonday sun; and without choice
Twilight with magic wand is standing near.

Need she to fear the twilight if she seeks
To keep a vigil-watch of her desires?
When wrinkles etch the dimples in her
cheeks,
She will be young, with faith that youth re-
quires.
Youth is the dawn whose opening eyes seek
far—
To climb a moonswept path up to a star.

The Church Moves On

Distinguished Group Honors President Grant

PERSONALLY presented by William M. Jeffers, president of the Union Pacific Railroad Company, a life membership in the Union Pacific Old Timers' Club was awarded President Heber J. Grant at a dinner held May 10 in the Hotel Utah in Salt Lake City attended by distinguished guests, many of whom had come many miles to be present. The presentation was more than a recognition of President Grant's twenty years as a director of the railroad; it was a sincere tribute to him as "a great American, Church stalwart, civic leader and old associate, and as a considerate neighbor and a true friend."

President J. Reuben Clark, Jr., one of the speakers, characterized President Grant, now in his eighty-fifth year, as "a man of practical wisdom, having a grasp of sober, hard facts, yet possessed of devoted faith which has kept him close to his Maker." Representing the state of Utah, Governor Herbert B. Maw stated that the example of President Grant's life had influenced him in his own career.

Mrs. Grant and Mrs. Maw were among those present at the honor banquet.

Church Receives Gift of Japanese Cherry Trees

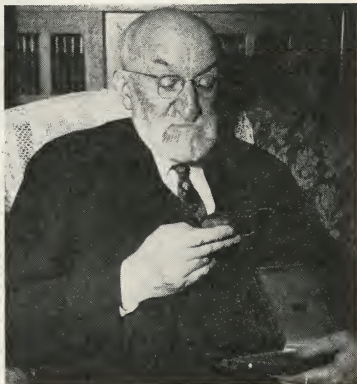
THE gift of Salt Lake Japanese-Americans, twenty-five Japanese cherry blossom trees were presented to the Church recently and planted on Temple Square. The trees are like those, now famous, planted nearly twenty-five years ago at the national capitol.

Weber College Gets Institute of Religion

NEWEST addition in the Church education system will be an Institute of Religion to be established in the vicinity of Weber College, a school founded by the Church in 1889 and turned over to the state of Utah in 1933. Asahel D. Woodruff, former seminary teacher at Escalante, Price, and Fillmore, has been called to serve as director of the institute, which will be quartered in a new building by next fall, the thirteenth such center on western college campuses.

Institutes offer a four-fold program: religious instruction, social and athletic activities, worship services, and counseling aid. More than three thousand students are now enrolled in the twelve present institutes of religion, the first of which was established in Moscow, Idaho, in 1926.

PRESIDENT GRANT INSPECTS HIS NEWEST BADGE OF HONORABLE SERVICE—A CARD OF MEMBERSHIP IN THE UNION PACIFIC OLD TIMERS CLUB.



Dr. Franklin L. West, Church commissioner of education, announces that a new high school seminary will be built in St. Anthony, Idaho, to be ready by fall.

New Records Replace Old Membership Forms

TAKING the place of all other membership records now in use, a new system is being inaugurated by the Presiding Bishop's office. Two cards will be made out for each of the nearly 862,000 members of the Church, a green card to be sent to the office of the Presiding Bishopric and a white card to be filed alphabetically in a new-type binder for ward records. The master cards in the central office are to be brought up to date as changes take place in the status of members, such as ordinations, patriarchal blessings, sealings, missions, excommunications, and marriages.

Records of persons moving from a ward are sent to the office of the Presiding Bishopric, from where they are forwarded to the new ward, which will then have available complete information concerning the incoming residents. Cards are made out for children blessed and converts baptized. The new system eliminates the former need of making out certificates of membership.

Church to Open Branch in Panama Canal Zone

ELDER ANTOINE R. IVINS of the First Council of Seventy left during May for the Panama Canal Zone, where, under appointment of the First Presidency, he expects to organize a branch of the Church. Members of the Church living there are chiefly connected with military service and defense projects.

London Looks to Salt Lake For Model Planning

THINKING in terms of the rebuilding which will be necessary in London and other cities after the present war, Harold F. Shepstone, F. R. G. S., has contributed to *Armchair Science* (London) a descriptive article on Salt Lake City titled "The World's Best Planned Metropolis," which is reproduced in the June issue of *Science and Discovery*. Calling attention to the city's "park-like appearance," Mr. Shepstone relates the part Brigham Young played in laying out the "home of the Mormons," notes Temple Square and drinking fountains particularly, and pays tribute to the philosophy and program of the Church as they have expressed themselves in the "far-seeing and bold manner in which the city was planned."

Pacheco Saints Hold Commemorative Services

EASTER morning of this year found a band of seventy-five Latter-day Saints gathered at Colonia Pacheco in the Sierra Madre mountains of Chihuahua, Mexico, to commemorate events since the year 1885, leading to the founding of Mormon settlements in the region and the organization of Juarez Stake. Descendants of earlier pioneers to Mexico, the Saints thus gathered are themselves pioneers, engaged in rebuilding a once flourishing colony. Also attending the program were friends from Garcia and Dublin. A project has been assigned the Aaronic Priesthood of the Pacheco Ward to erect a marker at the spot in the valley where services were held, a valley already dotted with the evidences of a former civilization.—From a report by Joel H. Martineau.

Post Created to Serve Welfare of Army Trainees

TO LOOK after the religious and social activities of Latter-day Saint members now in army centers on the Pacific coast, Elder Hugh B. Brown, former president of the British Mission and a major in the Canadian Expeditionary Force during the World War, has been appointed special coordinator to work with President Henry H. Blood of the California Mission, Chaplain C. Clarence Neslen of the Utah National Guard, and other army chaplains in arranging services and consultations. Elder Brown left May 1st to make his headquarters in Glendale, California.

Chapel in Virginia

A CHAPEL formerly used by the Knox Presbyterians has been purchased by the Church for the Norfolk Branch, Virginia. The building is located at the corner of Llewellyn Avenue and Twenty-eighth Street. Members of the Church who have sons in the army or navy based near Norfolk, important seaport and military center, should inform them of the chapel's address. Elder A. B. Strickland is branch leader.

Beautification Work Feels Spring Impulse

TRUCKLOADS of trees, shrubs, and flowers, and bags of lawn seed, together with blueprints for planting, have been sent to over one hundred wards throughout the west as part of the program to beautify chapels in every section of the Church. Since April general conference, there has been great demand for landscaping materials and plans. Plant experts and landscape architects are cooperating, through the Church Beautification Committee, with wards in an effort to have Latter-day Saint homes and chapels mirror the high standards of the Church. The Church operates an evergreen

nursery but in the main ships shrubs, seeds, and trees from commercial nurseries conveniently located throughout the west. Complete landscape and sprinkling system plans prepared under the direction of Irvin T. Nelson, Church landscape architect, are furnished free upon request.

Dr. A. E. Morgan Comments on Welfare Program

"THE salvation of America following the war will depend upon community development as found in Utah and as fostered by the Church," stated Dr. Arthur E. Morgan of New York, former chairman of the Tennessee Valley Authority and former president of Antioch College, who visited Salt Lake recently and made an investigation of the Church Welfare Program. With Elder Richard R. Lyman of the Council of the Twelve, Dr. Morgan attended North Davis Stake quarterly conference on April 13 to see "on the ground working of the Mormon system."

Elder Widtsoe to Address University Graduates

ELDER JOHN A. WIDTSOE of the Council of the Twelve will deliver the baccalaureate sermon June 8 in Kingsbury Hall as one of the principal speakers for the University of Utah's seventy-second annual commencement. Elder Widtsoe is a former president of the University.

THE CHURCH ON THE AIR

CHURCH programs to be heard during the month include the regular broadcast of the Tabernacle Choir over the CBS national network Sunday morning from 9:30 to 10:00 a. m., M. S. T., and the Sunday evening hour originating with Station KSL in Salt Lake City from 9:15 to 9:45 p. m., M. S. T.



ERNEST C. ROSSITER
"PERETITENI NO TAHITI"

President Appointed to Tahitian Mission

ELDER ERNEST C. ROSSITER, manager of the Temple Square Hotel in Salt Lake City since 1930, has been called to preside over the Tahitian Mission, now under "Free French" rule, where live some 1500 members of the Church. Elder Rossiter, scheduled to leave San Francisco on May 23 with his wife and four-year-old son, Ernest Terry, succeeds Eugene M. Cannon, who returned last December, when missionaries were recalled.

President Rossiter presided over the same mission from 1915 to 1920 and filled a mission to France from 1904 to 1907, to the Northern States from 1907 to 1908, and returned to France as president of the mission there from 1925 to 1928. Since 1935 he has been a member of the Salt Lake Stake high council. During his earlier mission to Tahiti, Elder Rossiter compiled the first Tahitian and English grammar.

Wards Receive New Bishops

Lewiston Third Ward, Benson Stake, Ralph V. Baird succeeds Myron C. Wisner. Trenton Ward, Benson Stake, J. Archie Cottle succeeds Archie J. Harper.

Powell Branch, Big Horn Stake, Ivyn Lynn succeeds Eugene Christiansen.

Wellsville Second Ward, Hyrum Stake, Heber P. Murray succeeds Evan H. Bankhead.

LaCienega Branch, Inglewood Stake, Phillip H. Hurst appointed.

Mona Ward, Juab Stake, E. Alton Ellertson succeeds John S. Nielson.

Arco Ward, Lost River Stake, Alton L. Braithwaite succeeds Ira W. Boyer, Sr.

Superior Branch, Maricopa Stake, Edward Penigley succeeds Milton W. Cluff.

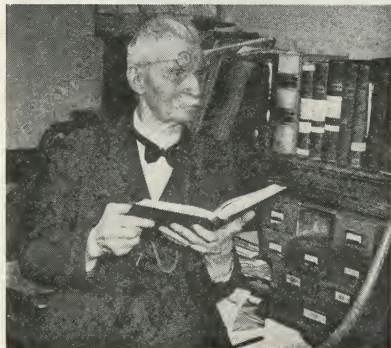
Ogden Third Ward, North Weber Stake, Jesse Hyrum Draper succeeds Myron D. Richardson, deceased.

Nanakuli Branch, Oahu Stake, Norman W. Torgerson succeeds Robert L. Worley.

Oxford Ward, Oneida Stake, Ernest A. Olsen succeeds Lawrence W. Farnsworth.

Preston Fourth Ward, Oneida Stake, Horace S. Baugh succeeds Jacob N. Larsen.

(Concluded on page 350)



ASSISTANT CHURCH HISTORIAN
ANDREW JENSEN, WHO, AT NINE
TY, SEES HIS LIFE'S WORK OFF
THE PRESS. (See page 351.)

The Church Moves On

(Concluded from page 349)

Hatch Ward, Panguitch Stake, Joseph E. Riggs succeeds M. H. Barnhurst.
Monrovia Ward, Pasadena Stake, Ulysses S. Kunz, succeeds Harold F. Coleman, deceased.

Carson City Branch, Reno Stake, Ray B. Jensen appointed.

Portola Branch, Reno Stake, J. Lawrence Cook appointed.

Sparks Ward, Reno Stake, Elmo P. Humphreys appointed.

Westwood Ward, Reno Stake, Wilford W. Snyder appointed.

Binghampton Ward, Southern Arizona Stake, Francis J. Webb appointed.

Bisbee Ward, Southern Arizona Stake, Gussie R. Hardt appointed.

Douglas Ward, Southern Arizona Stake, Ether Haynie appointed.

Pomerene Ward, Southern Arizona Stake, Ernest K. Hatch appointed.

St. David Ward, Southern Arizona Stake, Glen G. Goodman appointed.

Tucson Ward, Southern Arizona Stake, LeRoy B. Pyper appointed.

Whitewater Ward, Southern Arizona Stake, Lorin Ivins Dillman appointed.

Grant Ward, South Los Angeles Stake, Norman L. Jacobson succeeds August A. Hjorth.

Alamo Ward, Uvada Stake, Melvin H. Leavitt succeeds Marion K. Stewart.

Wilford Ward, Yellowstone Stake, Rulon Romrell succeeds Earl B. Romrell.

Roll Call of Missionaries Released in April

California: Lloyd J. Allen, Salt Lake; Stephen M. Bennion, Murray, Utah; Hal H. Bradshaw, Hurricane, Utah; Claude B. Burton, Alton, Wyoming; William D. Comia, Woodruff, Utah; Stirl L. Empey, Pocatello, Idaho; Norman Harding, Taber, Canada; David A. Harris, Santa Barbara, California; Thelma Larue Jones, Murray, Utah; Albert R. McMullin, Barnwell, Canada; Dee R. Packard, Boise, Idaho; William P. Phillips, Idaho Falls, Idaho; Blaine H. Smith, Smithfield, Utah; Hyrum G. Smith, Salt Lake; Ardis Wilson, Boise, Idaho.

Central States: Claude W. Grant, Sandy, Utah.

East Central States: James R. Blaser, Elko, Nevada; Mark T. Hatch, Woods Cross, Utah; Earl T. Pearson, Duchesne, Utah.

Eastern States: George F. Swenson, Logan, Utah; Richard F. Thorley, Cedar City, Utah.

New England: Wesley L. Clark, St. Anthony, Idaho.

Northern States: Joseph F. Ahlander, Provo, Utah.

Northwestern States: Douglas McQuarrie, Hyde Park, Utah; Earl M. McCrae, Salt Lake.

Southern States: Fred H. Boyer, Arco, Idaho; Vaughn M. Erekson, Murray, Utah; Wilma Hoopes, Fairview, Wyoming; Clayton M. Larsen, Preston, Idaho; Muthan Niederhausen, Logan, Utah.

Texas: Orlo Goodrich, Vernal, Utah; Bert O. Marble, Ogden, Utah; George E. Patterson, Bloomington, Idaho; Thomas J. Summers, Ririe, Idaho.

Western States: Jane Huffaker, Salt Lake; George M. King, Logan, Utah; Leah S. Lovell, Ririe, Idaho; Donald L. Mabey, Oakley, Idaho.



Photo courtesy Homer N. Kitchens.
BISHOP HAROLD GUNN TURNS THE FIRST SHOVEL-FULL OF DIRT AT GROUND-BREAKING CEREMONIES FOR THE NEW GARVANZA WARD CHAPEL.

Garvanza Builds Chapel

AFTER eighteen years of waiting and determined saving, Garvanza Ward of the San Fernando Stake, located in Highland Park, Los Angeles, is at last getting its chapel built. Ground-breaking ceremonies were held on the site, Avenue Fifty-three and Lincoln Street, February 2, with nearly one thousand people attending.

Eldon Overland, second counselor to Bishop Harold Gunn, is in charge of construction work, which, typical of ward-building projects throughout the Church, is being carried on partly by volunteer labor.—*Weston N. Nordgren.*

April 17, 1941

Parley Bennion, 65, of Taylorsville, Utah, and Cokerville, Wyoming, former high counselor of the Cottonwood Stake and a leader in the livestock industry, died. He was a brother of Samuel O. Bennion of the First Council of Seventy and had been associated

with him for over forty years in the sheep industry.

L. D. S. Student Rates High Honor at Stanford

GEORGE B. JACKSON, JR., son of Mr. and Mrs. G. B. Jackson of Kenilworth, Utah, has been elected student body president at Stanford University for the year 1941-42, an unusual distinction. He was the first non-fraternity candidate in nine years to win the election. A former Carbon High School student, George is a member of the leading debate team at Stanford and is an honor student. He is studying law. He was active in the Church in Kenilworth in various capacities before going to Stanford.

April 27, 1941

Elder Charles A. Callis of the Council of the Twelve dedicated the Mapleton Ward chapel, Springfield. Frank M. Jensen is bishop.

Joseph L. Wirthlin, Sr., Passes

JOSEPH WIRTHLIN, SR., 73, of Salt Lake, father of Joseph L. Wirthlin of the Presiding Bishopric, died April 28, 1941. He was a former chairman of the Salt Lake county commission, a charter member of the Oregon Trail Memorial Association, director of the Utah Pioneer Trails and Landmarks Association, one of the three life members of the Salt Lake Chamber of Commerce, and active in numerous civic enterprises, mining developments, and in ranching and merchandising.

South Davis Stake Presidency

Wesley E. Tingey, formerly first counselor, has been appointed to succeed Thomas E. Winegar as president of the South Davis Stake. Franklin D. Ashdown has been released as second counselor, and Elijah B. Gregory and James E. Burns named new counselors.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED APRIL 21, 1941—DEPARTED APRIL 30, 1941

First row, left to right: Carl Wayne Clements, Ruth Clayton, Jessie Thompson, Joyce Pearl, President Don B. Colton, Lois May Gardner, Chelsea Peterson, Jay Olsen.

Second row: Werner Moeller, Henry D. Selin, Donald Cleverly, Mema Kunz, Marie Lund, Doris Nielsen, Mary Astle, John C. Moss, Dean F. Ward.

Third row: Leon Halgren, Delbert G. Harris, Joseph M. Nelson, Thelma Bowen, Ralph C. Kidd, Mildred Hill, Ernest Morris, Raymond J. Shalibetter, A. Chadwick Noel.

Fourth row: Wm. E. Berrett, Wendell Gibby, Dee H. Wilson, Dale L. Gardner, Lee A. Anderson, George B. Poulson, H. Robert Brummett, Elvin George Lyon, Richard R. Twelves.

Fifth row: James Leland Eldredge, Emory E. Wall, George R. Kerr, Glen W. Flint, R. Douglas Haslam, Wayne W. Hymas, N. Franklin Birtcher, Harold J. Glenn, Bernard Taylor.

Sixth row: Sterling Sparks, Dayle W. Cooper, McCoy Larsen, Eldred C. Olsen, L. L. Duncombe, Sylvester L. Barton, Morris L. Bushman, Roy L. Holman.

Seventh row: Edward Neal Swisher, Le Grand M. Bernards, Marvin J. Fjelsted, Wm. Jay Read, Dr. Hugo Jenkins, Don Keith White, J. Quentin Andrus, Lincoln R. Eliason, Joel Gold.

Eighth row: Robert G. Christopherson, R. Glen Brewer, Harold L. Dowdle, William C. Blair, Merrill S. Orme, David C. Trippett, Walter G. Klemm, Jack L. McKaffee.

Ninth row: Robert Scott, Clifton Thatcher, David J. Evans, Norman E. Farr, Garth D. Price, Alma M. Argyle, Jr., Fred Wolters, John Dale Evans.

Tenth row: Finn B. Paulsen, Grant E. Burns, Harold R. George.

On The Book Rack

THE SOUL OF THE UNIVERSE
(Gustaf Stromberg. David McKay Company, 1940.)

THE mystery of existence and the meaning of human life have always intrigued humanity, learned or unlearned. Here, a man of profound and accurate scholarship applies the findings of modern science to the solution of this age-old problem. In his exploration he draws freely upon the facts of physics, biology, and physiology. In rapid succession, he collects evidence from space, time, matter, gravitational and electrical fields, the mechanical aspect of life, heredity and genes, the origin and development of life on earth, the relationships of mind and matter, and the development of the human mind.

He concludes from his research that man has a soul which is "indestructible and immortal"; that "the surface of the planet Earth seems to be a place for the breeding and the incarnation of souls." These "souls" possess "cosmic consciousness" as they are in constant communication with God, the cosmic soul, the cosmic will.

It is altogether refreshing reading. And the book is written in a style so lucid that the layman may easily follow the author in his journeyings among many abstruse conceptions of science. Indeed, for the average reader it may be used as an introduction to modern scientific theories.

The one weakness in the conclusion is that the indestructible and immortal soul, as an individual, though it has no end, had a beginning. That seems strained. Certainly Latter-day Saints would there differ with the author.

The high motive and earnest seeking running through this book are to be admired greatly. More such studies are needed in our happy-go-lucky day.—J. A. W.

HEALTHFUL LIVING
(Harold S. Diehl. McGraw-Hill Book Company, Inc. New York, 1939. Second Edition. 499 pages. \$2.75.)

