

The Improvement Era

APRIL, 1945

VOLUME 48 NUMBER 4
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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

PROBABLY the highest cliffs in the world are those on the east coast of Formosa, which rise to 6,000 feet from the sea. They are part of a continuous range of 12,000 feet running almost the length of the island, rising to 14,000 feet in places, which squeezes up to 300 inches rainfall a year from southeast monsoons. This eastern half of the island is very rugged and the home of numerous aboriginal tribes, the northern ones being head-hunters. Since this half has been difficult to subdue, there is a frontier guard zone with an electrically charged fence to protect the settled western plains.

DR. VLADIMIR NEGOVSKY has developed a technique for saving otherwise doomed-to-die people with a combination of blood transfusions and artificial respiration. His major contribution is in using the combination of the two methods, though his method of using each is unusual. For the artificial respiration an air tube is inserted directly into the windpipe and air forced in by pressure, stimulating the nerves and the body's control system. The blood is injected into the arteries, making possible feeding the heart muscle. Only later after the heart has begun functioning is blood put directly into the veins.

THE diet of turkey poult must include at least three organic substances if perosis and dermatitis are to be prevented, it has been found at Pennsylvania State College. The leg-weakness and deformity which may occur in rapidly growing poults, and the other, which is an inflammation of the skin, can both be prevented if sufficient biotin, choline, and another as yet unrecognized substance found in brewers' yeast are present in sufficient quantities in the turkey diet.

SHAKESPEARE quoted, paraphrased, or alluded to 460 different chapters in the Old and New Testaments and Apocrypha, showing an excellent knowledge of the Bible, according to a recent study by Richmond Noble.

A SILICON-CONTAINING rubber, "silicone," has been found to still be elastic and soft during and after long use at very cold temperatures where most rubbers become brittle. One rubber of this type, though it can be pulled and kneaded like bread, still bounces like a tennis ball when dropped on a hard surface.

(Concluded on page 172)

The "Scooter Set" Refuels on



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*Sego Milk is now nearly three times
richer in sunshine Vitamin D*

Eleven years ago, when the irradiation of Sego Milk began, it was generally believed that 135 units of vitamin D per quart of milk was sufficient to protect babies from rickets (faulty bone development), which had been widely prevalent. Since that time, experiments have been in progress every day seeking to determine the truth about Vitamin D. Science now knows that 400 units are needed in a quart of milk to make it most beneficial to babies and children. All Sego Milk now produced contains 400 units of vitamin D. The Sego Milk that has been so exceptionally good for babies in the past will be better for them in the future.

SEGO MILK PRODUCTS COMPANY

Originator of Evaporated Milk in the Intermountain West
Plants in Richmond, Utah; Preston and Buhl, Idaho



The Cover

APRIL skies, burgeoning trees indicate hope that spring is really entering into her own, bringing the time of the planting of crops that the time of harvest may be a joyous one. This cover study is by Hobart of Monkmeyer Press.

✱

May "Era"

THE May issue of *The Improvement Era* will carry messages of the General Conference held April 6-8, 1945, in Salt Lake City, Utah.

Since attendance at conference has of necessity been restricted this year more than ever before, these pages will assume an increasingly important role in bringing Church messages to the Church membership at large.

✱

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APRIL, 1945

VOLUME 48, NO. 4

"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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Spring Greetings

By Thelma Ireland

MOST of the trees wear boutonnières To greet each April day
But pussy willow puts on gloves
To shadow box with May.

✱

Pioneer Days

PREPARING for 1947 April 5 to July 24th are to be "Pioneer Days" throughout the Church. During that period the heroic deeds of the founders of Utah and of the Intermountain West are to be heralded. To complete plans and provide means for "This is the Place" monument, *The Improvement Era* for May will contain complete details.

✱

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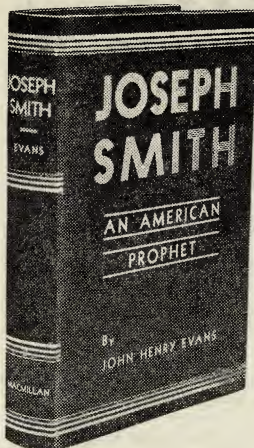
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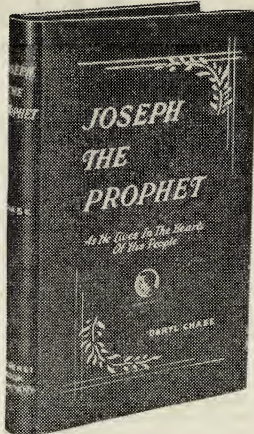
The *Improvement Era* is not responsible for unsolicited manuscripts, but welcomes contributions.

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



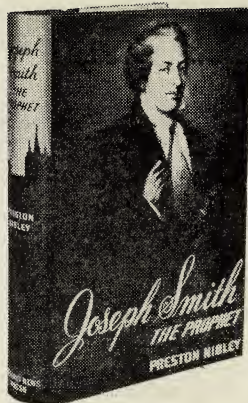
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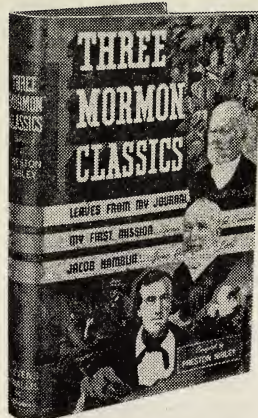
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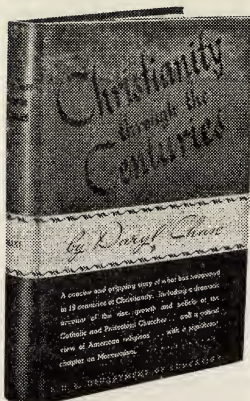
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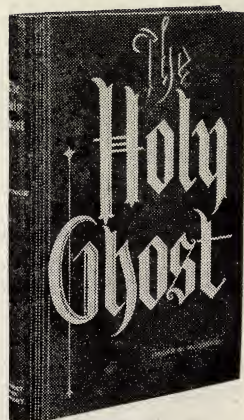
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The following books: Herewith find \$.....

Exploring the Universe

(Concluded from page 169)

CHINESE dictionaries have to have an index. This is necessary to find on which page a given character will be found and defined.

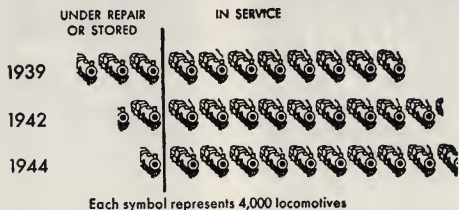
STATISTICS indicate that persons suffering from thromboangitis obliterans, one type of hardening of the arteries, are nearly always heavy smokers, but the reason is not known.

CASTS of snowflakes can be made with the help of a special resin. The resin in a solvent is spread over the snowflake, at below-freezing temperatures, and the solvent allowed to evaporate. When the resin is warmed the ice melts and the water evaporates through the resin, leaving a permanent snowflake form cast in the resin.

SKIN color does not seem to be determined by climate. American Indians are spread almost from pole to pole, but all are red. There is no variation in the yellowness of Mongolians from Siberia to Indo-China, nor in blacks wherever they may be. Though white strains differ greatly in color, this is apparently not from the climate. The white Lapps are just as swarthy as Italians and Greeks, Professor Emil Werth points out.

TELEFACT

MORE LOCOMOTIVES IN SERVICE IN THE U. S. A.



PICTOGRAPH CORPORATION

IT has been estimated that a two-inch covering of snow will reduce the heat exchange between the earth and the air above by almost one third, and that a four-inch covering will reduce it about two thirds.

NICOTINE is formed in the roots of the tobacco plant instead of the leaves as formerly believed, it has been shown by Dr. Ray F. Dawson.

THE average per capita money in circulation outside the Treasury in the United States increased from \$4.99

in 1800 to \$92.08 in 1942, while the money held in the treasury and banks increased from \$.28 to \$197.60.

THE thirteen-mile Alva B. Adams tunnel under the continental divide in Colorado was bored so accurately that the grades met last June within three quarters of an inch and the alignment within seven sixteenths of an inch.

CLIFFORD ASHLEY has just published a book which gives the names, sources, histories, and uses of 3,900 knots.



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Six Week Session	June 11 to July 20
Post Session	July 23 to August 23

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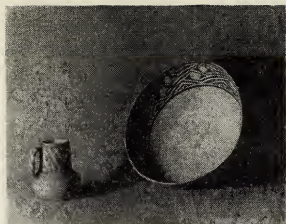
Anderson, C. L., Professor of Physiology, Public Health and Hygiene; Utah State Agricultural College, Logan, Utah.
 Bateman, E. Allen, State Superintendent of Public Instruction.
 Bristol, Ruth, Group Leader and Supervisor in Elementary Education; Wisconsin State Teachers College, Milwaukee, Wisconsin.
 Charman, Montague, Head of the Department of Design; Syracuse University, New York.

Driggs, Howard R., Professor-Emeritus of English-Education, New York University, New York.
 Farnsworth, B. K., State Director of Secondary Education.
 Green, Eva May, Supervisor Kindergarten and Primary Grades; Salt Lake Public Schools, Utah.
 Hazen, Winifred, State Coordinator of Parent Education.
 Havighurst, R. L., Professor of Education; University of Chicago, Illinois.

Mims, Edwin, Professor-Emeritus of English, Author, Lecturer; Vanderbilt University, Nashville, Tennessee.
 Moffitt, J. C., Superintendent of Provo City Schools, Utah.
 Reichard, Gladys A., Associate Professor of Anthropology, Barnard College, New York City, New York.
 Strakhovsky, Leonid I., Research Fellow in Slavic, Harvard University (teaching Russian history and literature).

CONFERENCES—INSTITUTES

School Administrators' Conference—June 11-15.
 Institute on Professional Relations—June 19.
 Institute on Human Development—June 20, 21, 22.
 Professor Edwin Mims of Vanderbilt University—June 25-July 6, for a course and lectures in literature.
 Conference on Social Work—July 9-13.
 Conference on Radio Education—July 16.



PUEBLO PITCHER AND BOWL WITH BLACK AND WHITE DESIGN

—Photograph, Courtesy University of Utah Art Project, W.P.A.

SOME CULTURAL CHARACTERISTICS

OF THE

Pueblos

By DR. CHARLES E. DIBBLE

ABOUT 700 A.D. a period of change and readjustment altered the cultural characteristics of the Southwest. The long-headed Basketmaker people with their excellent coiled baskets and crude pottery began to disappear. In their place a new people appeared who built houses of masonry on the surface of the ground. They have been called the Pueblo people.

Building on the Basketmaker techniques, pottery progressed and gradually replaced other types of containers. We are able to trace the beginnings of Pueblo pottery from Basketmaker times. The coiling technique continued; the black and white designs became more varied and generally better executed. Pitchers, bowls, and seed jars appeared as new forms. In fact, this exclusively black and white pottery became the principal avenue of artistic expression in the area for at least five hundred years.

The new people had a tendency to be roundheaded. Probably due to the hardness of their cradle boards the children developed an extreme flatness on the back of their heads. Sometimes this artificial head deformation reached such extremes that the head became definitely wider than it was long. From what information we now possess, however, the mental ability of the Pueblo Indian was not impaired by this posterior flatness.

In time the one and two room surface houses became the great Pueblo dwelling places. Pottery varied considerably, and each region developed a characteristic form and design.

APRIL, 1945



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Help for Alcoholics

By EDWARD J. MCGOLDRICH, JR.

(Reprinted in part by special permission from the "American Mercury," February 1945.)

I HAD entered the mayor's office to decline an appointment. I left with permission to set up a New York City Bureau of Alcoholic Therapy—the first municipal enterprise of its kind in the country. One month later, the bureau began functioning from offices on the sixth floor of the Municipal Lodging House. Today, an independent unit within the department of welfare, it occupies its own three-story building in the Bronx—aptly named Bridge House by Mayor La Guardia. I am neither a doctor nor a psychiatrist; nor have I any inclination toward being a professional "reformer." Indeed, the very cornerstone of our bureau is that no one can make an alcoholic stop drinking. *He does not need reformation, but information.*

As a recovered alcoholic, I know all too well the false joys and the real torments that go with drinking. I know, too, the deceptions the alcoholic practices on himself; and I have tried the "cures" that do not cure.

Medical science has long since demonstrated that alcoholism is a disease; as a non-medical man, I prefer to regard excessive drinking as an emotional disharmony—an ill-at-ease.

Far beyond the borderline of being a potential alcoholic, I had already reached that point from which there is never any return to moderate drinking.

Determined to find out the reasons underlying my weakness, I became a patient of Dr. Menas Gregory.

Office gossip carried the report that he had reached the end of his skill—and patience—with one chronic backslider, and had decided that nothing more could be done except to commit the man to a state institution. Although it was none of my business, I rushed in, and in effect intimated to the doctor that he was making a mistake.

Irritated and amused, Dr. Gregory humored me. "All right, you take over the case." So, with my heart in my mouth, I became the doctor and "treated" Mr. X. A short time after, astounding as it may seem, Dr. Gregory confessed that I accomplished more for Mr. X than he had. Subsequently, he allowed me to talk with others of his patients.

As I talked with Dr. Gregory's patients, I began to see that most cases fall into a pattern. Certain weaknesses and faults cropped out constantly and I found myself repeating certain directions. Gradually these resolved into a series of "thought capsules," a form of mental diet or thought-provoking technique which underlies the bureau's therapeutic treatments. They are not applied indiscriminately, but presented one or two at a time after talking with

the individual to learn something of his personality and experience. They are never given as rules for memorizing. They are merely temporary props which the man must consciously accept as a jumping-off spot for his own self-analysis.

The bureau is not connected with any private organization and is not a hospital, clinic or institution, but a home and a club. Its fourteen-room building provides temporary residence, the length of stay being determined by individual circumstances and needs. As soon as a man is "in condition," he is required to accept employment and seek quarters elsewhere. Thus Bridge House represents a truly pioneering effort.

Obviously, a steady job is part of the therapy, for a man must replenish his wardrobe and lay away a reserve fund as a step toward building up his self-respect.

After years of daily or periodic intoxication, the alcoholic is confronted, not so much with the problem of drinking as with the fearful prospect of living without drinking. That is why the bureau's therapy prescribes a change-in-thought process, which results in a normal perception of values previously distorted.

BOTH before and since I undertook alcoholic therapy as a career, countless experiences such as these have shown me that men and women alcoholics drink because of frustration and a longing for emotional escape. Still, there are untold numbers of variations. Drinking is not only a refuge from disappointment and catastrophe; it grows out of a desire to celebrate, to clinch a deal. Many alcoholics are neurotics who find adjustment to the everyday world a dull task.

Occasionally some drinker will emerge by his own efforts into a permanently sober status, while another may straighten out with the help of a friend, a clergyman, or a loved one who has the right understanding of the task. The great majority, however, will respond only to the example of another alcoholic.

That is why I believe that the director of a Bureau of Alcoholic Therapy should himself be a recovered alcoholic. Of course, the mere fact that he is a recovered alcoholic does not of itself qualify him. Above all, the director must have an actual love of his work and human nature. A man with the necessary qualifications can be trained in three months if willing to devote his full time to the task.

(See also page 199.)

BEES NEED BUMBERSHOOTS ?

YES

☐

NO

☐


They say that "bees never get caught in the rain." Maybe you claim you've seen different. But the changed natural light as a storm approaches is supposed to make bees get busy and fly home. They may be weather-wise or not. But you've simply got to be!—for Spring weather demands an oil change in the car you cannot replace, and Conoco Nth motor oil will OIL-PLATE your engine for extreme resistance to wear—

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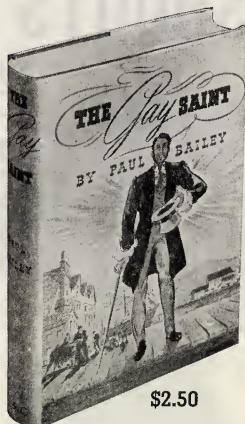


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* * * *

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On the Bookrack

THE RESTORATION OF ALL THINGS
(Joseph Fielding Smith, Deseret News Press, Salt Lake City. 1945. 336 pages. \$1.75.)

WHENEVER the pen or the voice of Elder Joseph Fielding Smith is directed to a gospel theme, one may expect the fundamentals of the plan of life and salvation to be unequivocally stated and strongly supported by the evidence of history and of scripture. This book is no exception; the expectancy is fulfilled. The title of the volume is the title of a series of radio addresses delivered each Sunday evening, with one exception, from June 4 to December 31, 1944, on the weekly radio service of the Church, from the Salt Lake Tabernacle, over Station KSL. The author, who is a member of the Council of the Twelve Apostles, and who is also the historian of the Church, has supplemented and annotated these addresses to make this volume, which now comes from the press, a useful reference work as well as good gospel reading. Its thirty-one chapters include, among other topics, discussions of The Dispensation of the Fullness of Times, The Scattering of Israel, The Gathering of Israel, The Redemption of Judah, The Times of the Gentiles, and so on, through the basic principles and events that make up the Lord's work among his children. The "Closing Testimony" is convincing and unforgettable. *The Restoration of All Things*, another of several Church books by this able author, will take its well-deserved place among the doctrinal and historical writings of the Church, and will find its way into many appreciative homes both for reading and for reference. It is another creditable and timely work by a highly qualified student of the gospel and preacher of righteousness.

—R. L. E.

THE ENCYCLOPEDIA AMERICANA
(The Americana Corporation, New York and Chicago. 1944 Edition. Thirty volumes. Intermountain Distributor: W. E. Brown, 634 South West Temple, or Box 31, Salt Lake City, Utah.)

THE *Encyclopedia Americana*, in its present form, retains its long demonstrated usefulness. It appears in volumes of easy size, attractively printed, and abundantly illustrated. The annual volumes, which have been issued for some years, bring all subjects up to date. In our day young and old have need of ready access to such compilations, which contain in small compass the knowledge of the world.—J. A. W.

CHRISTIAN ETHICS AND ECONOMICS
(Thomas Garth McBride, Richard R. Smith. 428 pages. \$3.00.)

A NATURAL science of economics, resting upon cooperative effort and the giving to each man according to his works, is the Christian science of economics drawn from the teachings of Jesus. The adoption of the practices involved in such an economy would relieve the world of most of its troubles. This thesis is exhaustively and impressively defended in cogent reasoning and by ample scriptural quotations. In addition, there is set up a novel mathematical balance among contributions, compensations, purchasing powers, and retail prices, which is defended with equal vigor. This volume has been written by a trained lawyer and devout Christian, out of his very heart. It is indeed a new approach to an old question.—J. A. W.
(Concluded on page 206)

THE IMPROVEMENT ERA

TRAVELING IN THE HOLY LAND

GRAY Old Shadows, Gray Old Walls, tell me—do you know?
Did He ever pass this way in the long ago?

Opal River slipping by, tell me, if you can?

Yes, you think you saw Him once on your bridge's span!

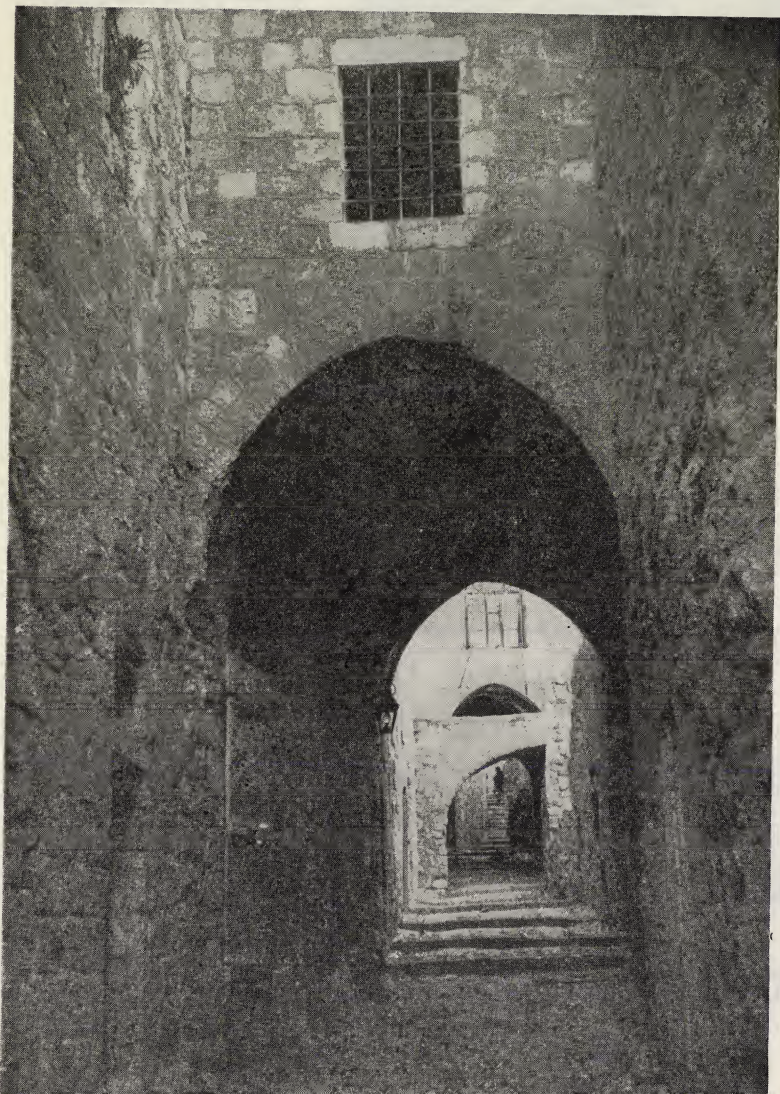
Dauntless as the earth, you say? Brave and clear of eye?

Wish that I had seen Him go . . . bravely passing by.

But Silver Sky and Silver Moon and Silver Stars hung low,

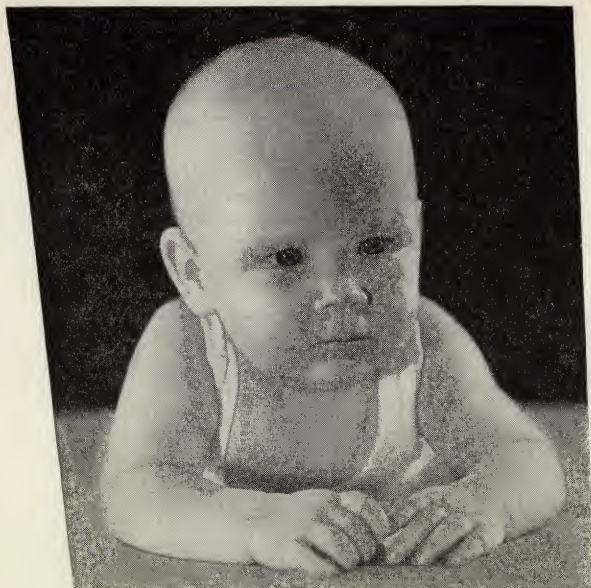
I know you blessed His going forth . . . in the long ago.

By *Kathrine H. Williams*



END OF THE
VIA DOLOROSA

•
Photograph
by
Alice Schalek
from
Three Lions



"The House will please come to order!"



That's the stuff, Son . . . this is your time to give orders and make 'em stick. Later on it won't be so easy.

And here's a tip—while you're still 'head man'. See that the womenfolk do your washing with Fels-Naptha Soap.

At your age a fellow needs a large wardrobe—designed for comfort more than style. He has to 'change' often and on short notice.

That means a full-time job for Mother—and Fels-Naptha Soap. Keeping you supplied with garments that are clean and sweet and snowy white. Keeping the house shipshape and the rest of the family happy.

So remember this: It's fairly painless to 'do your duds'—with the gentle soap that makes the doing easy . . .

That's Fels-Naptha!



FELS-NAPTHA SOAP_banishes "Tattle-Tale Gray"

Poetry

NEXT SPRING

By Lorraine M. Stevens

THERE's little to see through the misty
pane,
And nothing to hear but the winter rain—
Nothing at all, unless you share
The secret of gardens brown and bare,
The tremor of seed leaves thrust apart,
The quickening beat of a hidden heart.

O stark black tree with your groping root,
Secretly dreaming of flowers and fruit,
And a nest for birds that are far a-wing—
My baby too will be born in spring!
Even now on his path there throng
Your unseen blossoms and unborn song.

The surge of spring and the child to be
Ride the selfsame tide of eternity,
Unknown beauty and power hurled
Towards the misty shores of this little world.
I, and the tree, and the quiet earth
Are bringing the planning of God to birth.

LIFE IS A MERCHANT PRINCE

By Annie Laurie Bird

LIFE is a merchant prince,
Upright and square,
Who, in sunshine or rain,
Displays his ware
From which each customer
May freely choose
Whatever he desires,
Or may refuse
To buy. But choice once made,
The bargain stands;
This merchant, Life, permits
No countermands.

COMING HOME

By Edwin T. Reed

YES, I've seen a lot of Europe
And the aromatic East,
And I've traveled, land and water,
Quite ten thousand miles at least:
It was good to visit London
And the seven hills of Rome,
But at last I'm truly happy—
Coming home, coming home.

We are on a giant liner
Crowded with returning Yanks,
Every one aglow but quiet,
Reverently giving thanks,
While the ship plows through the darkness,
Black against the purple dome,
Plunging nobly ever onward—
Coming home, coming home.

I am dreaming of a cottage
With a velvet lawn around,
Flowers in the window boxes
And a strip of garden ground,
Where at twilight I'll be working
In my warm and mellow loam,
With my dark-haired bride beside me—
Coming home, coming home.

In the evening we'll be reading
(We've a cozy little nook
Where to left and right the shelving
Yields your hand a treasured book)
Not about some fierce Tarawa
But in some old family tome
That assures me *this is real*—
Coming home, coming home.

(Concluded on page 204)

THE IMPROVEMENT ERA

On Overcoming Appetites

By PRESIDENT HEBER J. GRANT

THE disposition of too many men is to practice all those things that are gratifying to the appetites and to the passions; but the requirements of the gospel are such that we are not permitted to gratify our appetites; that it is necessary for us to be self-sacrificing, to overcome and subdue these appetites. When we come to examine the requirements, such as the Word of Wisdom, we find that by obeying these we grow in strength of mind and strength of body, and our tabernacles are fit dwelling places for the Holy Spirit of God. We expand and become more godlike when we subdue and put under our feet these passions and appetites which are contrary to the mind and will of our Heavenly Father.

THE disposition of too many men is to be selfish and grasping; to think of self, and self alone, and to figure solely for personal advancement. But all the teachings of the gospel are the exact opposite of this. We find that the requirements that are made of us to pay tithes and fast donations, and temple donations, and meetinghouse donations, and to contribute of our means to send the gospel to the nations of the earth—these requirements, faithfully and generously complied with, chase out of the heart of man every selfish and sordid disposition. Instead of being selfish, the faithful Latter-day Saint is filled with love of the gospel, filled with a desire to contribute of his time and means for the onward advancement of the kingdom of God. The gospel, if we are faithful to the requirements that are made of us of a financial nature, takes the selfish, sordid man and makes of him a generous, noble, free-hearted individual—one that we can love, one that God can love. The gospel fills us with a desire to leave the things of this world, if need be, to go to the uttermost ends of the earth, without one dollar of reward, for the benefit and salvation of our fellow men.

So I might go on and enumerate all the requirements that are made of us. The disposition of too many men is to become lifted up in the pride of their own hearts, to be self-sufficient, to forget God; but the gospel requires that we shall pray every day of our lives, not only with our families, but in secret. This requirement prevents us from becoming self-sufficient; for it makes us like little children, bowing down and praying to God for the light and inspiration of his Holy Spirit.

IF we examine the plan of life and salvation, if we examine the commandments that are given to us as members of the Church of God, we will find that each and every one of these commandments has been given for the express purpose that we may be benefited, that we may be educated, that we may be qualified and prepared to go back and dwell in the presence of our Heavenly Father. These duties and obligations are calculated to make us godlike in our dispositions. They are calculated to fit and qualify us that we may become, as it is promised that we can become, joint heirs with our Lord and Savior Jesus Christ and dwell with him in the presence of God the Eternal Father throughout all the countless ages of eternity.

As Latter-day Saints, having received a testimony of the gospel, it devolves upon us to improve upon this testimony by keeping the commandments of God.

The Editor's Page

THIRTY PIECES OF

THIS article is condensed from an address which the author delivered at the Washington, D.C., chapel for Easter, 1944. Its historicity seemed of so great value that the *Era* asked the privilege of using it.

The author, born in Ogden, Utah, received his secondary training at Weber Academy, in Ogden, his undergraduate work at Brigham Young University (A.B.), his professional training at George Washington University (LL.B. with highest honors), and Harvard University (S.J.D., for pursuing postgraduate work "with distinguished excellence"). He subsequently was appointed to the law faculties of the University of California and New Jersey Law School. He now maintains his own legal office in Washington, where, following a life of Church activity, he is also prominent in the stake, serving in the stake presidency with Presidents Ezra T. Benson and Edgar B. Brossard.

IT was Thursday afternoon, more than nineteen hundred years ago. Judas Iscariot sought an audience with members of the great Sanhedrin—the highest judicial tribunal of the Jews. It was composed of seventy-one members, twenty-three of whom were high priests, and twenty-three scribes. "What will ye give me for delivering to you Jesus?" Judas demanded. And for thirty pieces of silver—the price then fixed by the law as the purchase price of a slave—the equivalent in our own money of \$17.00—they covenanted with him for the Lord's betrayal.

THE LAST SUPPER

THAT same Thursday, Jesus and his Twelve Apostles, including Judas, sat down to the last meal of which the Savior would partake before his death. After partaking of the supper, the Lord sorrowfully remarked: "... Verily I say unto you, one of you which eateth with me shall betray me. . . . good were it for that man if he had never been born." (Mark 14:18, 21.)

One by one the disciples asked the Master: "... Lord, is it I?" (Matt. 26:22.)

As Judas asked the question the Master replied: "... Thou hast said." (Matt. 26:25.)

Some of the disciples as yet failed to understand the import of this answer. To John's second inquiry, the Lord replied: "... He it is, to whom I shall give a sop, when I have dipped it." (John 13:26.)

Thereupon the Master dipped a piece of bread into some savory mixture and handed it to Judas Iscariot with the words: "... That thou doest, do quickly." (John 13:27.)

Judas thereupon departed from the house, abandoning forever the company of his Master.

DEPARTURE FROM THE LAST SUPPER

ABOUT midnight of that same Thursday, Jesus and the eleven remaining apostles departed from the house in

which they had partaken of the Last Supper and entered an olive orchard called Gethsemane. At the entrance, the Master instructed eight of his disciples: "... Sit ye here, while I shall pray." (Mark 14:32.) "... Pray that ye enter not into temptation." (Luke 22:40.)

He took along with him Peter, James, and John, but before long denied himself even the companionship of these three and asked them to tarry and watch for him.

After praying fervently, the Master returned and found his three disciples asleep. Arousing them from their slumbers he again admonished them to watch and pray that they enter not into temptation, with understanding added: "... the spirit, indeed is willing, but the flesh is weak." (Matt. 26:41.)

He again departed and returned the second time only to find them again asleep. When awakened they were so humiliated that they knew not what to say. The third time he left them and on returning said: "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." (Matt. 26:45.)

Already the torches of the approaching band conducted by Judas could be seen in the distance, and Jesus exclaimed: "Rise, let us be going; behold, he is at hand that doth betray me." (Matt. 26:46.)

THE BETRAYAL AND ARREST

WHILE Jesus was yet speaking to the eleven, Judas and the soldiers approached. As a prearranged signal for his arrest, Judas rushed forward and profaned the Lord's face with a kiss. Full of understanding, the Master exclaimed: "Judas, betrayest thou the Son of man with a kiss? Friend, wherefore art thou come?" (Matt. 26:50.)

But the Roman soldiers who had accompanied Judas hesitated. Whereupon the Master walked toward the officers and asked: "... Whom seek ye?" They replied: "Jesus of Nazareth." To which the Lord rejoined: "... I am he." (John 18:4, 5.)

Instead, however, of pressing forward to take him, many of the soldiers dropped to the ground. His simple dignity had proved more potent than the arms which they possessed. Again he put the question: "Whom seek ye?" And they again answered: "Jesus of Nazareth." (*Ibid.*, 7.)

Whereupon the Master replied: "I have told you that I am he; if, therefore ye seek me, let these go their way." (*Ibid.*, 18:8.)

Some of the Roman officers thereupon approached, and as they were about to take the Savior, some of the apostles exclaimed: "... Lord, shall we smite with the sword?" (Luke 22:49.)

The impetuous Peter, without wait-

ing for reply, unsheathed his sword and delivered a poorly aimed stroke at the head of one, severing the ear of Malchus, a servant of the high priest. Stepping forward, the Master with a touch healed the injured servant, rebuked Peter, commanded him to return the sword to its scabbard, and proclaimed the eternal truth that: "... They that take the sword shall perish with the sword." (Matt. 26:52.)

He then surrendered himself to the centurion and his soldiers.

THE PRELIMINARY HEARING ACCORDED THE MASTER

CONTRARY to the procedure laid down for the trial of prisoners under Hebrew justice, Jesus was then taken before the high priests who interrogated him concerning his doctrines.

Such a preliminary inquiry was utterly unlawful; first, because contrary to Jewish law, it was done under cover of darkness; second, because the Hebrew code required that there be accusing witnesses, which there were not; and third, because the Hebrew law forbade a prisoner from testifying against himself.

When therefore he was questioned about his doctrine, Jesus replied: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why asketh thou me? ask them which heard me, . . . behold, they know what I said." (John 18:20, 21.)

This reply under Jewish law was unanswerable; nevertheless, one of the officers, perhaps hoping to curry favor with the high priests, struck Jesus a vicious blow and demanded: "... Answerest thou the high priest so?" (*Ibid.*, 22.)

Again the Savior invoked the doctrine of Jewish law that he could be tried only by accusing witnesses. Said he: "... If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" (*Ibid.*, 23.)

THE TRIAL OF JESUS BEFORE THE GREAT SANHEDRIN

NEVERTHELESS, Jesus was led immediately to the great Sanhedrin to stand trial on a charge, the nature of which he knew not.

Before enumerating the events as they occurred at the trial, let us pause to consider the great Sanhedrin. This was the great supreme tribunal of the Jews. It sat in Jerusalem and numbered seventy-one members. It exercised all the functions of education, of government, and of religion. Its interpretation of the Jewish scriptures had the force of law. In the centuries preceding Christ and before the conquest of Judea by the Romans, it exercised supreme authority in all matters. The legislative,

• Legal Aspects of the Trial of Jesus

executive, and judicial function of the government were all merged in one. In the earlier days of Hebrew history, to have become a member of the great Sanhedrin was to have attained the highest honor known to man.

Notwithstanding, however, the glorious past of the great Sanhedrin, that body in 33 A.D. had become degenerate and corrupt. Judea had been taken over by Rome. The members of the Sanhedrin were appointed to and removed from office by the Roman governor; according to Rabbi Wise, they purchased their

the temple from which flowed a most lucrative trade. They were the very ones financially affected when Jesus drove the money changers from the temple. Not only did they, therefore, have an interest which precluded them from giving a fair trial to the Master, but as an historical fact, this Sanhedrin had on three previous occasions met to discuss the miracles and discourses of Jesus and to devise ways and means to entrap and put him to death.

The previous September (about six months before the night trial of the

Finally, a few days before the midnight trial, they had assembled together: "And consulted that they might take Jesus by subtlety and kill him. But they said, Not on the feast day, lest there be a great uproar among the people." (Matt. 26:4, 5.)

It was this body of prejudiced, disqualified, intimidated, and corrupt judges, than which there can be no greater evil come to any nation or people, before whom the Master was summoned. Although under Jewish law it was illegal to hold any court proceeding between sundown and sunrise, yet, nevertheless, this great body of so-called judges was already assembled in the middle of the night, waiting for the Savior to be brought before them.

Under Hebrew law also, in order for a prisoner to be convicted, it was necessary that there be two witnesses to the entire crime, that they make their charges in open court against the prisoner, and that their stories agree in every essential detail.

When the court had convened, there came two witnesses and one testified that Jesus had said he was "able to destroy the temple of God and to build it in three days." The other testified that Jesus said he would "... destroy this temple that is made with hands, and within three days ... build another made without hands." (Mark 14:58.)

Since their testimony was at variance with each other, the charge that he had threatened to destroy the temple of God had not been substantiated. Under the Jewish law the trial should have ended.

But the chief priests were bent on convicting the prisoner and bent, too, on accomplishing it before the light of day. Therefore, Caiaphas, the chief high priest of the great Sanhedrin, in violation of the judicial principles governing the conduct of that body, which forbade any members from preferring any charge, and which required all members of the court to defend and not prosecute the prisoner, preferred against Jesus the charge of blasphemy: namely, that of being a false prophet and turning the people away from the Lord which had brought them out of the land of Egypt and redeemed them from the house of bondage. (13th chapter of Deuteronomy.)

To the Master, therefore, Caiaphas put the question: "Tell us whether thou be the Christ, the Son of God."

To this question the Master replied in substance, "I am."

Then the high priest rent his clothes, saying: "... He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy: what think ye?

(Continued on page 220)

"The law of blasphemy, as it is laid down in the 13th chapter of Deuteronomy, is this:

"If there arise among you a prophet, or a dreamer of dreams, ... saying, Let us go after other gods, which thou hast not known, ... thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: ... And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage." (Deut. 13:1-5.)



JERUSALEM FROM MOUNT OF OLIVES—
EVENING

—Photograph by Adelbert Bartlett

commissions for high prices and like most all Roman appointees, used them for mercenary purposes.

Apart from their general disqualifications because of the manner in which many of them had purchased their offices and because of their subservency to the executive to whom they owed their appointment, many of them were disqualified for special reasons for sitting in judgment upon any case involving Jesus of Nazareth. They were those to whom the Savior had addressed himself when he said:

... Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

... Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. (Matt. 23:13; 23:14.)

In fact, the great high priest of the grand Sanhedrin, the president of the tribunal, and his friends owned and controlled the booths and concessions in

Master) on the occasion of the Feast of Tabernacles, when Jesus had made many converts by his preaching and had caused much apprehension among the Pharisees, the Sanhedrin had met to adopt plans to check his career. It was on this occasion that Nicodemus defended Christ and put an end to the proceedings when he insisted that Jesus be heard before being condemned.

About six weeks also before the present sitting, on the occasion of the raising from the dead of Lazarus, the chief priests had met and listened in solemn silence to the account of his miraculous performances. It was at this meeting that they seemed to have concluded that in the interest of self-preservation they must get rid of Jesus, for in the words of John: "... from that day forth they took counsel together for to put him to death." (John 11:53.)

RUFUS K. HARDY

of the First Council of the Seventy

ELDER RUFUS K. HARDY of the First Council of the Seventy passed away in the early morning hours of March 7, 1945, at the age of sixty-six. He had been partially restricted in his official duties for more than a year, due to a heart ailment, but had returned to his office to renew his active participation as one of the General Authorities of the Church within a few weeks of his passing. The chronological facts of his life and Church career are recorded in brief on this page. Beyond this, we might here give the opinion of one man as to his works and character, but have chosen rather to give the estimates of several of his associates, in part, at his funeral service, conducted by President David O. McKay in the Assembly Hall, March 9, 1945. Speaking "in behalf of the First Presidency of the Church," President McKay said in part:

"During his years of faithful service, President Hardy had our utmost confidence. He was responsive to every call; he was faithful in the performance of every duty. He was loyal to his chosen calling as one of the General Authorities.

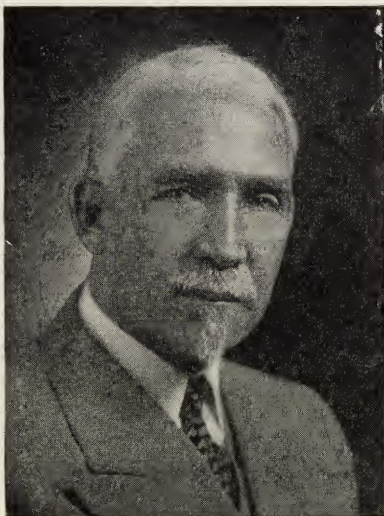
"President Hardy was congenial, kind, respectful, and gracious; he was honorable and just in his dealings with his fellow men. As a friend, he was loyal and true.

"On more than one occasion when laboring as a missionary, and as a presiding officer in the New Zealand Mission, this good man has strolled to the top of a hill near Kaihoho Ngapuhi where stands a monument erected in memory of Hono Heke, the great-grandson of the warrior so famous in New Zealand early history.

"The people of New Zealand have also erected a monument in honor of this great leader. It is not of wood nor stone nor of precious metal; nor does it stand upon a hill—it is a monument cherished in the hearts of the Saints and his many friends in Maori Land!

"Truly he can say: 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing.'"

President George Albert Smith of the Council of the Twelve gave these words



RUFUS K. HARDY

May 28, 1878—Born at Salt Lake City, Utah, the son of Rufus H. Hardy and Annie Kay
 July 2, 1897—Ordained a seventy and set apart for a mission to New Zealand. During this mission labored in the Tauranga and Waikato districts.
 January 1, 1901—Returned from New Zealand
 April 2, 1903—Married Addie Eldredge
 May 3, 1906—Set apart as one of the presidents of the Eighth Quorum of the Seventy
 February 18, 1907—Set apart as president of the New Zealand Mission
 July 1909—Returned from New Zealand
 June 20, 1933—Set apart as president of the New Zealand Mission for the second time
 October 6, 1934—Sustained as a member of the First Council of the Seventy
 December 5, 1934—Returned from New Zealand
 February 7, 1935—Set apart as a member of the First Council of the Seventy, by President Heber J. Grant
 March 7, 1945—Died at 1 a.m., after an illness of more than a year
 March 9, 1945—Funeral held at the Assembly Hall, Salt Lake City

among his tributes at the services:

"A great character has finished his mortal career. One of God's noblemen has been called home, and fortunate are we, who in these valleys and other places, have had the companionship and the close association of Rufus K. Hardy.

"He loved his fellow men. It mattered not whether they were designated as the white race or those whose skins were dark. It mattered not whether it was America or the Polynesian Islands, he saw in every man and every woman, a child of our Heavenly Father, and he loved them and they loved him. His work cannot be estimated, and the in-

fluence that he has had in the world nobody can reckon, because wherever he went he radiated sunshine and hope, and encouraged those who needed encouragement. He was a converted Latter-day Saint. He believed in the divine mission of Jesus Christ. He believed that Joseph Smith, the boy prophet, had come to earth to perform a mission, and he was fortunate enough to fulfill that mission in the brief years that he dwelt in mortality. It was not a matter of doubt, or hope, with Brother Hardy, he believed absolutely in the gospel of Jesus Christ our Lord.

"We feel today to mourn. If we were in the South Seas, in the sections where Brother Hardy labored, if they have received the word that he has passed on, there will be mourning, not only a quiet mourning, but a manifestation of deep sorrow that a friend of the Maori race has passed from mortality to immortality. I had the privilege of being with him for some time among that people, and if he had been a member of their own family he could not have been made more welcome. He and Sister Hardy when they lived among them gave to them an uplift that it is difficult for anybody to understand. . . .

"He could not have done the fine things he has done in life if he had not had the help that he did have in his own home. Sister Hardy and Rufus have done teamwork, and those who have been fortunate enough to come into their home and dwell there have rejoiced in the result of that teamwork. It was a source of great sorrow to me to see him down in South Seas for about thirty days—he was seriously ill, but he came back, and then he was ill here for a long time, but I thought he was recovering his health. He was seized again, but apparently he was not to be healed this time, but to go home."

His senior associate in the First Council of the Seventy, and friend of his boyhood, President Levi Edgar Young, gave these words in his memory:

"President Rufus K. Hardy came of noble pioneer stock. His father was a mechanic of very high order, for he understood and worked in all kinds of machinery. His mother was essentially a teacher of children. She had implanted deeply in her soul the old adage: 'To charm, to strengthen, and

(Continued on page 210)

SAMUEL O. BENNION

of the First Council of the Seventy

ON the day of Brother Hardy's passing, Elder Samuel O. Bennion of the First Council of the Seventy was at the office, pursuing his customary duties, and ably reporting his labors in a weekly report meeting of his brethren. Before the sun had come up on another day, he had joined Brother Hardy in death. The Church had lost another of its able and trusted leaders.

Some of the facts of Brother Bennion's Church and civic career are included on this page. Also, at funeral services conducted by President J. Reuben Clark, Jr., in the Assembly Hall, Monday, March 12, 1945, appraisals and tributes to his sterling character were given, excerpts from which follow. President Clark prefaced the service with this statement, and read a telegram from the vice president of the United States:

"Within the week we have been called on to lay away two great missionaries who have done valiant service here; and who, I am sure, are called hence to do valiant service beyond the veil. Brother Bennion was a great missionary, great in his industry, great in his integrity, a man of strict honor, fearless, of great faith, with a living testimony and an actual knowledge that God lives, that Jesus is the Christ and that the Prophet Joseph was called to usher in the last dispensation. He lived a life that was exemplary. He has led thousands of missionaries in the great cause of bringing souls to a knowledge of the truth.

"President Grant wished me to express to Sister Bennion and her family his personal sorrow at the passing of Brother Bennion, whom he characterized as a choice spirit. President Grant loved him and honored him for his great service.

"We have an unusual tribute today. The vice president of the United States, the Honorable Harry S. Truman with whom President Samuel O. Bennion had an acquaintance while in the mission field, has wired to Sister Bennion and the family as follows:

"Just heard of Mr. Bennion's death. I have lost a friend and Utah has lost one of her great men. You have my sincere sympathy."

President David O. McKay of the First Presidency, voiced these comments in the course of his address:



SAMUEL O. BENNION

June 9, 1874—Born at Taylorville, Salt Lake County, Utah, the son of John R. Bennion and Emma Jane Terry

August 25, 1898—Married Charlotte Towler

November 9, 1904—Left for the Central States Mission

1905—Presided over the South Texas Conference

October 1906—Appointed president of the Central States Mission

March 1907—Under the direction of President Joseph F. Smith moved the mission headquarters from Kansas City to Independence, Missouri, which was the first time the Church had established residence in Independence since the expulsion of the Saints in 1833

During his presidency he developed a policy of touring the mission field four times a year

April 6, 1933—Sustained as a member of the First Council of the Seventy

April 14, 1933—Set apart as a member of the First Council of the Seventy by President Heber J. Grant

January 20, 1934—Released as president of the Central States Mission

March 3-4, 1945—Attended the quarterly conference of the Pasadena (California) Stake, and returned to his duties in Salt Lake City

March 8, 1945—Died at 5 a.m., following a heart attack, twenty-eight hours after his associate, Elder Rufus K. Hardy of the First Council of the Seventy

March 12, 1945—Funeral held at the Assembly Hall, Salt Lake City

"We pay tribute today to a man who truly served his Lord by serving his fellow men. . . .

"President Bennion was a man of high principles; clean in thought and in act. He was upright, straightforward, ever ready to defend the right, and equally prompt to denounce the wrong. Dependable in business, sincere in religion, consistent, considerate, and affectionate in his home; a loyal friend, a worthy, progressive citizen, a true Latter-day

Saint. I believe that of him it can truly be said: 'Never once did the breath of scandal touch him.' He and such as he, are a true asset to society, and a credit to the nation. . . .

"Today we know that death cannot touch President Samuel O. Bennion either. He lives the same wholesome, friendly, self-sacrificing man, energetic, desirous of blessing the world he is living in there as he did here, just the same lovable nature. The inspiration of his noble deeds performed throughout his active life had its source in his unwavering faith in God and the restored gospel of Jesus Christ. To him loyalty to his God was fundamental."

President George Albert Smith, in both personal and official tribute, gave also this high estimate of character:

"The vice president of the United States is only one of the great characters of our nation who knew Samuel O. Bennion and held him in esteem. . . .

"Brother Bennion not only had the gift of teaching the gospel of Jesus Christ so people could understand it, but he had an excellent business judgment. . . .

"He loved the missionary work. It was easy for him because he loved it, and wherever he went the doors of the people were open to him. He saw the Central States Mission grow from a small mission to a great organization. . . .

"When I first became acquainted with him in the mission field I learned that he had no end of energy, he seemed to never tire. He could go all day and apparently nearly all night, and I marvel that he lived as long as he did without breakdown. . . .

"He was in a rather difficult field, one of the most difficult that we have in the Church. But he made friends of those who were unfriendly, and he was recognized in civic affairs and in their club organizations."

From President Antoine R. Ivins, associate of Brother Bennion in the First Council, and close friend:

"Many, many women and men passed under his tutelage but I promise you that everyone of them had proper schooling in his work and proper teaching to establish him in his faith and had the love of a real father given to him from President Bennion. . . .

(Concluded on page 211)



A Mormon Wife • THE

VI

PLEASANT GROVE

THOUGH every vestige of the early home of Augusta Winters has long since vanished, the small town of Pleasant Grove has changed but little, and because of the loving memories entwined about it, will ever hold a place of warmth in her affections. Here, when she had been absent from home either teaching or attending school, the reunions with her family seemed doubly sweet.

On one of these occasions, after finishing a term of school, her emotion was expressed almost lyrically. "Oh how good it is to be at home again," she exults, "after the heat and dust of the city, I can appreciate more than ever the quiet, cool, and shade of this pleasant country town and my comfortable, vine-covered home. I have been home nearly two weeks and June is half gone. This is my favorite month and I always like to be home where I can enjoy it. The mornings now are so dewy fresh and cool, and the evenings moonlit and delightful. Each month of the year has its charms, but to me, June surpasses them all. As I write, my diary is on the window, through which, from our garden, come soft breezes laden with the perfume of roses, which just now are in profusion everywhere. As I sit here, scarcely a sound is heard. I think I never appreciated home so much as I do now. There is hardly a home without its orchard and garden. Our little town is pretty indeed and in summer, its name—Pleasant Grove—seems peculiarly appropriate."