THE author, Professor of Preventive Medicine and Public Health, and Dean of Medical Sciences at the University of Minnesota, has completely revised an earlier volume. In the "Foreword," Dr. Morris Fishbein, editor of the *Journal of the American Medical Association*, points out that this book gives "all the advice that anyone needs regarding exercise, rest, diet, weight control, the prevention of specific diseases, and the causes of death," and, on these subjects, is "the most competent, up-to-date, and reliable book now available." Moreover, the book stresses especially the above points, and many others as they apply to the adult individual. The author dedicates the book to those "who prefer facts to fads, sanity to superstition, understanding to belief." To those who wish to keep "mentally alert and physically fit" this is the sort of book which "tells just what one ought to know, not for self-medication, but for an intelligent understanding of what is good and what is bad for him in the light of modern medical knowledge."

Here are some of the questions answered: How can I avoid many of the complications supposed to come "after forty"? What do scientific tests prove about the treatment of colds? How can I choose a physician and what should I expect of him? What should I know about vitamins, minerals,

proteins, carbohydrates, and fats? What is the truth about constipation and indigestion? What is the significance of "hardening of the arteries"? Is cancer hereditary? What can be done to prevent or cure cancer? What are the dangers of self-medication?—Dr. L. L. Daines, *Dean of the School of Medicine, University of Utah.*

ENCYCLOPEDIA HISTORY OF THE CHURCH
(Andrew Jensen. Deseret News Press, Salt Lake City, 1941. 976 pages. \$5.00.)

IN HIS *Encyclopedia History of the Church*, which appeared early in May, Andrew

Jensen, ninety-year-old assistant Church historian, has completed the crowning achievement of his life. Condensed from eight hundred fifty volumes of manuscript history, most of them hand-written, the nine hundred seventy-six page book represents many miles of travel, long hours of patient study, and the perusal of countless records, many of which are now no longer accessible. On his first tour around the world, Andrew Jensen endeavored to secure as many of these hand-written records as he could and bring them back for safekeeping in the Historian's Office. Numerous branch, ward, and stake histories (Concluded on page 364)

NOW READY! M.I.A. Reading Course Books for 1941-42 Season

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SPECIAL INTEREST	"Healthful Living" Harold S. Diehl.....	2.75
	"For This My Glory" Paul Bailey.....	2.50
	"Cumorah's Gold Bible" E. Cecil McGavin.....	2.25
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JUNIOR	"This Is Freedom" Rhoda Nelson.....	2.00
SCOUT	"Pioneer Stories" Preston Nibley.....	1.00
BEE HIVE	Builders, "The Blue Willow" Doris Gates.....	2.00
	Gatherers, "All The Days Were Antonia's" Gretchen McKnown and Florence Stebbins Gleason.....	2.00
	Guardians, "The Yearling" Marjorie Kinnan Rawlings.....	1.25
	Bee-Keepers Reference Book, "Pioneer Stories" Preston Nibley.....	1.00

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Editorial

Rulon S. Wells

RULON S. WELLS, Senior President of the First Council of the Seventy, was a kingly man.

His physical presence was impressive. It was good to look at him. In his later years his well-proportioned body with its crown of whitened hair, made him a notable figure. Strangers turned to look at him.

A similar impressiveness accompanied his official and social contacts. There was a kindly deliberation and dignity in his speech, and absence of frivolity, though his remarks were often permeated with a sense of humor. He spoke as one who offered unquestioned truth. The listeners were led to solid ground.

His majesty rose to its greatest heights in the firm simplicity of his faith. He taught the first principles and ordinances of the Church and seemed to say: "Learn these and practice them; then all will be well with you." There was a sublime certainty in his acceptance of God the Father, the Lord Jesus Christ, and the divine mission of Joseph Smith. His faith was so well anchored that doubt had fled.

Above all, he had gained the power of self-surrender to the Latter-day cause of the Lord. Of a vigorous, determined race, he was strong in his convictions and desires. But, when the word of divine authority came, he could be as clay in the hands of the Potter. He could be used by the Lord.

He was a devoted leader among the Seventy of the Church of God. He understood their high commission, and toiled in their behalf. He dreamed of the day when every Seventy would magnify his special calling and eagerly teach the Gospel to the world. The Seventy throughout the Church should cherish his teachings.

His life spanned the past and the present sojourn of the Church in the Great West. It was therefore good to hear him speak of the days of his pioneer boyhood and the battle of the people with the desert. And he bore tribute to the nobility of the founders of the Church and the continued divine leadership of their successors.

President Wells was an uncommon man. He did his work well—in Germany, in other countries of Europe, South America, and the stakes of Zion. His was a lovable personality, a loyal soul, a powerful teacher of the Gospel. All who labored with him, loved him. Such a life might well be emulated by all.—J. A. W.

John Wells

USEFUL, loyal, and dependable was John Wells, long a member of the Presiding Bishopric. The Church gained much from his labors. Exact and orderly, yet human and understanding, he gave life to dull routine and necessary toil. The creative gift was his. Behind his every act was the unwavering faith that he was in the service of the Lord. He felt himself but an instrument in the divine hand; and it was his concern to keep himself shining bright for the Lord's use.

His heart was tender. He was generous to the widow and the fatherless. Those in distress found easy access to his sympathies. "Poor souls," he

would say, "we must help them." He knew conditions in foreign lands and was eagerly helpful to those who had gone down to the sea and sailed across the ocean for the Gospel's sake. He had the spirit of the true bishop. Many loved him.

Bishop John Wells was a splendid representative of the great body of converts from foreign lands, who have been of inestimable service in the Lord's Latter-day cause. Without him and the many like him, remnants of the house of Israel, the Church would be poor indeed.

Above all, he loved the Gospel. It was the joy of his life. "Wherever I touch it," he said one day, "I feel its glory." John Wells was of the salt of the earth. He gave savor to life.—J. A. W.

A Long Look At Life

WE HAVE lived to see the time when most of the children of our Father live their lives from day to day with heavy hearts, with threatening danger, with the fear of uncertainty haunting their sleeping and waking hours, in the midst of physical want, mental anguish, and deep sorrow. Of the two billion, two hundred million children of our Father in Heaven who walk the ways of life in this our day, the greater part are, or have been in the recent past, actually or technically at war, and of those comparatively few who have thus far escaped, many millions are daily witnesses of its ugly, threatening shape, some closer, some more distant.

And then, add unto this public tragedy the personal grief and worries and disappointments of all the men of all the earth and the burden of sorrow appears to be such as would crush the spirit of mankind. But this it fails to do, because there is yet abroad upon the earth sufficient faith in the ultimate triumph of good, sufficient confidence in the eventual accomplishment of justice according to the purposes of God, our Father.

Thinking of life in terms of any given moment or any given day or any given year might give it a somber, disappointing character. But thinking of it in terms of a ceaseless march toward achievement without limit, into worlds without end, in pursuit of knowledge too vast to be exhausted, with hope too real to be daunted, and purposes too profound to be understood here and now—in the light of such things to be realized, the difficulties of the moment become secondary, and the certainties of the future overshadow the uncertainties of the present.

To those who are discouraged with their own lives, or with the outlook in general, we cite the example of a prophet of God who was young and who loved life and who thought his lot was hard and who complained of those experiences which he had been called upon to pass through, and unto him, the Father of us all gave this word: "My son, peace be unto your soul; thine adversity and thine affliction shall be but a small moment; and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all. . . ." (Doctrine and Covenants 121:7 and 8.) And such is our message to all who are weary in walking the ways of life.—R. L. E.

EVIDENCES AND RECONCILIATIONS

xxxviii. *Why Marry in the Temple?*

MARRIAGE, the most important event between birth and death, is a first condition of life's happiness. Therefore it should be entered into with the greatest care. A companion for life should be one who lives righteously, to whom abundant love may be given, and who can be respected in his daily walk and talk. Likewise, the marriage covenant should be of such a nature as to help create, build and maintain daily happiness. As the days are, so all of life will be. Wealth, power and fame are begged in comparison with the joy that comes from a happy family life.

The Church offers the privilege of marriage in the temple as the foremost means of establishing and maintaining happiness in the households of its members. It is a privilege beyond compare, which every prospective bride and groom should seek and use. The conditions are such that every person may fit himself to receive this privilege, so earnestly coveted by true Latter-day Saints.

Here are nine brief answers to the question, "Why Marry in the Temple?"

1. *It is the Lord's desire and will.* The temple is by divine decree the place where marriages should if possible be performed. Marriage is of such crucial importance in life that it should begin with full obedience to God's law. Love is the foundation of marriage, but love itself is a product of law and lives by law. True love is law-abiding, for the highest satisfactions come to a law-abiding life.

Moreover, true love of man for woman always includes love of God from whom all good things issue. The proof of our love of God is obedience to His law. Besides, life is so full of problems that the married couple should from the first seek the constant favor of the Lord. A sense of security and comfort comes to all who are wedded within the temple. They have obeyed the law. They have pleased the Lord. As law-abiding citizens in the kingdom of God they have a special claim upon divine aid and protection. Conformity to the practices of the Church always builds happiness in life. Marriage should begin right—by obedience to law.

2. *It is in harmony with the sacred nature of the marriage covenant.* Temple marriages are also more in harmony with the nature and importance of the occasion. They are performed in an attractive sealing room, especially dedicated for the purpose. The ceremony itself is simple, beautiful, and profound. Relatively few witnesses are present. Quiet and order prevail. There are no external trappings to confuse the mind. Full attention may be given to the sacred covenants to be made, and the blessings to follow, covering the vast period of existence. The attention is focused

upon the meaning of the marriage ceremony, and not upon distracting outside features which characterize a wedding in an elaborate social setting. Such concentration of the soul upon the covenants entered into and the blessings promised, becomes a joyful, happy memory incomparably sweeter than that of the usual rush and show of a wedding outside temple walls. Lovely in its simple beauty and deep import is a temple wedding.

There is ample opportunity after the ceremony in the temple for a reception simple or elaborate at which friends may gather to congratulate the couple and to wish them happiness.

3. *It tends to insure marital happiness.* Experience has shown that temple marriages are generally the happiest. There are fewer divorces among couples who have been sealed over the altars of the temple. This is shown by dependable statistics. Today's views of marriage are notably loose; yet no person with a decent outlook on life will enter the marriage state as an experiment. Life's happiness is made or marred by marriage. Divorce does not return the individuals to their former condition. Scars remain. Hasty weddings and the easy divorces that follow menace individual and common welfare. When the integrity of the family, the unit of society, vanishes, and family relationships are held in disrespect, society is headed for disaster. The deliberation that precedes a temple marriage, the solemnity that accompanies it, and the power that seals and blesses it, form a bulwark against many evils of the day. The temple marriage hedges about, and keeps inviolate, the happiness that of right belongs to the married state.

4. *It permits the association of husband and wife for time and for all eternity.* The essential difference between temple and all other marriages is of the greatest consequence. In the temple, and only there, the bridal couple are wedded for time and eternity. The contract is endless. Here and hereafter, on earth and beyond, they may travel together in loving companionship. This precious gift conforms to the Latter-day Saint belief that existence in the life after this may be active, useful, progressive. Love, content to end with death, is perishable, poor and helpless. Marriage that lasts only during earth life is a sad one, for the love established between man and woman, as they live together and rear their family, should not die, but live and grow richer with the eternal years. True love hopes and prays for an endless continuation of association with the loved one. To those who are sealed to each other for all existence, love is ever warm, more hopeful, believing, courageous and fearless. Such people live the richer, more joyful life. To them happiness and the making of it have no end. Dismal, dreary, full of fear, is the outlook upon love that ends with death. The youth of the Church dare not forego the gift of everlasting marriage.

5. *It provides the eternal possession of children and family relationship.* There is yet an added blessing. Children born under the temple covenant belong to their parents for all time and eternity. That is, the family relationships on earth are continued, forever, here and (Continued on page 381)

LAST MINUTE MOOS—BY ELSIE

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WILD GREENS IMPROVE THE FAMILY DIET

By Dorothy Herbst

Most rural and small-town housekeepers wise enough to recognize good pot herbs when they see them, use at least one or two mild-flavored wild greens to vary the family diet. Even in large cities where it is impossible to gather them in the yard, there is a brisk demand for dandelion greens. New York City, with its large foreign population born in countries where food is taken seriously, buys these delicious salad greens by the carload and gladly pays the cost of getting them to market.

Naturally, this large demand in a populous area of the country makes the cultivation of dandelion greens necessary in the East, but western housewives can usually secure an adequate amount to increase the needed iron and Vitamin A content of the family diet by stepping out to the front lawn. Many of them know and use one or two other wild greens. Some know as many as fifteen useful additions to the menu furnished exclusively by Mother Nature. Few dream, however, of using stinging nettles or Russian thistle; yet these pernicious weeds, taken when two or three inches tall and cooked about ten or twelve minutes, or chopped and creamed and served on toast, are recommended as both valuable and flavorsome.

Lamb's quarter and pigweed are very commonly used as pot herbs. Perhaps this is because they are mild in flavor and available all summer. When very young, the entire plant is tender and succulent. At a later stage, the leaves alone are used. Wild mustard, greasewood, dock, and wild lettuce are other common wild greens easily found and valuable for food.

The young shoots of showy milkweed resemble asparagus in flavor. They are cut when four or five inches tall and cooked like asparagus.

To a farmer who has had stock poisoned by milkweed, this might seem strange if he did not already know that the damage is done by the huge quantity of this weed eaten by stock that can find no other food. The milkweed contains a chemical which is wholesome in small quantities although it cannot be safely assimilated in large amounts.

This explanation, now advanced by the United States Department of Agriculture, has supplanted the theory that safety of the plant for food depended upon its age. The Pawnee, Winnebago, and Omaha Indians have always known this, for they eat the small shoots, the clusters of buds, and the firm green fruits. Only the tiny plants

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8-2

Homing

are recommended by our nutritionists as likely to appeal to family appetites.

The need for caution cannot be overlooked by the housewife who is eager to balance her family's diet by the addition of a variety of leafy greens. Unless she already knows the plants that are recommended for food, she will need to spend one summer studying the desirable ones. Then she can expect to know them in the succulent stage of their growth. The Utah Agricultural Experiment Station, located at Logan, Utah, will send free to any inquirer a valuable circular (No. 104) which gives pictures, descriptions, and methods of cooking wild greens found in the Rocky Mountain region.

With a family that has not been accustomed to wild greens, it may be advisable to start with the mild-flavored varieties such as pigweed, lamb's quarter, and showy milkweed. Later, the stronger flavors can be introduced, either alone or in combination with the mild ones.

The same rules apply in cooking wild greens as for spinach. Wash them very thoroughly to remove every bit of grit, and cook them only a few minutes in very little water.

Handy Hints

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

IN making curtains for old-fashioned long windows allow for possible shrinkage by putting in a large hem at both top and bottom. Hems of the same width both top and bottom are advantageous for the following reason: when the lower parts of the curtains begin to wear the weak part can be put at the top where the gathers cover up worn places.

Laundrying them can be simplified by arranging them in pairs as they hang at the windows, right sides together, keeping them in pairs while the dust is shaken out of them, and while washing, drying, and ironing them. Hang them carefully on the line, and fold and iron them before they are quite dry.

The curtains are newer and softer looking and ever so much easier to iron without starch, and the life of the curtain is increased.—C. H. J., Washington, D. C.

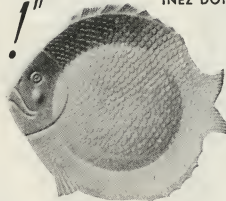
Women who practice washing their white rayon underwear in the regular laundry should first tie them in a thin sugar sack—10 or 25-pound size. They come out snowy white and the wear is no more than when done by hand.—Mrs. A. S., Newdale, Idaho.

When creaming shortening, especially if hard, add one tablespoon of boiling water to shortening. Use usual amount of liquid in recipe, less the one tablespoon.—Mrs. E. L. W., Preston, Idaho.

(Concluded on page 356)

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"Oh!" and "Ah!"

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Homing

(Concluded from page 355)

Cook's Corner

By Barbara Badger Burnett

Fresh Strawberry Pie

- 1½ cups water or fruit juice
- ½ cup sugar
- tablespoons cornstarch
- ¼ teaspoon salt
- juice 1 lemon
- 1 tablespoon butter
- 1 cup whipping cream
- 1 box strawberries
- red coloring
- 1 pie shell

Bring the water or juice to the boiling point. Mix the sugar, cornstarch, and salt together, and add to this the boiling water. Cook until thick and clear, stirring constantly. Add enough coloring to make the mixture pink and cook 15 minutes in the double boiler. Remove from the fire and add the lemon juice and butter and cool slightly. Cover the bottom of a pie shell with the filling and drop into it a layer of berries. Continue until the shell is filled. Chill and top with whipped cream.

Fruit Salad

- Combine and chill thoroughly:
- 2 cups diced pineapple
- 2 cups diced peaches
- 1 cup diced pears
- 1½ cups stoned fresh cherries
- 2 large sliced bananas

Dissolve 1 package cherry gelatine in 1 cup boiling water. Mold ¼ inch deep in a shallow pan. Fold 1 cup of whipped cream into 1 cup of cooked salad dressing. Arrange fruit in large cups of lettuce. Cut gelatine with fancy cutters and put over fruits. Top with the salad dressing.

Mermaid Cocktail

- 8 artichoke hearts chopped
 - 2 cans minced calves, drained
 - ½ cup mayonnaise
 - ½ pimiento stuffed olives
 - ¼ cup catsup
- Mix together the mayonnaise, catsup and clam juice. Then mix lightly with the other ingredients. Serve in cocktail glasses.

Campfire Cheese and Pickle Sandwiches

Spread rolls with butter and a thick layer of cheese. Cover the cheese with dill pickles cut lengthwise. Fasten together with skewers. Place on toasting fork and hold over hot coals, turning often until cheese melts.

Campfire Hot Steak Sandwiches

Cut steak into strips, then broil over campfire in a corn popper, skillet or on a long-handled fork. During the broiling, season well with salt, pepper, and Worcestershire sauce. Place the steak on hot buttered rolls with a slice of onion and a sweet pickle.

Creamed Dried Beef With Mushrooms and Noodles

Brown ¼ pound of dried beef in 2 tablespoons butter. Sprinkle with 4 tablespoons flour. Stir until the flour browns. Add 1 can of cream of mushroom soup and 1 can of chicken noodle soup.



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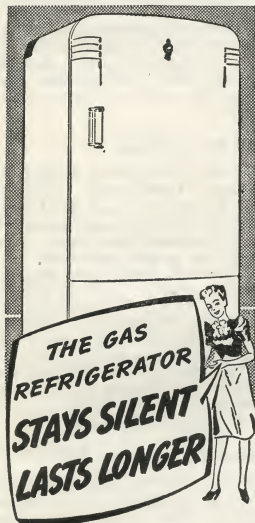
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Manna for Amateur Writers

(Concluded from page 345)

writers to finish a book-length mystery story—a mystery to the writer how he did it; a mystery to the publisher why he did it.

One should keep his story well in hand. Should it get away, do not worry. It will be back—maybe not as straight as the crow flies—but straight between the eyes, which is plenty convincing.

SUSPENSE

A STORY must have suspense in big gobs, in the same sense that trousers on a thin man must have suspenders; or the Brooklyn Bridge must have water under it to classify it as a bridge. The result of dynamic conflict is suspense. At times a new writer will hit upon a sequence that is really strong in suspense. Then when it comes to the final sequence he leaves it unfinished, and the story is left dangling, and absolutely nothing done about it, until a humane editor cuts it down. Thus, by the editor's fine work, suspense is made certain.

The average writer is full up and overflowing with suspense, the kind he gets as he impatiently waits, waits, and waits for a publisher's verdict on his work. That's what we call unbroken suspense. But when the story comes back home to roost, all broken up and wrinkled, with the postage removed from inside to outside, and all plastered up with rejection slips, that is what we call broken suspense.

"SHEAR" PRACTICE

AN amateur writer makes headway by sheer practice. Among seasoned writers, especially editors, sheer practice means to practice with a long, sharp pair of shears; to cut out most if not all of a story. This usually makes a far better story, and keeps a pestering writer engaged as well in a most useful labor.