When the sisters—Susie, Delia, "Gusta," and "Manie"—all came home from school or teaching, during summer and spring vacations and at Thanksgiving and Christmas time, their parents seemed to think nothing was too good for them. "Our young friends were always made welcome," Augusta remembers. "We had numerous visitors from Salt Lake and other places. Mother would turn over the house and all its belongings to us, and father would take his horses and wagon and take us to Utah Lake or American Fork Canyon on camping trips, etc., and he turned over a buggy and a horse with a cream-colored mane and tail for us girls to drive ourselves."

While Augusta made many new friends in Salt Lake and liked to have them visit her, it was her old friends in Pleasant Grove that she loved best to be with, and whenever she was at home she entered wholeheartedly into their simple pastimes. In those days young ladies were not above showing a bit

of sentimentality. The naivete of my mother's girlhood would probably meet with disfavor from the modern miss who is supposed to adopt a manner of utter sophistication. What modern girl with her escort could enjoy as Augusta did "a row on the lake by moonlight, a swing, and a walk home through the meadows."

Gone are the May Day dances with the girls in flowered muslins, and the twenty-fourth of July celebrations when it was considered an honor to be chosen as one of twenty-four belles of the town to ride on the float. Gone also are the candy-pulls in the winter and apple parings and peach cuttings in the fall. Augusta's diary shows that she enjoyed all of these simple diversions except when some former beau, determined to make the most of her stay at home, pressed his suit a bit too vigorously. On one twenty-fourth of July celebration after the speeches, she and "Otto added to the festivities by singing a duet, 'A Thousand Years My Own Columbia,' and all went off pleasantly."

The diary gives another picture of a twenty-fourth of July celebration in these words: "I rode in the procession of twenty-four young ladies dressed in white. We decorated the wagons at our house. Everyone said they looked beautiful, and everything was a perfect success. Delia was on the 'icecream' committee as usual, and they took in over a hundred and twenty-five dollars, but the poor committee had mostly hard work and no pleasure. I was reporter of the day."

In the winter there were always, besides the inevitable dances, sleigh rides in the bracing air. At these affairs old and young mingled together in congeniality.

In Pleasant Grove, Augusta enjoyed participating in home dramatics. In 1878 she recorded: "We have organized an amateur dramatic association and in the absence of better amusement the people tolerate our performances."

An amusing account of one of those early melodramas as follows:

"As usual we had a terrible time behind the scenes. The girls were in such a flutter, and we made so many balks, sometimes dropping the curtain before it was time, and sometimes failing to drop it when someone was 'fainting' or 'dying' and the scene should have been brought to a close. We have what we consider a great acquisition in our leading man, a young fellow lately from England, but though he has great histrionic ability in comparison with some of our local material, some of the most romantic scenes are completely ruined because he drops his 'haiches.' For instance, when in our last performance,

he was wrongfully accused, (as the hero always is), and with great emotion said: 'Hi swear by the heavens above that *Hi ham innocent*.'"

Although Augusta loved her pleasant home and girlhood friends, intellectual pursuits would invariably beckon her back to the Deseret University.

THE INFLUENCE OF DR. PARK

ABOVE the fireplace in my home hangs a lovely portrait of my mother done in oil by the late John Willard Clawson—our eminent Utah portrait painter. Looking at the picture one day, the artist remarked that he blamed "Miss Winters" that his grades in Dr. John R. Park's classes at the old Deseret University were not higher. Asked why, he replied, "She was so handsome that I couldn't hear what the professor had to say; all I could do was to look at her."

I have always been told what a beautiful young woman my mother was and can remember her loveliness when I was a child, in fact always, but the beauty of her face cannot compare with the beauty of her mind and spirit.

A hunger for learning had characterized her whole life and is one of her outstanding attributes. She has never had to make herself study, but does it because she loves it. To her, it is a form of recreation.

My mother recalls that when she was a child, her own mother was sometimes hard put to it to find sufficient grist for the mill of her mind to grind. Once the latter, having used up all available sources of study about the house, placed in the hands of her daughter, Augusta, a geography, in the back of which was a list of the names of every great river in the world, telling the child to see how many of these she could memorize. Augusta, "just for the fun of it," so she has said, learned not only the name but the location of each river and for years could repeat them all.

It is usual for students to finish their own formal education before they commence teaching, but, as has been shown, it was out of the question for my mother to do this on account of financial difficulties. The fact that her college days were sandwiched in between periods of teaching makes it somewhat difficult to get a very clear picture of her activities at the old Deseret University, from which school she graduated in 1877 with the first class ever to leave the institution with duly signed diplomas.

Just before Augusta had finished that first term at the University of Deseret (in 1873), she had spent her seventeen dollars and fifty cents, and was forced to return to Pleasant Grove in the same plaid flannel dress in which she left her home town; she wrote longingly in her diary; "at school new classes have

LIFE STORY OF AUGUSTA WINTERS GRANT

• *By Mary Grant Judd*

DAUGHTER OF PRESIDENT HEBER J. AND AUGUSTA WINTERS GRANT

been formed in algebra, botany and Latin. Oh, I would so much like to join them, but it is entirely out of the question at present, but sometime I hope to have it in my power to go to school just as long as I desire and to study everything I wish."

That time arrived, for when she graduated from the University of Deseret she had taken nearly everything taught there. Mother points out that this was not so difficult as it sounds, for at that early day the curriculum was quite limited, and students did not have the great variety of subjects to choose from that they do today.

It had been just four years after its inception as a real university that Augusta had entered the portals of the institution presided over by that eminent scholar, Dr. John R. Park. (When Dr. Park became president, in 1869, the University of Deseret, under the direction of David O. Calder, made no further pretension than that of being "a first class business college.") Dr. Park has been called "the father of the University of Utah" and "the man who built a university in the wilderness." It therefore seems appropriate to digress briefly and learn something of this

unique character. Moreover, Dr. Park had more influence in shaping Augusta's course than any other teacher.

BORN in Ohio in 1833, John R. Park was of Scotch and French lineage. As a young man he took up the study of medicine, graduating in that subject at the age of twenty-four from the University of the City of New York. To this institution, since a part of Columbia University, and one of the foremost medical schools of the day, such men as Oliver Wendell Holmes came to lecture.

After completing his medical course in New York City, Dr. Park enjoyed, more than the active practice of medicine, teaching such subjects as physiology, anatomy, and hygiene. Augusta remembers with delight his noble conception of the human body and the spirit. He often said, "The body is as divine as the spirit and is the tabernacle that God gave us with which we should express our spiritual selves in this life."

When he first came West, John R. Park was on his way to join three brothers who had gone to California at the time of the gold excitement in 1849-50 and who, impressed with the opportunities in the Golden Gate State, had persuaded him, through correspondence, to cross the plains to join them.

But more than garnering hidden ore from the placer mines of California, Dr. Park became interested in bringing to light the gold of human nature. He was a student of sociology and religion as well as of medicine, and after being helped into Salt Lake valley by a party of Mormon immigrants, he became deeply interested in conditions in Utah, and decided to settle there and make an extended study of family life among the Mormons. To further this project, he accepted any sort of manual labor on the farms near Salt Lake City, helping to gather in the crops, milk the cows, etc. But in the conversations in the evenings around the family hearth side, where he was always made welcome, the scholarly training of the man soon displayed itself. In that day school-teachers were scarce, so almost immediately he was pressed into service.

He taught first, at Draper where his little school soon gained a high reputation, drawing students from all the surrounding countryside. One of these has left a striking picture of the beloved teacher as he looked in this pioneer school:

The master wore a large flowered, red duster in the schoolroom, which, when he sat down, had a tendency to slip up at the back and become creased; this presented a humorous situation to some busy-fingered youngster, who would seize the coat and attempt to straighten its folds as the teacher proceeded down the aisle. A pair of beaded moccasins, instead of shoes, adorned his feet, enabling him to move about among the pupils without warning them of his approach. Aiding, commending, suggesting, or reprimanding and punishing, he performed all in a quiet, dignified manner as he noiselessly glided among them.

"The master" became a sort of patron saint to the people of Draper. He participated in all the activities of the community even to leading the "ward choir," and organizing a fife and drum corps for which gray homespun uniforms and wooden guns were supplied by the people. Besides giving school entertainments on Friday afternoons to which the parents were invited, he often gave lectures on anatomy which he illustrated with numerous charts. If occasion arose, he could go from the theoretical to the practical by setting broken bones or extracting teeth for his flock!

(Continued on page 217)



THIS
PORTRAIT
OF
AUGUSTA
WINTERS
GRANT
BY
JOHN
WILLARD
CLAWSON
WAS
PAINTED
IN 1923
AND IS
THE ONE
REFERRED
TO IN
THIS
CHAPTER.

• "HE WHO SOWS CORN,

THE title of this article is a sentence from the first book of the *Zend-Avesta*, the Bible of the ancient Persians. The prophet of ancient Persia was Zoroaster, a man who wrote of moral principles, as noble in concept as any of the religious men of days when we first meet people in human history. Persia lies east of Arabia. Like that of Egypt and India, its history dates back to hundreds of years before the Christian era. Zoroaster was the founder of its religion, known as Zoroastrianism. Many of the people in Persia today hold to the sacred teachings, and in India, its followers are called Parsis. Zoroaster lived in the eighth century B.C. It is said that through revelation he established the faith as contained in the *Zend-Avesta*, "the holy book," which is the remnant of a greater book. One of the distinct things Zoroaster did was to teach a "holy agricultural state," which established pastoral labor and thrift in the hearts of his people. He taught that the world is a scene of great conflict between two principles—the good and the evil, or the god of life and the god of death. Every good action helps the one; every evil action, the other. He taught the immortality of the soul, and the final triumph of good over evil, which resemble the Jewish and Christian teachings.

THE *Zend-Avesta* consists of four books of which the chief one is the "Vendidad"; the other three are devotional works, consisting of hymns and songs of praise, addressed to the deities and angels of goodness. The "Vendidad" contains an account of the creation, and the origin of good and evil. Then comes the history of the beginnings of civilization, under Yima, the Persian Noah. The latter part of the Vendidad is taken up with praises of agriculture and "injunctions as to the care and pity due to the dog, the guardian of the home and the flock, the hunter, and the scavenger." It also contains an elaborate code of purification, "resembling on this point the book of Leviticus of the Bible."

We transcribe some of the teachings of the *Zend-Avesta* as follows. The first is on:

THE CREATION

Ahura Mazda spake unto Spitama Zarathustra, saying:

"I have made every land dear to its people, even though it had no charms whatever in it: had I not made every land dear to its people, even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaego. The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaego, by the Vanguhi Daitiya. Thereupon came Angra Mainyu, who is all death, and he counter-created the serpent in the river and winter, a work of the Devas. There are

ten winter months there, two summer months; and those are cold for the waters, cold for the earth, cold for the trees. Winters fall there, the worst of all plagues. The second of the good lands and countries which I, Ahura Mazda, created, was the plain which Sugdhas inhabit. Thereupon came Angra Mainyu, who is all death, and he counter-created the locust, which brings death unto cattle and plants. The third of the good lands and countries which I, Ahura

"O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was the first mortal, before myself, Zarathustra, with whom thou, Ahura Mazda, didst converse, whom thou didst teach the Religion of Ahura, the Religion of Zarathustra?"

Ahura Mazda answered:—"The fair Yima, the good shepherd, O holy Zarathustra! he was the first mortal, before thee, Zarathustra, with whom I,



"THE FAMILY" OF THE ZEND-AVESTA, BY THORVALDSEN, DANISH SCULPTOR

Mazda, created, was the strong, holy Mouru. Thereupon came Angra Mainyu, who is all death, and he counter-created plunder and sin. The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bakhddhi with high-lifted banners. Thereupon came Angra Mainyu, who is all death, and he counter-created the ants and the ant-hills."

This chapter is an enumeration of sixteen perfect lands created by Ahura Mazda, the god of goodness, and of as many plagues created in opposition by Angra Mainyu, the god of evil. Then we come to the "Myth of Yima," who "carries civilization to other parts of the earth." It reads:

Zarathustra asked Ahura Mazda:

Ahura Mazda, didst converse, whom I taught the Religion of Ahura, the Religion of Zarathustra. Unto him, O Zarathustra, I, Ahura Mazda, spake, saying: "Well, fair Yima, son of Vivanghat, be thou the preacher and the bearer of my Religion! And the fair Yima, O Zarathustra, replied unto me, saying: 'I was not born, I was not taught to be the preacher and the bearer of thy Religion.' Then I, Ahura Mazda, said thus unto him, O Zarathustra, 'Since thou dost not consent to be the preacher and the bearer of my Religion, then make my world increase, make my world grow: consent thou to nourish, to rule, and to watch over my world. And the fair Yima replied unto me, O Zarathustra, saying: 'Yes! I will make

THE IMPROVEMENT ERA

SOWS RIGHTEOUSNESS"

(The Zend-Avesta)

By PRESIDENT LEVI EDGAR YOUNG
OF THE FIRST COUNCIL OF THE SEVENTY

thy world increase, I will make thy world grow. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death." Then I, Ahura Mazda, brought two implements unto him: a golden seal and a poniard inlaid with gold. Behold, here Yima hears the royal sway! Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men. Then I warned the fair Yima, saying: "O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men. Then Yima stepped forward, in light, southwards, on the way of the sun, and afterwards he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: "O Spenta Armaini, kindly open asunder and stretch thyself afar, to bear flocks and herds and men." And Yima made the earth grow larger by one third than it was before, and there came flocks and herds of men, at their will and wish, as many as he wished."

THE chapter entitled "The Earth," stresses the importance of tilling the earth and establishing homes with flocks and herds, and redeeming the land through agriculture.

THE EARTH

O Maker of the material world, thou Holy One! Which is the first place where the earth feels most happy? Ahura Mazda answered: "It is the place whereon one of the faithful steps forward, O Spitama Zarathustra! With the log in his hand, the Baresma in his hand, the milk in his hand, the mortar in his hand, lifting up his voice in good accord with religion, and beseeching Mithra, the lord of the rolling countryside, and Rama Hvastra." O Maker of the material world, thou Holy One! Which is the second place where the Earth feels most happy? Ahura Mazda answered: "It is the place whereon one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and good herbs within; and wherein afterwards the cattle continue to thrive, virtue to thrive, fodder to thrive, the dog to thrive, the wife to thrive, the child to thrive, the fire to thrive, and every blessing of life to thrive." O Maker of the material world, thou Holy One! Which is the third place where the Earth feels most happy? Ahura Mazda answered: "It is the place where one of the faithful sows most corn, grass, and fruit, O Spitama Zarathustra! where he waters ground that is dry, or drains ground that is too wet."

God continued to direct the footsteps of men who looked to the eternal light. Good was ever in the world. Prophets lived and gave their messages to mankind, and out of the divine truths which first God revealed to man, the world grew in knowledge until the Savior came in his glory to save the human race. The tragedy of history has ever been the darkness that has come to earth through sin and evil, and today there is still the eternal conflict between right and wrong.

MAN EVER LOOKING TO GOD

THE *Zend-Avesta*, like all the ancient books descriptive of God's relationship to mankind, has a deep and abiding lesson for the people of the world today. The Persian Bible shows that man has been seeking new climes, new ideas since the beginning of time. Every age has brought a new spiritual awakening and a resurrection of creative faith. We see this in the march of Abraham to the west when he left his native city of Ur in Chaldea; we see it when Moses received the holy law at Mt. Sinai; we see it when the Greek philosophers wrote about the Age of Justice which was near at hand; and when Columbus sent word to the king of Spain that he had found a new world where the Christian religion might take root among a people "who knew not God." Rufus M. Jones tells a moving story of some early Christian martyrs, who in an era of imperial persecution, were taken to North Africa and put in the mines there, to toil for the remainder of their lives. With their implements of labor, they cut on the walls of the mines the words: "Vita, vita, vita"—"life, life, life." They did not mean life after death; they had discovered a spring and principle of life which made living a thrilling business even in the confinement of the mines.

It is a majestic lesson we have in studying the advent of man upon the earth and how he has from the beginning looked to his God and tried to understand his fellow man, to understand nature, and to fathom the mysterious things of life beyond this world. Only man can desire better things, form an

ideal, and know God. The races of the earth have lived in their own climes, but their longings for life and better life have been the same. There is a foundation of common human traits, and the habitable earth presents many things alike to all. Henry Osborn Taylor in his scholarly book entitled, *Ancient Ideals*, makes this comment:

Everywhere shines the sun, and over all lands arches the high heaven with its starry night and changing moons; and everywhere night passes into day and evening comes again. No land without some change of seasons and the mysterious blowing of the wind. Injury and disease come to men everywhere, and men find themselves powerless before the ill which master them; and everywhere, men die.

Then it is that men begin to trust and love. Thus it has been in the history of the race. As far back as human history goes, man seeks the divine. He looks back to the time, the mystic time, when there was a Garden of Eden, and God created man in his own image; "in the image of God created he him." How superb are those primal words; "In the beginning, God." They make us stand with God and look upon the earth. It is more than knowledge and obedience, for its home is in the deepest nature of man, where in its allegiance to the true and its devotion to the right, it governs our lives. "In the beginning, God." They keep their place in our thought, because they are true. And what a majestic lesson from them in the truth that the Creator before all things is to be worshipped and not the things which he has made. Think of the first man "whose foot pressed the earth and whose eye looked through the trees." Human history has felt no words more eventful than these: "And God created man in his own image." God made man. "He hath made everything beautiful in its time; and he hath set eternity in the heart of man."

One of the first fundamental truths which boys and girls should be taught in schools and colleges is the tradition of the Garden of Eden and that Golden Age when God walked in the earth and talked about his kingdom to come. In the hearts of our first parents was developed not only a love for life, but a hunger for something beyond, something nobler, something that would mean happiness to them. As this was true of men, so it became true of the races of mankind. Men rose to apprehend God's personality in its perfectness and "universal beneficent relationship to mankind."

WHEN SUNDAY CAME

By Georgia Moore Eberling

It seemed to me the air grew hushed and still
When Sunday came. The daisy's petalled
frill
Was whiter, and the sun more yellow-bright
To fill the world with color and with light.

It seemed to me a more celestial air
Bathed the green world, cleansed and per-
fumed by prayer.

The quietude brought healing to the soul,
The holy hush made mind and body whole.

Those placid days are gone, the thunder-
blast

Of war is loud, but now as in the past
Within the silence of the soul we hear
His voice, and through the tumult He is near.

The

SOUTHERN INDIAN

Mission

PART I

By JUANITA BROOKS

IN 1854, Great Salt Lake City was, as it had been since its founding and was to remain for many years, the most important center west of the Mississippi River. Less than seven years old at this time, it boasted a population of some 20,000 people, a boast no doubt slightly exaggerated. Yet the progress that had been made in those short seven years was little short of phenomenal. Where had been only desert gray, except for the streak of green made by the willows on the banks of City Creek, was now a thriving city, laid out with uniform square blocks and wide streets, and covering an area of twelve square miles. Though the homes of newcomers might consist of a dugout and a wagon box bedroom, or a small adobe house, there were many large, two-story homes with glass at the windows and picket fences in front. Streams of irrigation water ran at the edge of the sidewalks; the young trees which fringed them had grown thriftily.

The temple block was enclosed with a high rock wall, finished nearly two years before, within which were the Hall of Science and a new adobe tabernacle capable of seating between two and three thousand people, to take the place of the willow bowery. Across the street where the Hotel Utah now stands was the tithing office, and adjoining it the long, low building which housed *The Deseret News*, while across the street to the south the Council House raised its two stories and stood four-square to all the world. One block east, on State Street, the new Social Hall had been completed, the home of the town's best entertainment. Here theatricals were presented, all firearms were checked at the door, produce was accepted for tickets, and the price of a child in arms was listed as ten dollars. Four years earlier the University of Deseret had been founded, with \$5,000 appropriated annually for its maintenance, and an elaborate course of study outlined.

Perhaps the most striking change had come about along Main Street, for the pole fences of a few years before had been torn down and stores and shops elbowed each other for room, competing loudly with fancy signs, and fitted out with many hitching posts in front and planks along the sidewalks to accommodate the customers.

ON Friday morning, April 14, 1854, six wagons gathered at the home of Parley P. Pratt in Salt Lake City, preparatory to leaving for the Southern Indian Mission. The missionaries had been called at conference the October before and had been given the winter in which to prepare for the mission. Some of them studied Spanish that they might



TYPICAL PIUTE HOME OF SOUTHERN UTAH
Photograph taken in 1869 by Major Powell's party

be better interpreters with the traders of the South; all of them tried to arrange their family and business affairs for a long absence. On the Monday preceding, most of them had met and been set apart for this mission. They had also effected an organization with Rufus C. Allen as captain, and David Lewis and Samuel F. Atwood as first and second lieutenants, respectively. Though they had agreed upon this as the time and place for starting, all were not present, but as some lived in the settlements to the south, it was thought best to proceed and pick them up on the way.

The recorder, Thomas D. Brown, wrote that the counsel given was: "In the absence of Capt. Allen that we start under the first lieutenant, behave ourselves as missionaries of the Church of Jesus Christ of Latter-day Saints, keep a regular and vigilant guard, take care of our teams and other property, and procure our potato seed in the southern settlements and that he—P. P. Pratt—would follow us, and might overtake us, and give us further instructions, setting apart those who had not been with us on the 10th inst."

Garland Hurt, Indian agent for Utah,

had written of this group, "They embrace a class of rude and lawless young men, such as might be regarded as a curse to any civilized community." Since from his correspondence it is clear that Agent Hurt found it hard to see anything good in any Mormon, the above comment is not to be wondered at. Certainly the group was composed largely of very young men; certainly they would not fit into his idea of the conventional missionary. But for the work to which they were called, they were well fitted. They were learned in the ways of the frontier; they were resourceful; they had an abiding faith in God and their leaders, and in the value of the work they were sent to do.

THE company pulled out of Salt Lake City in regular order. At Lehi they were joined by two missionaries; at Pleasant Grove by two more, and at Provo Captain Allen and Isaac Riddle came up with them, making the group complete. They now numbered twenty-one men, with one boy of fourteen and

(Continued on page 212)

THE IMPROVEMENT ERA

Put Your Arms Around Him



—Adelaide Ann Proctor

YES, he's now coming home. He's returning with a scar "brought from some well won field." Let us pray that our eyes will not be dim in their appreciation of what he has done for us. It was Chief Justice Hughes who said that each generation must pay the price of liberty. Maybe in the great philosophy of things it is not a mistake that we do have to pay continually for this priceless blessing "liberty."

We all couldn't go to the front so we sent that boy we're talking about. Because he bared his breast to the enemy's bullets he may come home with scars. They may not be the result of a bullet nor of a thrust of a bayonet. They may be scars from other battles, other than powder and steel. But just the same they will be scars.

I ask you, dear brother and sister in this Church, are you going to criticize him unmercifully for some apparent weaknesses, or are you going to be big enough to sense what he has done for you and what gratitude you owe him? Hadn't we better, with all the charity and kindness in the world that Christ tried to teach us, with a "God bless you," to put your arms around him? Don't forget this—you might have kept yourself lily-white as far as some of the commandments are concerned, but when the moment called for you and me to charge the ramparts and face a

By *Marvin O. Ashton*
OF THE PRESIDING BISHOPRIC

pillbox we might have failed and yielded. Again I remind you, it's the sense of proper values.

Some people just must have scriptures to be convinced. To them I quote from Him who tried to get us to think straight. "And why beholdest thou the mote that is in thy brother's eye, but consider not the beam that is in thine own eye?" Might we add what you see on some signs, "THIS MEANS YOU!" Yes, "duty is something disagreeable that the other fellow ought to do."

WHEN this fellow comes home, that's when he'll need the Church, and that's when he'll need his friends . . . yes, if you please, that's when we should put our arms around him. Let the fervor of our love for him overshadow some of the habits he might have picked up while fighting for us. Remember Christ said that no man is greater than he who gives his life for his friend.

Let us be perfectly frank—"When Johnnie comes marching home"—what are you going to do about him? If ever he needed the Church, it is now.

Remember, "Judge not the workings of his brain, And of his heart thou canst not see." Remember it is through the sacrifice that he has made that our homes and ideals are preserved and that we worship God according to the dictates of our conscience.

Great hearts have made history. You can't think of liberty without thinking of a character so bold and brave as to say to his men, "We beat them today or Molly Stark is a widow." Yes, when we think liberty, we see a brave patriot walking up and down the ramparts of Bunker Hill inspiring his men with, "Don't shoot till you see the whites of their eyes." A glorious moment is in vision when we contemplate, "Don't give up the ship"; "Give me liberty or give me death." We experience goose flesh in the words heard around the world, "All I regret is that I have only one life to give for my country."

When you contemplate the victories of U. S. Grant, necessary to bring about a united nation, do you magnify his failings? Let us ever hold in the background the weaknesses of those brave fellows who faced hot lead on the bloody beach of Tarawa. Let's pinch ourselves to a realization of the debt of gratitude we owe their courage.