Some publishers are doing away with rejection slips. Instead, they are sending to the amateur writer, along with his rejected story, a pair of shears. A note somewhat as follows accompanies the manuscript:

Shear practice is a noble art. Just start to work on any part. And when you've cut your story through, Start on yourself, we beg of you.

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Melchizedek Priesthood

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

Rules For Mental Health

It is said that the following excellent ten rules for mental health received first prize in a contest conducted by the Cleveland Academy of Medicine:

1. Have a hobby. Acquire pursuits which absorb your interests. Sports and nature are best.
2. Develop a philosophy. Adapt yourself to social and spiritual surroundings.
3. Share your thoughts. Cultivate companionship in thought and in feeling. Confide, confess, consult.
4. Face your fears. Analyze them. Daylight dismisses ghosts.
5. Balance fantasy with facts. Dream, but also do; wish, but build; imagine, but ever face reality.
6. Beware alluring escapes. Alcohol, opiates, and barbitals may prove faithless friends.
7. Exercise. Walk, swim, golf; muscles need activity.
8. Love but love wisely. Sex is a flame which uncontrolled may scorch; properly guided, it will light the torch of eternity.
9. Don't become engulfed in a whirlpool of worries. Call early for help.
10. Trust in time. Be patient and hopeful. Time is a great therapist.—From *A Formula for a Better Way of Life—An Informal Chat With You*, by Peter Kemp; a pamphlet.

Church Service Committee

PRESIDENT JAMES A. PENMAN of the Fifth Quorum of Elders, North Weber Stake, talked on the subject "What the Church Service Committee can do to increase activity in its quorum" at a recent Priesthood meeting of the stake conference. He made the following points:

1. The duty of the committee is to find opportunities for the quorum members to render service. In doing this the committee itself is rendering important service.
2. But to do this well the committee should be organized with a chairman, a secretary, and as many members as are necessary, depending on the size of the quorum and the amount of work to do. Quorum groups should be similarly organized.
3. He stated the following to be specific duties:
 - a. To keep at hand a list of quorum or group members.
 - b. To know the Church activities of each member.
 - c. To report to the presidency the names of non-active members.
 - d. To get acquainted with members, learning of their interests and desires.
 - e. To note quarterly the average attendance of members at various Church meetings. (See requirements of quorum roll books.)
 - f. To report the cause of inactivity (should there be any) of each member.
 - g. Going to the temple, at least occasionally, was recommended to members.

Temple work has been found a means of developing increased interest in other quorum activities.

5. Church activity means not only attending meetings but an everyday observance of the commandments of the Lord.

6. Members of the committee should try to be wise, tactful, diligent, and divinely inspired in the discharge of their duties.

This summary of Brother Penman's talk is given here for its value in suggesting ways and means to committees of other quorums. A sincere desire to perform a duty, guided by divine inspiration, will always indicate the way.

NO-LIQUOR-TOBACCO CAMPAIGN

Campaign Among the Aaronic Priesthood

THE campaign for the non-use of liquor and tobacco among the Aaronic Priesthood, sponsored by the Presiding Bishopric of the Church, is now in full operation. The Melchizedek Priesthood quorums may well watch this campaign for the vigor, enthusiasm, and thoroughness with which the boys will carry it on. These features of the campaign will serve as suggestions to the men.

This may be a reminder of Isaiah's beautiful figure of speech in which he says prophetically, "and a little child shall lead them."

Girls of M. I. A.

TO the field, as many of you know, has been sent a beautiful, illustrated folder, sponsored by the General Board of Y. W. M. I. A., which makes a valued contribution to our abstinence campaign. It appeals strongly to young women. Outstanding statements are these:

Would you have—*Loveliness, Health, Intelligence, Efficiency, Spiritual Grace!* Then stand for the Clean Life—Shun alcohol and tobacco, for they impair efficiency, weaken will power, retard spiritual growth, lessen popularity.

Arguments and illustrations are given to support these statements.

We congratulate the Young Women on their fine contribution and give it a hearty welcome.

Why Not All Do It?

IN A letter received from President L. M. Hansen of the Northern Arizona District this sentence occurs: "In our monthly Leadership meeting the group assembled voted to draw up a

petition which would be sent to our senators and representatives at the Nation's capitol asking for their support of the bill prohibiting liquor and social vice in or near our army training camps."

This is an excellent thing to do. We hope even before this issue of the *Era* reaches the field that similar petitions will have gone to Washington from every stake, ward, and district in the Church.

What Price Alcohol

IN his book *What Price Alcohol*, Dr. Robert L. Carroll says: "What alcohol does to the normal well-brained man or woman may be serious enough, but its depredations are ghastly in the lives of the mentally inadequate."

Dr. Louis E. Bisch in the magazine *Your Life*, wrote: "I tell you that you never can know whether you can be a moderate drinker. The alcoholic wards of Bellevue and the insane asylums throughout the world are crowded with men and women who took that identical oath. Before they knew it, it got them."

Don't alcoholize; play safe!

Alcohol Takes Heavy Toll

DWIGHT, ILLINOIS, March 29—The annual number of non-alcoholical deaths in which alcohol was an important factor exceeds the combined total due to malaria, typhoid fever, and diphtheria in the U. S., according to the alcoholic research department of the Keeley Institute.

It is also estimated that alcohol figures in one out of every five traffic accidents. In 1939, this amounted to more than 5,000 deaths of males, according to National Safety Council figures.

Associated Press dispatch, March 30, 1941: Ample evidence has been accumulated by scientific investigators, enforcement officers and courts to prove that drinking drivers—even those with only a drink or two in their systems—are more or less dangerous drivers, for they have lost some quickness of perception and speed of control. To be slowed up even a small fraction of a second makes for danger. But drinking drivers never know they have been slowed up. This is one reason why they are dangerous.

This is the reason why a safety journal published the following statement: "Safe drivers don't drink. The driver with 'just a drink or two' is the worst hazard." Why should not every drinking driver forfeit his license to drive?

An Ignoble Experiment

WHEN President Roosevelt brought liquor back to the U. S. A., he promised that the old saloon with its attendant evils would not return. Today there are 437,000 liquor shops in America, when we had only 177,790 in the old days.

The President gave us to understand that repeal would stop bootlegging, but when Secretary of the Treasury Morgenthau was asked by reporters the other day if repeal had solved the bootleg problem, his reply was: "Repeal hasn't even made a dent in illegal sales."—The Outlook, Cincinnati, Ohio.

Forest Fires and Smokers

"THE United States Forest Service reports that 42,857 of the 172,000 forest fires in the United States during 1938 were caused by careless smokers—persons who dropped lighted matches or burning tobacco on the ground, or out of car windows as they drove along the highways."

Smokers may be rightfully charged with many delinquencies, resulting in an aggregate enormous damage to property and serious infringement of the rights and liberties of non-smokers. Perhaps most damaging of all their doings is their example to the youth of the land.

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

San Juan Stake 125th Quorum of Seventy Reports

(Concluded from page 344)

nearest temple is over three hundred miles distant. One of the recent and most successful activities ever conducted by the quorum in this connection was a week excursion to the Manti Temple of all the seven presidents and their wives. The blessings to the council, the feelings of fellowship, brotherly love and cooperation stimulated in this splendid activity cannot be calculated, but all of the presidents were agreed that this trip to the temple in a body, where they spent a week free from cares, responsibilities, and personal troubles, was the finest experience yet enjoyed in the service of this quorum.

North Logan Ward Reports

AMONG the worthy projects sponsored by the High Priests and Elders of the North Logan Ward during the year 1940 are the following:

Seeing the need of help at his farm, members threshed and stored the grain for a High Priest ill in the hospital.

Another member was sent to the hospital just before beet harvest time, and soon a number of men and teams were

A MODERN FARM HOUSE AND ITS BUILDERS

This house was built largely by the quorums of the Priesthood of North Logan Ward, Cache Stake, Utah, for a fellow High Priest. Members of the family also worked on the house.



This concrete foundation of the house in North Logan, built by the members of the Priesthood quorums, was completed only four months before the house was finished.



at work harvesting his crop of sugar beets. Soon after, other men and teams went to the same field and willingly did the fall plowing.

The Elders fattened weaner pigs and when the hogs were ready for market, turned them over to the Church storehouse.

The major project, that of building the modern farm house shown in the accompanying picture, was undertaken by the High Priests in behalf of a worthy member, who, because of ill health and low income, was unable to proceed with the building.

Early in the spring of 1940 the bishopric gave this man the lumber from an old church building which had been torn down. On May 14, a number of men and teams hauled gravel for the foundation; other men built the forms, mixed and poured the concrete for a basement twenty-two feet wide by thirty-two feet in length.

The building of the modern, five-

room house was continued during the summer at intervals when the farm work was not pressing.

Although the project was started by the High Priests, they were assisted generously by the Elders and also by a number of boys of the Aaronic Priesthood. The parents, two sons, and four daughters all assisted with the work—lathing, shingling, interior painting. Although our ward is small, consisting of only about eighty families, there were forty-nine boys and men ranging in age from twelve to eighty-eight years, active in the project.

It was a happy and grateful family that moved into their new home about October 20, 1940. The members of the Priesthood who have assisted in these various projects have felt the spirit that permeates the Church Welfare Program, the spirit which inspires all to live the second great commandment—"Love thy neighbor as thyself!"

—Victor E. Israelsen.

Melchizedek Priesthood Outline of Study, July, 1941

TEXT: Priesthood and Church Government.

(See also supplementary readings, problems, and projects below)

LESSON LV

THE OFFICE OF PATRIARCH
(Read Chapter 21, pp. 275-278)

- I. Interpretation of term "patriarch"
 - a. Head of family or tribe
 1. Scriptural instances
 2. Father of family today
 - (a) Is patriarch to own family
 - (b) May bless posterity in own right: patriarchal blessing by father highly desirable
 - b. An evangelist: patriarch to the Church (See Supplementary Readings No. 1)
 1. Proxy for the fatherless
 2. For blessing the Church as Jacob blessed his sons
- II. The Patriarch to the Church (Presiding Patriarch)
 - a. Appointment: Doc. and Cov. 124: 91-93, 96, 124; 107: 40
 1. Right to office inherited, depend-

- ing on worthiness
2. Appointment and ordination by First Presidency and sustaining vote of Church necessary
3. Call of Hyrum Smith
- b. Powers and duties: Doc. and Cov. 124: 91-93.
 1. To administer blessings to members of Church anywhere
 2. As High Priest empowered to administer in other offices as appointed
- III. Local patriarchs: Doc. and Cov. 107: 39
 - a. Appointed as "evangelical ministers" by the Twelve
 - b. Receive instructions from Presiding Patriarch
 - c. Function restricted to stake or mission in which they reside

(Concluded on page 360)

Melchizedek Priesthood

(Concluded from page 359)

- d. Sealing and blessing powers limited to formal patriarchal blessings

IV. Conditions for receiving patriarchal blessing

- a. Available to worthy member
- b. Recommendation needed: to be endorsed by stake president and bishop (or mission president and branch leader)
- c. Blessing should be sought from stake patriarch

Problems and projects:

1. For those who have not yet received one, obtaining a patriarchal blessing might well become the project of the month. It will be an aid to faith and strengthen quorum fellowship.

2. Invite one of the patriarchs residing in your stake to speak to the quorum concerning the nature of his calling. He can probably relate faith-promoting experiences and bear a memorable testimony.

3. Who have held the office of Presiding Patriarch in the Church? Obtain brief biographies of them. Who is acting Patriarch to the Church today? Explain his position.

4. In what sense is the head of a family a patriarch?

LESSON LVI

THE FIRST COUNCIL OF SEVENTY

(Read chapter 22, pp. 279-282)

- I. The original quorum of Seventy (See Supplementary Readings No. 2)

a. Calling and early organization: Doc. and Cov. 107:34, 93-97

1. Traveling ministers under direction of the Twelve

2. Presided over by seven presidents chosen from the quorum
(a) Chose other Seventy
(b) Subsequent quorums presided over by first seven presidents

b. Subsequent history of first quorum: Brigham Young's account

1. Presidents of first quorum remain as First Presidents
(a) Constitute the First Quorum today
(b) Direct the presidents of all the Seventies

2. Other members of first quorum became heads of quorums of Seventy later organized

3. First Quorum today an "acting quorum": can be called up and fully organized

- II. Jurisdiction and duties of First Council (See D. & C., Sec. 107:33 and 34)

a. Preside next to the Twelve

b. Direct quorums of Seventy throughout the Church under direction of the Twelve (See D. & C., Sec. 107:93 to 98)

c. Organize other quorums as needed

d. Approve selection and make organization of men to office of Seventy.

e. Meet weekly in the temple as a Council

- III. The First Council as an administrative aid (See D. & C., Sec. 107:22 to 26)

a. Third highest presiding council

b. Commissioned representatives of the Council of the Twelve. (See D. & C. 107:38.)

1. Perform special assignments (See Supplementary Readings No. 3.)

2. Supervise extension of stake missions

3. Conduct stake conferences

- c. Promote welfare of Seventies
1. Coordinate activities of Seventies
2. Serve ward and stake as well as particular interest

Problems and projects:

1. Invite one of the presidents of a Seventies' quorum to give an account of quorum activities: what they are and how they are conducted. Have him explain the relationship of the quorum to ward, stake, and the First Council.

2. Where actually is the First Quorum of Seventy? Explain the presiding position of the First Seven Presidents. As more quorums are needed, they may be organized. What has been the most urgent need recently?

3. In what way does the First Council form a flexible administrative aid to the Quorum of the Twelve.

4. Show how the unique organization of a quorum of Seventy is particularly suited to the nature of its calling.

LESSON LVII

THE PRESIDING BISHOPRIC AND GENERAL OFFICERS

(Read chapters 23 and 24, pp. 283-291)

- I. The Presiding Bishopric as presidency of Aaronic Priesthood

a. Descendant of Aaron entitled to office of Presiding Bishop if worthy

1. Must be ordained by First Presidency

2. Must be accepted by Church

b. Properly ordained High Priest may function with counselors

- II. Other duties of Presiding Bishopric

a. Administer temporal affairs of Church

1. Receiving and distributing agents under Trustee-in-Trust

2. Care of financial, statistical records

3. Maintenance, erection of buildings

b. Hold jurisdiction over duties of ward bishops in cooperation with stake presidents

c. May be tried before First Presidency

- III. General Authorities and General Officers: a distinction

a. General Authorities have presiding and Priesthood functions

b. General Officers are administrative aids in special calling of a church-wide nature

- IV. General Officers and their calling

a. Historian's Office and the Church Historian

b. Department of Education and the Church Board of Education

c. Church Auditing Committee

d. The auxiliaries and the general boards (advisory, not executive authority)

1. National Woman's Relief Society

2. Deseret Sunday School Union

3. Young Men's Mutual Improvement Association

4. Young Women's Mutual Improvement Association

5. Primary Association

e. The Church Welfare Program: use of existing organizations except for the General Committee (See chart, p. 290 in the text)

Problems and projects:

1. In what ways do the Presiding Bishopric administer the temporal affairs of the Church?

2. Who have held the office of Presiding

Bishop in the Church since its organization? Obtain brief faith-promoting biographies of them.

3. Distinguish between General Authorities and General Officers. What is the position of the General Boards of the auxiliaries? Show how they cooperate with the administrative officers in ward and stake.

4. In what ways is the Church Welfare Program "the expression of a philosophy that is as old as the Church itself"? Show how existing Priesthood and auxiliary organization is being used to carry out its purposes. What are the "creative aspects" of the program?

Supplementary Readings

For Priesthood and Church Government

1. While the elders were assembled in the printing office on this occasion the Prophet gave the first patriarchal blessings in this dispensation. It was his privilege to do this, for he held the keys of all the authority in the Church, and was spoken of as the first patriarch in the Church because of this fact, in the minutes which were kept at that time. Those who received blessings under his hands on this occasion were: Oliver Cowdery, the father and mother of the Prophet, and three of his brothers, Hyrum, Samuel, and William Smith. Oliver Cowdery, who held the keys of Priesthood with the Prophet, also gave a number of patriarchal blessings. Joseph Smith, Sen., was ordained to the Patriarchal Priesthood, to hold the keys of blessing on the heads of all the members of the Church, the Lord revealing that it was his right to hold this authority. (Joseph Fielding Smith, *Essentials in Church History*, pp. 168, 169.)

2. The organization of the Seventies, in the dispensation of the fullness of times began on the 28th of February, 1835, when, according to the *History of the Church* by the Prophet Joseph, "The Church in council assembled, commenced selecting certain individuals to be Seventies from the number of those who went up to Zion with me in the camp (i. e., Zion's camp) . . . to begin the organization of the first quorum of Seventies, according to the visions and revelations which I have received. The Seventies are to constitute traveling quorums, to go into all the earth, whithersoever the Twelve Apostles shall call them."—(B. H. Roberts, *The Seventy's Course in Theology*, p. 6.)

3. While preaching the Gospel until all nations is the special business of the Twelve and Seventy, it must not be thought that that is the only function which the Seventy may discharge. As on occasion the High Priests and Elders and members of the Lesser Priesthood can be used to assist in the work of the foreign ministry (Doc. & Cov., Sec. 84:106-111), so also, when at home, and not engaged in the special work of their calling, the Seventy may be employed in the home ministry, and assist the standing ministry in the wards and stakes of Zion in perfecting the Saints and edifying the body of Christ until they shall all come unto a unity of the faith and the knowledge of the Son of God, "unto the measure of the stature of the fullness of Christ." (B. H. Roberts, *The Seventy's Course in Theology*, pp. 16-17.)

For Lesson LVI see especially the following: B. H. Roberts, *The Seventy's Course in Theology*; Joseph Young, Sen., *Organization of the Seventies*; *Seventies' Handbook of Instructions*.

Aaronic Priesthood

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

The Aaronic Priesthood

Fifteenth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

RETURN we now to the kingdom of Judah. During the reign of Rehoboam, the King of Egypt, Shishak I. invaded Judah, captured its principal cities, invested Jerusalem, plundered the temple, and reduced the kingdom to the position of a tributary. Many of the people lapsed into idolatry. Abijah succeeded his father Rehoboam, and was followed by his own son Asa, a pious and devout worshiper of Jehovah. He suppressed idolatry with a firm hand, replaced the treasures of the temple which had been carried away, and encouraged his people to serve the God of their fathers. He was succeeded by his son Jehoshaphat, whose eldest son, Jehoram, married Athaliah, daughter of Ahab, the idolatrous king of Israel, and on ascending the throne set up the worship of Ashtoreth. Ahaziah, his youngest son, succeeded him and the mother of the latter, Athaliah, became queen at his death. Joash, son of Ahaziah, began to reign in B. C. 878, with Jehoiaha as regent. Idolatry was now uprooted, the temple was repaired, and an end was put to the peculations of the Levites, who had been guilty of squandering the sacred funds. After the death of Jehoiaha, who was a wise and upright counselor, Joash plunged into idolatry. Hazael, king of Damascus, attacked his kingdom and compelled him to purchase a dishonorable peace by surrendering the treasures of the temple, including the sacred vessels. Amaziah succeeded his father, and after him his son Uzziah was crowned king in B. C. 809.