Just a little story:—It is a backwoods school. The teacher and the boy are

(Concluded on page 217)

Religion

IN THE SCHOOLS

• By ERIK W. MODEAN

(Reprinted by permission from "Read" magazine, New York.)

SOMETHING new has been added to the "Readin', Ritin', and Rith-metic" curriculum of America's public schools. It is a fourth "R" for Religion.

More than 1,500,000 children from elementary and high schools are enrolled in thousands of weekday religious education classes. These are conducted by Protestants, Roman Catholics, and Jews through the "released time" movement launched over thirty years ago, and now established as an integral activity of our churches.

Briefly, "released time" is a plan by which boys and girls are excused from public school for one or two hours each week, at the request of their parents, to attend religious instruction at the church or synagogue of their parents' choice.

After scattered experiments in the 1850's, 1880's, and 1890's, the practice was instituted for the first time at Gary, Indiana, in 1913. Believing children should have more opportunity for religion, music, and other interests, School Superintendent William Wirt asked for dismissal of pupils for any type of extra school work which their parents desired. Church people were quick to take advantage of the plan.

Since then, there has been a slow, uphill struggle to place the "released time" educational program on a firm footing. Today, Dr. Erwin L. Shaver, director of weekday religious education for the International Council of Religious Education, believes it is here to stay. He reports "a rapidly and widely spreading interest, reaching into every nook and corner of the United States and Canada."

There is a strong factual basis for his optimism, too. Ten states have passed enabling acts to permit "released time" classes. Thirty-three others allow them on the basis of rulings by attorney-generals, court decisions and the sanction of state and local school authorities.

Even in some of the five remaining states, Washington, New Hampshire, Rhode Island, New Jersey, and South Carolina, weekday religious education is conducted, although not on "released time."

Toledo, Ohio, one of the first communities to adopt "released time," now has 4,000 pupils enrolled from the fourth, fifth, and sixth grades. At Kansas City, Kansas, 10,000 children receive religious instruction at seventy-two centers.

Two hundred communities in New York state reported an enrollment of 190

300,000 boys and girls last year, of which 108,000 were in New York City and 73,000 in Buffalo. While the large majority of classes in most places are Protestant, 68 percent of New York City's enrollment was Roman Catholic. In Albany, seventy percent of the par-

ishes in the Catholic Diocese participated.

Other states where the "released time" program has made substantial headway include Virginia, North Carolina, Minnesota, Maine, Texas, Pennsylvania, Missouri, Illinois, West Virginia, California, and Indiana. Its influence has extended to Honolulu, where 5,000 children are enrolled.

Declares Dr. Shaver:

As significant as the growing statistics is the fact that the program is lifting the teaching of religion to a much higher level. Scores of cities and towns are asking for full-time, professionally trained and experienced teachers.

Most of the communities now considering the plan for the first time are committed to a long-time, careful study of all that is involved before launching a program. This shows that our church organizations realize the plan does not offer "something for nothing," but that a real price must be paid if we are to have both more and better religious education. There is a determination to put religious education on a level with the child's general education.

Inevitably, of course, "released time" has raised the question of the separation of church and state. Proponents of the plan insist that the traditional principle remains inviolate by requiring such education to be given outside the public school buildings and by non-public schoolteachers who are of the same faith as the children.

Other arguments advanced by church leaders include:

Times like these demand more and better religious education for children and youth. The short session of the Sunday Church School does not give enough time.

Religions must be identified in the child's mind with weekday, as well as Sunday life.

To give every child a truly complete "education for life," which society owes him, he needs education in religion, as well as in other subjects of his weekday program.

The church has a right to a fair proportion of the child's weekday time.

Weekday Church Schools enroll large numbers of children not reached by any other agency of religious education.

In addition, the program is regarded as an important deterrent to juvenile delinquency, and an imperative in checking the sharp decline in Sunday School enrollment and attendance that all but a few Protestant denominations have reported during the past decade.

One of the main factors in the movement's widespread acceptance has been the cooperation of the three major faiths. Almost without exception, interfaith committees of Protestants, Catholics, and Jews have promoted the project in the hundreds of towns and cities throughout the country where "released time" is now in effect.

Says Dr. Shaver:

The attitude of practically all religious groups to the new program of religious education is decidedly favorable. Roman Catholics are practically 100 percent for it. Some Jewish groups have opposed it. Some will not make use of the plan, but are willing that it shall be adopted in their communities. Others are heartily cooperating.

(Concluded on page 204)

EDITOR'S NOTE

THIS article by Erik W. Modean which appeared in the January 1945 issue of *Read*, makes no mention of the successful experience of the Church of Jesus Christ of Latter-day Saints in this field, which, historically, would seem to antedate some of the movements cited. On this point we quote from the L.D.S. department of education *Bulletin*, "Announcement of Program," Number 2, 1943, p. 13:

ORIGIN AND GROWTH OF THE SEMINARY MOVEMENT

The Church of Jesus Christ of Latter-day Saints has been among the pioneers in the field of weekday religious education. The Latter-day Saint Seminary system had its beginning in 1912 when the first unit was established adjacent to the Granite High School in the vicinity of Salt Lake City, Utah. *This was one year before the city of Gary, Indiana, attracted national attention by the introduction (1913) of weekday religious classes conducted during school hours.*

The L.D.S. seminary movement has grown rapidly, and is perhaps the most successful of such movements in the nation, although by 1941 classes for weekday instruction in religion during regular school time were being conducted in forty-one states of the Union and in some four hundred eighty-eight school systems.¹

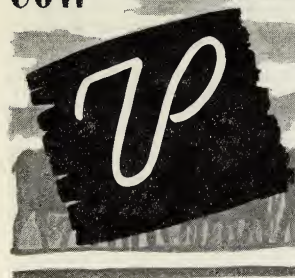
The Latter-day Saint Church has followed the policy of establishing seminaries only at the request of local school patrons and with the sanction of public school officials. Requests for the establishment of such institutions have run well ahead of the ability of the Church to provide suitable buildings and teachers.

Most of the seminaries are adjacent to senior high schools in communities where Latter-day Saint people are found in goodly numbers. The one hundred eight units of the system in 1942 were located in Utah, Idaho, Arizona, Wyoming, Colorado, and Nevada.² The seminary program also reached students of junior high school age in many of the larger communities.

¹"Weekday Classes in Religious Education," U.S. Office of Education, *Bulletin*, 1941, No. 3.

²For detailed information see M. Lynn Bennion, *Mormonism and Education*, Salt Lake City, Utah.

That Seven- Up Cow



"SHE LAYS 'WAKE NIGHTS THINKIN' UP WAYS
TO MAKE LIFE MISERABLE FOR COWMEN."

—Illustrated by John Henry Evans, Jr.

THE trail herd was slowly winding its way towards the desert spring where we were waiting to receive the cattle. While some of the riders were preparing dinner, others were playing seven-up, a game all cowboys like so much, on a saddle blanket.

The cattle had just been counted and I was helping string them out when a queer old man rode up to me and said: "Howd'y. You with this outfit as just bought them cows?"

"Yes. Why?"

"Well, son, see that cow critter over yonder, she as is sort of a blue roan, with high horns an' the big seven-up brand on her right ribs, the one w'at's a pawin' up the dirt?"

"I see her."

"Now I'm a tellin' you she ain't been 'roun' civilization much. Always In-juns an' furriners an' nary a white man an' never had nothin' to eat 'cept sage an' cactus an' rocks. She lays 'wake nights thinkin' up ways to make life miserable for cowmen. Watch her."

"Thanks, Old Timer. I will."

He sure told the truth. Many a time I have run into a doorway, climbed over a fence, onto a wagon, anywhere, and escaped with only inches to spare, between her long horns and the seat of my pants. It did not matter to her whether a man was on foot or horse-back, or where he was, when she had

a calf to protect, as the notion struck her, she went into action and always meant business. Finally we sawed her horns off. That made her less dangerous and gave us about ten inches more leeway, but did not lessen her ambition to fight, in the least.

The cattle were being worked back into the high mountains for the summer.

By James P. Sharp

There was an exceptionally rocky ridge with extra good feed on it that was too rough for most cattle but when we got there that old cow looked it over, walked right in, and took up a home-stead in the rockiest part of it, and took with her eight of the other cows we had purchased with her.

Fall came, and we could not drive them out. They would run around us in those rocks and seemed to be having a wonderful time while we worked and sweated, getting madder and madder all the while. Finally the boss told us to let them stay where they were, so we rode down and swallowed our chagrin, for long had we prided ourselves on our ability to do almost impossible feats with our horses.

WHEN the first real snowstorm came, I was sent up to try and locate those cattle. They were at the foot of the rocky hill apparently waiting for me, for when I rode up around them, that seven-up cow took my trail and headed for the ranch, followed by the others. Year after year it was the same—we got those cattle when the snow came.

One fall the snow fell for two nights and almost two days, a lot of fine fluffy snow which was piled deep in the valleys, deeper in the mountains. It cleared off mid-afternoon, so just before sunset, I went to the pasture and caught a large, strong, saddle horse, one that I knew could buck the deep snow and would not get excited or nervous, put him in the stable and looked my outfit over.

Long before daybreak I was on my way. The sky was overcast, but it was not cold. A light breeze blew the fine snow this way and that, whirling it around in circles: Old "Windy" Bill always referred to such as a "weather breeder."

The horse knew his business and took his time. I could see those cattle standing in the deep snow all huddled together, with the seven-up cow about ten yards in front of them looking away

(Continued on page 215)

LET THEM GROW UP ON THE *Bible*

By CALVIN T. RYAN

THERE aren't many converts to Bible reading among men and women who have reached the thirties without having acquired the habit early in life. Readers of the secular writers, such as Shakespeare, Tennyson, and Browning, are made early or not at all. Those who read habitually as adults are usually those who had a good start in youth. In the formation of such worth-while habits, the home ranks high. Children coming from reading homes are usually readers, and remain readers in later life. Those who heard the Bible read in their homes as children are the ones who know its worth and who think of it as part of their daily existence.

Recently a mature student in one of my advanced classes wrote:

Hearing the Bible read in my home has influenced my life. Although my parents were poor and could not give my four sisters and me many of the material things in life, they gave us a Christian home. My mother and father read from the Bible every morning when we were at the breakfast table. My parents insisted that we girls be present at the table when they read from the Bible. even if we did have to get up early every morning. I shall never forget this morning worship at the breakfast table.

What a tribute to parents! Although poor in worldly possessions, and with a large family, "they gave us a Christian home." And the woman recalled first the Bible reading, secondly, the fact that they drove some distance to attend Sunday School and church every Sunday morning. Her mother had to get up in time to prepare the family for church, which meant they had to be ready to leave home at eight-thirty. Fond memories of home! What the family lacked in conveniences and luxuries has been forgotten, but what it gave this woman as a pattern of life is still remembered and practiced.

Justice Jacob Panken of the Juvenile Court of New York City is not far wrong when he writes of what the home means to the child. Justice Panken has daily contacts with youth who suffer because of the failure of their homes. He finds that the boys and girls who are sent to his court are divided into, "the neglected" and the "delinquents," but most of the latter group are caused by neglect.

A child who had been moved about the country so frequently that he had no record of what grade he should enter, entered a near-by school system last year. Without wholly condemning the parents, their moving may have been unavoidable, we can certainly see what their manner of life is doing to their children. Of course such children cannot possibly develop into integrated, wholesome personalities. Life as they will find it will be very hard to adjust themselves to.

Would it not be better to have more homes, poor though they may be, like the one the young woman wrote about, than like the ones built on luxury, but loveless and insecure? It is amazing to study the life history of the great men of our nation and see how many of them came up through poverty. We may recognize historical facts without building any case for poverty. Poverty often produces delinquents because the parents are unable to do better by their children. Perhaps it does depend upon the parents. But parents who find time to read the Bible at the breakfast table, and who arrange to have their children there, while often lacking in luxuries, are seldom guilty of producing delinquents or criminals. They are the ones who can drive several miles to church and be there on time.

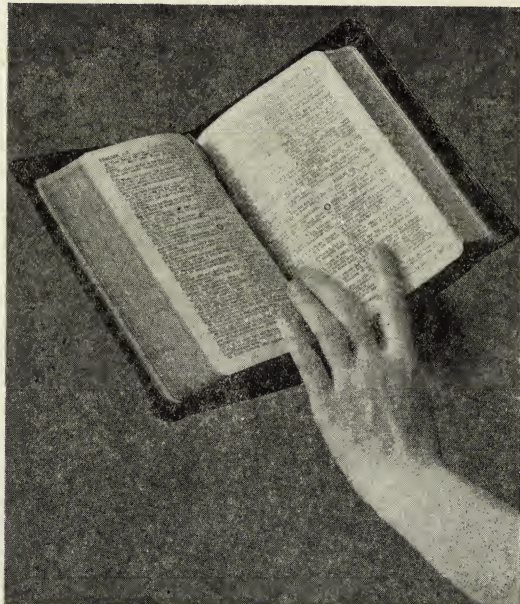
ONE of the pleasant memories of my own father is the picture of him sitting in his chair reading aloud from the family Bible. He was not a trained reader. Yet I have never heard a more sonorous, effective reader than he was. The Hebrew names never bothered him. He called them something and went on. For the daily use of the Bible, it is not necessary to know the correct pronun-

ciation of Abimelech, Seir, or Sitnah. However, my father was of a generation when names were still taken from the Bible. His father's name was Elijah, shortened to "Lige." His cousin's name was Elisha. One sister's name was Sara; another Martha. Many of the men with whom he carried on his trade were named for Bible characters. There was Jacob, shortened to "Jake"; Isaiah, shortened to "Zare"; Matthew, shortened to "Matt"; Lemuel, shortened to "Lem." As a consequence his reading of many of the names was not among the unfamiliar. Furthermore, he read the Bible "as the word of God," and his very intonations revealed his beliefs.

The Bible is better read aloud. It will make its appeal to a larger audience if read aloud. Two college girls told me of their Sunday afternoon experience in reading the Bible. They read aloud all of Job. "I didn't know it was so effective, so beautiful!" they declared.

With not so many homes making the Bible a part of their daily routine, obviously the Sunday School and church will have to do more. Many of them are presenting more of the Bible than (Concluded on page 216)

—Photograph by H. Armstrong Roberts



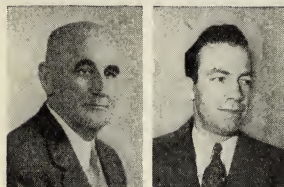


The Church Moves On

Brazilian Mission

ELDER HAROLD M. REX of Randolph, Utah, was appointed February 23, as president of the Brazilian Mission, by the First Presidency. He succeeds President W. W. Seegmiller who has presided over that mission for the past three years.

President Rex served as a missionary in Brazil from 1936 to 1938. After his



W. W. SEEGMILLER

HAROLD M. REX

return he became associated with the government of Brazil, serving for two and one-half years in Washington, D.C., with the office of coordinator of inter-American affairs. He was sent to Brazil for two more years in the employ of the Brazilian government, returning home in December 1944.

He will be accompanied to his new post by his wife, Diana Haycock Rex, and their three-year-old son, John.

Texas Mission

JAMES H. RILEY of Ogden, Utah, was appointed March 10, 1945, by the First Presidency, as president of the Texas Mission. He succeeds President William L. Warner.



WILLIAM L. WARNER

JAMES H. RILEY

President Riley was recently released as president of the Weber Stake. He was bishop of the Ogden Eleventh Ward from 1922 to 1938 when he was sustained as stake president.

He will be accompanied to his field of labor by his wife, Hattie Hinchcliff Riley, and their daughter, Kathryn.

APRIL, 1945

Sunday School Handbook

A NEW, completely revised Sunday School handbook has been issued by the general board of the Sunday School. The book contains chapters on enlistment work, music, libraries, Junior Sunday School, and teacher training. The new book may be obtained for twenty-five cents.

Schreiner Tour

ALEXANDER SCHREINER, Salt Lake Tabernacle organist, has completed a mid-winter concert tour, in which he was enthusiastically received in Denver, Colorado; Grand Rapids, Michigan; York, Pennsylvania; Louisville, Kentucky; and other cities where he appeared.

Palmyra Dairy Farm

JEX BOYACK of Spanish Fork, Utah, has been called by the First Presidency as a caretaker of the Joseph Smith dairy farm at Palmyra, New York, succeeding Merlin Ellis of Bountiful, Utah, who has been in charge of the farm for the past six years. Elder Boyack is a member of the Palmyra Stake high council, the Utah stake named for the "cradle of Mormonism."

Sacred Grove Trees

THE survey of the trees and shrubs of the Sacred Grove, Palmyra, New York, which was undertaken by the Boy Scouts of Troop 61 of the Ganargwa District, Finger Lakes Council, is nearing completion. These Mormon boys, members of the Palmyra Branch, have reported that the American beech trees predominate, but that probably the oldest and most important trees in the Grove are five large sugar or rock maples. These trees, together with four other veteran maples, are said to be between one hundred and fifty and two hundred years old, or older.

American or white elm, white ash, and basswood, which is also called American linden or American white-wood, are scattered through the Grove in approximately equal numbers. Wild black cherry and wild native plum trees are also found in the Grove. In all, fourteen varieties of trees and twenty shrubs, flowers, and vines have been identified.

The survey was begun under the direction of John D. Giles, then scout-master of the group.

Dr. Widtsøe Addresses University Religious Conference

DR. JOHN A. WIDTSØE of the Council of the Twelve, and Mrs. Widtsøe were guests of honor at a banquet of the University Religious Conference, in Los Angeles, where he had gone to fill stake conference appointments.

B.Y.U. President

HOWARD S. McDONALD, superintendent of the Salt Lake City schools since July 1944, was appointed president of Brigham Young University at Provo, by the school's board of trustees, March 14. Effective July 1, he succeeds Dr. Franklin S. Harris who has accepted the position as president of the Utah State Agricultural College, at Logan.

President McDonald is a native of Holladay, Salt Lake County, and filled a mission in the Eastern States. He graduated from the Utah State Agricultural College, and taught there for three



HOWARD S. McDONALD

years. In 1924, he became a teacher in San Francisco. From 1934 to 1943 he was deputy superintendent of San Francisco schools and director of teaching personnel with thirty-three hundred certificated teachers under his direction.

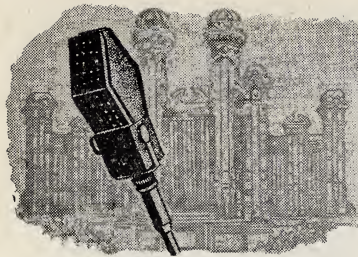
He is a former member of the M.I.A. superintendency of the Cache Stake in Logan. In San Francisco Stake he was superintendent of the Y.M.M.I.A., senior president of the seventies' quorum, member of the Sunday School superintendency, counselor in the stake presidency, and stake president for three years. He has also been active in Boy Scout work in the San Francisco and Salt Lake areas.

President McDonald expects to finish his work for his doctor's degree within the next several months. His graduate work has been done at the University of California.

German Saints

THE second report since the beginning of the war concerning the welfare of the German Saints has been received at Church offices through indirect sources. Dated November 21, 1944, it read in part:

(Continued on page 211)



The Spoken Word

By RICHARD L. EVANS

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

"...Let a Man Examine Himself"

THERE are many forces these days, which, for their own convenience and purposes, seek to deal with men en masse—as groups rather than as individuals—to type them and to classify them. But, quite apart from this, we ourselves have a way of classifying ourselves more definitely than any artificial classification that may be imposed upon us. It is a common human characteristic for men to seek their own element, to associate with the type of people they themselves are. Granted freedom, humankind gravitate to congenial surroundings and to congenial associations. We find those of common interests gathering together to speak their common language. Thieves associate with thieves. The high-minded seek others of high-mindedness. People of kindred tastes and hobbies and likes and dislikes tend to patronize the same events and to frequent the same atmosphere. When we have our choice, we judge ourselves every day we live, without waiting for the judgments of heaven and the hereafter. We judge ourselves by the company we seek voluntarily, by the places we choose to frequent, by the thoughts we permit ourselves to think, by the surroundings we reach for and enjoy—and those who are concerned about heaven and their place in it, who worry about justice and judgment, may find part of their answer in their own voluntary pursuits, here and now. It is as one philosopher expressed it: "I don't know whether this one or that one will go. But whoever would be likely to feel at home in heaven would be found there when the time comes."* Knowing the constancy of human nature, it would not seem likely that people would be any more comfortable in uncongenial places or with incompatible people out of this world than they would be in this world. And so, perhaps the thing each man should decide for himself is what kind of company he wants to live with, and then so conduct his life as to be comfortable in that kind of company. And for members of a family who would strengthen their bonds and perpetuate their association together, it would seem to be wisdom for them to adhere to common ideals and standards and to live in accordance with those standards, looking both to the present and the eternal future. In other words, decide where you want to be and with whom you would like to be, then obey the rules, pay the price, and earn the right to be there. If you don't, you probably won't be, and if you were, you probably wouldn't be comfortable. And to this end, as Paul advised, "...let a man examine himself." (1 Cor. 11:28.)

—February 4, 1945.

*Mark Hopkins

The "Critical Years"

WE hear many appraisals and opinions as to what constitutes the most critical period of a man's life. What are the critical years? Of course any answer to this question would depend upon what particular kind of crisis we have in mind. For some things, especially as to physical well-being, the years of early infancy are critical; in many ways, the years of childhood are critical; in some vital respects adolescence is a critical period; for some things and for some people, adulthood, middle age, and old age are critical. But if by the question we mean to ask when is a man safe, mentally and morally, physically and spiritually—at what point can he let down his guard and relax his vigilance and cease constructive activity—if this is what we mean, then the answer is that all the years are critical years. Children often get into trouble; so do those who are old enough to know better—and so do some who are admittedly too old. But isn't there some time in life when a man, having continued long in good works, can safely relax? Here again the answer depends upon what we mean by "relax." If we mean moderate and well-earned physical and mental relaxation, yes. If we mean the natural retarding that comes with advancing years, again the answer is, yes. But there is no point in a man's life when he can safely say, "That's that!" and thereafter cease from constructive good works. In idleness and indifference, men are never safe at any age; they are always in a critical period of life—and the least that would likely happen is quick deterioration, rapid aging—and probable loss of touch with the world; the worst that might be expected is the intrusion of moral and spiritual difficulties—at no matter what age. There is an old proverb, "Count no man happy until he is dead," which is another way of saying, "He that shall endure unto the end, the same shall be saved." (Matthew 24:13.) Good works are not so much a stock-pile of something we once did, but are rather a continuous flow of such things. The length of life rests with God our Father, but there is no point at which we are justified in relaxing our standards, or in forgetting our ideals, or in dropping our safeguards. Half a life well lived is better than none at all—but the rules of this life apply to this life as a whole, from the earliest years of discretion until the final benediction. And anything less than continuance in good works as long as life lasts could not, with certainty, be called wholly successful living, and could not with confidence look to the unqualified pronouncement, "Well done, thou good and faithful servant." (Matthew 25:21.) What is the critical time of life? For some it is one time and for some another—but for all of us it could be any year, or all

from Temple Square

the years, or any day, or any hour—and useful activity, with everlasting vigilance, is the way of safety, from childhood to the grave. .

—February 11, 1945.

Counsel to a Nation *

TODAY America is closely examining her past and earnestly contemplating her future. The Sunday that comes between birthday anniversaries of two of our great patriots would seem to be an appropriate time for the re-statement of some fundamentals. Because George Washington spoke more than a century and a half ago, there are those who would contend that the principles he laid down have outlived their usefulness. This is not surprising. There are also those who would say that because Moses lived some thirty-five centuries ago the Ten Commandments need no longer qualify our conduct. There are those who would have us believe that because Jesus the Christ lived nearly two thousand years ago the Sermon on the Mount is now outdated. Proceeding upon this fallacy, there are those abroad in every generation who haven't learned that while the superficial fashions and material circumstances of life may change, the basic principles do not. Neither does human nature. And so we let the words of George Washington bring us these reminders. To quote: "The basis of our political systems is the right of the people to make and to alter their constitutions of government. But the Constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all." . . . It is important . . . that . . . those intrusted with . . . administration confine themselves within their respective constitutional spheres." . . . "The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of government, a real despotism. A just estimate of that love of power and proneness to abuse it which predominate in the human heart is sufficient to satisfy us of the truth of this position." . . . "Let there be no change by usurpation; for though this in one instance may be the instrument of good, it is the customary weapon by which free governments are destroyed." . . . "Real patriots who may resist the intrigues of the favorite are liable to become suspected and odious, while . . . tools and dupes usurp the applause and confidence of the people to surrender their interests." . . . "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports," . . . "And let us with caution indulge the supposition that morality can be maintained without religion." . . . "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. It is substantially true that virtue or morality is a necessary spring of

popular government." . . . "As a very important source of strength and security, cherish public credit, avoiding likewise the accumulation of debt, not only by shunning occasions of expense, but by vigorous exertions in time of peace to discharge the debts which unavoidable wars have occasioned." . . . "I hold the maxim no less applicable to public than to private affairs that honesty is always the best policy. . . ." Such are a few of the principles and precautions which George Washington in his farewell address laid down for the safety and preservation of a nation—principles which always contribute to the well-being of any people who regard them, and which are always followed by trouble for those who disregard them. May God bless the memory of George Washington, and of Abraham Lincoln, and preserve freedom and righteousness and integrity in the nation to which they gave their lives.