Uzziah proved a great and warlike sovereign. His reign lasted sixty-two years and was remarkably prosperous. Following the example of King Saul, towards the close of his career he arrogantly attempted to assume the Priest's office, and

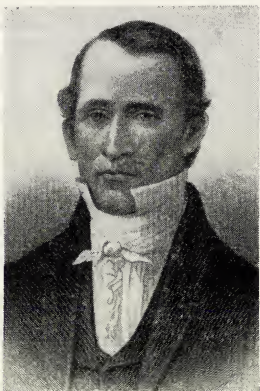
was smitten with leprosy while in the very act of offering incense in the holy place. His son Jotham succeeded him. Under Ahaz, the next monarch, the worship of Baal was established and the people greatly corrupted thereby. Hezekiah, his son, was a wise and virtuous prince and began his reign by reestablishing the worship of Jehovah and destroying all the idols. His son Manasseh, who became king in B. C. 697, was one of the most wicked of the Jewish monarchs, the exact antipode of his father. "He restored every form of idolatry that had ever been practiced in Judah or

in Israel, and so firmly did these abominable rites become established that the temple was closed and the law of Moses was almost forgotten by the people." The worshipers of God were persecuted even in Jerusalem; His prophets, sent to denounce the apostasy and wickedness of the nation, were cruelly maltreated. The Prophet Isaiah, who figured during this and preceding reigns, was among the first who perished as a martyr. He is supposed to have been sawn asunder by order of the king. Manasseh was de-throned by the king of Assyria in B. C. 677, and carried a captive to Babylon, where

he was treated with great severity. This seems to have softened his spirit and made him repentant, for on being reinstated on the throne of Judah he exerted himself to uproot idolatry and restore the ancient Israelitish worship. Anon, his son, assumed the sovereignty in B. C. 642, and sought to establish idolatry, but was murdered before he could consummate it, and his son Josiah destroyed the idols and restored the temple worship. Jehoahaz succeeded him and then followed Jehoia-kim. During the latter's reign the Prophet Daniel and his comrades were conveyed to Babylon. Jehoia-kim threw off his plighted allegiance to the king of Babylon in B. C. 602, and raised the standard of rebellion. This brought upon him the speedy vengeance of Nebuchadnezzar, the Babylonian monarch. Jehoia-kim was deposed and put to death and his son Jehoia-kim made king in his stead, but he was soon displaced by his uncle, Zedekiah. He too rebelled against Nebuchadnezzar, and was dethroned and made a prisoner. Then followed the great Babylonian captivity, predicted by the Prophet Jeremiah, who began to prophesy in the thirteenth year of the reign of King Josiah and continued until he was carried into Egypt by those of his countrymen who fled from the Babylonian conqueror. Thus ended, for a period of seventy years, the history of the Jews in Palestine.

Before the expiration of that time, however, the agencies were at work looking to their restoration to the land of their nativity. Cyrus the great, founder of the Medo-Persian empire, captured Babylon in B. C. 538, "and there found the Jews an oppressed race, in whose religion he found a considerable resemblance to his own." Being raised up and inspired of God for that purpose, he warmly espoused the cause of the fallen people, and the land of Judea having passed under his sway, he published an edict giving permission to all who so desired to return and build up

(Continued on page 362)



EDWARD PARTRIDGE, FIRST PRESIDING BISHOP OF THE CHURCH

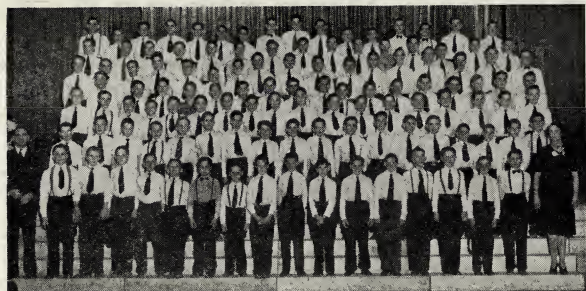
EDWARD PARTRIDGE was called of God, as was Aaron. The Prophet Joseph Smith referred to him as "one of the Lord's great men."

Born October 27, 1793, Pittsfield, Massachusetts. Parents, William and Jemima Partridge. Only meager records of his early life are available; most of them in the writings of Joseph Smith. He became a convert to the Campbellite Church in 1829. Two years later the whole course of his life was changed through meeting at Kirtland, Ohio, Parley P. Pratt, Oliver Cowdery, Peter Whitmer, Jr., and Ziba Peterson, who, following a revelation, were on a mission to the Indians.

Joseph Smith baptized Edward Partridge December 11, 1830, in Seneca River. The same month a revelation, Doc. and Gov., Sec. 36, was given to him through the Prophet. The essence of this revelation is this: "Every man may be commissioned in the ministry if he will comply with the Lord's commandments."

His bishop's license was signed by twenty of the leaders of the Church, including Joseph and Hyrum Smith, Oliver Cowdery, David Whitmer, and Martin Harris. He was trusted agent of the Prophet in many financial transactions, accompanied Joseph and others to Independence, Jackson County, Missouri, in 1831, when the temple site was selected, was in the darkest of the Missouri mobbings, imprisoned, and suffered trials and tribulations without complaint.

When the Nauvoo Stake was organized, October 5, 1839, he became bishop of the upper ward. He died at his home in Nauvoo, May 27, 1840. "Of him the Prophet said: 'He was a pattern of piety . . . known for his steadfastness and patient endurance to the end.'"



Pocatello Stake Aaronic Priesthood Chorus in Second Successful Year

ONE of the outstanding musical organizations among the youth of the Church is the Pocatello Stake Aaronic Priesthood Chorus, which appeared at the June Conference of the M. I. A. in Salt Lake in 1940, and is now in its second successful year. The photograph printed herewith does not include all members, as some were not available when the picture was taken.

This chorus was one of the featured organizations in a recent musical festival of the Pocatello Stake M. I. A. Its director, H. L. Fawson, and the accompanist, Bessie Williams, have developed an exceptionally fine musical group. Standard Quorum Awards in Pocatello Stake have increased since the organization of the chorus, which is given at least part of the credit.

Aaronic Priesthood

(Continued from page 361)

its waste places. Between forty and fifty thousand of the exiles availed themselves of this privilege, and under the leadership of Zerubbabel, a descendant of the early Jewish kings, returned to Palestine.

Their first effort was to rebuild the temple, which had been destroyed, and restore the original worship. An offer was made by the Samaritans, who claimed Israelitish descent, to assist them in restoring the sacred edifice and make it a sanctuary common to both races. This proposal was rejected by the Jews, who denied the lineal claim of the Samaritans, and the latter then made war upon the colonists and succeeded in delaying for several years the work they had undertaken. The temple, however, was completed and dedicated in B. C. 515. The Jews enjoyed the favor of the Persian monarchs, successors to Cyrus, and the labor of colonization proceeded.

In B. C. 458, a second Jewish colony left Babylon for Judea, led by a priest and prophet named Ezra, famous as the compiler of the scriptures down to his time. He put a stop to the inter-marrying of his people with the neighboring nations, a practice which threatened the extinction of the Jewish race, and instituted other reforms in church and state. After him, flourished Nehemiah, who prosecuted the work of rebuilding and colonizing to its completion.

(To be Continued)

American Youth Condemn Alcohol

IN connection with the Church-wide campaign among Aaronic Priesthood quorum members for the non-use of liquor and tobacco, there will be published in *The Improvement Era* frequently suggestions and helps for those who are preparing five-minute public talks.

The material presented this month comes from the American Business Men's Research Foundation at Chicago, which recently sponsored a contest among high school pupils over the nation to secure the actual opinions of young people in connection with the use of alcohol.

Two propositions were outlined. In entering the contest conducted by this group either could be selected. The propositions were:

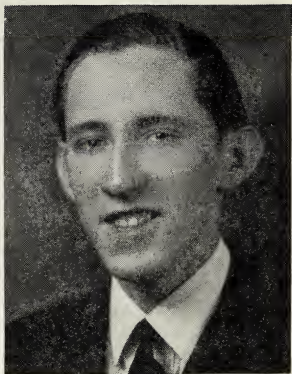
1. "I believe that the use of intoxicating liquor is as harmful as is taught in high school and Sunday School."
2. "I do not believe that the use of intoxicating liquor is as harmful as is taught in high school and Sunday School."

The great majority of those contesting selected the first proposition. Some were inclined to condone liquor and gave their frank opinions. By far the majority, however, elected to defend the first proposition, and many splendid suggestions were given.

The quotations given herewith indicate independence of thought, observation, and a degree of decision that does great credit to the young people who participated.

Robert W. Crawford, Jr., first prize winner, of Philadelphia, cited disgusting habits and nuisance actions on the street, brawls and fights, destruction of property, and motoring dangers not only to drinking car-drivers, but also to drinking pedestrians. He summed up his opinion in these words: "I have concluded that alcohol is one of the deadliest enemies of society, and as such I want nothing to do with it."

A Remarkable Record



CLAUDE LE ROY WHITE

It is but rarely that the Aaronic Priesthood department of *The Improvement Era* devotes space to individuals. The usual custom, however, is set aside in this issue to honor a member of the Aaronic Priesthood whose record in his quorum, in Sunday School, and in the M. I. A. merits unusual recognition.

These are some of the notable features of the remarkable record of Claude LeRoy White of the Second Ward of Liberty Stake since he was ordained a deacon March 18, 1934:

His record of attendance at quorum meetings is 100%, as a Deacon, as a Teacher, and as a Priest.

As a Deacon he filled 110 assignments; as a Teacher, 90; and as a Priest, 125. (These figures were taken from available records, one of which contained no record of assignments filled, giving attendance only. Complete records would increase this total.)

Since he was 11 years old his attendance at Sacrament Meeting has been perfect—100%.

Some of the positions he has held and other accomplishments include: graduation from Primary, Junior and Senior Seminary; secretary, counselor, and president of his Deacons and Teachers' quorums, and secretary of the Priests' quorum; patrol leader, Junior Assistant Scoutmaster, Eagle Scout with bronze, silver, and gold palms in Scouting; active in drama, Sunday Evening services, and assembly programs in the M. I. A.

Claude LeRoy White is the son of Claude L. White of the Second Ward bishopric, and Annie F. Hansen White. In making this outstanding record, the father and mother have not only set the right kind of example, but also have extended constant encouragement.

Recently, at a special Aaronic Priesthood meeting of the ward, presentation was made of a special letter of commendation from Presiding Bishop LeGrand Richards.

Ward Teaching

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

Oliver Cowdery's Description of the Aaronic Priesthood Restoration

ACCOUNTS of the restoration of the Aaronic Priesthood by John the Baptist, May 15, 1829, were written by both Oliver Cowdery and Joseph Smith. Oliver wrote with more emotion and with greater account of his own feelings than the Prophet Joseph was wont to use. The account by Oliver Cowdery was published in the *Messenger and Advocate*, 1834. A part of this writing is reproduced below, as it appears in *History of the Church*, Volume I:

The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day"; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of Nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant" dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High, and as we heard we rejoiced, while His love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. But, dear brother, think further, think over a moment what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hands the Holy [Aaronic] Priesthood, as he said: "Upon you my fellow-servants, in the name of Messiah, I confer this Priesthood, and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as it was delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser Priesthood. . . . (Doc. and Cov., 84:106, 107.)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to Teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
Attending meeting, fasting once each month and paying Fast Offering, paying tithing, and participating in ward social functions?
 - b. As an officer
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for July, 1941

MAINTAINING LATTER-DAY SAINT STANDARDS

THE Gospel of Jesus Christ has been given to the children of men for their benefit and blessing. The principles of the Gospel are intended to be a guide to those who accept them by which to order their lives and govern their relationships with others.

The terrible conditions which exist in the world today have come because the principles of truth and righteousness, as taught in the Gospel, have been ignored and transgressed.

It is the duty of every member of the Church not only to abide by the teachings of the Gospel but also to take advantage of every opportunity to influence others to do likewise.

Members of the Church are advised not to become members of secret societies. It is impossible to be loyal to both the Church and a secret order at the same time.

Where members belong to trade associations, labor unions, farm organizations, or other groups, they should not join in, or become parties to, actions which are not based upon the principles of righteousness.

With selfishness, greed, and desire for power and domination over others rampant in the world, Latter-day Saints have the responsibility of tempering drastic and unreasonable action, of counseling moderation and fairness, of urging obedience to law and order, and of creating and maintaining good will and the true spirit of brotherhood.

The principles of the Gospel, which have been given to us in their fullness, should make us a light unto the world, a leavening influence, and a power for righteousness. We should never forget to be Latter-day Saints first.

foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave, but one touch of the finger of His love, yes, one day of glory from the upper world, or one word from the mouth of the Saviour, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that

we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease.

Genealogy

A BEGINNING

A TRUE STORY

Reported by
Vera Hinckley Mayhew

THE railroad station at First and Broadway in Oakland, California, was a busy place the morning of April 5, 1941. Besides the usual crowd gathered to catch the "Daylight" to Los Angeles, there were fifteen lovely young girls of Berkeley Ward waiting to entrain for Mesa, Arizona, to do temple work. They, with their parents and brothers and sisters and boy friends, made a gay place of the waiting room. It was gay, but there was a feeling of seriousness too.

Two years ago these girls, ranging in age from fifteen to seventeen, were "orphans" of the Sunday School. The boys that age were in Priesthood meeting the half hour before Sunday School started, but there seemed nothing for the girls to do. They gathered in groups and walked around the block or wandered down to the corner drug store. Each Sunday morning fewer returned to Sunday School. The bishopric and the Sunday School superintendency were worried, but they didn't know just what to do about it. Finally they asked one of the girls in the ward who had been seventeen just three or four years before, to see if she could plan something that would hold these girls in Sunday School.

She called them together and suggested that they learn how to do genealogical research. They were interested in the idea and called themselves the Girls' Research Club. The leader, being so little past this critical age herself, was wise in the psychology of youth. Interest sharpened. There was more work than could be accomplished in a half hour on Sunday morning. They began to meet Monday evening as well.

When they had accumulated a few names, they thought how nice if they could be baptized for their own kindred dead. This was in the fall of 1940. They determined that by spring vacation, 1941, they would be prepared to make a pilgrimage to the Arizona Temple. That would be an expensive trip, and one they felt they should not ask their parents to finance. They decided to earn the money themselves. Announcement was made in sacrament meeting, Sunday School, and Relief Society that the girls were available as "Mother's Helpers." The ward mothers were quick to take advantage of such pleasant and efficient baby tenders. The fund began to grow. They put on various group projects, a food sale, a paper drive, and a ward dinner. No one knew just how much any girl had. Each girl knew only the status of her own account and that they had to have something over four hundred dollars for all to go. Every girl worked her

hardest to get the fund up to that amount.

While they were earning money, they continued the genealogical work for which they were organized. Each girl prepared her own pedigree chart and wrote a history of her own life and of one pair of her grandparents. On this Sunday night before they left for Mesa, the ward sacrament meeting was devoted to a testimonial in their honor. The girls themselves sang two choral numbers, and their president thanked the ward members for loyal cooperation in the project. Representatives of different stake and ward organizations spoke in appreciation of the girls. The meeting was as sweet as the spirit of the girls themselves. One of the most interesting things about it was that one of the girls making the trip is a convert to the Church through her association with the group. She was baptized just three or four months ago. Her parents were sitting with the other parents, proud as could be of their daughter, though not themselves Church members.

The last Monday night meeting before the trip the bishop met with them to receive a full tithe of the entire fund. They could honestly answer the question, "Are you a tithpayer?"

The trip was carefully planned. Each girl had exactly the same amount of money to spend. Everything on the trip was done as a group activity. Many lovely social things were planned for them in Mesa. They enjoyed and appreciated all that the Mesa people did for them; but the outstanding achievement of the trip, in their minds, was that they had opened the doors of salvation for four or five hundred dead.

From first to last the project was a spiritual experience. It is small wonder that parents gathered to see them off could hardly contain their pride. They too were having a spiritual experience.

On the Book Rack

(Concluded from page 351)

have been preserved in this way, but for many others the *Encyclopedic History* remains the only record along with type-written copies of original manuscripts still on file.

The book gives not only name, date, location, and history of every ward, stake, mission, and branch of the Church for the century 1830 to 1930, but also brief histories of Church publications, the founding of such institutions as the Deseret University and Deseret Gymnasium, the organization of the auxiliaries, and many other similar items, all alphabetically arranged.

"THROUGH the YEARS"

A loose-leaf Journal, by Emma H. Wakefield and Ramona F. Cottam, is a narrative and pictorial life record journal, with illustrations on how to write one's personal history, by classification of material as one writes.

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NOW ON SALE at 531 No. University Ave. or 71 E. 4th South, Provo, Utah; also Deseret Book Store, Salt Lake City.

How much of the material now found in this compact volume was obtained is illustrated in the following account:

Elder Jensen became acquainted with a relative of the Whitmer family, who at the time were very prejudiced against the Church. As a stranger interested in old manuscripts he was permitted to look at an old handwritten volume, worn with age and lack of care, which was termed "no good, but if you want to look at it you can." Immediately Elder Jensen realized the value of the document and asked if he might just for that night glance over the work in his room. Consent to keep it until morning was given, but that night no lights were dimmed in the writer's room and the first rays of sunlight saw the complete work copied. In those days typewriters were unknown, but Historian Jensen wrote a longhand of his own that only he and possibly two others could translate, so fast did he write. [For a more complete account of Andrew Jensen's activities see *The Improvement Era* for January, 1941, page 12.]

—Harold H. Jensen, Historian, Sons Utah Pioneers.

UTAH—A GUIDE TO THE STATE

(Compiled by the Writers' Program of the Works Progress Administration. Illustrated. Publishers, Hastings House, New York. 595 pages. \$2.50.)

BEYOND a doubt the most comprehensive work on the State of Utah ever produced. The Utah Guide is written in five main chapters, and is far more than merely a tourists' guide book. The first section, "Utah's Background" gives the history from the geological story up to the modern-day transportation systems, touching among other subjects, the Mormon Church, industry and agriculture, and the driving of the famous Golden Spike. The second section, "Bonneville Bench Cities," Logan, Ogden, Provo, and Salt Lake City, occupy the second section. Each city is taken individually, its history, founding, growth, and prosperity outlined in a fascinating manner.

A well-rounded series of guide tours take up the third part. Each tour explains every place visited, giving details as to population, altitude, and general interest. All facts of historical importance are set forth in a fashion that is not only educational, but highly entertaining as well. Scattered throughout are many humorous anecdotes which add greatly to the reading pleasure. Numerous photographs and detail maps enhance the natural beauty and value of this book.

The Utah Guide will of course be of great interest to Utahns, but it will also provide other Americans with the chance to become better acquainted with their sister state, Utah. Its collective author is to be congratulated on doing a fine job and bringing forth a very creditable book.—D. M. B.

WINGS AT MY WINDOW

(Ada Clapham Govan. Macmillan Company, New York, 1940. 198 pages. \$2.50.)

TO someone who wants a new, exciting experience, this book is the answer. In it, the author tells how she regained her courage after first, she had suffered tragic illness and accident, and second, her husband joined the unemployed. But more than that she tells the stories of her friends: Limpy, Golden Vision, Gray Lady, Big Boy. She has also written concise instructions for all who would like to become the friends of the "wings at their windows." The book is a human, moving record of one family's experience with feathered folk.—M. C. J.

PREPARATION

By Dr. Frank W. Asper

It is very easy to criticize the service the singers of the choir are rendering, but far more important is the question which every director should put to himself, "Just what am I giving these people; are they receiving from me enough in the matter of musical and spiritual advancement to make it worth their while to attend rehearsals and services?"

Many choir members consider their work in this organization as their contribution in service to the Church, but this does not lessen the choir director's responsibility to his singers, and he should endeavor to give them the very best that he can. In every way their work should show thorough preparation. The average member finds much real joy in his singing, freedom from his everyday work, and freedom to express himself in the music of the church service, when there has been sincere and thorough preparation. If he knows the work well, he is absolutely free from any fear in performance. This, I believe, is the reason why people with good voices and fine intelligence remain members of the choir, for they have given much in time spent in preparation and singing. They have received much in knowing that they have really contributed to the spiritual uplift of those who have heard them.

Much music is spoiled by being presented before it has been learned thoroughly, and I think I may safely say that more music is spoiled by lack of thorough preparation than is spoiled by bad tone quality. Music which is prepared too close to the time of its performance is never a joy to those who sing it, nor do those who have to listen to it get much enjoyment out of it either, for there is always a nervousness and irritability which bothers both singers and director.

Whenever singing is done badly, it takes several rehearsals to make up for the psychological effect which it has had upon the choir. The director may blame the singers; they will blame him, and in this way much good feeling may be lost. One director recently said that there are only two kinds of music

to rehearse: familiar music and music which is not familiar. The music which he recommended taken up toward the first part of the rehearsal was the music for the following Sunday, with the argument that the voices are fresher and the people are more alert at the beginning of the rehearsal than later. Then new music would be taken up toward the close of the rehearsal time. By doing newer music toward the end of the period, it is possible to stimulate interest by the newer things which are more or less of a challenge to the choir members.