—February 18, 1945.

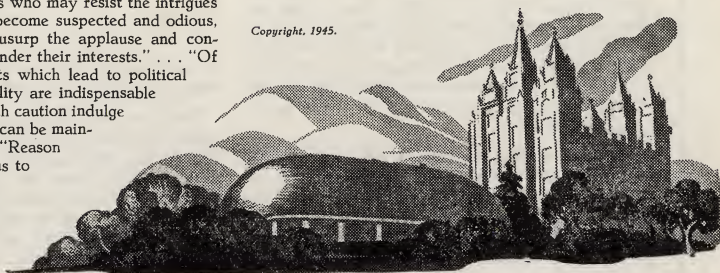
The Fallacy of "Waiting Till They Grow Up" *

WE sometimes hear of parents, and others responsible for the guidance of youth, who defer or indefinitely postpone the religious education of children. This attitude is often defended as being modern, liberal, and broadminded, and the explanation usually given is that, "We'll wait for the children to grow up and let them make their own decisions with respect to these matters. We won't urge our opinions or convictions upon them." It sounds easy and plausible, but logic would suggest that if it were good to wait for the children to grow up before we instill in them any religious or spiritual convictions, wouldn't it also be best to wait until they have grown up before we begin to school them in any phase of life—wait until they grow up and let them decide for themselves whether or not they want to be honest, whether or not they want to be law-abiding, whether or not they want good health? If, in the name of being

(Concluded on page 210)

* Revised

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EDITORIALS

The Passing of Samuel O. Bennion and Rufus K. Hardy

TWICE within two days the summons of death was answered by two of our brethren of the General Authorities of the Church. In the passing of Elders Samuel O. Bennion and Rufus K. Hardy, both of the First Council of the Seventy, two lives of long and conspicuous service in the Lord's Latter-day cause have closed their records here—both to take up their labors elsewhere—and both blessed with a certainty of conviction that the Master whom they served here will have work for them to do in the kingdom of our Father.

While greatly different in many ways, these two men met on the common ground of the gospel of Jesus Christ. Both of them set aside their chosen work and their personal ambitions, and gave up whatever else it was necessary to give up, to respond to the calls of service that came to them—as young men and likewise during their later years. Before either of them was called to a place in the presiding councils of the Church, Brother Hardy had been three times to New Zealand as a missionary, and Brother Bennion had served twenty-nine years in the Central States Mission. Each of them had demonstrated his willingness to respond to calls of duty, whenever they came—and wherever such calls took them. Both of them traveled up and down the Church energetically, not sparing of themselves, their strength, nor their time, and not permitting the work to be retarded by their other interests.

Not within a hundred years has the Church lost by death two of its General Authorities in so short a space of time. But that the purposes of God have been the determining factor in their passing is no more to be doubted than it is that they served faithfully in life. And that there is work to be done in the kingdom of our Father in the heavens is no more to be doubted than that there is more work here to be done than there are willing hands to do it.

Families bereaved, friends sorrowed by their loss, and the Church deprived of their service—these undeniable facts are alleviated by an abiding faith that the Lord God overrules in all things in earth as he does in heaven, and by the certainty of the personal continuance of all men, under conditions which assure unto us in the resurrection "whatever principle of intelligence we attain unto in this life."

To Sister Bennion and Sister Hardy, and their bereaved families, we extend our love and sympathy in this hour of trial for them. That time will relieve the acuteness of their sorrow by the comforting spirit of our Father, we know by the experience of others. We pray that they will have quiet pleasure in memories, and

Conference Notice

WE are advised by the war committee on conventions that they will not consider the holding of our annual conference of the Church on April 6 to 8, inclusive, 1945, as contrary to the rules and regulations announced by that committee, though they request that the attendance be restricted as much as possible.

Accordingly, the one hundred fifteenth annual conference of the Church of Jesus Christ of Latter-day Saints will convene on Temple Square, Salt Lake City, Utah, on Friday, April 6, at 10:00 a.m., and will continue through Saturday, April 7, and Sunday, April 8.

Following the suggestion to limit the attendance, we invite the following named officers to this annual conference:

The General Authorities of the Church

One member of the presidency of each stake

The president, not the counselors, of the high priests quorums

The senior member of the high council of each stake

One member of the bishopric of each ward, the president of each dependent branch in the wards, and one member of the presidency of each independent branch in the stakes

The sessions of the conference will be held as follows:

Friday, April 6, 10:00 a.m., 2:00 p.m.

Saturday, April 7, 10:00 a.m., 2:00 p.m., 7:00 p.m.

Sunday, April 8, 10:00 a.m., 2:00 p.m.

Instructions will be issued through the presidencies of stakes regarding admission to the Temple Square grounds.

All the sessions will be broadcast except the 7:00 p.m. meeting, Saturday, April 7, 1945.



The First Presidency

the assurance of a glorious reunion in a time to be determined by our Father in heaven.

For us, we acknowledge our loss, knowing that greater devotion to the Lord's work in the earth will be difficult to find. May peace be with these, our brethren, whom death has taken, and with those who are left to mourn; and may the labors of Samuel O. Bennion and Rufus K. Hardy continue to be felt for good, now and in the generations to come, through the countless thousands of lives their ministry has influenced.

EVIDENCES AND RECONCILIATIONS

xcii. Who Were the Danites?

UNTRUTH once uttered, needs support. Therefore, another lie is invented to bolster up the first. Yet another is required to defend the second; and so on, continuously. The process goes on until a flood of untruth washes upon the rock of truth. By this method the evil one has filled the earth with error. That is the hard way of the liar: unless he repents, he must continue to lie.

This principle is well illustrated in the persecutions of "Mormonism." Those who have set out to destroy the Church, and there have been such attempts from its organization, have been driven to invent untruth, which has greatly multiplied, to the injury of innocent people.

Among the first of such untruths about the Church, was the story of a secret oath-bound society called the Danites, or by some other name, used by the Church for evil purposes. The Danites were used as bogeymen, hobgoblins, to frighten people away from the restored gospel message. And the bogeys were held high for all to see. They were dressed up as long-bearded blood-thirsty men with bowie knives, rifles, and pitiless eyes, frothing at the mouth to slit a non-Mormon's throat, or to put a bullet in his back. They were so wickedly described as to scare men into invoking the laws of heaven and earth to protect the unwary who might come into lasso distance of a "Mormon"—who, of course, was always a Danite.

The fact of the matter is that the Church has never fostered a secret society, Danite or any other. Its work is sacred; therefore cannot be secret. Every ordinance of the Church is open to all members who live the gospel, and thereby fit themselves for the blessings of the Church.

A Doctor Sampson Avard, a restless, ambitious, domineering, characterless man, had joined the Church. When he was not called to a high position in the Church, he undertook, about 1838, to make a place for himself. By his persuasive personality and ample flattery, he won the following of a number of men. To them he explained that he had been called by the Presidency of the Church, to form a secret organization for the accomplishment of some important work for the Church, but of a very secret nature. Then, after he had won the confidence of the group, he proceeded to explain that this society had authority to plunder and rob non-Mormons, for the upbuilding of the kingdom of God. When the true design of the society was thus revealed, the duped brethren rejected his teachings. As soon as this villainy was brought to the attention of the Presidency, Avard was excommunicated from the Church. Joseph Smith, while in Liberty Jail, wrote to the Church that the presidency were wholly unaware of what was going on, and had they known, "would have spurned them as they would the gates of hell."¹

All this happened in the perilous days of the Missouri persecutions, when the lives of the Saints were in constant danger. The hearts of many failed them. Thomas B. Marsh, president of the Council of the Twelve, became disaffected, and wrote a charge against the Prophet, including the statement that the Church had authorized the formation of a band of Danites, for purposes of robbery. Two other prominent members

of the Church signed with him. Brother Marsh and the other signers were excommunicated from the Church. In the face of the evidence that came to the surface, the two asked almost at once for forgiveness, and re-entered the Church, and were restored to their offices. Brother Marsh also came back, several years later, a broken, old man, complaining bitterly, "If any of you want to see the effects of apostasy, look upon me." All three admitted that they knew nothing of the Danites, except by hearsay. A band of Danites, organized by the Church, is but a phantom of Church enemies.

This was, however, a sweet morsel for the enemies of the Church. It did not take long for them to fashion unspeakable crimes upon the Mormons through an imaginary, terrible, thieving, murderous, secret society, called Daughters of Zion, Danites, Avenging Angels, Flying Angels, Big Fan, Brothers of Gideon, or Whittling Deacons—all fierce as tigers, with a lusty appetite for the blood of non-Mormons. Despite the truth, fortified over and over by facts, the sky was darkened to many a good person, by the long beards of the Danites, who were supposed, as their chief pastime, to drive knives into the breasts of their victims, or perhaps puncture an unbeliever from a distance with a bullet. A lie is tough and fleet-footed. It is not easy to overtake or kill it; and the liar loves to foster it.

Novelists and storytellers caught on to the possibility of Danite stories. Here was material to curdle young blood, or old. Here was interest stuff, to keep the reader awake at nights. Story after story appeared in printed form, and in many languages, in which the Danites played the main part. Conan Doyle, who had never seen a Mormon, but had read non-Mormon, lying screeds, entertained the world with *A Study in Scarlet*. In this and other Danite stories, young Mormons may learn that their peaceful grandmothers and industrious grandfathers, also perhaps their own mothers and fathers, were and are only wolves in sheep's clothing, thieves, adulterers, and murderers. On his lecture tour over America, Dr. Doyle, a little red in the face, came to Salt Lake City, with some misgivings, for he knew he had slandered a good people. But the Mormons laughed him out of court by filling the tabernacle nearly 6,000 strong. And his skin was as whole when he left as when he came, but his purse was considerably heavier. Later, he, himself, made a hesitating apology.²

A young thing in London, hungry as most writers are, tried her hand at picturing awful things about the Danites. She found it profitable, so she spent a lifetime appeasing her stomach hunger with the royalties from a series of such books. Of course, in such literature, facts do not matter. One of her ships, loaded with Mormon converts, sailed from London, evidently without any difficulty, right into Salt Lake City, over the intervening seven hundred miles of mountains and plains, up hill and down dale, that separate Salt Lake City from the nearest seaport. But everybody knows that writers must live, even if their words do not exactly fit the truth.³

Even unsuspecting editors of some encyclopedias, and careless writers of histories, have been taken in. Stories are told there, often by a "minister" of the gospel, of the Danites, their atrocities, and their threat to human welfare. Though in every instance, reputable writers have not dared to say that the Danites really existed, and the stories have usually been corrected as facts have been presented. Such widespread literature about the imaginary Danites in the Church has done much to fan the flame of hatred for the Mormon people.

Orders to kill the non-Mormons were always issued, so it was said in Danite stories, by Joseph Smith, later

(Continued on page 222)

¹ "Documentary History of the Church, 3:231. See also, O. F. Whitney, *History of Utah*, Vol. 1, pp. 154, 195; B. H. Roberts, *Comprehensive History of the Church*, Vol. 1, pp. 472-4, 500-3, 505-8.

² John Taylor, *Succession in the Presidency*, pp. 11-13.

³ A. C. Doyle, *Our Second American Adventure*, p. 37.

⁴ Examples are: Winifred Graham; also Dana Coolidge, *The Fighting Danites*; Joaquin Miller, *Danites in the Sierras*.

Melchizedek Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MCKAY, CLIFFORD E. YOUNG, ALMA SONNE, NICHOLAS G. SMITH, LEVI EDGAR YOUNG, ANTOINE R. IVINS

Quarterly Melchizedek Priesthood Reports

THE reports from all groups, quorums, and stakes for the first quarter of 1945 will be due in a very few days. Extreme care is urged in the preparation of these reports. Group reports can be compiled immediately following Sunday, March 25th, which is the last meeting of the quarter. They are to be mailed to the quorum secretary.

Quorum reports are to be completed and mailed to the chairman of the stake Melchizedek Priesthood committee by not later than April 7th.

The stake report is to be signed by the chairman of the stake Melchizedek Priesthood committee, who is a member of the stake presidency, and by the secretary, and mailed to the Council of the Twelve, 47 East South Temple Street, Salt Lake City, Utah, on or before the 15th of April.

Forms for group reports will be found in the back of the Roll and Report Book, No. B-1. They are to be made in duplicate, one copy being retained in the book.

Forms for quorum reports are to be found in the back of the Roll and Report Book, No. B-2. These reports are also made in duplicate, one copy being retained in the book.

It is suggested that the quorum secretary carefully audit all group reports before compiling the quorum report, and that the corrected reports be returned to the group secretary for help in overcoming the same difficulties when the next report is prepared.

Likewise it is suggested that the stake Melchizedek Priesthood secretary audit all quorum reports before entering them on the stake form, and that he then return the corrected copies to the quorum secretaries.

The stake forms are to be found in book No. B-4, and this report is also made in duplicate, one copy remaining in the book for the use of the stake Melchizedek Priesthood committee.

It should be remembered that the responsibility for the making and sending of the group report rests with the group leader and secretary; the responsibility of the quorum report rests with the quorum president and secretary; and the stake committee is wholly responsible for procuring quarterly reports from all quorums of the Melchizedek Priesthood in the stake. All of these officers should take pride in seeing to it that all reports are made in full and on time.

Brethren, to be of value, a report must first of all be accurate and actually re-

flect the conditions. A report fails in its purpose if it is not complete with all questions answered fully. A report that is neat is a joy forever—these reports become a part of the Church archives. Above all, the secretary who is prompt “maketh the heart glad.”

We take this opportunity to thank you all for your splendid help and co-operation.

Questions and Answers Regarding the New Melchizedek Priesthood Roll and Report Books

(Continued. See “Improvement Era,” March 1945, page 143.)

Question 16: Is it permissible for a quorum or group to select its own course of study to fit its need, such as the Book of Mormon, or other subject material, instead of *The Gospel Kingdom*?

Answer 16: No. It is requested for the sake of uniformity that each group and quorum follow the outlined study course, utilizing the helps and materials available in *The Improvement Era* and the Church Section of *The Deseret News*. This is also desirable because of the follow-up courses to be presented in succeeding years.

Question 17: When a quorum, such as the high priests, has membership in two or more wards, and therefore has a group organization in each ward, may the group leader have counselors?

Answer 17: No. A group leader and a secretary in each ward should be appointed under the direction of the quorum presidency, to conduct the affairs of the group and make proper reports to the quorum, seeing that every member receives proper credit for activities performed. (See Melchizedek Priesthood folder, page 4; see also Question and Answer No. 12.)

(Concluded in first column, next page)

Melchizedek Priesthood Outline of Study, May, 1945

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

LESSON 64 THE MEANING OF EDUCATION

Text: pp. 269-274. Topics: The Need for Discriminate Thought. True Education Must Be Put To Use for Human Benefit. A Critique of Knowledge. God and Knowledge. Education for Health. Geography and Agriculture. Architecture. “Improvement in All Things.” The Selection and Payment of Teachers. Truth and Intelligence.

Discuss: “The education of men ought to be adapted to their positions . . . as temporal and eternal beings.” (p. 269.) What has education to do with man’s position as an eternal being? Do you agree (p. 269) that “the education of the present day is generally misapplied”? Why? What is the L.D.S. ideal of the “educated” person? (See “A Critique of Knowledge,” pp. 270-271.) In 1883 President Taylor said (p. 273), “We need to pay more attention to educational matters. . . .”

LESSON 65 EDUCATION IN THE CHURCH

Text: pp. 274-277. Topics: Education in the Church. Education Cannot Be Neglected. “Money Is Not to Be Compared With Intelligence.” The Education of Latter-day Saints, Teaching the Things of God. Schools, Teachers, and Auxiliaries. Sunday School Instruction. “Train Up Our Children.” “We Seek After These Things.”

Suggestion: Secure from the representatives of the Church department of education in your community a copy of the current announcement of the scope and extent of educational offerings by the Church and present same, briefly, to the class as a preliminary to this lesson.

Discuss: Would President Taylor approve the generous expenditure of money

for educational purposes? What do you think of the statement (p. 275): “You will see the day that Zion will be . . . far ahead of the outside world in everything pertaining to learning. . . .”? Would you think it fair to compare Brigham Young University with Harvard, Columbia, and our large state universities in this connection? How may we fulfill more perfectly this prophecy? Do you know of any church that does more for education than ours? “God expects Zion to become the praise and glory of the whole earth. . . .” (p. 276.) What has education to do with this?

LESSON 66 THE LAW OF MARRIAGE

Text: pp. 278-285. Topics (major): On Marriage. Eternity of the Marriage Covenant. Some Family Life Problems.

Discuss: Why is the preservation, in purity and love, of the institution of the family, basic to a healthy society? (See “Marriage and the Law of the Gospel,” pp. 278-279.) What are some of the more serious problems affecting the stability of the modern family? What counsel for our day might be utilized from President Taylor? Read to the class his description of family prayers on page 284. What are some of the responsibilities of husbands? (pp. 284-285.) Further suggestion: Utilize the material in the article, “The Perfect Earth Home,” by President J. Reuben Clark, Jr., in the *Church News* for February 10, 1945 (*Relief Society Magazine*, December 1940); frequent contributions by President David O. McKay on this theme in *The Improvement Era*; and chapter ten in *Gospel Standards*, President Heber J. Grant’s teachings on this subject. It is easy to overlook the fundamental significance of marriage and the home. Every quorum might well take advantage of this lesson to underline these important matters.

THE IMPROVEMENT ERA

NO-LIQUOR-TOBACCO

COLUMN

Conducted by
Dr. Joseph F. Merrill

Alcoholics Anonymous

HAVE you ever heard that there are groups of people that call themselves "Alcoholics Anonymous"? Well, there are groups thus named, but they

(Concluded from preceding page)

Question 18: May the member of the stake presidency appointed to act as chairman of the stake Melchizedek committee call a member of the high council or other individual as vice chairman to carry this responsibility?

Answer 18: No. It is desirable that the active leadership in this important responsibility be carried personally by a member of the stake presidency.

Question 19: In a small ward, where there are only one or two seventies and perhaps three high priests, do we need a separate roll book for each order of the priesthood, or may we keep the names of the high priests and seventies in one book?

Answer 19: In such a case it is permissible to keep names in one roll book, grouping high priests, seventies and elders together. However, it is necessary for the group secretary to account for each member of each group to the quorum secretary quarterly. Extra sheets are being provided for group quarterly reports, so that a separate report can be sent to the secretary of each quorum and from these the quorum secretaries can compile accurately the quorum reports.

Question 20: We have in mind attempting to get from each group of our high priests quorum, a monthly report to include such items as can be used by the stake committee to assist in analyzing the problems of the groups. Do you recommend such reports and do you have any suggestions?

Answer 20: The General Priesthood committee is inclined to discourage monthly reports. It is hoped that the new plan will lessen the report work. We feel that if the group will faithfully report to you quarterly, that you will have the information that will enable you to help them adequately.

Church Service

AT the regular meeting of the Church service committee a list of all inactive quorum members should be available for study and consideration. At this meeting reports should be received from those assigned to visit these inactive members and plans laid for winning their friendship and confidence. These plans can be worked out in co-operation with the social and miscellaneous committee to include socials and other projects where the wives of members can participate. The aim would be the development of a closer acquaintance and a better comradeship among the members.

The weekly meeting of the quorum presidency gives ample opportunity for the presentation and discussion of any program suggested for the quorum's betterment. Each committee is represented at this meeting by its chairman and a good chance is provided to coordinate the work of all the committees.

give themselves no publicity, certainly not the names of members. From a booklet entitled "A.A." we quote this and the following article, "Am I An Alcoholic?":

"The purpose of this booklet is to show how thousands of us, who were once hopeless alcoholics, have recovered from our malady. We have found a way of life which no longer compels us to drink. Alcoholics Anonymous is the great reality which has expelled our obsession.

"Banded together in groups, or sometimes working alone, we aim to help fellow drinkers recover their health. Not being reformers, we offer our experience only to those who want it. There are no fees—'A.A.' is an avocation. Each member squares his debt of gratitude by helping other alcoholics to recovery. In so doing, he maintains his own sobriety.

"Rapidly growing, we number about 12,000 ex-drinkers who are now to be found in 350 American and Canadian communities. Our first member recovered more than ten years ago. We believe that two-thirds of us have laid a foundation for permanent sobriety, as more than half have had no relapse at all, despite the fact many had been considered incurable.

"This approach to alcoholism is based upon our own drinking experience, what we have learned from medicine and psychiatry, and upon spiritual principles common to all creeds. By combining these resources, the recovery rate among alcoholics who want to stop has been very greatly increased.

"We think of alcoholism as an illness; an obsession of the mind coupled to an 'allergy' of the body. It is a shattering sickness—physical, emotional, and spiritual. How to expel the obsession that compels us to drink against our will is the problem of every alcoholic.

"The only requirement for A.A. membership is an honest desire to stop drinking. We feel that each man's religious views, if any, are his own affair. While every shade of opinion is found among us we take no position, as a group, upon controversial questions. No particular point of view is demanded of anyone. Our sole aim is to show sick alcoholics who want to get well how they may do so.

"Perhaps you would like to write us for assistance. If you do not know any A.A. members, please address The Alcoholic Foundation, P.O. Box 459, Grand Central Annex, New York 17, N.Y. Your inquiry will be in confidence if you so request it. . . .

"*Alcoholics Anonymous*, a volume of 400 pages written by A.A. members is our textbook of recovery. The book is devoted to a detailed description of our methods and contains many case histories in story form. Many alcoholics have achieved sobriety with no other help."

Of this book Dr. Harry Emerson Fosdick says:

This extraordinary book deserves the careful attention of anyone interested in the

problem of alcoholism. Whether as victims, friends of victims, physicians, clergymen, psychiatrists, or social workers, there are many such, and this book will give them, as no other treatise known to this reviewer will, an inside view of the problem which the alcoholic faces. . . . The book is not in the least sensational. It is notable for its sanity, restraint, and freedom from over-emphasis and fanaticism. It is a sober, careful, tolerant, sympathetic treatment of the alcoholic's problem and of the successful techniques by which its coauthors have won their freedom.

Am I An Alcoholic?

"THIS is the grim and practical question which faces every problem drinker who is out of control. 'What do we mean by lack of control?' you ask.

"Suppose, for example, that you have an engagement of great importance—a situation where even one drink would make a very bad impression. You resolve to drink nothing, yet strangely enough you do drink. You take just one because you say you 'need it.' Disaster follows. But you do not learn, and a little later the debacle is repeated. This time it is worse. To your damage and consternation, you get very drunk.

"Let's assume you keep on doing this sort of thing—taking the first drink when there is every reason not to; getting disastrously drunk when you absolutely know you must not. Obviously you are drinking in spite of your will and directly against your own best interest. Something has gone wrong. You cannot 'Take it or leave it alone,' even when you well understand that one drink is poison.

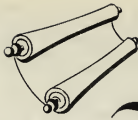
"Now suppose that you get drunk because you are hurt, angry, or worried. Or just because you are bored. And that you often get much tighter than you planned. 'Never again,' you say, during the 'hang-over.' But you soon forget the penalty and repeat the performance. Has alcohol become a necessity?

"These are some of the tell-tale symptoms which usually spell trouble; which set the alcoholic apart from his fellow drinkers. . . . But the alcoholic drinks on with little or no control, as if in response to a strange inner compulsion which has him in its grip. Members of Alcoholics Anonymous know that such lack of control means a falling barometer and stormy seas. This mysterious failure of the will is the prelude to deadly alcoholic obsession.

"When badly out of control most of us struggled desperately but could not stop. Nor did we drink moderately for long. Filled with the delusion that we could drink like our friends, we tried again and again to 'Take it or leave it' but could do neither. Always came the inevitable 'bender,' or a lapse into ceaseless unhappy drinking. Families, friends, and employers threw up their hands in hurt bewilderment."

Are you or your friend an alcoholic? If so, we suggest you get in touch with the New York office, the address of which is given above.

(See also page 174)



Genealogy

NINE GENERATIONS OF SPIRITUAL LEADERS

By Archibald F. Bennett
General Secretary, Genealogical Society

(Continued)

3. HELAMAN, SON OF ALMA

HELAN proved a worthy successor to a truly great father. As the new head of the Church, Helaman went forth preaching the word of God among all the people, perfecting and regulating their organizations in every city.

But now a wicked dissenter, Amalickiah, a large and strong man, ambitious for power and seeking to become king, boldly spoke false and flattering words, leading away "the hearts of many people to do wickedly." Factions formed who would not give heed to the teachings of Helaman and Shiblon and Corianton and other faithful men of God. Others grew proud of their exceeding great riches. Amalickiah and his adherents finally determined to slay the righteous. He promised the lower judges who supported him to make them rulers over the people, and to destroy the foundation of liberty.