Recently, some of the choir directors have tried having a rehearsal of an hour and a half, having discovered that the men are poorer readers than the women and also more sensitive to trying their parts over in the presence of the ladies. Therefore, they suggest having the men in rehearsal for the first half hour, the ladies for the following fifteen minutes, and the remainder of the rehearsal time (forty-five minutes) for the entire choir. Many directors have found that the men sing with less restraint in the separate rehearsal and enjoy very much rehearsing alone.

It is a good idea if the choir can be brought together a few minutes before the Sacrament service, where they can sing and go over the special music that they intend to present. This should be done in a room other than the auditorium, and it is best that they sing their parts very softly so that Church members who come early to the service will not have a chance to hear this special music twice. However, this short practice will not be possible unless the choir

leader is enthusiastic about it; but if he will take the time and pains to do this, he will be well rewarded by the flawless rendition which they will make afterward.

Tiny Miss Serves Ward As Organist

A VERY young but very capable organist is little Barbara Black, nine-year-old daughter of Reed M. and Gertrude L. Black of the Eastmont Ward, Pasadena Stake, where Barbara was recently sustained as organist in the Sunday School. At six years of age Barbara began ward service by playing the preliminary music for a Christmas pageant; at eight she was playing in Sunday School, and in July of last year she was made assistant organist.



BARBARA BLACK

Barbara, who has had no teacher but her mother, who is ward organist, plays 165 numbers from the songbook and reads fourth grade music. She is also learning to play violin. Barbara's father filled a mission in Holland from 1926 to 1929.

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Mutual Messages

Executives

STOCKHOLM BRANCH M. I. A.
HOLDS ANNUAL FEST

(Translated from a report in Swedish.)

THE accompanying picture shows the members of the M. I. A. of Stockholm Branch, Swedish Mission, as they were gathered in their yearly festival, March 8, 1941, in the Clerks' Union festival hall in Stockholm. Brother Arthur Lindstrom was master of ceremonies. The "fest" was a real success and all the participants felt happy. At the beautifully decorated and abundantly laden tables, poems, composed for the occasion by Sister Davida Jonsson, were sung, and *Birka-pojkarna* (the M Men) furnished excellent and enjoyable music all evening. Maud, Mary, and Majken, the singing trio of the association, presented a brilliant song and dialogue number, and a fine solo was sung by Karin Hellqvist, the branch choir's soloist. The special attraction of the evening's program was a splendid exhibition of acrobatic numbers by the Chinese couple, Mr. and Mrs. Tji and Somu Hong. The festival closed at 12:30 o'clock with the singing of the M. I. A.'s own song, "Carry On."

The Stockholm Branch M. I. A. comprises several gifted young people, who lead out in the work. Concerts and other entertainments are frequently provided by the organization for the enjoyment of their co-members and friends in the branch, and on the evening of February 27th, the M. I. A. gave a splendid and enthusiastically received play, "The Wonderful

OZONE and friendship will be our stimulants—let the drugs, tobacco, and strong drink go forever. Natural joy brings no headaches and no heartaches. Get busy!—*Elbert Hubbard.*

Dream," written by Sister Hilma Stockhammar, a member of the capital city branch.

OF greatest interest to all ward and stake drama directors at June Conference Thursday, June 5, will be the presentation of two plays which will appear in the M. I. A. *Book of Plays*. The plays will be staged in the Paramount Theatre. *It Shall Keep Thee*, a play by Mr. and Mrs. Nathan Hale, will be presented in the afternoon by the Granger Ward Little Theater. Mr. and Mrs. Hale are the directors of the group which has been acting as a travelling troupe for the past eight months. The original cast of twenty members, all from the Granger Ward, will appear in the production. The play is a comedy-drama centered around Mormon history in Utah and should set a new high in ward plays.

The Church Little Theater group, an association of ten Salt Lake stakes, will present *The Barretts* in the evening. This group was organized during the past year to give Church theatergoers an opportunity to see some better plays, and to stimulate ward and stake workers to a finer achievement. Having produced *Dear Brutus* and *The Night of January 16*, their new production should help materially in next year's ward and stake production of *The Barretts*.

STOCKHOLM BRANCH M. I. A.
ON THE OCCASION OF THEIR
ANNUAL SPRING FESTIVAL



M Men-Gleaners

Wesley P. Lloyd, Franklin S. Harris, Homer C. Warner, Werner Keipe, John D. Giles, Helena Larson, Florence Pinnock, Aurelia Bennion, Marie Waldram, Katie C. Jensen, Ileen Waspe, W. Creed Haymond, Hazel Brockbank, chairmen;

THE M MEN AND GLEANERS
AT JUNE CONFERENCE

ON THE Friday of June Conference, M Men and Gleaner leaders and supervisors will join the general sessions in the Tabernacle at 8:45 a. m. and 2 p. m., and in the evening will enjoy the dance festival at Saltair. On Friday and Saturday from eight to eight o'clock, the M Men and Gleaner exhibit of programs, banquet decorations, favors, books, etc., will be on display in the Lion House.

Saturday, June 7th, will find the M Men and Gleaners meeting in the Eighteenth Ward (on the corner of A St. and 2nd Ave.) at 8:45 a. m. This hour is set early so that each person may register and receive a ticket admitting him to the discussion group he wishes to attend. One of the main features of this session will be the division of the audience into five groups to consider and discuss the following problems: 1. Firesides, 2. Banquets and Records, 3. Opportunity Nights (projects), 4. M Men and Gleaner Leadership, and 5. Teaching Helps. Every person should decide before coming to the meeting which group he would like to visit and to which he can contribute some fine ideas. The tickets for each group will be limited so that when the quota is filled, a person will have to take his second choice. (Moral: Come early!)

Following these separate groups the audience will reassemble and hear a brief summary of the various discussions. Thus everyone present will get the highlights of the suggestions from the field on all five of these problems. Also at this meeting Bryant S. Hinckley, author of next year's course of study, will present some very valuable material.

The separate Gleaner session at two p. m. will feature the various phases of Gleaner work as seen through the eyes of the Gleaner girls in various stakes. Sister Verna W. Goddard will be the principal speaker of the afternoon, her topic being "Ye Have a Promise"—the title of the separate Gleaner course for 1941-42.

All of the girls who have been approved as Golden Gleaners by June 1st are invited to a Golden Gleaner Girl breakfast to be held at seven a. m. Saturday morning. Certificates and

Mutual Messages

pins will be presented at this meeting.

The crowning event of an outstanding day will be the gigantic M Men and Gleaner rally in the Tabernacle, Saturday night. The nature of this has made it so popular in advance that it is necessary to allow admittance by invitation only. M Men and Gleaners, their leaders, and supervisors are entitled to attend.

That June Conference will again be an inspiration to further next year's important work is the wish of your M Men and Gleaner committee who hope to see you all June 6th, 7th, 8th, and 9th.



M. Elmer Christensen, chairman; Mark H. Nichols, Axel A. Madsen, Elwood G. Winters, Floyd G. Eyre, John D. Giles, Dr. L. A. Stevenson.

LITTLE MOUNTAIN MONUMENT

AN important Explorer feature of June Conference will take place Saturday, June 7, at 5:00 p. m., on the summit of Little Mountain. It is expected that several hundred Explorer leaders representing every Explorer troop in the Church will deposit a rock as a part of appropriate exercises in preparation for the erection of a monument in honor of our Pioneer Explorers whose paths all crossed this summit.

Little Mountain may be no obstacle to the traveler today, for a scenic highway crosses its brow connecting Emigration and Parley's canyons. To the Pioneer of ninety-four years ago it was a land mark, which, crossed, meant the culmination of an historic trek for the sake of religious freedom. Explorers of today, realizing the importance of their hope and objective, reverently erect a humble monument to their honor. From this last major obstacle of the trail to the west has spread in the intervening years a great religious culture, a spirit throughout the world. Explorers of today are recipients of this heritage. A humble contribution in the form of a rock from their troop's area will, on June 7, symbolize the respect and honor the entire Church feels today for the courage and faith of our forefathers. Every troop will want to accept the invitation to deposit its rock as a part of the June Conference exercises.

EXPLORING DURING THE SUMMER

THE Explorer committee renews its appeal this year with increased emphasis for a continued program of activity throughout the summer. Far too many troops cease to function after Ward Honor Night about May 1st each year and never revive until late autumn. Such a practice is unfortunate for the individual Explorer, who relies

upon his troop program for recreation and leisure-time guidance. During the summer, Explorers should be most active in carrying out their program. Some type of activity should be conducted every week. The summer time is an ideal season for the application of Exploring. It is so much easier to carry on the troop program that leaders should welcome this season of the year. The opportunities for variety in program planning are unlimited. Every phase of the program can be carried out with greater ease than during the winter months. Days are longer, weather more moderate, transportation problems simpler; there are more places to go, more things to do. These are a few reasons why the leader should continue his year-round program throughout the Summer.

The Summer Manual, recently published by the General Boards, contains a suggestive program for Explorer troops from May to August, inclusive. Troop leaders are urged to refer to the suggested plan and adapt it to their own desires and needs.

THE EXPLORER HEALTHMAN TITLE PLAN

THE General Board of Y. M. M. I. A. has recently approved a Title in the Field of Health for L. D. S. Explorers. The National Council of Boy Scouts of America provides recognition in eleven vocational and avocational fields listed in *Log No. 10*. Recognition for the Title of Healthman will be provided by the M. I. A. only and will consist of an appropriate certificate. The following requirements must be met by the Explorer to qualify for the Healthman Title.

1. The Explorer must acquire in the usual manner the following merit badges: Personal Health, Public Health, Safety, and any two of the following: Reading, Chemistry, Athletics, Physical Development, Scholarship. He must do additional study and work beyond the requirements of the merit badge in any one of the five he acquires. The specialized or additional work must be of a nature related to the Word of Wisdom.

2. The remaining requirements for any of the other eleven Titles must also be carried out for the Healthman Title before recognition will be given.

Application forms for the Healthman Title may be obtained from the Y. M. M. I. A., 50 North Main Street. Additional information regarding this new Title available for Explorers will be announced in the Explorer department session at June Conference.



Bertha Tingey, chairman; Ethel Anderson, Lucy Andersen, Ann C. Larson, Margaret N. Wells, Marjorie Ball.

SUMMER PROGRAM

COMES time now to introduce our girls to the great-out-of-doors and share with them the thrills of the Bee-

Hive Summer Program. This is our choice opportunity really to know Bee-Hive girls. With school studies laid aside, they are ready for new experiences which can enrich their vacation months. They hunger for wholesome activities, and Bee-Keepers can offer just such activities, with Mother Nature to enhance the offering.

Summer Season is Honor Badge and Camping Season. Winter months are so filled with Rank requirements that time is not available for Honor Badge work. For this reason, it is suggested that emphasis be given this part of the program during the summer. Any girl who desires to become an Honor Bee can fill fourteen Honor Badges during three summers if she consults her Bee Keeper often, plans the work well in advance, and follows her plan consistently. Each badge requires twelve hours of work, which should be done carefully and checked thoroughly enough to make sure awards are honestly earned. Remember that Honor Badges are optional awards. Girls should be encouraged to select those Badges which will give them definite development. Competent instruction should be provided if an entire Swarm chooses to fill the same Badge. If a girl fills one alone, she should be referred to someone who is qualified to give her specialized help.

June Conference Honor Badge suggestions will be very helpful. We hope all mimeographed material on these Badges will be kept from year to year in permanent ward and stake files. Consult the M. I. A. Summer Bulletin for suggestions in addition to those given at June Conference.

It is hoped that last year's slogan, "Every girl in Summer Camp," will be used during the coming months. During Jubilee Year thousands of Bee-Hive girls participated in Summer Camps throughout the Church, and as a result, the Bee-Hive spirit reached new heights. Let us go upward from this point and realize even greater accomplishments in the current year.

NEW HANDBOOK SUPPLEMENT

A new supplement has been published for the Bee-Hive Handbook, for the purpose of supplying the following information:

1. New modifications in the General Bee-Hive Plan.
2. Bee-Hive Theme Application for 1941-42.
3. Bee-Hive Reading Course Books for 1941-42.
4. New Bee-Hive Membership Plan.

This supplement is the same size as the regular Handbook pages, and may be inserted as a part of the present Handbook. Every Bee-Keeper should secure a copy at once, in order that her instructions may be up to date and in harmony with new regulations.

(Concluded on page 368)

Mutual Messages

(Concluded from page 367)

Copies may be secured for 5c each at the General Board Office.

NEW PUBLICITY PLAN

A NEW column of Bee-Hive news is soon to be started in the *Deseret News*. We are asking that you assist in this project by appointing a reporter in every Bee-Hive swarm. This reporter, in cooperation with her Bee Keeper, is to send reports of interesting swarm activities, pictures, etc., to the General Office for publication. With each item submitted, include the name of the reporter, the ward, stake, and community from which it is sent. Articles should be sent either before the event takes place, or immediately after, in order that they may be classed as "news" when they are published. Address all items to "Bee-Hive Publicity Committee"—33 Bishop's Building, Salt Lake City, Utah. Your full cooperation in this matter will be very much appreciated.

1A. "IT SHALL KEEP THEE," (THE FIRST GENERATION) A THREE-ACT PLAY PRESENTED BY THE GRANGER WARD, QUIKRRH STAKE. (SEE PAGE 366.) 1B. 2ND GENERATION. 1C. 3RD GENERATION.

2. MELVIN FISHER, SON OF MR. AND MRS. OTTO FISHER OF BUTTE, MONTANA, WHO SET WORLD'S RECORD OF 880 YARDS IN ONE MINUTE 23.2 SECONDS.

3. THE CROWNING OF THE QUEEN AT THE M. I. A. GOLD AND GREEN BALL, BOULDER CITY WARD, MOAPA STAKE.

4. QUEEN AND ATTENDANTS OF THE GOLD AND GREEN BALL, SHERIDAN BRANCH, WESTERN STATES MISSION, (SHERIDAN, WYOMING).

5. KOLOB STAKE M. I. A. PRESENTATION OF THE OPERA "MARITANA."

6. SPOKANE GOLD AND GREEN BALL, QUEEN AND ATTENDANTS, NORTHWESTERN STATES MISSION.

7. QUEEN OF THE JUAREZ WARD, WITH HER ATTENDANTS, JUAREZ STAKE.

8. THE CROWNING OF THE QUEEN AT THE GOLD AND GREEN BALL, LAS VEGAS WARD, MOAPA STAKE.

9. THE QUEEN OF THE GOLD AND GREEN BALL OF BOISE STAKE WITH W. O. ROBINSON, FIELD SECRETARY, Y. M. M. I. A.

10. SOUTH AUSTRALIAN MORMON BASKETBALL TEAMS.

11. THE QUEENS AND ATTENDANTS OF THREE WARDS FROM MANTI STAKE.

12. THE CROWNING OF THE QUEEN AT THE M. I. A. PROM AT ST. ANTHONY 2ND WARD, YELLOWSTONE STAKE.

13A. SACRAMENTO STAKE BOOK OF MORMON CLUB—GROUP 2. 13B. SACRAMENTO STAKE BOOK OF MORMON CLUB—GROUP 1.

14. MALAD STAKE DRAMA GROUP PRESENTATION OF "THE OPEN DOOR," DIRECTED BY WAYNE DUDLEY AND SALLY SMITH.

15. GOLD AND GREEN BALL QUEEN AND ATTENDANTS OF COLONIA DUBLAN, JUAREZ STAKE.



The Achievements of Another "Era Year"

(Continued from page 336)

subscriptions. Second place per cent of quota.

MISSION GROUP "B"

Southern States—First place total subscriptions.

Northern States—First place per cent of quota.

UNUSUAL ACCOMPLISHMENTS

Leader of all stakes and missions in total subscriptions: Southern States Mission—1,348.

Leader of all stakes and missions in per cent of quota: Eastern States Mission—462.1%.

Highest total subscriptions ever reached by any mission: Southern States Mission—1,348.

Highest per cent of quota ever reached by any mission: Eastern States Mission—462.1%.

Leader of all stakes in total subscriptions: South Los Angeles Stake—1,309.

Leader of all stakes in per cent of quota: South Los Angeles Stake—369.9%.

Ten Leading Stakes in Group "A"

(Stakes with less than 4,000 population)

Per cent of Quota

Seattle	Long Beach
Inglewood	Union
Juarez	Denver
Phoenix	Lethbridge
Moapa	Chicago

Total Subscriptions

Seattle	Millard
Inglewood	Phoenix
Long Beach	Pasadena
Moapa	Mt. Graham
Lethbridge	Taylor

Ten Leading Stakes in Group "B"

(Stakes with more than 4,000 population)

Per cent of Quota

South Los Angeles	Salt Lake
Los Angeles	Rexburg
San Fernando	Maricopa
Big Horn	Ogden
Snowflake	Blackfoot

Total Subscriptions

South Los Angeles	Rexburg
Ogden	Weber
Wells	Grant
Mt. Ogden	Pocatello
Liberty	Blackfoot

MISSIONS—PERCENT OF QUOTA

GROUP "A"		GROUP "B"	
Mission	Percent	Mission	Percent
1. Eastern States	462.1	1. No. States	370
2. No. Cent. Sts.	224.3	2. So. States	216.8
3. Canadian	167.5	3. California	136.7
4. Texas	160.6	4. E. Cent. Sts.	108.5
5. New England	73.2	5. No. West. Sts.	101.2
6. Western States	60.7	6. Central States	66.2

MISSIONS—TOTAL SUBSCRIPTIONS

GROUP "A"		GROUP "B"	
Mission	Number	Mission	Number
1. Eastern Sts.	4897	1. So. States	1,348
2. No. Cent. Sts.	3443	2. California	1,156
3. Texas	2234	3. No. States	1,084
4. West. States	1453	4. Northwestern	596
5. Canadian	1002	5. E. Cent. Sts.	299
6. New England	41	6. Cent. States	169

STAKES—TOTAL SUBSCRIPTIONS

GROUP "A"		GROUP "B"	
Stake	Number	Stake	Number
1. Seattle	630 1/2	6. Millard	362 1/2
2. Inglewood	576 1/4	7. Phoenix	357 3/4
3. Long Beach	506	8. Pasadena	337 1/2
4. Moapa	431 1/2	9. Mt. Graham	313
5. Lethbridge	412 5/8	10. Taylor	308 3/4

Stake	Number	Stake	Number	Stake	Number	Stake	Number
11. San Francisco	307	32. Weiser	200 1/2	53. Meroni	128 1/2	62. Pangulitch	103 1/4
12. Alberta	305 3/4	33. Smithfield	199 1/2	54. Zinn Park	127 1/2	63. Garfield	101 1/2
13. Malad	294 1/4	34. Portland	199 1/4	55. Duchesne	125 1/2	64. Summit	98 1/2
14. Boise	285 1/2	35. Sevier	195	56. S'quin-Tintic	125 1/2	65. Gunnison	95 1/2
15. St. Joseph	282 1/2	36. Chicago	187 1/2	57. Gridley	120 1/2	66. Juab	94 1/2
16. Shelley	277 1/2	37. So. Summit	186 1/4	58. Juarez	116	67. No. Sevier	93 1/4
17. Lyman	277	38. B. Cot'm'd.	181 1/2	59. Young	114	68. Cassia	86 1/2
18. Union	273 3/4	39. Roosevelt	180 3/4	60. Lost River	111 3/4	69. Wayne	49
19. Bear Lake	269 1/2	40. Uvada	179 3/4	61. Raft River	104		
20. Denver	256 1/4	41. Kanab	179				
21. Minidoka	249 1/2	42. Timpanogas	174 1/4				
22. Sacramento	248 1/2	43. Washington	163 1/4				
23. Portneuf	243 3/4	44. St. Johns	159 3/4				
24. Twin Falls	240 1/2	45. So. Sevier	155 1/2				
25. Beaver	229	46. San Ber'dino	149 1/2				
26. Nampa	226 1/4	47. Moon Lake	149 1/2				
27. San Luis	226	48. New York	146 1/2				
28. San Juan	225 3/4	49. Idaho	146 1/2				
29. Nevada	217	50. Lehi	142 3/4				
30. Teton	213	51. Morgan	140 1/2				
31. Blaine	208 3/4	52. Bannock	132 1/2				

PERCENT OF QUOTA—GROUP "A"

Stake	Percent	Stake	Percent
1. Seattle	326.7	8. Denver	157.1
2. Inglewood	212.6	9. Lethbridge	155.1
3. Juarez	210.9	10. Chicago	147.3
4. Phoenix	204.4	11. Moapa	138.7
5. Moapa	178.3	12. Boise	134.5
6. Long Beach	175	13. San Francisco	128.5
7. Union	159.9	14. Mt. Graham	125.7

(Concluded on page 370)



GROUP "A," TOTAL NUMBER OF SUBSCRIPTIONS

First row, Seattle Stake, left to right: President Alexander Brown; Dr. E. D. Anderson, superintendent of the Y. M. M. I. A.; Irene S. Woodward, president of the Y. W. M. I. A.; and L. C. Seal, Y. M. M. I. A. "Era" director.

Second row, Long Beach Stake, left to right: President C. Douglas Barnes; Life Wright, superintendent of the Y. M. M. I. A.; Mrs. Agnes Struble, president of the Y. W. M. I. A.; C. Ed. Walker, Y. M. M. I. A. "Era" director.

Third row, Moapa Stake, left to right: President Bryan L. Bunker; Marion B. Earl, Y. M. M. I. A. superintendent; Mrs. LaVerne Whipple, president of the Y. W. M. I. A.; A. L. Riddle, Y. M. M. I. A. "Era" director; and Mrs. E. H. Perry, Y. W. M. I. A. "Era" director.

Fourth row, Lethbridge Stake, left to right: President Asad E. Palmer; Francis C. Russell, superintendent of the Y. M. M. I. A.; Mrs. Caroline L. Picher, Y. W. M. I. A. president; G. Ray Miller, Y. M. M. I. A. "Era" director; and John H. F. Green, stake clerk, and assistant "Era" director.

Fifth row, Millard Stake, left to right: President Arthur C. Brown; superintendent of Y. M. M. I. A., Ellwood Lambert; Mrs. Nana Monroe, Y. W. M. I. A. president; Newell D. Day, Y. M. M. I. A. "Era" director; and Mrs. Mae Nymann, Y. W. M. I. A. "Era" director.

The Achievements of Another "Era Year"

(Concluded from page 369)

Stake	Percent	Stake	Percent
15. San Juan . . . 124.5		43. Beaver . . . 87.4	
16. San Ber. . . 123.6		44. Duchesne . . . 84.2	
17. Millard . . . 123.6		45. Morgan . . . 84.1	
18. Sacramento . . . 117.8		46. Weiser . . . 83.7	
19. Pasadena . . . 114.		47. Cassia . . . 81.5	
20. New York . . . 111.7		48. St. Johns . . . 78.9	
21. Washington . . . 110.3		49. Timpanogas . . . 75.3	
22. Portneuf . . . 110.1		50. Bannock . . . 74.9	
23. Moon Lake . . . 109.6		51. Roosevelt . . . 74.1	
24. Taylor . . . 107.2		52. Blaine . . . 69.6	
25. San Luis . . . 107.1		53. Smithfield . . . 69.	
26. Malad . . . 107.		54. South Summit . . . 67.5	
27. Lyman . . . 106.9		55. Sevier . . . 67.2	
28. Twin Falls . . . 106.5		56. Moreni . . . 65.6	
29. Alberta . . . 106.		57. Lost River . . . 62.6	
30. St. Joseph . . . 105.8		58. B. Col'wood . . . 61.3	
31. Uvada . . . 104.4		59. Zion Park . . . 60.5	
32. Shelley . . . 103.9		60. South Sevier . . . 59.4	
33. Minidoka . . . 103.1		61. Summit . . . 59.3	
34. Bear Lake . . . 102.6		62. Lehi . . . 57.6	
35. Teton . . . 102.4		63. Garfield . . . 49.	
36. Raft River . . . 102.		64. S. Uinta . . . 48.3	
37. Portland . . . 101.1		65. No. Sevier . . . 45.5	
38. Nevada . . . 95.1		66. Gunnison . . . 44.5	
39. Young . . . 94.3		67. Panguitch . . . 43.8	
40. Kanab . . . 90.9		68. Juab . . . 36.4	
41. Idaho . . . 89.7		69. Wayne . . . 27.7	
42. Gridley . . . 88.2			

TOTAL SUBSCRIPTIONS—GROUP "B"

Stake	Number	Stake	Number
1. So. Los Ang. 1309½		34. Star Valley. 374¾	
2. Ogden . . . 918½		35. Tooele . . . 364½	
3. Wells . . . 784½		36. Oquirrh . . . 357½	
4. Mt. Ogden . . . 747½		37. North Weber 354½	
5. Liberty . . . 725½		38. No. Ida. F.Ls 352½	
6. Rexburg . . . 704½		39. Rigby . . . 315½	
7. Weber . . . 667½		40. Oneida . . . 342½	
8. Grant . . . 667½		41. Bear River. 332½	
9. Pocatello . . . 629½		42. Montpelier . 327½	
10. Blackfoot . . . 585½		43. Yellowstone. 318½	
11. Salt Lake . . . 540½		44. Carbon . . . 295¾	
12. Bonneville . . . 529		45. Parowan . . . 289½	
13. Los Angeles . 528½		46. Granite . . . 287½	
14. Logan . . . 523½		47. Burley . . . 283½	
15. Cache . . . 516½		48. Utah . . . 277½	
16. Highland . . . 516½		49. Pioneers . . . 272½	
17. Big Horn . . . 504½		50. Benson . . . 272½	
18. Emigration . 500		51. Hyrum . . . 268	
19. Idaho Falls . 494½		52. Deseret . . . 261½	
20. Riverside . . 478½		53. Wasatch . . . 246½	
21. Maricopa . . . 478½		54. East Jordan. 240	
22. San Fernando 475½		55. Cottonwood . 229	
23. Box Elder . . 462½		56. St. George 219½	
24. Emery . . . 443½		57. Kolob . . . 212	
25. West Jordan 419½		58. Alpine . . . 189½	
26. Snowflake . . 415½		59. Woodruff . . 170¾	
27. North Davis . 414½		60. Palmyra . . . 168½	
28. Ensign . . . 406½		61. Sharon . . . 163½	
29. Provo . . . 398½		62. So. Sanpete 144½	
30. Oakland . . . 398		63. No. Sanpete 144½	
31. Franklin . . . 382½		64. Nebo . . . 117½	
32. Uintah . . . 379½		65. Dahu . . . 83½	
33. South Davis 374½			

PERCENT OF QUOTA—GROUP "B"

Stake	Percent	Stake	Percent
1. So. Los Ang. 369.9		22. Montpelier . 105.4	
2. Los Angeles 168.4		23. Provo . . . 104.9	
3. San Fernando 158.1		24. Grant . . . 103.5	
4. Big Horn . . . 155.3		25. Emery . . . 103.4	
5. Snowflake . . 134.2		26. West Jordan 103.2	
6. Salt Lake . . . 129.9		27. Logan . . . 103.1	
7. Rexburg . . . 127.1		28. Oneida . . . 103.1	
8. Maricopa . . . 122.4		29. Wells . . . 102.5	
9. Ogden . . . 122.3		30. Franklin . . 102	
10. Blackfoot . . 122.1		31. Liberty . . . 101.7	
11. Mount Ogden 121.8		32. Onida . . . 100.4	
12. Idaho Falls . 117		33. Emigration . 100.2	
13. No. Ida. F.Ls 115.1		34. No. Davis . . 95.7	
14. Riverside . . 113.7		35. Tona . . . 94.4	
15. Star Valley . . 110.2		36. Benson . . . 88.1	
16. Bonneville . . 109.8		37. Highland . . 84.6	
17. Oakland . . . 108.7		38. Yellowstone 83.1	
18. Weber . . . 108.2		39. Burley . . . 76.6	
19. Pocatello . . 107.8		40. Deseret . . . 76.6	
20. Ensign . . . 106.9		41. Yellowknife 76.3	
21. Cache . . . 106.7		42. Oquirrh . . . 75.4	

Stake	Percent	Stake	Percent	Stake	Percent	Stake	Percent
43. Box Elder . . . 74.7		49. St. George . . . 66.4		55. Parowan . . . 59.4		61. East Jordan . . 45.2	
44. Carbon . . . 72.3		50. North Weber . 64.5		56. Woodruff . . . 56.2		62. Palmyra . . . 43.2	
45. Hyrum . . . 70.5		51. Utah . . . 62.4		57. Cottonwood . . 52		63. No. Sanpete . . 40.8	
46. Wasatch . . . 70		52. Alpine . . . 60.8		58. Sharon . . . 50.7		64. Nebo . . . 36.6	
47. Rigby . . . 69.4		53. Kolob . . . 60.2		59. Pioneer . . . 46		65. Oahu . . . 24.2	
48. Bear River . . 67.4		54. Granite . . . 60.1		60. South Sanpete 45.7			



GROUP "A." PERCENTAGE OF QUOTA

First row, Inglewood Stake, left to right: President Alfred E. Rohrer; Heber Grant, superintendent of the Y. M. M. I. A.; Elva Cusworth, Y. W. M. I. A. president; and E. J. Sorenson, Y. M. M. I. A. "Era" director.

Second row, Juarez Stake, left to right: President Claudius Bowman; Y. M. M. I. A. superintendent, Claudius Bowman, Jr.; Mrs. Ella R. Farnsworth, president of the Y. W. M. I. A.; Harvey H. Taylor, Y. M. M. I. A. "Era" director; Marza Lunt, Y. W. M. I. A. "Era" director.

Third row, Phoenix Stake, left to right: President James Robert Price; Wallace E. Broberg, Y. M. M. I. A. superintendent; Ethel Peterson, president of the Y. W. M. I. A.; L. L. Driggs, Y. M. M. I. A. "Era" director; and Mrs. Dora Dana, Y. W. M. I. A. "Era" director.

Fourth row, Union Stake, left to right: President George Ariel Bean; Melvin Westenskow, Y. M. M. I. A. superintendent; Mrs. Mary H. Stoddard, president of the Y. W. M. I. A.; C. Lloyd Walch, Y. M. M. I. A. "Era" director; and Elizabeth Tribe, Y. W. M. I. A. "Era" director.

Fifth row, Denver Stake, left to right: President Douglas M. Todd, Jr.; Eugene T. Whitaker, superintendent of the Y. M. M. I. A.; Barbara Morgan, Y. W. M. I. A. president; and Aaron U. Merrill, Y. M. M. I. A. "Era" director.

THE WRITING OF THE BOOK OF MORMON

(Continued from page 343)

Without any other comment, the Prophet tells of meeting Oliver Cowdery on April 5, as follows:

On the fifth day of April, 1829, [see *Times and Seasons*, Vol. 3, page 832] 370

Oliver Cowdery came to my house, until which time I had never seen him. . . . Two days after the arrival of Mr. Cowdery (being the 7th of April), I commenced to translate the Book of Mormon, and he began to write for me. (*Documentary History of the Church*, vol. I, page 32.)

Writes Oliver Cowdery on September 7, 1834:

Near the time of the setting of the sun, Sabbath evening, April 5th, 1829, [see *Messenger and Advocate*, Oct., 1834] my natural eyes for the first time beheld this

THE WRITING OF THE BOOK OF MORMON

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. These days were never to be forgotten—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 Nephties would have said "Interpreters," the history or record called the Book of Mormon.

Do these statements by the translator and scribe mean that they commenced at the *beginning* of the book or at a page which had been written after the date of receiving Section 10 of the Doctrine and Covenants as noted above?

NOTE that Oliver Cowdery says, "I continued, uninterrupted, to write," and the Prophet adds to the above statement, "During the month of April, I continued to translate and he to write with little cessation." (*Documentary History of the Church*, vol. I, page 35.) . . . "We still continued the work of translation when in the ensuing month of May, etc." (*Documentary History of the Church*, vol. I, page 39.) And thus from time to time the Prophet describes the writing until he announces that the translation is completed as if he were describing both the beginning and the end of the great work entrusted to him. A careful reading of both texts leads to the belief that both writers intend to say they commenced at the beginning of the book or very close to the beginning, and worked continually (as circumstances permitted) until the work was finished. There is no intimation by the Prophet in his own writings that after the loss of the 116 manuscript pages he translated any part of the Book of Mormon before April 7, 1829.

Regarding this question, Mother Smith writes:

Joseph had been so hurried with his secular affairs, that he could not proceed with his spiritual concerns so fast as was necessary for the speedy completion of the work; there was also another disadvantage under which he labored: his wife had so much of her time taken up with the care of her house, that she could write for him but a small portion of the time. On account of these embarrassments, Joseph called upon the Lord, three days before the arrival of Samuel and Oliver, to send him a scribe. (*History of the Prophet Joseph*, by Lucy Smith, page 131.)

Mother Smith does not state that

Emma Smith wrote any part of the Book of Mormon before Oliver Cowdery arrived. She seems to try to explain that Emma, Joseph's wife, had not time to write, therefore the need of a scribe. However, verse 30, Section 5, Doctrine and Covenants, given in March, 1829, reads: "When thou hast translated a few more pages, thou shalt stop for a season, even until I command thee again; then thou mayest translate again." This indicates a small part was written by Emma Smith before April 7.

Emma Smith, wife of the Prophet, testifies she wrote for the Prophet, but she does not state when she wrote or that she wrote before the arrival of Oliver Cowdery. (See *Saints' Advocate*, October, 1879; see also "Manner of Translating the Book of Mormon," by Francis W. Kirkham, *Improvement Era*, October, 1939, page 630.)

To the knowledge of the writer, there are no other statements in early Church history that refer to the date of the beginning of the writing of the Book of Mormon.

FORTUNATELY, photographs of both manuscripts of the Book of Mormon are available corresponding to part of page 16 of the first edition (1 Nephi, Chapter 7, present edition). If both these copies at this beginning part of the translation are in the handwriting of Oliver Cowdery, then no more than sixteen pages could have been written before April 7, 1829, by anyone except Oliver Cowdery, as he first saw the Prophet and wrote at that date.

The question of whether or not the two copies are written by Cowdery is simplified by the fact that not more than four persons wrote on either manuscript. Note the two following citations:

In 1884, George Reynolds, in the *Contributor*, Vol. V, pages 366-367, published the following document:

A description of the portion of the manuscript, mentioned by Sister Kimball and now in the hands of President Joseph F. Smith, will doubtless be of interest to the readers of the *Contributor*. [Sarah Kimball the year previous received from Major Bidaman, husband of Emma Smith, a part of the original manuscript of the Book of Mormon here described and gave it to President Joseph F. Smith. Major Bidaman had taken it from the cornerstone of the Nauvoo House shortly before he gave it to Sarah Kimball.] It consists of twenty pages of somewhat rough, unruled writing paper, more resembling narrow bill-cap than any

other size of paper now made, being a little less than fifteen and one-half inches long and full six and one-half inches wide.

The paper is now tinged brown or yellow by time and damp, and the writing in some places is indecipherable. The pages are numbered 3 to 22, pages 1 and 2 having been lost. The manuscript commences at the second verse of the 2nd chapter of 1 Nephi, (1, i. e. the second chapter of the Book of Mormon), and continues to the 35th verse of the 13th chapter of the same book. At the top of each page is a heading showing its principal contents. These headings, as far as they can be deciphered, are as follows:

3, (undecipherable). 4, Nephi goeth up to Jerusalem to . . . 5, the brethren of Nephi smite him with a rod. 6, Nephi slayeth Laban. . . 7, Nephi obtains the records. 8, Lehi searcheth the records. 9, Lehi prophesieth concerning his seed. 10, Laman and Lemuel rebelled against Nephi. 11, Laman and Lemuel repent and (go) with Nephi. 12, Lehi's dream of the precious fruit. 13, Lehi fears for Laman and Lemuel, and he exhorts them. 14, Lehi prophesies of the Messiah. . . 15, Nephi desireth the spirit of prophecy. 16, Nephi caught . . . the spirit . . . 17, Nephi beholdeth the lamb of God, etc. 18, The Messiah crucified (?) etc. 19-22, (undecipherable).

The manuscript is in two, if not three, handwritings. Pages 7 to 18, inclusive, appear to have been written by Oliver Cowdery. Pages 3 to 6 are written in what looks like a woman's handwriting, possibly that of Emma Smith, while the handwriting on pages 19 to 22, if not the same, very much resembles that of pages 3 to 6. The only division made in the manuscript is into chapters. The sentences are not divided by punctuation marks and are seldom commenced with capital letters.

The photograph of that manuscript shown in this article is under the caption "Laman and Lemuel rebelled against Nephi." This is part of pages 7 to 18, which, in the opinion of George Reynolds, was written by Oliver Cowdery.

S. A. BURGESS, historian of the Reorganized Church, Independence, Missouri, where the only complete manuscript of the Book of Mormon may be seen, states that four persons wrote that manuscript, the handwriting of Oliver Cowdery and Christian Whitmer being identified by members of the Whitmer family, and that of Emma Smith by her two sons, Joseph and Alexander. Other writings of Oliver Cowdery were compared with his writing in the manuscript as additional proof. The fourth writer named is Martin Harris. (See *Saints' Herald*, January 30, 1934, page 139.) Thus both manuscripts are identified as being in the handwriting of Oliver Cowdery.

Let us consider further the photographs of the writings of both manu-

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THE WRITING OF THE BOOK OF MORMON

(Continued from page 371)

scripts which form part of page 16 of the Book of Mormon, first edition.

There are many similarities in the writing of these two manuscripts as shown by the photographs which are printed herewith (pp. 342, 343). One was written for the printer three months later than the other. In the one written for the printer we might expect capitalization of proper names, more consideration of syllabication and punctuation. The first one would have been written rapidly as the words "fell from the lips of the Prophet," the scribe anticipating additional time later for the correction of grammar, spelling, punctuation, and capitalization. However, neither copy is correct in these requirements; yet one is more correct than the other.

The expert who compares the photographs is not required therefore to determine that they are exactly alike, only that these two copies are more nearly like each other than either copy is like the other three writings of the manuscript. But he need not go this far. As we know, Oliver Cowdery wrote most of both copies; we need then only ask: "Is the writing pictured on these two photographs similar to the writing of the person who wrote the larger part of both manuscripts?"

In the opinion of the writer, these two copies were written by Oliver Cowdery and, if so, it is conclusive evidence that the sixteenth page of the Book of Mormon was written after April 7, 1829, when Oliver Cowdery first began the work of scribe.

Quotations follow from original sources stating that Oliver Cowdery wrote both manuscripts, except for a little help from about three other persons—assistants who relieved him for short periods.

It should be noted first that both Joseph Smith and Oliver Cowdery state they commenced on April 7, 1829, to translate and to write and that they continued until they finished the manuscripts. Neither the Prophet nor Oliver Cowdery mentions any other person who assisted them.

At a special conference held at Kanesville, Iowa, October 21, 1848, and presided over by Apostle Orson Hyde, Oliver Cowdery was present and made the following remarks:

Friends and Brethren, my name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with

her, as one in her councils. . . . I wrote with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God. . . . That book is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet. (See *Contributor*, Vol. 5, page 446; also *Historical Record*, Vol. VI, page 201.)

In an interview with David Whitmer published in the *Historical Record*, Vol. VI, page 208, quoted above, Elder Orson Pratt asked Mr. Whitmer: "Have you in your possession the original manuscript of the Book of Mormon?"

David Whitmer answered, "I have; they are in Oliver Cowdery's handwriting."

In the interview with Andrew Benson, Edward Stevenson, and Joseph S. Black, 1878, quoted above, the following appears (See also *Millennial Star*, Vol. 40, page 773):

Next day, Sunday, September 8, . . . David Whitmer brought out the manuscript of the Book of Mormon. We examined them closely and those who knew the handwriting pronounced the whole of them, excepting comparatively few pages, to be in the handwriting of Oliver Cowdery. It was thought that these few pages were in the handwritings of Emma Smith and John and Christian Whitmer.