Then it was that the valiant general, Moroni, raised his "title of liberty," summoning all who would be true to their God, their families, and their freedom, to dedicate their lives to this sacred cause. Outnumbered, Amalickiah and his followers fled to the Lamanites. By treachery, within a short time he made himself king of the Lamanites, and led them in bitter warfare against his former people and kindred.

Helaman was likened by the chronicler to Moroni in faithfulness. While war clouds gathered, he and the high priests preached the word of God; the people humbled themselves; and again good order prevailed in the Church. Aiding him in this missionary work were his brothers, Shiblon and Corianton, and the sons of the former King Mosiah—Ammon and his brethren. Never was there a happier time among the people of Nephi.

As the Lamanite onslaught overran one after another of the great cities of the Nephtes, the converted Lamanites, called the people of Ammon, felt they must break their oath never to take up arms again in bloodshed. Helaman persuaded them not to do so, but instead he enlisted two thousand of their young sons who had never taken the oath. They called upon their beloved high priest, Helaman, to be their leader, entering into a covenant to fight for their liberty and help to protect the Nephtes and themselves from bondage. So valiant were they that they proved a great support to the hard-pressed

Nephtes. Helaman loved them and called them his sons, and they addressed him as father. "Never," declared he, "have I seen so great courage!" They "fought as with the strength of God," with mighty power and miraculous strength. More than once their fearless attack turned defeat into victory, and when other veterans fled these remained firm and undaunted. In some bitterly contested engagements every one of the two thousand was wounded with many wounds, but not one was slain.

Helaman proved to be a gifted and resourceful general, adept at stratagem in capturing strongly fortified cities with small loss of life, and always displaying a sublime faith in God. When peace and victory came at the end of the long war, Helaman and his brethren resumed their preaching to reestablish the Church in all the land. He died in the 35th year of the reign of Judges, B.C. 57.

Shiblon, his brother, was given charge of the records and sacred things. He was a just man, walking uprightly and doing good continually, "and also did his brother," Corianton. At this time Hagoth built his ships to carry colonists to the land northward. Shiblon died, B.C. 53. Corianton having gone into the land northward in a ship, the records passed to Helaman, son of Helaman.

4. HELAMAN, SON OF HELAMAN

IN his day a powerful Lamanite army captured the chief city Zarahemla. Their leader, Coriantumr, impetuously pressed his attack into the center of the Nephtite land, only to be slain and to bring disastrous defeat upon his army, who were forced to surrender. In the 41st year of Judges, Helaman was appointed chief judge by the voice of the people.

ADVENTURE

By Alfred I. Tooke

WHEN I am called to take my final leave.
Do not be sad, or else I, too, shall grieve.
Toll not a bell, nor solemn dirges sing.
Beyond the winter lies another spring;
Beyond the darkest night, another dawn
Heralds the coming glory of the morn.

Beyond the far horizon other lands
Await the voyager who, eager, stands
Steering his craft across the Unknown Sea.
When we have said farewell, then, think of me

As one to great adventure newly freed.
Wish me a pleasant voyage, and Godspeed!

Again conspiracy was formed, and the powerful Gadianton band was organized. One of their chieftains was Kishkumen, notorious for having already murdered the previous chief judge. Kishkumen now attempted to slay Helaman also. But one of Helaman's servants mingled among the conspirators as one of them, learned of their wicked plot, and, pretending to guide Kishkumen to where the chief judge was, stabbed Kishkumen and put an end to his murders. The rest of the Gadianton band fled.

Again there were great migrations to the northland, and the new settlers in this time of expansion began to cover the face of the whole land, building many cities. This high tribute is paid to Helaman, high priest and chief judge:

... Helaman did fill the judgment-seat with justice and equity; yea, he did observe to keep the statutes and the judgments, and the commandments of God; and he did that which was right in the sight of God continually; and he did walk after the ways of his father, inasmuch that he did prosper in the land.

And it came to pass that he had two sons. He gave unto the eldest the name of Nephi, and unto the youngest, the name of Lehi. And they began to grow up unto the Lord. (Helaman 3:20-21.)

Years of peace followed, and tens of thousands joined the Church. So many blessings were poured out upon the Nephtes that even the high priests and teachers were astonished, and there was continual rejoicing.

One of the truly choice passages of the Book of Mormon relates Helaman's admonition to his sons, Nephi and Lehi:

Behold, my sons, I desire that ye should remember to keep the commandments of God; and I would that ye should declare unto the people these words. Behold, I have given unto you the names of our first parents who came out of the land of Jerusalem; and this I have done that when you remember your names ye may remember them; and when ye remember them ye may remember their works; and when ye remember their works ye may know how that it is said, and also written, that they were good.

Therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them.

And they did remember his words; and therefore went forth, keeping the commandments of God, to teach the word of God among all the people of Nephi. . . . (Helaman 5:6-7, 14.)

Does not this eloquent and powerful appeal of a faithful father to his sons explain in large part this long succession of righteous men for nine generations?

Helaman, died B.C. 39; and Nephi succeeded as Church leader and chief judge.

(To be continued)

Aaronic Priesthood

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

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY MAY 1945

Text: HOW TO WIN BOYS

Topics and Questions—Chapter 5— "Meeting a Boy Halfway"

1. In our last lesson we studied "Feeding the Sheep." We gave consideration to such essentials as methods, language, preparation, example. We have the food prepared and ready to serve. Now comes the question—"Where shall we serve the banquet?" This chapter, "Meeting a Boy Halfway," should assist materially in our serving.
2. A few questions—Shall we serve our spiritual food only at the chapel and only at a given time and only at regular intervals? Shall we be content to feed only those who come at the appointed hour and to the appointed place? What about those hungering souls who would rather go hungry than come to us for "the feed"? Consider well the author's observation of the wise fisherman who carefully gathers the worms and then, instead of inviting the fish to come to him for "the feed," takes the worms to the fish.
3. The author's suggestion, "Meeting a Boy Halfway," is good. But let us go a little further if necessary—or even all the way, if we must, to save a boy. Feed him the bread of life *wherever he will partake of it*—in the classroom, in the home, out in the hills, on the athletic field, during a walk or a ride, at work, or at play. Yes, feed him *wherever and whenever* he needs the spiritual strength of your teachings and the influence of your leadership.

Topics and Questions—Chapter 6— "Spotting Potential Leaders"

1. The author classifies all boys into two groups, i.e., *followers* and *leaders*. Consider well the fact, however, that under certain circumstances, *followers* will be found *leading*, and *leaders* will be found *following*. Unless we give careful thought to this subject we are more than likely to draw conclusions which may obscure our objectives.
2. In the Church, we are interested in developing every boy. We cannot afford to run off with the boy who is always charging and plunging ahead while others lag behind and fall out. A chain is no stronger than its weakest link. A teacher's strength may well be determined by what he does for his most backward pupil. Measure your success as a teacher by those who become leaders *because* of your influence upon their lives and not by those who will be leaders whether you are their teacher or not.
3. *Spotting* leaders is one thing, but *developing* leaders is our big objective. Show how the various Church programs are designed especially to *develop* leaders. There are great possibilities in this lesson if the class leader makes adequate preparation.



KOLOB STAKE AARONIC PRIESTHOOD BANQUET

Kolob Stake Celebrates Achievements

KOLOB STAKE has registered the largest single gain in the number of Standard Quorum Awards for 1944 over 1943 yet to be reported to the Presiding Bishop's office. The banquet pictured above was in celebration of earning fourteen awards for the past year's activities. This is a net gain of fourteen over 1943 or any other year since the program was introduced in 1936.

Welcome and congratulations to you, Kolob. We are happy to include you with the stakes who are determined to be among the leaders.

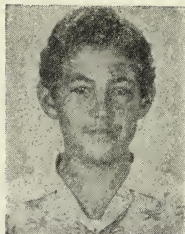
President Ernest A. Strong and counselors Andrew G. Peterson, and Glen W. Sumison together with the stake Aaronic Priesthood committee were hosts to the bishoprics, Aaronic Priesthood leaders, and these young men as an expression of appreciation for their splendid accomplishments. The ban-

quet also served as a stimulus for even greater achievements for 1945.

Bishop Marvin O. Ashton of the Presiding Bishopric presented the Standard Quorum Awards and fifty-three Individual Certificates of Award. There were over two hundred Aaronic Priesthood members in attendance. Bishop Ashton made the following report of the event:

"Three features in particular impressed me at this banquet; first, the wonderful cooperation of the Relief Society in the fine food prepared and the splendid table decorations; second, if ever any boys showed themselves to be full of gunpowder and youth dynamite, it was here, but just as soon as that program started, after they had eaten, they were perfect gentlemen; third, but not least, was the high type of program presented largely by members of the Aaronic Priesthood."

Youth Speaks



ROY R.
VALENTINE

(Roy is president of the Second Quorum of Deacons in the Garvanza Ward, San Fernando Stake. He delivered the following address before a recent quarterly conference.)

THE QUALIFICATIONS OF A PRIESTHOOD LEADER

TOM left the house, buttoned his coat, and started off. There was quite a wind blowing, so he pulled up his collar and bent down in a futile effort to keep

New Records In Standard Quorum Awards

DURING January 1945, the Presiding Bishopric approved 462 applications for the Standard Quorum Award to set a new high for any one month since the program was introduced in 1936.

During February there were 355 applications approved to make this the largest number approved in any February since the program began.

A total of 817 applications approved during the first two months of this year argues well to make 1945 the banner year. Applications are still being received in good numbers as we go to press (March 1).

his face warm. He did not notice the boy coming towards him until—"Ooff!"—they met with quite a bang.

"Say, where do you think you're going?—Why Tom, I didn't recognize you at first. Where ya going?"

"Well, hello, Larry," replied Tom.
(Concluded on page 202)

Ward Teaching

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

Aaronic Priesthood

(Concluded from page 201)

"I'm going to priesthood meeting. By the way, why haven't you been coming lately? We miss you a lot, and I'm sure that it would do you good."

"Aw, what's the use," answered Larry. "I can have a lot more fun doing something else. Besides all we ever do is play around. Nobody ever listens to the lesson."

"But, Larry," said Tom. "We have a new leader now, and he's swell. Why don't you come today and see for yourself? I'm sure you will like him."

Larry agreed somewhat reluctantly, and arm in arm they started off.

After the meeting was over, Tom asked, "Well, Larry, how did you like it?"

Larry was filled with enthusiasm. "Boy, oh, boy, that was a swell meeting. I'm glad you talked me into going. I sure don't want to miss the next one."

"Yes," replied Tom, "wasn't the lesson interesting? He doesn't just read it like some teachers do."

"That's what I like," said Larry. "I also noticed how friendly he was to everyone. He made me feel right at home."

How many of our wards have priesthood leaders of this type? How many wards have boys like Larry who, formerly faithful members, became disinterested because of poor priesthood leadership?

How can we improve our leadership? What does a boy want in a priesthood leader?

There are three very necessary qualifications for which all priesthood leaders should strive.

The first, and by far the most important in my opinion, is a thorough knowledge of the gospel and faith in its teachings. We go to our quorum meetings to learn more of the teachings and commandments of God, and we want a man who can give them to us, in an interesting and pleasing manner. When we are puzzled or have questions, we want a direct and correct answer. If our leader doesn't know the answers, he should find an authority who does, and present us with the information at our next meeting. He should have given enough thought and study to the lesson to be able to present it without merely reading it from the manual and without stumbling through it. He should encourage class participation, for in that way we learn. We grow and progress far more than we would by just sitting and listening. I believe that any teacher can make a class interesting if his material is well prepared, if he knows what he is talking about, if he fills his

WARD TEACHERS

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

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

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

Ward Teachers' Message for April, 1945

"FAMILY SOLIDARITY"



ELDER STEPHEN L. RICHARDS

EVERYONE who attended the general conference of the Church, October 8, 1944, or who listened to the proceedings over the radio, will long remember the discourse of Elder Stephen L. Richards of the Council of the Twelve. He prefaced his address with a recitation of some old verses written by an American journalist, Will Carleton, and entitled "Over the Hill to the Poorhouse." The dissertation which followed was so full of the spirit of kindness and logic as to command the attention and the deepest respect of all who listened. The home was enshrined; father and mother were enthroned therein; sons and daughters were brought face to face with their responsibilities to their parents and to each other. A word picture of "Family Solidarity" was unveiled

and our related positions and responsibilities in the great pattern were clearly defined.

Every Latter-day Saint home is to be supplied with Elder Richards' address. It has been printed in convenient pamphlet form and is to be distributed by the ward teachers as the message for April 1945.

In the distribution and discussion of this message the ward teachers are again in a position to bless the lives of all whom they contact. No one should be overlooked. If we fail to visit every home, it will be equivalent to denying a blessing to those upon whom we do not call. There is a great need for the information and viewpoint of this message. To every honest person, it will be a tonic to his thinking, stabilize his attitudes, and promote the dignity of his conclusions.

The pamphlet will be supplied in sufficient number so that one may be left in each home. Stake clerks will make distribution to bishops.

It is desired that stake presidencies and bishoprics actively promote this project and be satisfied with nothing less than one hundred percent ward teaching visits for April.

lesson with illustrative stories, anecdotes, and quotations, and if he encourages group discussion.

The second "must" for a good priesthood leader is a knowledge of boys. If he understands us, and knows how we are inclined to act under various circumstances, he can then maintain discipline in the class, without losing our friendship and respect. We don't want a man who is so strict we're afraid to take our problems to him, nor do we want a man who is so easy with us that we do not look up to and respect him. What we want is the happy medium—a man who we feel is one with us, with whom we can laugh and joke, and yet at the proper time, who can be serious, and capable of maintaining order and attention. I

believe that to be a success, a priesthood leader must command the respect of the boys in his quorum, and at the same time be a true friend to them.

The third qualification for which a priesthood leader should strive is a knowledge of himself. By this, I mean that he should study and gain a knowledge of his own faults and seek to overcome them. He should practice what he preaches to his class. Of course, to do this, he will have to be humble, sincere in his calling, and anxious to do the will of the Lord to the best of his ability. He will need a prayerful and contrite spirit; he will have to live in obedience to the gospel of Jesus Christ. But, by doing these things, he will become an example to the boys in his class.



Homing

BOOKS

By Charles Josie

OUR civilization and books are synonymous. At this moment it would be safe to say that over half of the civilized world is reading some book. It might be a prayer book in some dingy church, the Holy Scriptures in some quiet convent or synagogue, the Koran or the Vedas of the Far East in a mosque, tent, or under the starry skies; scientists searching formula books in a laboratory; lawyers thumbing thick leather-bound books; the student, chin in hand, trying to digest Latin or other studies under a shaded lamp; or a soldier in a foxhole searching through scripture to give him a reason for living, and fighting.

Of course you have a library. It might be a small one, but would you sell or trade it? Maybe you haven't read every book in it, but there are your favorites, showing wear and tear, earmarked, soiled in places, penciled here and there, or with a marker so that you can turn to some important items. You get into a discussion. Someone quotes a statement which you feel isn't quite true. You've read it somewhere. You single out the book. There it is. Those books are part of you.

In many cities there are bookstores which have small stands on the outside filled with new and used books of many varieties and prices. A visit there should give any psychologically-minded student a thousand angles upon which to write themes regarding human behavior: an elderly scholar searching carefully each book, hoping to find a copy to match that group he already has; the bookworm who shuts out the real world in those few moments when he reads the flyleaf on a book by his favorite author; the heavy reader, with near-sighted eyes, searching for that book few people ever read; the younger generation as they discuss hilariously certain books they recognize; the romantic type seeking for flashy titles; the curious who hurriedly look for pictures, then drop the books anywhere.

THE kinds of books that surround a man show truly what he is.

The history and evolution of books can supply enough true romance to entertain, as well as to elevate for years. Let us touch briefly upon the greatest piece of work man has ever produced. One which contains the history beyond this material world. One which has altered the course of human events, brought hope and faith to a proud race, brings the mighty low and exalts the lowly: The Holy Bible.

Truly it is just what its title implies: *Biblos*, a collection of books. The

history of this set of books may begin with the writing by the finger of the Lord upon stone slabs, to the Egyptian papyrus, to the scroll, to the sheepskins of the Greeks and Romans, to modern paper; from handwriting to woodcut, to Gutenberg's movable type, to our modern press of today. Each of these periods reached into human problems of that day. Can't you see Moses returning from Mt. Sinai with those slabs of stone upon which was written God's law to his chosen few? Then as the chosen few settled down in the promised land, they adopted their more progressive neighbors' papyrus and alphabet. They now ceased to be a nomad people so it was only natural that their past began to have more significance for them. They gave not only a purpose for their race by these writings but wrote around a central figure: Jehovah (Yahweh), with a future element which told of a Messiah to come through their lineage.

It might have remained a sacred book for one race only had not the message of Jesus impressed his followers, especially Paul, who interpreted the Jewish scriptures to prove to his people and to the world that a Messiah, long waited, had arrived. His letters were read in those scattered congregations along with the ancient Hebrew writings.

No greater romance can book lovers find than in the bringing forth of a sacred book in the nineteenth century. This book, within and without, commands the reader to have a knowledge of Egyptian, Hebrew, prophets of Old and New Testaments, geography of two continents, customs, traditions, old records, Urim and Thummim, Stick of

Judah, scribes, record keepers, abridgments, American Indians, prophecies, revelations, visions, dreams, gold plates, brass plates, covenants, Messiahship, and a real knowledge of a real God.

The Book of Mormon really proves its worth by its historical value and upon its own testimony. No one can forget Moroni's testimony of the truthfulness of the book which he and Mormon compiled from hundreds of others now being guarded by heavenly beings.

For such a short book, the Pearl of Great Price takes the spotlight for modern adventure: especially the Book of Abraham. Like a truly modern romance a few Egyptian mummies came into the possession of a certain Englishman and found their way to America and to the city of Kirtland where the Prophet's attention was brought to them. Manuscripts (found on one of the mummies) proved to have been written by Abraham, in Egyptian characters. Truly our early leaders gave to it a proper name: A Gem, A Pearl.

ALTHOUGH it has been half proved that the first printing by movable type was credited to a certain Chinese, Pi Sheng, 1041 A.D., we still love to hear how Gutenberg first used it, some five hundred years later, to print the greatest book on earth. The environment as well as the conditions under which the movable type made its debut will forever afford scholars material on many subjects.

As you walk into a library, stop for just a moment and give thanks for the great heritage that our fellow men left us that we might never be alone, that we have at our fingertips every custom, language, history, creed—that those long dead will be made to speak again. Indeed, Carlyle, one of the great contributors to this great library, spoke our sentiment upon this subject when he said, "Are we not driven to the conclusion that the things which man can do or make here below, by far the most momentous, wonderful, and worthy are the things called books?"



Photograph.
Harold M. Lambert

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Religion in the Schools

(Concluded from page 190)

A few Protestant groups are interested in a type of program which allows them to teach their own children. The vast Protestant majority, however, are willing to pool their resources in a cooperative community program with a common curriculum and teaching staff.

Jewish opposition is not based on indifference to religious education. On the contrary, it is felt that the program is inadequate for Jewish education. Also, that it will lead to violation of the principle of separation of church and state, and that it makes public distinction between those who want religious education and those who do not.

For that last reason, Jewish leaders favor the "dismissed time" plan, by which public schools would dismiss all students one afternoon during the week, for whatever their parents wished them to do. Such a plan, they feel, would not discriminate between those who would devote the period to religious instruction and those who would not.

Parents not interested in religion could use the period for music or some other activity, or leave the children free for recreation. However, in most cases Jews cooperate on an interfaith basis wherever the plan has become law or public policy.

This year's enrollment in weekday classes is the highest in the history of the movement. But there is plenty of room for improvement and expansion. Some 32,000,000 youngsters attend public schools in America, and about half of these have no religious contacts whatsoever.

A school board member in Iowa may have had those figures in his mind when, in a discussion on religious education, he remarked: "If you teach Benedict Arnold as an example of treachery, why can't you teach Jesus Christ as an example of service to mankind?"

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.

When frying a small steak or veal cutlet, first cut off the tough skin from around the edge and the meat will not swell up in the center.—Mr. L. F., Weiser, Idaho.

To restore fluffiness of chenille and candlewick which has been washed, shake vigorously from time to time while article is drying. When completely dry, brush with whiskbroom.—Miss N. T., Hood River, Oregon.

To move heavy furniture that doesn't have casters, on a floor that has neither carpets nor rugs, wet the floor around the legs with soapuds. This will not leave marks on the floor either.—D. K., Oklahoma City, Oklahoma.

Poetry

(Concluded from page 178)

MORONI

By Jon Beck Shank

My face is serried with the valled years:
My hair, my beard, are white as highest hills;

My frame is less the size with suffered ills
Than when broad-shouldered I advanced
our battle gears:

But yet my mind is clearest now to say
How bravely we, the last of human breath,
Stood testimony for the Lord with death.
To leave this earth till its celestial day.

And of this hand that writes, I write here
too:

This hand, the graceful curl of fern and
smoke,

The strength of an idea in the mind it woke.
The willingness to grip the lot it drew.
This loyal hand anoint I with a tear
And stretch before me, groping far past fear

KINSHIP

By Christie Lund Coles

I HAVE not known her heaths
Nor seen her heather,
Nor known the moist gray
Of England's weather;

I have not seen her hills
Nor brooding moors,
Nor the emerald green
When spring is at her doors;

I have not climbed her cliffs,
Nor walked her leas,
Nor heard the roar and plash
Of her ancient seas.

Yet, I have known her Shelley
And her Keats,
Their words have echoed
My own heart-beats;

I have read "Tintern Abbey,"
Been undone
By the beauty of Wordsworth's
Magic spun;

And I have known a kinship
Of the spirit
That needs not sight nor touch
To more endear it.

O, England, with your heaths
And moors and heather,
Our hearts are bound
Inexorably together!

MOTHER NATURE'S WASHING

By Genevieve J. Van Wageningen

MOTHER NATURE is so ambitious,
This fact you know is right,
She often hangs her washing out
In the middle of the night.

She always hangs her snow-white sheets.
On housetops, barn and lawn,
And sprinkles them with glistening pearls,
To greet you with the dawn.

She starches the trees so stiff with frost,
Like dollies of stiff lace;
Designed so airy, so dainty and fine,
This silent world to grace.

OASIS

By Thelma Ireland

ON the desert is a farmyard
By a spring, a rural scene.
So the brown and dusty plateau
Wears a pinafore of green.

THE IMPROVEMENT ERA

Cook's Corner

Josephine B. Nichols

WAYS TO MAKE THE RATIONS REACH

Too Little Butter?

To one pound softened butter beat in one tall can of evaporated milk. This will yield two pounds of spread. (Do not use in baking.)

Stretch the Meat?

Combine meats with vegetables, macaroni, noodles, and spaghetti in casserole dishes; also use poultry, fish, eggs, cheese, and legumes.

Save On Sugar?

Use syrup, honey, or molasses as part of the sweetening agent in baking.

Baked Halibut with Spanish Sauce

2 lbs. halibut

Spanish Sauce

- 1 can condensed tomato soup
- 1 small onion chopped
- 4 tablespoons chopped green pepper

Place halibut in greased baking dish. Mix tomato soup with chopped green pepper and onion, and pour over fish. Bake for one hour in oven at 375° F.

Lima Beans in Creamy Cheese Sauce

- 4 tablespoons margarine
- 4 tablespoons flour
- 2½ cups milk
- 1 teaspoon salt
- pepper

- 4 cups grated cheese
- 4 cups dried lima beans, cooked
- 1½ cups celery, cooked

Melt fat in top of double boiler, blend in flour; add milk and cook until sauce is thick. Add seasonings and cook for ten minutes. Add cheese and cook until cheese is melted. Add drained, cooked lima beans, and celery. Pour into individual or one large casserole. Bake at 350° F. for fifteen minutes.

Spring Spinach Salad

- 1 pound fresh spinach shredded
- 1 medium-sized cucumber, sliced
- ¼ cup diced celery
- 8 sliced radishes
- 1 green onion, sliced
- 2 tomatoes
- ½ cup French dressing

Put all vegetables in salad bowl except tomatoes. Pour French dressing over and toss until well mixed. Garnish with tomato wedges.

Golden Corn Bread

- 1 cup flour
- 1 teaspoon salt
- 2 teaspoons baking powder
- 2 tablespoons sugar
- ¾ cup yellow corn meal
- 2 eggs, beaten
- 1 cup milk
- ¼ cup melted shortening

Sift flour, measure, and sift again with the salt, baking powder, and sugar. Add corn meal. Combine eggs, milk, and shortening and add to dry ingredients. Beat until smooth. Bake in a greased nine-inch square pan of muffin tins in oven at 400° F. for twenty-five minutes.

(Concluded on page 206)

Things that Make Sense in a Modern Tractor



It never pays to "send a boy on a man's errand," nor to waste manpower and let work lag for lack of eager power from your tractor. The Case "VAC" has full 2-row capacity for fast cultivating, pulls two 12 or 14-inch plow bottoms in average soils, a 16 or 18-inch plow in tougher conditions. It is available either in the "tricycle" type or with adjustable front axle, as shown above, also as a standard 4-wheeler.

To fit every acreage and crop system Case all-purpose tractors are built in three sizes. For each there are many power-controlled implements, in both mounted and pull-behind types, including standard and narrow-row planters and cultivators, mowers, two-way plows and other tillage tools. Case beet planters are known for their simplicity and for the high percentage of singles that they drop. Case beet cultivators and lifters are featured by extra clearance and ease of control.

As you look forward to the long pull ahead, remember the ENDURANCE for which Case tractors are famous. It means long years of good work with but little expense for upkeep. J. I. Case Co., Racine, Wis.

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Heavy-Duty Flooring

(Concluded from page 205)

Peach Cup Custard

- $\frac{3}{4}$ cup sweetened condensed milk
- $\frac{2}{3}$ cups hot water
- 3 eggs, slightly beaten
- $\frac{1}{2}$ teaspoon salt
- 1 No. 2 can peaches, drained or
- 1 quart bottled peaches, drained
- nutmeg

Mix condensed milk and hot water. Pour gradually over eggs. Add salt. Place drained peaches in a greased two-quart baking dish. Add the milk mixture and sprinkle with nutmeg. Place in a pan of hot water and bake in a slow oven at 325° F. for about one hour. A knife blade inserted will come out clean when custard is done. It may be baked in individual custard cups.

Honey Cookies

- 1 cup shortening
- $\frac{1}{2}$ cup honey
- $\frac{1}{2}$ eggs, beaten
- 4 cups flour
- $\frac{1}{2}$ teaspoon soda
- 1 teaspoon baking powder
- $\frac{1}{2}$ teaspoon salt
- 1 teaspoon vanilla
- 1 cup chopped nuts

Cream honey and shortening. Add beaten eggs. Add sifted dry ingredients. Add vanilla and chopped nuts. Mix thoroughly. Drop by spoonfuls onto greased cookie sheet. Bake in 350° F. oven for fifteen minutes. Makes about six dozen cookies.

On the Bookrack

(Concluded from page 176)

A FITTING HABITATION

(Agnes Rothery. Dodd, Mead and Co., New York. 1944. 244 pages. \$2.75.)

THIS book is the antidote for boredom for everyone who has lived in a home—which includes everyone. The rollicking good time this couple had from their one-room without cooking privileges through their various domiciles will serve to make anyone like his own home, no matter what it is or where it is. And it will make more adventuresome the entire business of living, even when one has to live on the proverbial shoestring.

The real joy for the author and reader comes, however, when at last she has a home of her own, built after her own and her husband's designing, and into which they had gathered from their thrifty buying as they traveled.

The feel of the earth and of belonging to the earth is in this book and is good tonic for all people in these days of upheaval as well as during days of calm.—M. C. J.

ANYTHING CAN HAPPEN

(George and Helen Papashvily. Harper and Bros., New York. 1945. 202 pages. \$2.00.)

DELIGHTFULLY refreshing and heart warming, this volume will bring pleasure and considerable thought to the reader. Picturesque phrases constantly bring the reader a full consciousness of the drabness of his own conversation; for instance, "He was like a clock with no tick in it," or "... watch America unroll out before us like a carpet from heaven's best weaving," "... Such rich voices they have, those coloreds, like honey pouring out from a silver pitcher."

Even though the authors treat the everyday life about the reader, they invest it with such romance that all will find greater satisfaction from life.—M. C. J.

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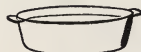
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THE PERFECT SALAD DRESSING

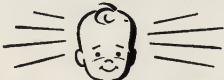
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Keeps **baby things**
immaculate

**LOTS OF
SUDS**
EVEN IN
HARD WATER



THE IMPROVEMENT ERA

SYMBOL OF SERVICE to the AMERICAN FARMER



INTERNATIONAL
HARVESTER



BUY MORE WAR BONDS
AND KEEP THEM!

FARMALL—the Key to Farm Production

AMERICA'S FARMERS have been able to astound the world because they are mechanized. They have harnessed machines to carry them through the seasons—seed-time to harvest-time—and harvest-time back to seed-time. Power farming has become an integral part of the nation's mechanized might.

Farm mechanization has long been in the making. Twenty-one years ago International Harvester accelerated the advance with the introduction of the Farmall Tractor... the first all-purpose tractor adaptable to all kinds of farming. It brought the economy and efficiency of power farming to small farms as well as large. With it came equipment developed from the ground up to do specific jobs. Farmall came to mean a system of farming... the Farmall System.

Farmall was FIRST. Farmall IS first today. The vast majority of farmers who farm with power rely on the Farmall System. Look to Farmall for leadership in the great power-farming developments to come.

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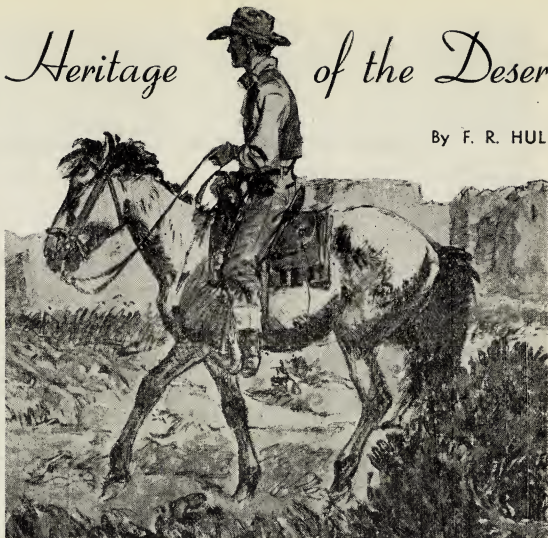
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Heritage of the Desert

By F. R. HULET



THE hot wind burned his face. His little cow pony kicked puffs of gray dust from the desert trail. Stopping on a rise he looked around him. He drew a deep breath of the clean, dry, desert air.

His heart went out to this vast, wild waste. This was his home; the land where he was born and reared. He loved every rocky, barren hillside; every dusty, thirsty sagebrush; the big tumbleweeds that tumbled lazily across the desert until they lodged against a bush or a fence where they piled themselves in a prickly mass; the horned lizards that basked in the sun; the jack rabbits that dashed madly from their cover when frightened, but stopped inquisitively to learn the nature of the intruder in their lonely domain before finally disappearing over the crest of a hill.

The little horse on which he sat was his friend, his partner. Who could ask for more in a friend than the mighty heart, unquenchable spirit, and honest service which was his for a word or a touch of the rein or spur.

He remembered the painful longing that he felt when he was away at camp. He knew there was much more of it in store for him in the months ahead. His heart was bursting with thankfulness to God for the privilege of knowing this great country.

With a deep sigh he turned back the way he had come. In a few days he would rejoin his regiment at a port of embarkation. He was to fight for this land that he loved. He hoped that soon he could return to stay, his obligation to the world filled.

HAPPY ENDING.



to a good Meal

Spread Tea Garden Mixed Fruit Jelly on thin, hot French pancakes; roll and serve. This delicious jelly blends apple, Concord grape and plum juices . . . gently pressed from ripe fruits the home-kitchen way.

MENU

HIT

Veal Fricassee
Parsley Potatoes Green Salad
French Pancakes with
Tea Garden Mixed Fruit Jelly

News from the Camps

Marianas Islands

We left the states a year ago and spent the first six months in the Central Pacific. In April last year with five L.D.S. men and one visitor, we organized a Sunday School service, and I was chosen as leader. While there, our group varied from 10 to 22 members, depending on how many were able to get in from ships off shore. Shortly after getting established on this island, Chaplain Ericksen visited the island, and we organized another L.D.S. group. I was again selected as leader, and set apart for the job by Chaplain Ericksen. Our original group here was about 23 members. In the past four months it has grown to a regular attendance of 45 to 50. This work has been a great joy to me and given me an additional reason for being out here. Recently we organized another L.D.S. group on this island, with Brother Paul E. Rogers as leader. Now each Sunday we have morning and evening services, which give more men an opportunity to attend. I'm sure you would be proud of our men in the service if you were able to attend one of our testimony meetings. The spirit and sincerity are wonderful.

Lt. (j.g.) Morris A. Thurston

* * *

Somewhere in India

My long voyage permitted me numerous intimate contacts with many of the officers aboard and I became more convinced than ever before that Mormonism is more than the plan of salvation; it is a present-day movement whose true import one realizes only when he mingles with those who have not had the privilege of seeing its fruits for themselves. The conduct of those who live Mormonism is so superior and the contrast with the methods of other churches so greatly favors Mormonism that I at times was thought naïve because I claimed to know that certain standards are really being lived up to by the members of the Church.

Lee W. Dalebout

* * *

REED W. BENSON of Hyrum, Utah, who was in training for the Maritime Service at Catalina Island, Avalon, California, suffered a nervous breakdown and died while being entrained for hospitalization.



REED W. BENSON

Active in Church work during his training he rendered especially fine service as an M.I.A. group leader.

The servicemen's committee wish to express sincere appreciation to Commander E. J. Jeager, Commander Okkers, Chaplain Wahlquist, and Lieutenant Bruckner for their kindness and thoughtfulness to Reed and his family during his illness.

Seed Needed!!

Save Every Possible Pound in 1945

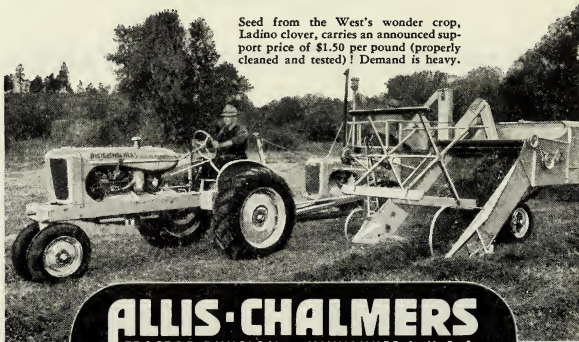
If you have legumes and grasses growing on your ranch, you have an urgent mission for 1945 . . . to save the seed from at least one cutting for reseeding or for sale.

The need is critical. The waning tide of forage and pasture acreage must be turned. Alfalfa acreage, for example, has fallen nearly 30 per cent in three war years. The vast war-essential industry of converting forage into meat and milk must not be interrupted. But before there can be a feed harvest, there must be a seed harvest. Realizing this emergency, the U.S.D.A. has doubled seed goals over last year.

The Allis-Chalmers All-Crop Harvester with all-rubber shelling contacts, close-cutting header and wide spiral bar cylinder is the most versatile of seed-savers. It will prove its mettle again this year on more than 100 different grains, beans, legumes and grasses. Every owner of an All-Crop Harvester is urged to harvest seed as well as grain for himself and his neighbors.

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distributor for details.



UTAH OIL REFINING COMPANY

The Spoken Word from Temple Square

(Concluded from page 195)

modern and liberal, we are not going to take a hand in the habits and thinking of a child with respect to religious and spiritual matters, logic would demand that we don't take a hand in his habits and thinking with respect to physical or ethical or intellectual matters—let him grow up before he decides whether or not he wants to go to school, what he wants to eat, whether or not he wants to respect authority of any kind. The fallacy is that by the time the children become old enough to do their own choosing in such things, it may be too late. Before a child is out of the cradle, his character and his attitudes begin to take shape, and his future well-being cannot in wisdom be left entirely until he is able to choose for himself: in matters of morals and ethics, in matters of food and raiment, in matters of mind or spirit. The training of a child, including the shaping of sound spiritual and religious convictions, can scarcely begin too soon. It is by early vigilance and prayerful guidance that parents can later send forth their sons and daughters from their homes with the comforting assurance that the years of their youth will be a restraining and protecting influence in their lives, continually abiding with them. And in these days, when so many are so far from home, those who have a settled faith in a living God, and in the accomplishment of his purposes, are much better prepared to meet the shock and stress of the times, wherever they are, whatever they see. "My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." (Proverbs 6:20-22.)

—February 25, 1945.

Rufus K. Hardy

(Continued from page 182)

to teach: these are the three great chords of might. Rufus came under the influence of a fine mother who understood her children. . . .

"He was a business man, uniting the spirit of his religion with every deal he ever made, and never taking undue advantage of a soul in some business enterprise. . . .

"It was, however, as a member of the First Council of the Seventy that we saw his might and power. Appreciating always his divine call, he brought to bear on his ordination a fine mind and a holy purpose. Both at home and abroad, the people of the world should hear the word of God. . . .

"I saw him last as he sat in his chair at home. The stately simplicity which had always charmed those who saw him in private, seemed more beautiful than



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Rufus K. Hardy

ever in the quiet evening of a winter day. . . .

A missionary associate and friend, Elder J. Howard Jenkins, spoke of another phase of his life:

"President Hardy first came into my life as a young man, as he did into the lives of many former missionaries in New Zealand, and has had a great influence in that life up until this present time. . . . He had been previously called to the New Zealand Mission as a very young man in 1897.

"If we go back into the history of New Zealand in 1897, we will find that the work among the Maories had just barely commenced. Maori missionaries had been called among the Maories for as far back as 1886, but most of the work previous to 1886 was done among the Europeans. . . .

"In his early travels as a young man he became acquainted with the king of New Zealand, and the king's people in Waikato where he spent most of his time and where he received such an ovation upon his return to the islands, for Princess Pua upon his last return entertained the Latter-day Saint people there at a great *hui tau* in honor of his return.

"Rufus K. Hardy was a man who early acquired the gift of the Maori language to such an extent that he was able to talk in the traditions of their fathers. . . . and by reason of it gained the confidence of the elder men of the tribes and was often called to sit in their councils to advise with them on the problems that were presented to the Maori people. Later on when he was called to preside over the mission he was invited into the councils of the New Zealand government and was a frequent guest of the secretary of the interior who had to do with the admittance of our missionaries to New Zealand, and had to do with the work of the Church there."

Long before he was called to his place in the presiding councils of the Church, Brother Hardy had distinguished himself as a seventy, as a lover of and worker among boys, as a missionary, as a successful business executive, as a sportsman, farm operator, as a father, husband, and friend—and as a man among men, who was at home in any good company, and who walked humbly with his God. May his memory be cherished, and his good works be carried on, and may those whom he loved in life be blessed.

Samuel O. Bennion

(Concluded from page 183)

"During the twenty-seven years which he presided over the Central States Mission, it was his custom to visit every conference in it four times a year, and that alone is enough to wear down a cast-iron constitution, but he stood up under it and under the additional work which a printing press and a mission magazine required of him. He

had a wonderful ability, a wonderful physique, and a wonderful endurance, and had it not been for that, likely he would have laid down the burdens of this life earlier than he did.

"We mourn for ourselves, we mourn with his family because of the close association that we have all had with him, and we shall miss him, and many will be the time, I am sure, when in memory I shall go back over the trails that he and I have traveled together in our conversations, and I will see him with his sheep and with his cattle and with his hired help, with his missionaries, and in his civic work, and I will always be proud of the things he did and of our association with him. I dare say that there are many others who will do likewise, and all will love his memory, all will revere him, and all who came under the spell of his personality will rejoice that they know him and will be able to think of helpful things that he has done for them. I do not know whether I can pay him a greater tribute than that."

More could be said, but it would not add to the good works of Brother Bennion, which are many and great—nor to his eternal happiness, which is assured. He lives in the hearts and thoughts of thousands of missionaries and men and women whose lives have been touched for good. May God bless his memory and give comfort to those who will most miss him in the days to come.

The Church Moves On

(Continued from page 193)

. . . The members of the Church on account of the extension of the war are scattered in every direction, yet we maintain connection with them.

In one of the branches, right after a bombardment and although it was late, nine faithful members came together, to hold a divine service and to thank the Lord for his gracious protection. It is indeed a joy to see the old and the young come out and take part in a divine service, not shunning long distances, bad weather, or other difficulties which have risen on account of the Luftwaffe.

I can say that the good Saints have become still better and our testimonies much stronger because of the many happenings and experiences. From our brethren in the field we have received good and hopeful news. We have unfortunately, through the bomb terror, lost some brethren and sisters.

Ward Changes

THISTLE BRANCH has been transferred from the Kolob to the Palmyra Stake.

Grant Ward, Portneuf Stake, has been disorganized, the members being transferred to the Downey Ward.

Bishops, Presiding Elders

DEL BONITA BRANCH, Alberta Stake, Elmer P.

Carter succeeds Harry J. Orcutt.
Tremonton Second Ward, Bear River Stake, Clifton G. M. Kerr succeeds James Walton.

Salt Lake Thirty-third Ward, Bonneville Stake, L. Garrett Myers succeeds Sylvester Broadbent.

Preston Fifth Ward, Franklin Stake, Alfred J. Albrecht succeeds Angus R. Condie.

Gunnison Ward, Gunnison Stake, Elmer Nielsen succeeds Elmo S. Sorensen.

Elko Ward, Humboldt Stake, Roy H. Maughan succeeds M. Eugene Williams.

Hyrum Second Ward, Hyrum Stake, Levi J. Anderson succeeds Gurnel E. Larsen.

Paradise Ward, Hyrum Stake, Orville S. Lee succeeds Ernest S. Obrey.

(Concluded on page 212)



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Hits the Spot!

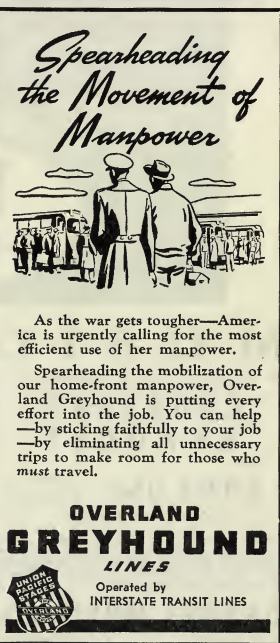
Breakfast Cup is a delicious combination of soy beans, grains and figs with a dash of honey, blended and roasted to bring out the rich flavor of these wholesome foods. Non-stimulating, Breakfast Cup is a fine drink for all the family—its mellow flavor makes it a top favorite!

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Better Bread
with any Spread

ROYAL
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The Church Moves On

(Concluded from page 211)

Idaho Falls Sixth Ward, Idaho Falls Stake, E. W. Stosich succeeds Anthony W. Naegle.

Dublin Ward, Juarez Stake, Edgar LeRoy Wagner succeeds Anon B. Call.

Juarez Ward, Juarez Stake, David S. Brown succeeds Ernest I. Hatch.

Basic Branch, Moapa Stake, Charles R. Welsh succeeds Benjamin Cameron.

Spanish Fork First Ward, Palmyra Stake, J. Victor Leifson succeeds Rulon H. Nelson.

Rockland Ward, Pocatello Stake, Bernell Wrigley succeeds Virgil O. Ralphs.

Pocatello Seventh Ward, Pocatello Stake, George J. Davis succeeds Arden D. Hale.

Dividend Branch, Santaquin-Tintic Stake, Lloyd A. Penrod succeeds Carl A. Patten.

Monticello Ward, San Juan Stake, Kenneth Summers succeeds L. Frank Redd.

Koosarem Ward, Sevier Stake, J. Leland DeLange succeeds E. Merrill Bagley.

South Gate Ward, South Los Angeles Stake, Mervin E. Jacobson succeeds Ivan Magnusson.

Emerson Ward, Sugarhouse Stake, G. Harold Bradley succeeds Lynn R. Fairbanks.

Darby Ward, Teton Stake, Paul T. Delaney succeeds L. Frank Redd.

Provo Sixth Ward, Utah Stake, Frank T. Gardner succeeds Terry J. Oldroyd.

Lea Ward, Wayne Stake, Karl P. Mathis succeeds Willis Willardson.

Kilgore Branch, Yellowstone Stake, Osmond S. Kent succeeds Luther E. Roberts.

Durango Branch, Young Stake, Otto S. Behrmann succeeds Clifford H. Evensen.

Excommunications

MAURICE L. GLENDENNING, born February 15, 1891. Excommunicated in Eldrege Ward, South Salt Lake Stake, on January 15, 1945.

Guy Hill Musser, born November 13, 1910. Seventy. Excommunicated in Lincoln Ward, Granite Stake, Salt Lake City, Utah, January 14, 1945.

Thomas Scott Marshall, born January 18, 1885. Elder. Excommunicated in East Orange, New York, January 10, 1945.

Irene Davis Lamb Brisk, born October 6, 1900. Excommunicated February 20, 1944, at Copperton, Bingham, Utah.

Portia Olson Beeson, born November 1, 1890. Excommunicated February 4, 1945, at Claremont, Oakland, California.

The Southern Indian Mission

(Continued from page 188)

one of six who were accompanying their fathers. The historian listed all the men, giving their ages, rank in the priesthood, and the quorum to which they belonged. They were, in the order in which he lists them: T. D. Brown, 46; Ira Hatch, 18; Rufus C. Allen, 26; Isaac Riddle, 24; Wm. Henefer, 30; Augustus P. Hardy, 23; Samuel F. Atwood, 29; Robert M. Dickson, 46; Hyrum Burgess, 17; Benjamin Knell, 19; David Lewis, 40; Lorenzo Roundy, 34; Jacob Hamblin, 35; Elnathan Eldridge, 42; Robert Ritchie, 47; Samuel Knights, 21; Thales H. Haskell, 20; Amos G. Thornton, 21; Richard Robison, 23; John Lott, 28; and John Murdock, 27. They included one priest, six elders, twelve seventies, and two high priests.

Their course was to lead them south and west to the very edge of the Mormon settlements. As they pulled out of Provo, they knew that they were facing the frontier and leaving behind them the last town of any size, for Provo was at that time the second largest city in the state. It boasted a flour mill and two hotels, one having eight rooms and the other being forty feet long and two stories high. Here, too, were several

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The Southern Indian Mission

select schools, one where French and German were taught, a night school for adults, an historical society, and a singing school. Young men facing at least two years among the Indians could not but reflect upon the advantages of society in the north.

The historian, Thomas D. Brown, kept a careful record of all the doings of the journey, and it is through his eyes that we see most of the details. His journal, written in black ink in a strong Spencerian hand with hair-fine lines up and heavy shadings down, especially on the titles, is a volume of two hundred forty-three pages, and shows his keen power of observation and his independence of thought. His Latin phrases and his quotations from Shakespeare and other English authors mark him as a man with some educational background. He gives details of each day's travel, discussing the roads, the feed and the weather, as well as the towns they passed on the way. He had listed their outfits as:

10 wagons, 23 horses and mules, 6 cattle, 7 cows, 4,420 pounds of flour, 20 wheat, 10 corn, 18 axes, 1 saw, 20 guns, 3 pistols, 2 swords, 5 ploughs, with full ammunition and many "fixings."

They passed through Springville, and paused at Spanish Fork, where the bishop gave them some pork, then progressed to Payson or Petnetni. At Nephi they stopped to have some wheat ground. At Fillmore, Porter Rockwell and other Indian interpreters passed the company on the way to Chief Walker's camp. Under date of April 25, T. D. Brown wrote:

A fine morning after leaving camp up to Corn Creek, very wet and heavy driving. About 20 Indians of Walker's band came and surrounded our wagons and finally crossed the road and stood ahead of them. After many strange gestures and much loud speaking by the eldest of them, a blanket was thrown down. We all understood this to be a demand for toll for passing over their land; we all contributed some bread and flour and tobacco. They sat down and seemed to enjoy the bread. We passed on and soon some more came down the creek; they, too, had to be satisfied.

The next day they passed a small train of goods and droves of horses owned by a Mr. Watters, a mountain trader, and the historian commented on the fact that they had sugar for sale at 75c a pound and tea for \$2.00. Chief Walker was traveling with the train, and had given Watters an Indian boy in exchange for a horse and about three hundred dollars worth of goods. Porter Rockwell and his group were also returning with this company, trying to persuade Walker to go in to Salt Lake for an interview with President Young. "The Hawk of the Mountains," as Chief Walker called himself, was by far the most powerful chief of the southern part of the state, and felt his own importance, so the Mormons

(Continued on page 214)

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HOTEL UTAH

GUY TOOMBES, Managing Director



THE SOUTHERN INDIAN MISSION

(Continued from page 213)

courted his friendship. It might be that the meeting with the train was responsible for this comment:

I shall here mention that this company have attended to prayers morning and evening all the way, to keeping good guards out by night, and have been united, and kept their powder dry.

At Parowan the missionaries stayed over Saturday and Sunday. This town, often spoken of as "Little Salt Lake" was now only three years old, but if one were to judge by the reports that were sent to *The Deseret News*, it had made substantial improvements. Some adobe homes had been built, a tabernacle was being completed. Their waterwheel was used to grind flour by night and to run a sawmill by day. A new threshing machine had been freighted across the desert from California, while E. E. Elmer's cabinet shop, C. C. Pendleton's machine shop, and William H. Dame's tannery represented the sum of local industry, aside from farming. Many homes had spinning wheels and a few had looms, and the sound of industry could be heard when one walked about the town. At the conference held there on the September 11, preceding, there had been reported 455 people in the settlement at Parowan, and of the town T. D. Brown comments:

In Parowan I have witnessed the most peace, union, order, good feeling, cleanliness, &c., I have anywhere on the road.