Pomeroy Tucker, who helped read the proof for the Book of Mormon (also quoted above) states on page 35 of his book, *Mormonism, Its Origin, Rise and Progress*:

Translations and interpolations were now entered upon by the Prophet, and manuscript specimens of these, with some of the literally transcribed characters, were shown to people, including ministers and other gentlemen of learning and influence [then follows a brief description of the contents]. The manuscripts were in the handwriting of one Oliver Cowdery, which had been written down by him, as he and Smith declared, from the translations, word for word, as made by the latter with the aid of the mammoth spectacles or Urim and Thummim. (Pages 35-36.)

The loss of the first translations [written by Martin Harris] checked for a time the progress of Mormon events. . . . Some six months passed when the announcement was given out that a new and complete translation of the Book of Mormon had been made by the Prophet, which was ready for the press. . . . The second manuscripts, like the first, were in Cowdery's handwriting. (Page 48.)

This implies a part of the original manuscript in the handwriting of Oliver Cowdery was shown to Mr. Tucker at the time of the negotiations for the printing, and that the second manuscript, or the one copied by Oliver Cowdery, was also in his

handwriting. Note the following by Mr. Tucker:

In June, 1829, Smith the Prophet, his brother Hyrum, and Harris, the believer, applied to Mr. Egbert B. Grandin, then publisher of the *Wayne Sentinel* at Palmyra (now deceased,) for his price to do the work of one edition of three thousand copies. Harris offered to pay or secure payment if a bargain should be made. Only a few sheets of the manuscript as a specimen, with the title page, were exhibited at this time [June, 1829], although the whole number of folios was stated, whereby could be made a calculation of the cost. (Pages 50-51.)

By this statement one is justified in concluding that nearly all the translation was completed at this time, for the reason that Joseph Smith could give the whole number of the folios of the manuscript.

ACCORDING to Mr. Tucker, a contract to print was not immediately made. He describes a visit by "the same Mormon party" to Mr. Thurlow Weed, of the *Anti-Masonic Inquirer* at Rochester, and to Mr. Elihu F. Marshall, a book publisher. Both refused to print the book. (Page 52.) Mr. Tucker continues:

Whereupon, the Saints renewed the request upon Mr. Grandin, one reason the manuscripts were to be delivered and proof sheets examined daily by them at the printing office . . . each morning carrying to the printing office the installment required for the day, and withdrawing it the same evening.

This statement by an anti-Mormon writer gives proof of the method of delivering the copy to the printer as described by Mother Smith a little later in this article. It is also evidence that some time elapsed after the translation until the printing contract was signed. (See *Mormonism, Its Origin, Rise, and Progress*, by Pomeroy Tucker, page 9.)

These same facts are repeated in a letter by S. S. Harding, published by Thomas Gregg in the *Prophet of Palmyra*, pages 40 and 47.

As quoted above, the writing in the manuscript now in the possession of the Reorganized Church, at Independence, is identified by many persons as that of Oliver Cowdery.

The conclusion is that only a very few pages of the Book of Mormon were translated before April 7, 1829.

May we return to the question: At what time between April 7 and August, 1829, was the translation of the Book of Mormon completed?

"In the beginning of the month of June," writes the Prophet . . .

THE WRITING OF THE BOOK OF MORMON

"we accepted the invitation" [to go to the home of the Whitmers at Fayette, Seneca County, New York] "and there resided until the translation was finished and the copyright secured." (*Documentary History of the Church*, vol. I, pp. 48-49. Also *Times and Seasons*, vol. 4, p. 885.)

"... In the course of the work of translation we ascertained that three special witnesses were to be provided by the Lord, to whom He would grant that they should see the plates from which this work (the Book of Mormon) should be translated: and that these witnesses should bear record of the same, as will be found recorded." (See Book of Ether, Chapter 5:2-3, and 4, and also II Nephi, Chapter 11:3.) (*Documentary History of the Church*, vol. I, p. 52.) Then follows the description of the appearance of Moroni to the three witnesses.

The revelation given at this time is dated June, 1829. (See Doctrine and Covenants, Section 18.)

The Prophet adds: "Soon after these things had transpired, the following additional testimony was obtained. [The plates were shown by the Prophet to eight other witnesses.] ... Meantime we continued to translate, at intervals when not under the necessity of attending to the numerous inquirers who now began to visit us, etc." (*Documentary History of the Church*, Vol. I, page 59.) Sections 18 and 20 of the Doctrine and Covenants, both dated June, 1829, appear in the record, after which the Prophet states: "Meantime, our translation drawing to a close, we went to Palmyra, Wayne County, New York, secured the copyright, and agreed with Egbert B. Grandin to print five thousand copies for the sum of three thousand dollars." (*Documentary History of the Church*, vol. I, p. 71.)

It would appear by these writings of the Prophet that the translation was completed sometime near the close of the month of June.

This conclusion is further justified by the fact that the place of the translation in the Book of Ether where the three witnesses were shown the plates by Moroni is within forty-one pages of the completion of the book.

Thus less than nine per cent of the book at that time remained to be translated, or specifically, 547 pages had been translated and 41 pages

were left to be translated at the time Moroni appeared to the three witnesses.

A definite statement of the time of the completion of the translation of the Book of Mormon is made by David Whitmer. The *Kansas City Journal*, June 5, 1881, quotes him in part as follows:

I, as well as all my father's family, Smith's wife, Oliver Cowdery, and Martin Harris, were present during the translation [already explained by Mr. Whitmer at his father's home at Fayette, New York]. ... The translation at my father's occupied about one month, that is, from June 1, 1829, to July 1, 1829. (Quoted in Vol. V, *Historical Record*, page 206, and also quoted in Thos. Gregg, *The Prophet of Palmyra*, page 28.)

In an interview with David Whitmer by Joseph F. Smith and Orson Pratt on September 7, 1879, (*Historical Record*, 208) Elder Pratt asked Mr. Whitmer: "Do you remember what time you saw the plates?" Answer: It was in June, 1829, the latter part of the month, and the eight witnesses saw them, I think, the next day or the day after [i. e. one or two later].

"Joseph Smith showed them the plates himself, but the angel showed us [the three witnesses] the plates."

The copyright of the Book of Mormon is dated June 11, 1829, as printed in the first edition. As the title only of the book was required by law to be deposited with the state to receive the copyright, this date

would not indicate the time the translation was completed.

From the above quotations the reader will note that the Prophet states that he resided at Fayette until the translation was completed, that David Whitmer writes that the translation there continued from June 1 to July 1, and that the witnesses saw the plates late in June when only 47 pages of the book remained to be translated. Thus from these witnesses, we conclude the translation was completed about July 1, 1829, or shortly thereafter.

This conclusion is further supported by the fact that a copy of the manuscript was made after this time to be ready for the printing, which began in August, 1829.

Mother Smith writes as follows:

Soon after this, Joseph secured the copyright, and before he returned to Pennsylvania, where he had left his wife, he received a commandment, which was in substance as follows:

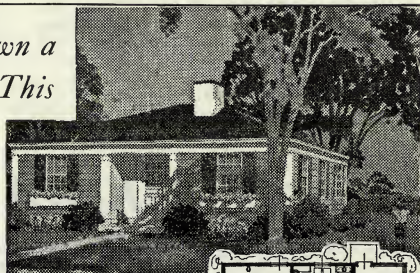
First, that Oliver Cowdery should transcribe the whole manuscript. Second, that he should take but one copy at a time to the office, so that if one copy should get destroyed, there would still be a copy remaining. Third, that in going to and from the office, he should always have a guard to attend him for the purpose of protecting the manuscript. Fourth, that a guard should be kept constantly on the watch, both night and day, about the house, to protect the manuscript from malicious persons, who would infest the house for the purpose of destroying the manuscript. All these things were strictly attended to, as the Lord commanded Joseph. After giving these instructions, Joseph returned to Pennsylvania.

(Continued on page 374)

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THE WRITING OF THE BOOK OF MORMON

(Continued from page 373)

(History of the Prophet Joseph, by Lucy Smith, pages 142-143.)

It appears that the entire copy might have been prepared before the printing began for the reason that the original copy would be kept at a separate place to guard against loss or destruction. In any event, one month to six or seven weeks would be no more than sufficient time to prepare the manuscript, arrange for, and actually begin the printing which, from the evidence presented herewith, began in August, 1829.

The conclusion is this:

The translation and writing of the Book of Mormon commenced April 7, 1829, at page 16 or a little before and was completed about July 1, 1829. The printing began in August, 1829, and was completed the week of March 19-26, 1830, by Egbert Grandin at Palmyra, New York.

These facts concerning the origin of this strange book are as challenging today as when Orson Pratt wrote:

This book must be either true or false.

If true, it is one of the most important messages ever sent from God to man. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions who will receive it as the word of God.

Or when Daniel P. Kidder, an early, bitter anti-Mormon writer declared:

Upon the Book of Mormon rests the whole fabric of Mormonism; let us examine whether it be not a sandy foundation . . . let us see whether it is from above or below . . . let us prove whether its waters are sweet or bitter. (*Mormonism and the Mormons*, 1842, page 19, Daniel P. Kidder.)

Here is a book of six hundred pages that was prepared for the printer in about seventy-five working days. It was dictated from day to day by a young man not yet twenty-four years of age. Many difficulties interfered: the interruption of inquirers, the removal of the translator from Pennsylvania to New York, the slow writing in long hand, etc. No corrections were made in the manuscript. There was no review to make sure that the contents of the book were consistent with its own claims. The translator dictated by the gift and power of God. Those

who wrote for him would have detected deception or fraud.

Whence came the contents of this book of sacred scripture, a book claimed by the translator to contain the fulness of the Gospel, the actual words of the resurrected Christ? Surely not from the mind of the one who dictated as another wrote. He was unlearned, only a farm boy. The accomplishment was far beyond his natural ability to achieve. Whence and when, we repeat, did he obtain the marvelous doctrines of the book and the history of a people who lived on this continent for more than one thousand years?

The answer must lie in its claims. Joseph Smith translated by the gift and power of God the sacred record of an ancient people, "preserved by divine power to come forth by the power of God, to convince the Jew and the Gentile that Jesus is the Christ, the Eternal God."

We do not comprehend nor can we understand, yet we may know for ourselves by the same power by which this book appeared, whether or not it came from God. The book contains this sacred promise:

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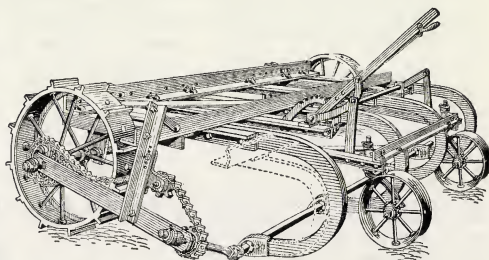
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The Writing of the Book of Mormon

I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (See Moroni 10:4.)

By and through this book, faith in Jesus Christ the Son of the Eternal God may become a vital force among men and lead them into ways of peace and happiness. For this purpose it is sent forth. Liberty and freedom rest upon morality, and morality rests upon faith in God. May the time be hastened when the purpose and the message of this book shall come to all men.

Tisagago

(Continued from page 339)

head, and listening attentively picked up the sick bleating of sheep, the shrill whinny of horses, the mooring of distressed cows.

Something was wrong at the ranch of White Neighbor. This Tisagago knew. That she was more than likely the only one who realized it, she also recognized. Old and tired as she was, she pulled herself up, and started again toward the cabin. New determination marked her worn brown face and gave strength to her limbs.

WHEN she reached the cabin, she did not knock on the door. She pushed it open, and stumbled into a small room.

Her quick eyes found White Neighbor immediately. He was lying on a narrow cot in one corner of the room. His face was flushed with fever. He tried to raise up when he saw her, but sank back weakly as she moved toward his bed.

"Where you hurt?" Tisagago asked, carefully shaping and enunciating the words.

His hand pressed his stomach, and he smiled at her. She knew suddenly, by his smile and the gladness on his face, that she would not be afraid to ask him about the book; that she could have come sooner, without a gift.

"Where you people?" she questioned again.

"Gone Salt Lake. Two days now."

Then she understood. Here was need, and there was no time to go for a white neighbor; no time to

(Concluded on page 376)

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TISAGAGO

(Concluded from page 375)

bring another from the Indian ranch. This was her task.

Quickly she took herbs from her little bag. She pounded the herbs to a powder, put the powder into water for White Neighbor to drink, then sat down on his chair to wait.

She was too old to tend the flocks. She would send one of the Indian boys back to do that when the white man's pain was no longer burning and she could leave. After she had delivered the message, she would

come back until he was well again.

She was tired, achingly tired, but she could not loosen her tense muscles. Her mind was alive with anticipation. On the table beside White Neighbor's bed, she saw *the* book. The edges of its leaves were the color of sunlight, as her grandsons had said. Even when the White Man slept, she could not bring herself to touch it. She could wait until he was awake and strong again. He would teach her then; that she knew.

THE CONTROL OF NOXIOUS WEEDS

(Concluded from page 327)

possibly the widest used and most economical, is that of clean cultivation. Clean cultivation should be the rule on all cultivatable land accessible to such methods, except, possibly, on very small patches on expensive land. Generally this work is most effectively done by power machinery. Deep fall plowing is preferable to prepare the land for early spring cultivation. If plowing is done in the spring, it should be done early and cultivation started as soon as plant growth occurs. Fields should not be cultivated when the soil is too wet. It is best to keep the soil moist and in good condition to stimulate rapid plant growth. Late spring plowing should be discouraged. Cultivation should be sufficiently frequent, say from ten- to fifteen-day intervals to keep the weeds fairly well under the surface of the ground. When the weed plants become weakened then the intervals between cultivations may be lengthened. Short re-growth between cultivations is not serious. It is well to cultivate from three to five inches deep; cultivator blades should be kept sharp and in good condition.

Another method of eradication under some circumstances is the application of powdered sodium chlorate,

this to be applied after a good growth of weeds in the spring, from four to six pounds per square rod. This generally is used on ditch banks and non-movable fence lines, or clay or gravelly lands, which cannot be cultivated, and on road ways.

Another method of control is by the use of carbon bisulphide. This treatment is more expensive but has its application on high-priced land and on small areas where the weeds can be controlled during the fall and winter months. Poor results may be expected on heavy clay, gravelly or coarse sandy soils, and on soils too wet or too dry. Early spring or late fall applications should be avoided. From two to four ounces is placed in holes staggered sixteen inches apart. This requires about two gallons per square rod. It is claimed by the manufacturers that no damage is done to the soil, and that planting may be resumed within five weeks following this type of treatment. Arrangements have been made by district agricultural inspectors and county weed supervisors to secure these chemicals for farmers in any quantities desired at prevailing carload prices. It may be that farmers will be able to secure the proper tools for applying the chemicals from the county and district officials.

DEATH HOLLOW TRAIL

(Continued from page 337)

turn. With every muscle in play I writhed carefully around to face the cliff. Without losing a second I began pulling myself hand over hand up the bridle rein. Two feet I judged would bring me level with the trail. I reached out and knew the thrill of victory as I grasped Pat's hock. His hot breath, even with my face, shocked me into losing caution. Pat's endurance was a matter of moments. If he slipped or gave an inch we'd both join the bones below.

With my feet I probed for a groove, found one, and threw my free leg up and along the trail. Now for the stirrup and I'd be safe. In my eagerness I over-reached, slipped, caught the elastic skin of Pat's foreleg and held on. When I tried for the stirrup again, it was with grim caution. This time success was mine. From the stirrup a cautious pull brought my feet to the trail, my hand on the horn. The saddle! I put my hand on Pat's neck and felt his muscles relax un-

Death Hollow Trail

der me. I gave all thanks where I knew it was due.

The gray morning was mine to see again. Of his own accord my horse moved slowly, unerringly down the trail. Coming out at last into a grove of scrub cedars we broke into a canter. The lights of the town twinkled like stars from the valley below. Somehow, from a hitherto unfelt Source, came the blessed assurance that my son would live. For the first time in my life I unreservedly acknowledged my Father in Heaven.

Brigham Young as a Public Speaker

(Continued from page 333)

used gestures sparingly. Those he used were well suited to his thought and executed without attracting undue attention. He was insistent that the sermons given should be heard by those who attended services; he advised the speaker to project his voice and the audience to refrain from making unnecessary noise.

In his speeches Brigham Young made good use of such techniques as the following: humor, figures of speech, comparisons and contrasts, and dramatic force. His pleasure was to give several short discourses at one appearance, but his transitions were always marked and clear. He used interesting and unusual phraseology. At times he resorted to irony. For the most part he used short, concrete, complete sentences. However, when he used the more complex forms, they were clear and to the point.

His methods for opening and closing his sermons meet well the technique as advocated in current speech texts. His speeches were purposeful and made use of the appeal to life's impelling motives.

General contemporary judgment of Brigham Young's ability as a speaker, in spite of some very petty comments to the contrary, was favorable.

Brigham Young's life was devoted to a great principle. What he taught he lived, and what he lived he taught. He convinced those who heard him by his good judgment and intense earnestness. Brigham Young was not an orator in the generally accepted sense of the word, but he was thoroughly saturated with the cause he had accepted and with his subject matter; added to this he

(Concluded on page 378)

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Misconception Concerning Mormon Belief

(Concluded from page 346)

advanced intelligent beings. In the latter sense it is truly polytheistic.

Polytheism, as understood, by the Latter-day Saints, is basically a Christian doctrine. Jesus prayed to God in personal terms as one intelligent being speaks to another. His whole life and message were colored by this relationship. If Jesus attained the status of Godhood with His Father, as conceded

in prayer and precept by Christian churches in general, then at least two gods were operating unitedly in the Gospel plan. Why should not such attainment be earned by other intelligences in the course of eternal progress? Does not such a concept challenge anew the best and noblest in man?

Thus the Mormon doctrine of polytheism carries none of the objectionable features of nature, animal, and pagan worship of primitive civilization, yet upholds the highest Christian concept of purpose, direction, and unity in the plan of salvation, as typified by the Godhead, a trinity, which certainly is generally accepted Christian doctrine.

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BRIGHAM YOUNG AS A PUBLIC SPEAKER

(Concluded from page 377)

possessed the gift of repartee. This combination made him a speaker—famous, under any situation, in the eyes of the people whom he led.

He made up his mind and gave himself to his cause. He was a practical man and a practical speaker of the truth, because his duty to himself, to his fellow men, and to his God demanded it. His chief method of gaining his desires was through an appeal to the ordinary, the commonplace, the practical.

Through his direct, clear-cut, and convincing speech the listener could never doubt the sincerity of the man. His methods of speaking linked with his own great personality and humanitarian interests without a doubt made him a truly great leader of his time. If the results of his speaking may be judged by the quality of its influence, Brigham Young, if not an orator, was certainly a profound speaker. The effects of his speaking in things political, social, educational and cultural, economical, and religious stand as monuments to his memory. The certainty with which his utterances and prophecies have been fulfilled has its effect in the Church even today. What the Church teaches and stands for is embodied in him. The testimony of those remaining few who once knew Brigham Young, is most interesting and sincere with praise for the words of counsel he gave them and for the lasting effect his life produced upon theirs.

Coming as he did from comparative obscurity and poverty to the heights which he attained, he was all the more deserving of any power and glory which may have been his. His words and works and the man himself have taken a place in American folklore and tradition.

Brigham Young will continue to go down in history because through his power to influence people by means of his speaking; he held the "Mormons" together; he led them to a new home; he taught them to protect themselves against those who would have destroyed them; he trained them to be self-sustaining members of society.

His work as Territorial Governor and as President of the Church took him into the settlements, where he spoke to the people, advising them as to proper developments in the new home. Their job was to build up Zion.

Brigham Young's speech was an

expression of his life. Results of this great life, which was his best sermon, were both immediate, so that he could help reap the benefits, and subsequent, so that the children of posterity might the better rise up and call him blessed.

Judged by his effect on his own times and by the later results of his influence, Brigham Young was one of the greatest pioneers of all times. None in the Church has had a greater task to perform, nor has any performed it more fittingly, than the man here termed Brigham Young the speaker.

BRIGHAM YOUNG FILM HIGHLIGHT

ONE highlight from the Brigham Young film we have asked and received permission to perpetuate in print. While the speech is fiction in detail, in spirit it is moving and fundamental:

BRIGHAM YOUNG'S COURT ROOM SPEECH IN DEFENSE OF JOSEPH SMITH

"Now, gentlemen, I'm not asking you to believe a single thing Joseph Smith said. But I do ask you to let him lie, if he lied, if you want to. Your forefathers and mine came to this country for one great reason—to escape persecution for their beliefs and to build a free country where everybody might worship God as he pleased. That's what brought the Puritans to Massachusetts, the Quakers to Pennsylvania, the Huguenots to South Carolina, the Catholics to Maryland. And when they'd found what they were after, they fought a war to hold on to it, and they drew up one of the noblest documents ever written—the Constitution of the United States—to govern free men. And the very first word they put on that piece of paper guarantees to every man the right to worship God as he pleases, and prohibits Congress, or anybody else, from ever doing anything to take away that right. You can't convict Joseph Smith just because he happens to believe something you don't believe. You can't go against everything your ancestors fought and died for. If you do, your names—not Joseph Smith's—will go down in history as traitors. They'll stink in the records—and be a shameful thing on the tongues of your children!"—Copyright, 1940, by Twentieth Century-Fox Film Corporation.

Rulon S. Wells

(Continued from page 331)

very day, and probably at the same moment, my name was being called in the Tabernacle at Salt Lake City, where the conference was then being held, for a mission. The first intimation I had of this call was when my mother, then fifty-one years old, rode on horseback, in company with Archibald Livingstone, who was superintendent of the mills, on the following day to the mill and apprised me of this fact.

Accordingly, on October 22, 1875, at the age of twenty-one, Brother Wells was ordained a Seventy, and set apart for his mission to Europe by President Brigham Young, assisted by President Daniel H. Wells. On arriving in Liverpool he was assigned to the Swiss and German Mission, where, in 1876, he assisted Elder Theodore Brandley in holding a public meeting in the city of Berlin, which was attended by officials of the German empire, there being present members of the Reichstag, the royal police, and several representatives of the state church. Returning home with a company of emigrating Swiss and German Saints, he arrived in Salt Lake City, July 23, 1877. He was afterward active as a home missionary for a number of years.

Brother Wells was in the employ of Z. C. M. I. from 1877 until 1880, and for a few months kept books for Mr. John Brooks, who was running the Chicago Smelter at Rush Lake, Tooele County. In 1881, he accepted a position with Hon. John W. Young, having charge of his books and clerks in Arizona on the line of the Atlantic and Pacific Railway Company, where Brother Young had a contract for building one hundred miles of road, besides getting out ties and timber.

He returned home in December, 1882, and January 18, 1883, married Miss Josephine E. Beattie, daughter of Hampton S. and Marion T. Beattie. During this year he built his home in the Eighteenth Ward where he resided until his death. In that ward he served as teacher in the Sunday School, ward teacher, president of the Mutual Improvement Association, and second assistant superintendent of the Sunday School.

On returning from Arizona he was again employed by Z. C. M. I. until March, 1886, when he accepted the secretaryship of the Cooperative Wagon and Machine Company, then known as Grant, Odell & Company. He served as secretary and treasurer, also as director of this

(Continued on page 380)

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Rulon S. Wells

(Continued from page 379)

institution until 1896, excepting for about a year, 1891-2, during which time he had charge of the office work of Heber J. Grant & Company. He had also served as secretary of Zion's Benefit Building Society, and was elected secretary of the Home Fire Insurance Company of Utah, which position he held until 1896.

April 5, 1893, Rulon S. Wells was chosen to fill the vacancy in the First Council of Seventy caused by the death of President Jacob Gates, and was ordained on the same day to that position by President George Q. Cannon, assisted by President Wilford Woodruff and several of the Apostles. May 8, 1896, he was called on his second mission to Europe, this time to succeed President Anthon H. Lund as President of the European Mission. During this mission he visited the districts of the Church in Great Britain and the continental missions several times, chiefly in company with Elder Joseph W. McMurrin, his co-laborer in the presidency of the mission. He returned home December, 1898. Soon after his return from Europe he took up the insurance business, and on December 1, 1899, was installed as manager at Salt Lake City of the Mutual Life Insurance Company of New York, which position he held for several years.

Brother Wells often quoted from memory extensive passages of poetry and scripture in both German and English. For many years he was associated with Dr. Widtsoe on the foreign language committee of the Church, assisting with the supervision and publication of the foreign language newspapers of the Church. His own published works include many discourses, some verse, a series of weekly radio addresses delivered over KSL from the Tabernacle from August 14, 1938, to November 13, 1938. At his death also he left an unfinished and unpublished manuscript on Priesthood.

President Wells was honored by representatives of the Seventy of the entire Church on the forty-eighth anniversary of his call to the First Council of the Seventy at the recent general Conference, at a meeting held in Barratt Hall, Saturday afternoon, April 5, 1941, on which occasion he instructed the brethren in their duties and recited some verse concerning his own life which he wrote for his family on the

RULON S. WELLS

occasion of his eighty-fourth birthday.

AS A PUBLIC SERVANT

IN the winter of 1873-4, Brother Wells was chosen by the Utah legislature as engrossing clerk. In 1874, he was employed by Elder John R. Winder in the assessor and collector's office for Salt Lake City. In 1900, he was elected to the state legislature on the Democratic ticket, receiving the largest number of votes of any Salt Lake county candidate, notwithstanding the fact that the Republicans, with one exception, were swept into office by substantial majorities. Following his brief career in the legislature, he served four years as Salt Lake City councilman, from 1904 to 1908. In recognition of his ability in insurance work, Brother Wells was appointed state insurance commissioner by Governor Simon Bamberger and held that post from 1917 to 1921.

HIS FAMILY

JOSEPHINE BEATTIE WELLS, wife of Rulon S. Wells, and mother of his seven children, died in 1923. Four daughters and two sons survive: Mrs. D. D. Moffat, Mrs. Fred W. McEntire, Seymour Wells, Sidney B. Wells, Miss Helen Wells, and Miss Dorothy Wells, all of

Salt Lake City. Also surviving are three sisters, Miss Frances Wells, Mrs. Clara Hedges, and Mrs. Annie Wells Cannon; six brothers, Melvin D., Louis R., Stephen F., Gershon B., and Charles H. Wells, all of Salt Lake City, and Major General Bryant H. Wells of Honolulu, T. H. There are eight grandchildren.

The devotion of his sons and daughters during his last illness, with their constant attendance, was a tribute to him and to them.

Despite his age Brother Wells was not given to illness. Some minor chronic annoyances incident to age were his, but he filled his appointments and kept his hours at the office, and carried his share of the burden. On the week-end on which he was taken to the hospital he was scheduled to speak at a stake leadership banquet. And wherever he went his glowing youthful complexion and abundant white hair belied his years.

To those who were intimate with him it would not seem fitting to say that death overtook Rulon S. Wells. It would be more accurate to record that he finished his work, and answered the call to move on to those quarters where the righteous and the faithful are pursuing the business of another life.

EVIDENCES AND RECONCILIATIONS

(Continued from page 353)

hereafter. The family, continued from earth into the next world, becomes a unit in external life. In the long eternities we shall not be lonely wanderers, but side by side, with our loved ones who have gone before and those who shall follow, we shall travel the eternal journey. What mother does not value this promise! What father does not feel his heart warm towards the eternal possession of his family! What heartbreakings might have been avoided, if humanity had been true to the truth, and had surrendered to the sealing power of the Priesthood of God. Temple marriage becomes a promise of eternal joy.

6. *It acts as a restraint against evil.* The powers of darkness are ever active to push mankind into evil paths. Often, we are tempted to do foolish things. In the family

little things may lead to discord. To create unhappiness is the aim of the adversary of righteousness. Here appears one of the foremost blessings of the temple marriage. Those who have been sealed in the temple have their eyes fixed upon eternity. They dare not forfeit the promised blessings. The family is to them an everlasting possession. They remember the covenants which make possible this eternal association. The temple marriage, with all that it means, becomes a restraining force in the presence of temptation. All family acts are more likely to be shaped in anticipation of an undying relationship. Under the influence of the memory of the temple ceremony, family differences are swallowed up in peace; hate is transmuted into love; fear, into courage; and evil is rebuked and cast out. Peace is the world's great need.

(Concluded on page 383)

"Y"

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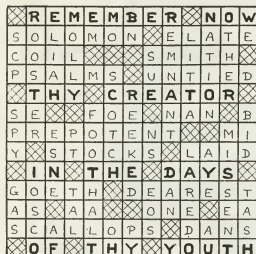
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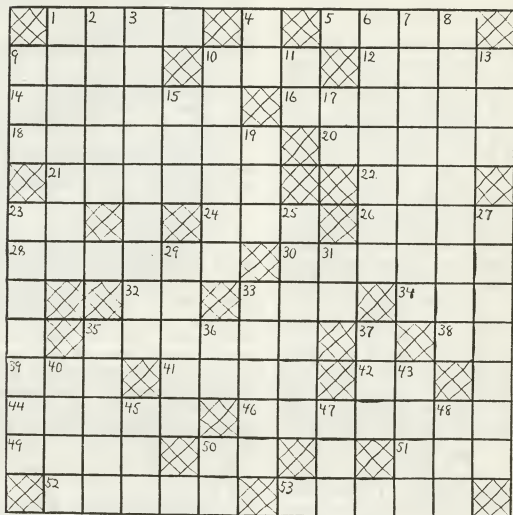
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Scriptural Crossword Puzzle—An Intrepid Interpreter

"The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"—DAN. 2: 26.



ACROSS

- 1 "Art . . . able to make known unto me the dream which I have seen"
- 4 "... thou God of my fathers"
- 5 "And it is a rare thing that he . . . requireth"
- 9 Old Testament book
- 10 Part of the 53 across; digit
- 12 Pattern
- 14 Samoan fish; lessee (anag.)
- 16 Doctrines
- 18 Iron-ore sand; ere I sin (anag.)
- 20 Broad smiles showing the teeth
- 21 "Thou . . . till that a stone was cut out without hands"
- 22 "his breast . . . his arms of silver"
- 23 "the kingdom shall . . . divided"
- 24 "Let thine . . . now be attentive"
- 26 Drinking cup (Scot.)
- 28 Meat jellies
- 30 Inducing to vomit
- 32 "what shall come . . . pass"
- 33 "came . . . stood before the king"
- 34 Epoch
- 35 "Come . . . the works of the Lord"
- 37 "But there is . . . God in heaven that revealeth secrets"
- 38 Printer's measure
- 39 Lorenzo
- 41 City and lake
- 42 Sunday School
- 44 "or loose the bands of . . ."; stars
- 46 Where the Croats live; air a cot (anag.)
- 49 "knew not that evil was . . . them"
- 50 Church of England
- 51 "Bear rule over . . . the earth"
- 52 "Then the king made Daniel a . . . man"
- 53 "the stone that smote the . . . became a great mountain"

Our Text from Daniel is 1, 4, 5, 21, 22, 33, 37, 52, and 53 combined

DOWN

- 1 Braids of hair
- 2 A minor prophet
- 3 Write again
- 4 Hawaiian bird
- 6 Thankless
- 7 Name
- 8 Grandfather
- 9 Greek letter
- 10 Forms of verbs
- 11 "and the children of Gad called the altar . . ." Josh. 22: 34
- 13 Handwritings
- 15 "but at the end it shall speak, and not . . ."
- 17 King of Bashan
- 19 Greek letter
- 23 "and made him ruler over the whole province of . . ."
- 25 "and shall not he . . . to every man according to his works"
- 27 Reproachful charges
- 29 Jewish surname indicating descent from Aaron
- 31 Middle Atlantic state
- 33 Feminine name
- 35 "instead of the . . . shall come up the myrtle tree" (var.)
- 36 "none can stay his hand, . . . say unto him, What doest thou?"
- 37 In his old age this king suffered from gout
- 40 Western state
- 43 Male deer
- 45 Metal compound
- 47 Electrical unit
- 48 Suffix signifying "pertaining to"
- 50 New England state

EVIDENCES AND RECONCILIATIONS

(Concluded from page 381)

From the temples of the Lord, and from everything done within them, issues the spirit of truth which is the foundation of the peace of eternity.

7. It furnishes the opportunity for endless progression. Modern revelation sets forth the large destiny of those who are sealed for everlasting companionship. They will be given opportunity for a greater use of their powers. That means progress. They will attain more readily to their place in the presence of the Lord; they will increase more rapidly in every divine power; they will approach more nearly to the likeness of God; they will more completely realize their divine destiny; and that progress is not delayed until life after death. It begins here, today, for those who yield obedience to the law. Life is tasteless without progress. Eternal marriage, with all that it means, provides for unending advancement. "Eternal increase" is the gift to all who enter into the eternal marriage covenant, as made in the temples of the Lord.

8. It places the family under the protection of the power of the Priesthood. They who have won a temple marriage have been sealed for time and eternity by the power of the Holy Priesthood. It is the supreme power committed to man's keeping. That power issues from the unseen world. It gives life and light to the world. Human life, with its cares and worries is transfigured into a radiant experience and adventure when it clings to this divine power and is blessed by it. To walk

under divine authority, to possess it, to be a part of it, is to walk with heads erect, with grateful hearts, before our Father in Heaven. The men and women who have come with this power out of the Lord's Holy House will be hedged about by divine protection and walk more safely among the perplexities of earth. They will be indeed the ultimate conquerors of earth, for they come with the infinite power of God to solve the problems of earth. Spiritual power accompanies all who marry in the temple, if they thenceforth keep their sacred covenants.

9. It provides a God-like destiny for human beings. "If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths . . . then shall they be gods because they have no end; therefore they shall be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (Doctrine and Covenants, 132: 19, 20; see also *Improvement Era*, 17:1064; 30:1098; 34:704; 39:214; 41:136, 220, 268, 330; 43:109.)

THE EDITOR'S PAGE

(Concluded from page 329)

who know not God and His true being and existence cannot feel. These promised blessings are such that no Latter-day Saint can lightly set aside any counsel or commandment concerning proper marriage, or any other principle of the Gospel that would hazard realization of his greatest possibilities.

Do we live as we should live considering the great testimony that has been given to us? Do we keep His commandments as we ought to do? If we have not done so in the past, let us resolve this day to do so in the future. Let us make a covenant

with God that we will do His bidding and keep His commandments.

May the Lord help us that we may be worthy to receive all these wonderful blessings promised to the faithful man and woman, because whatever the faithful man attains the faithful wife will share with him. May we so live that those who know not the truth, seeing our diligence, seeing our integrity, seeing the honesty of our lives, our uprightness and our loyalty to God in fulfilling every obligation, every requirement and every law of the Gospel, will be inspired to embrace the Gospel, that they too may have an eternity of joy.

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"L. D. S. is the friendliest school I have ever attended. I am enjoying office work even more than I hoped I would."—**Mary Lou Weaver**, Preston, Idaho. Enrolled October 7, 1940; employed December 2, 1940.



Mary Lou Weaver



Nona Marchant

"Two months ago, I started work on my first real job. I like the work more each day, but I miss associating with those I learned to love and appreciate at the L. D. S. Business College."—**Nona Marchant**, Burley, Idaho, now employed in a bank there.

"There are many opportunities for clerical men. Business college fellows find themselves useful and sought after in the army because of their special training."—**Corporal Martin Johnson**, Logan, Utah, also a returned missionary, now stationed at San Luis Obispo, California.



Martin Johnson

Register **NOW** for the **Summer Term****L. D. S. Business College**

Salt Lake City, Utah

Information gladly sent on request.

Your Page and Ours

Dear Editors:

I am enclosing a picture of Miss Betty Johnson that was taken while she sat on the queen's float crowned as "Miss Fairbanks" at the Annual Dog Derby and Ice Carnival of Alaska, March 6, 7, 8, 9, 1941. Betty is the secretary of our Sunday School here in our Fairbanks Branch, and truly she made a fine representative of the Church as she reigned over the recent celebration.

Fairbanks, Alaska.



BETTY JOHNSON

Each year Sourdoughs and Cheechakoes (old-timers and newcomers) select a queen from each of the larger Alaskan cities to compete for the title of "Miss Alaska," who rules over the Carnival festivities that mark the return of spring to the Northland. Although "Miss Nome" defeated Betty for the title of "Miss Alaska," we thought that you might be interested to know that wherever our Mormon girls are found they are queens.

Sincerely your brother,
Elder Lorin G. Folland,
Alaska District President.

Tremonton, Utah.

Editor:

Just a line to tell my appreciation of the *Era*. I am reading it from cover to cover. All the articles are fine, interesting, and educational. President Grant always inspires us with his fine articles, and his way of expressing himself and emphasizing his points. Perhaps I feel that he means me personally, but I know he doesn't because he speaks collectively, instead of individually.

W. W. Whitney.

Sandy, Utah

My son, who is with the National Guard in California, has written—"Will you please have my *Improvement Era* sent down here to me. It will certainly be fine to have something like that to read. The only book I brought with me is my Bible..."

I do hope you will suggest to your editor that an article be written occasionally to our Mutual boys who are in camp. We mothers would be grateful.

Sincerely,
Mrs. A. Morrell.

Sunday School Teacher: "Willie, what parable do you like best?"

Willie: "The one about the multitude that loafs and fishes."

"How do you manage to live in this barren country?"

"Well, last year it was on hope, this year mostly on faith, and we think next year it will be on charity."

PROOF OF THE PUDDING

"Don't you know it is bad form to sop up gravy with your bread?"

"It may be bad form, but it is mighty good taste."

FEEL BETTER?

Nervous passenger: "Don't drive so fast around the corners. It makes me nervous."

Driver: "You don't want to get scared. Do as I do—shut your eyes when we come to the corners."

VOICE OF EXPERIENCE

Mister: "Hurry, I have tickets for the new movie."

Mrs.: "Fine, I'll start getting dressed right away. When does it start?"

Mister: "First show is at seven tomorrow evening."

FIRST STEP

College graduate: "What would you advise as the first thing to do to get a start in the business world?"

Hard-hearted businessman: "Sell your wrist watch and buy an alarm clock."

THE A. M. P. AGAIN

The much preoccupied professor walked into the barber shop and sat down in a chair, next to a woman who was having her hair bobbed.

"Hair cut, please," ordered the professor.

"Certainly," said the barber, "but would you mind taking your hat off first?"

The customer hurriedly removed his hat. "I'm sorry," he apologized as he looked around, "I didn't know there was a lady present."

REINFORCED

"Laugh that off," said the fat man's wife as she sewed his vest button on with wire.

PECULIARITIES

"You must find that impediment in your speech rather inconvenient at times, Mr. Briggs?"

"Oh, no-no; everybody has his peculiarity. Stammering is m-m-mine, what is y-yours?"

"Well, really, I am not aware that I have any."

"D-do you stir y-your cocoa with your right hand?"

"Why, yes, of course."

"W-well, that is your p-peculiarity; most p-people u-use a spoon."

TRY IT SOMETIME

"Dad," said his extravagant son, "do you think they will ever find a substitute for gasoline?"

"They have one now, son—shoe leather."

BUT STILL KINFOLKS

Flaherty: "And so yer name is Reilly? Are yez related to Tim Reilly?"

Reilly: "Very distantly. Oi wuz me mither's first child and Tim was her tenth."

GENEROUS OF HIM

Caller: "We are collecting for the Old Ladies' Home. Won't you give something?"

Man of the House: "Sure thing. You can have my mother-in-law."



*A*s long as this nation possesses young men and young women strong in their faith in God, sturdy in their belief in the American Way of Life, steadfast in virtuous living with pride in their heritage—we can face the future with confidence.

KSL extends welcome to thousands of these young men and young women as they meet this month for the Forty-Sixth Annual Conference of the Mutual Improvement Association.

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