Certainly the Saints of this little town were most liberal in their donations to the missionaries, giving butter, eggs, corn, wheat, potatoes, and fresh vegetables, all of which were carefully listed by the historian.

Beyond Parowan, a day's travel, was Cedar City, the center of the coal and iron industry, where the "Deseret Iron Company" was then working to produce iron. At this town was gathered one of the most heterogeneous groups of the state, for the 795 people reported at their conference the fall before, there were many from England, Wales, Scotland, and the coal mining districts of Pennsylvania. So confident were they that it would be only a matter of months before they would be producing large quantities of pig iron, that some of the Saints had taken the tires from their wagons to be melted down and used to build the machinery. Now they were without the use of their wagons, and were beginning to realize that they must not depend entirely upon the mines for a living, but must produce their own food.

The missionaries did not stop here long, but went on to their destination, Harmony, the last settlement toward the south, where they arrived on May 2. Their first business was to assure themselves food for the next season, so they selected a site, surveyed it, and divided it into two-acre plots, one for each missionary. These were as-

signed by drawing lots, each plot being numbered and corresponding numbers being placed in a hat.

The group set to work clearing the land and digging a ditch. After two weeks of work, the historian reported that they had cleared sixty-four acres and, with the help of fifteen friendly Indians, had begun to work on a canal "eight miles long, six feet wide, and three feet deep." Such entries as the following give some idea of what this labor meant, especially to a man unaccustomed to it.

Many engaged this day ploughing and sowing. I and Ira Hatch engaged grubbing land for our wheat, much grease wood upon it. I wrought with my axe until my hands were blistered, broke and bled. . . .

On May 17 a horseman came to tell them that President Young was on his way to visit them, and asked them to gather with the people at Harmony. That meant a buzz of preparation, baths to be taken, beards trimmed, clothes washed and mended. Fort Harmony had only fifteen men old enough to bear arms, besides the twenty-one missionaries, while the president's party consisted of "82 men, 14 women, and 5 children, traveling in 34 carriages and with 95 horses." Truly the visit was an occasion for the people on the frontier.

At early candlelight they all gathered for a meeting in the center of the fort, where a bonfire of cedar was lighted. The people sat in a circle on logs or planks, the visitors, the settlers, the missionaries, and the friendly Indians, self-conscious in their unaccustomed shirts. The visiting brethren spoke of the importance of this mission, exhorting the people to do their duty and promising them that the day would come when the southern part of the state would be the head and not the tail. Parley P. Pratt was explicit in his counsel:

Give them shirts, pants, and petticoats. Say not only "be ye fed and clothed." Language neither feeds their stomachs nor covers their nakedness, nor can words convince them of your friendship. Feed, clothe, and instruct them, and in a year they will more than repay you for your outlay. . . . Teach them habits of cleanliness and industry "and many generations shall not pass away until they shall become a white and delightful people." Win their hearts, their affections; teach them, baptize them, wash, cleanse, and clothe them. I should always have clean garments ready and clothe every one I should baptize. . . . This wrestling, jumping and gambling in their presence sets them a bad example, of idleness. Get their good will by manifesting yours. . . .

President Young followed the same theme in his talk, reported in some detail in the *Journal*. A brief excerpt will serve to show its general tone.

You are sent not to farm, to build nice houses and fence fine fields, not to help white men, but to save red ones. Learn their language, and this you can do more effectively by living among them as well as by writing out a list of words. Go with them where they go. Live with them, and when

THE IMPROVEMENT ERA

The Southern Indian Mission

they rest, let them live with you; feed them, clothe them, and teach them as you can, and being thus with them all the time, you will soon be able to teach them in their own language. They are our brethren; we must seek after them, commit their language, get their understanding and when they go off in parties you go with them.

The president helped the group to lay out a new fort, and gave full instructions for its erection. After he had gone, the missionaries set about preparing to visit the Indian tribes to the south. They must first complete their ditch and get their crops planted, both of which were difficult, for the new ditch had sandy banks that washed away, too steep a grade in some places, and a gravelly, porous bed that lost all the water in others. They appointed a watermaster to keep constant vigilance on the ditch and finally made arrangements to go on what they considered their real mission—a visit to the tribes who had never seen missionaries before.

(To be continued)

That Seven-Up Cow

(Continued from page 191)

from me. She was shaking her head and pawing up the snow. As I rode around her, I noticed where something had been running in the snow just above where she was. Fifteen or twenty feet farther up something else had been running. I investigated. The upper had been a mountain lion—the lower, a deer. The tracks were fresh.

I rode back and started those cattle down the trail and then stopped. Long had I wanted to kill a lion. Here was my chance, so back I rode and followed those tracks not over one hundred yards and came to a place in the snow, about ten yards across, where the lion had caught the deer. There was considerable hair on the snow and a few spots of blood. Evidently those cattle had been watching the fight when I rode up. Deer tracks cut around the hill with the tracks of the lion just above them.

There was a cove not far away that would be a likely place for the next fight so I tied my horse to a tree, for I knew he would not let me shoot from his back with accuracy, and slowly walked along the trail with my gun ready for anything that might show up. Cautiously I sneaked up and looked over into that cove. The canyon headed just above me in a thick grove of pines. Where the tracks went over, there was an opening below the pines and above the point where the aspens started, about one hundred yards long where there was only small underbrush.

Here there had apparently been a terrible battle, for the snow was all torn up in a rough circle about sixty yards across. Not another sign of the lion or the deer could I see as I cautiously walked down. Deer hair was every-

where, and some hair from the lion. The snow had considerable crimson on it. Near the lower end of the clearing, where the fight had been, I could see where something had been dragged through the snow towards those aspen trees. Blood was everywhere. I followed the trail, for I was sure the lion

had killed the deer and was dragging it into the shelter of those trees.

ABOUT twenty feet above the point where the aspens started I stopped, for I was at a loss to account for the two trails I saw, both blood soaked, one

(Concluded on page 216)

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**The
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THAT SEVEN-UP COW

(Concluded from page 215)

going down on each side of that grove of trees. I did not know which to follow. For a few moments I stood there trying to decide and then there was a mighty roar above me. I looked up and saw a blizzard hit those pines. Before I could move, the falling snow, and that on the ground, was being whirled around so I could not see ten feet in any direction. With one mighty blast all of those tracks had been completely wiped out.

Reluctantly I started for my horse. That was a hard climb, up a steep hill, against a strong, cold wind and the blinding snow of the blizzard. I mounted my horse, rode to where I had started the cattle from and headed for the ranch. Finally the trail went through a thick grove of pines where the blizzard was not so bad. There I stopped and gave my horse a feed of oats; I always carried one on such trips, for I well knew his day's work was not yet over.

Not a sign of the trail I had made going up, or the one the cattle had made going down, was visible. At the mouth of the canyon I caught up with the cattle, and as I rode around them the old seven-up cow fell in behind my horse

and followed like a pup while the others followed her.

It was after dark when we arrived. The blizzard still raged. I had been thinking about those cattle being without feed for three days, and especially about that seven-up cow, for she was getting old and had wasted a lot of energy when the lion went by, a lot more in breaking the trail down the canyon, besides she had a fat spring calf by her side, so instead of going direct to the pasture, I went to a large corral where we kept a number of buttermilk calves. It had a large dry shed and a big feed rack full of hay in it. I opened a side gate and rode in. Those wild cattle followed, and while some of them went direct to the rack of hay, the old seven-up cow headed for the dry shed. She shook her head rather defiantly at me as she walked by, too tired to fight.

Really I felt as if I had lost a long-time friend when I found her dead the next morning. She had been game to the last. I thought of the early settlers of Utah and how she was like them, for it had often been by them—better wear out than rust out. She surely had worn out.

LET THEM GROW UP ON THE BIBLE

(Concluded from page 192)

they formerly did. Certainly there should be provision made somewhere for Sunday School children to read the Bible aloud.

One of my students wrote:

The first year I was in high school, I had a Sunday School teacher who asked the members of her class every Sunday morning to write a short quotation from the Bible. She suggested that we take this quotation home and pin it on the wall near the dressing table in our room. We were asked to read this quotation in the morning, at night before we went to bed, and at other times when we were in the room.

This woman in recalling her experiences enjoyed quoting for me many of the quotations she remembered from those days. Furthermore, she revealed the habit was still with her. She enjoyed adding more and more quotations to her already large store.

Obviously, being able to quote the Bible, or to recall having heard it read as a child, is not so important as being able to live the truths set forth in the

Bible. After all, it is what the Bible does to one that counts. But here again one of the things learned in physics, which says that two things cannot occupy the same place at the same time, is applicable. The mind stored with the wholesome will have no space left for the unwholesome. And what the mind-set is will largely determine what the acts will be.

My plea is for more acquaintanceship with the Bible during one's youth. I'll trust the Bible to do the rest. Usually the person who knows the most about the Bible, the one whom the Bible possesses, is the one for whom the Bible has done the most. Effectiveness goes hand in hand with acquaintanceship. There are more who live unrighteous lives who do not know the Bible, than live such lives in spite of their knowing it.

We can no longer say that "the Bible is the worst printed book in the world." Rather it is among the best printed. Every help found in understanding other worth-while books is available for use with the Bible. It is printed in large type and in small. It is printed "to be read as literature," and we can buy and read it as "news for today." We don't have to get the black morocco bindings unless we want them. We can get them for children, for youth, for adults, for old people.

All the popular excuses with which we are familiar can be answered. The Bible is readable. It is not dull. It is applicable today, for its truths are universal and for all time.

We may find it advisable to see that our children do grow up on the Bible.

DESIGN FOR GIVING

By Elaine V. Emans

BEAUTY which I would keep, but give away.

Becomes twice beautiful, I think, for they To whom I give it may have had a still Place in their rooms or lives that it can fill With singing. Whether it be new and much Ashine, or old and mellowed, whether such A thing as time itself that I would be A little selfish with, I try to see And hear it through another's eye and ear, And then I would no longer keep it here For my own pleasure: I must see it fit Into some other life with need of it.

PUT YOUR ARMS AROUND HIM

(Concluded from page 189)

not on the best of terms. The boy has done something that has raised the ire of the teacher. The situation is so tense that the teacher vehemently follows the boy to his home. Right or wrong, the lad is standing his ground. The teacher, upon entering the gate is met by the boy's pal, "Towser," the dog. The dog's instructions from his master have been so well obeyed that the teacher has to make for a tree. When he tries to come down, the dog takes the situation in hand so well that the teacher confines himself to the upper limbs of the tree. The boy's instructions are to the dog, "Watch him, Towser!"

"Ma" tries to call off the dog. "Pa" joins in. All the neighbors try to call off the animal, but it is a one man's dog, and as the faithful animal hears his instructions, "Watch him, Towser!"—the teacher stays in the tree.

The boy thinks he is right, and all the powers of persuasion of family and neighbors won't call off the dog. We didn't say the boy was right, but there was something unusual burning in the boy's bosom that told him that as long as he thought himself right, he was going to stay with his convictions no matter what pressure was brought to bear.

Furthermore, we didn't say the teacher was wrong. Nine times out of ten a teacher is right. All we are trying to bring out is the courage of the boy—right or wrong—to stand by his guns.

Now, will you please shift gears with me for just a moment? It is one of those big battles of the Civil War. It is in the Shenandoah Valley—that valley where General Early took such big tolls from the North. Over the distant hills twenty miles away comes the boom of

the cannon. The Union General leaps on his famous steed—the race is on!

I saw the play. I saw the horse lathered from head to foot, nostrils extended, carry his gallant rider into the fray. The men have been retreating all day. With unsheathed sword pointing to heaven, the little fellow on that famous horse gives command to his discouraged men—"We are going back!" The men wheeled about—turned rout into victory. It was one of those battles that turned the tide of the war. A great victory was won that day.

You will find the bones of that wonderful steed preserved in a New York museum. Who was his rider? Who was it that turned defeat into victory? Who was that fellow loved by his fellows for his undaunted courage whose words, "Boys, we're going back," electrified them? It was General Phil Sheridan—the boy in the backwoods school who had the audacity to stand off the whole neighborhood. Yes, with his teeth set, he had the audacity to instruct his dog-pal, "Watch him, Towser!"

Back to our text, "Judge not the workings of his brain." When you discount him for an apparent flaw in his make-up, don't you dare crumble to the earth that quality so much in demand these days and in every age—*courage!*

We are stressing again this sense of values. When that boy comes home, let us put our arms around him and let him feel there is a place in the Church and in our hearts for him. Yes, and let's emphasize this—that much more glory and credit goes to the boy that remembers the standards of his father and mother and the Church. Yes, he faced death, too—and he did not faint and yield. And he has battles back of him that we won't have to fight.

A MORMON WIFE

(Continued from page 185)

SMALL wonder that when, in 1869, eight years after his arrival in Utah, a president for the augmented University of Deseret was being sought by the chancellor and board of regents, John R. Park should be the man chosen. Immediately he left his little school in Draper to take up his new duties.

Dr. Park had one impelling ideal and that was the establishment of a great University of Utah. From the first it was not difficult for him to get scholars and leaders as his associates because in that day the people were not isolated from the university nor the university from the people. Not only the students, but the professors and instructors, as well as the board of regents, took active part in public affairs.

On his faculty were such men as Orson Pratt, known both in England and America as a mathematician of rare attainment; William Riess, one of the first men to make a careful study of the geological and mineral deposits in Utah;

and Joseph L. Rawlins, a graduate in law from Ann Arbor University, who later became Utah's representative to Congress and also served one term in the United States Senate.

Says Levi Edgar Young:

A careful study of the times in which he lived was made by Doctor Park, and the university courses were adapted to the needs of the people. He never forgot that education is for the spiritualizing of the race, and not primarily for the mere purpose of solving the material problems of life. Mere facts with him did not constitute knowledge, but only as the facts were means to the understanding of some great truth. "Truth is only good," he said, "as it causes man to find eternal happiness and faith in life and God."

... The interesting thing about Doctor Park was his passionate love for humanity, and his faith in the power of the human mind to grasp big truths as a result of study. . . .

Into this atmosphere of inspirational teaching in 1873 came Augusta Winters—young, intelligent, eager to sit at the

(Continued on page 218)

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A Mormon Wife

(Continued from page 217)

feet of this great man and absorb all that his exceptional mind and understanding heart had to give. He was her teacher time and time again, she says, and she remembers him as being "a great man and such a gentleman—always so considerate of everyone's feelings. I gained more from Dr. Park than from any other man I ever studied with and feel that I owe him an undying debt of gratitude."

Augusta chose the preparatory course, one of four that were given at that time. In this course, which was to prepare her to teach, Augusta imbibed at the fountain of learning such doctrines as these from the kindly doctor:

The duty of the teacher is not to carry his students, but to teach them to carry themselves. If they would be strong intellectually and physically, they must think and act for themselves. . . .

Analyzing the true method of imparting knowledge he said:

It takes a peculiar man to be the right sort of teacher. His mind should be a fountain and not a reservoir, so that his knowledge and illustrations will gush up of themselves, and not have to be drawn as by a windlass. He should be a man of ingenuity and tact, of various resources and expedients, and not a helpless creature of custom, plodding on day after day in the same beaten path, like a horse in a bark mill. His heart should be young in all its pulsations, though his head be as bald as that of the prophet Elisha. His mental storehouse should be filled with the fruits of various and extensive reading, so that he need not be compelled to draw his illustrations for the recitation room, from the tales of his grandmother, nor from the old textbooks he studied years ago, nor alone from the examples and methods of his own former teacher.

When it was Augusta's turn to teach, she did not try to copy exactly the doctor's methods because he had taught the normal students that—

. . . while the teacher should ever be watchful of others, he should never seek to attain results in precisely the same way that he has seen them secured by others. A disposition to imitate in this way, leads him into the habit of acting without thinking which gravitates at last into a way of teaching that is fixed and mechanical—a way that to all intents is worse than useless for it not only fails to reach the purpose of all teaching, but is monotonous, wearisome and discouraging to teacher and pupil.

In his own teaching Dr. Park made "thoroughness" his watchword. The subject being studied was explained or illustrated over and over until each student was familiar with it, and when it came examination time, rigid tests were given.

FROM an entry in her journal after midterm examination in her last year at school Augusta makes it plain that those early-day college courses were far from easy to master: "January 12, 1877. Well, final examinations are over and if I ever was truly thankful for anything it is that they are past. I really

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DURKEE'S FAMOUS DRESSING

A Mormon Wife

thought I never could survive the ordeal."

A week later the diary recorded: "Have received my reports from Captain Bishop's classes, 100% in everything." For fear we might think her boastful, years later my mother put this footnote on the margin of her diary: "In those days a good student got 100% or very near to that."

In June of this year when she received her marks which entitled her to graduation, she recorded a disappointment. "Friday, June 1st, 1877. We had no recitations today but spent the time in ascertaining our percent and who had passed in examinations. I got 100% in all but three studies. One was history in which I got 95%. I must say a word about that. One day Professor Toronto had given us a particularly hard assignment which was to name the date, place, and nationality of the first settlement in each of the first thirteen colonies of the United States. That was thirty-nine items all in a row, and rather dry. I was late that morning, and as I came in he was calling the roll and not one in the class had reported prepared. I had spent a lot of time on the lesson and was prepared, but he had already marked me absent. I could have volunteered, but I was too bashful to do that."

Mother regretted for years that she had not had the courage to speak up and earn a hundred percent. "The second subject," she says, "was Mental Philosophy and I got 95% in that but this was the highest any one in the class received because it is a very difficult subject and our time has been limited. The other study was writing and the professor gave us percent of progress. I got 70—not much progress!"

Augusta went to the University of Deseret for four regular courses during the winter and spring of 1873, the fall and winter of 1873-4; the winter of 1874-5 and the entire school year of 1876-7. At the university she became acquainted with many fine young people—"Ort" Whitney, afterwards an apostle in the Church; "Hebe" Wells, who became the first governor of Utah, and his brothers, Rulon and "Jun." the Wells girls—Emily and Lyde; Eliza Slade, afterwards Eliza Bennion; "Bud" Whitney, John Willard Clawson, and many others. Her closest friend was Rebecca Mantle, loved and admired until her death in 1905.

There were times during that last year of school in 1877 when Augusta felt sad to think it was to be the end of her school days. "But I don't intend it to be the last studying I do," she wrote, "even if I am out of school."

This resolve she faithfully kept. After leaving school, and while teaching herself, she took botany, penmanship, French, and other subjects.

When mother was fifty-seven years old, and I was a student during the winter of 1913-14 at Columbia University, she joined one of my classes.

THIRTY PIECES OF SILVER

(Continued from page 181)

"They answered and said: He is guilty of death." (Matt. 26: 65, 66.)

Here, in what should have been the greatest trial in all history, no evidence was presented. Jesus was not even allowed to plead truth as a defense. Instead of looking into the truthfulness of his claim that he was the Son of God, which the charge of blasphemy put into issue, it was assumed that he was not the Son of God. Jesus, therefore, stood convicted of the most heinous offense known in Jewry, all within the space of a few moments. If, in fact, Jesus were not the Son of God, he would have been guilty of blasphemy. If, in fact, Jesus

were the Son of God, he was not guilty of blasphemy. If the learned priests who comprised the Sanhedrin had compared the teachings and prophecies of the Old

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THIRTY PIECES OF SILVER

(Concluded from page 219)

Testament with the events in the life of Jesus, they would have found, in fact, that he was the Son of God. They would have known that in fulfillment of ancient prophecy he was the Messiah born in Bethlehem of a virgin; that he sprang from the House of David; that he began to preach in Galilee; that he performed many miracles; that he made his public entry into Jerusalem riding upon an ass; and that he should be betrayed by one of his followers for thirty pieces of silver, which would finally be thrown into the potter's field. These and many other prophecies of the Old Testament they would have realized had been fulfilled in the life of the Savior.

Instead, however, of considering the merits of the case, the real issue was not even considered. In their excess of malignant hate, the judges abandoned the prisoner to the impassioned attendant soldiers, who spit upon his face, and having blindfolded him, amused themselves by smiting him again and again demanding: "... Prophecy unto us, thou Christ, Who is he that smote thee?" (Matt. 26:68.)

With this conviction of blasphemy, the Sanhedrin adjourned.

SECOND TRIAL

Under Hebrew law a second trial was always necessary in order to inflict any death penalty. Apparently, therefore, for the purpose of establishing a pretext of legality, the Sanhedrinists adjourned to meet again in early daylight. Immediately at dawn Christ was brought again before the Sanhedrin. The high priest demanded: "Art thou the Christ, tell us?" (Luke 22:67.)

The Lord replied: "If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go." (Ibid., 67, 68.)

He was then asked: "Art thou then the Son of God?" (Ibid., 70.)

And he said unto them: "Ye say that I am," and then, even though he had merely repeated their charge, they cried: "What need we any further witness for we ourselves have heard his own mouth." (Ibid., 70, 71.)

And so, contrary to the most rigid principles of Jewish law, that no witness could testify against himself and that no one could be convicted except upon the sworn agreed testimony of at least two witnesses, the whole council again condemned him as a blasphemer and pronounced the sentence of death. Since, however, Judea was then a part of the Roman Empire, the right of a Jewish court to inflict the death penalty had been removed, and the sanction of the Roman governor was therefore necessary.

TRIAL BEFORE PILATE

Immediately, therefore, the great Sanhedrin led Jesus, bound, to the judgment hall of Pontius Pilate. This was early Friday morning. But since the judgment chamber was in the house of

a Gentile, they dared not enter, for to do so would make them unclean on Saturday, the Jewish Sabbath.

In deference, therefore, to their Jewish scruples, Pilate came out from the palace and inquired as to the accusation brought against Jesus. This inquiry, though the one to be most expected, surprised the chief priests who evidently had expected that the governor would approve their verdict as a matter of form and without further study. With embarrassment they replied: "If he were not a malefactor, we would not have delivered him up to thee." (John 18:30.)

Pilate, however, weak as he was, was not fooled by this evasive reply. It may have been that he sensed that Jesus had been convicted of a crime unknown to the Roman law but known only to the Jews and he, therefore, replied: "If that be so, take ye him and judge him according to your law." (Ibid., 31.)

Thus thwarted in their designs, the high priests were required to make a specific charge which would have the support of Roman, not Jewish law, and so despite the fact that he had been found guilty of the Jewish crime of blasphemy, they preferred new charges against him, saying: "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King." (Luke 23:2.)

Pilate, therefore, took Jesus inside the palace where he examined him on the charges.

The first charge that he was perverting the nation was vague and indefinite and seems to have been brushed aside quickly by Pilate.

The second charge that he had forbidden to give tribute to Caesar was of a more serious nature. Christ's exposition of his doctrine, however, to "... Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," (Matt. 22:21) completely satisfied Pilate.

This left for consideration the charge that he claimed to be Christ, a king.

Addressing the prisoner, Pilate said: "... Art thou the King of the Jews?" (John 18:33.)

Jesus answered: "Sayest thou this thing of thyself, or did others tell thee of me?" (Ibid., 18:34.)

The question of Jesus was pertinent, for if the inquiry had been prompted by the Jews it was then pregnant with religious meaning, and he should answer that he was king of the Jews, but if the inquiry were prompted by a Roman background, then the inquiry would be pregnant with political meaning and the answer should be that he was not king of the Jews. And Pilate answered: "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" (Ibid., 35.)

Knowing then that the source of the charge was from the Jews, he answered:

Thirty Pieces of Silver

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. . . ." (*Ibid.*, 36.)

His reply that his kingdom was not of the world meant, of course, that there was no possible rivalry between him and Caesar. It was clear to the Roman governor that he was no political insurrectionist; that he was no threat to Roman political institutions. Pilate, therefore, marched out of the judicial chambers and announced to the Jews: ". . . I find in him no fault at all." (*Ibid.*, 38.)

But despite this acquittal, the Jews still would not be satisfied. Their thirst for the blood of the Holy One had developed into a mania. Wildly, they shrieked: ". . . He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." (Luke 23:5.)

TRIAL BEFORE HEROD

At the mention of Galilee, the weak Pontius Pilate, convinced though he was of the innocence of Jesus, conceived the idea of sending him to Herod, the tetrarch of Galilee, who likewise was in Jerusalem at the time. By this action he hoped to rid himself of responsibility in the case; moreover, he could thus probably flatter Herod, who had been his enemy.

Reflect on the feelings which must have permeated the Savior when he was led away to appear before Herod, the only character in history to whom Jesus is known to have applied a personal epithet of contempt. On one occasion Herod had sent certain spies to Jesus to tell him that he, Herod, intended to kill him. His purpose was to drive Jesus from his province. The Savior had then replied to these spies as follows:

... Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. (Luke 13:32.)

The epithet of a "fox" was one of the most severe castigations in their language.

The justification for this personal epithet can be appreciated when it is recalled that Herod was himself the son of a father who was ten times married and had murdered many of his wives. Herod himself, inspired by a woman's voluptuous blandishments, had ordered the murder of John, the Baptist. He was a typical Oriental priest whose chief aim was the gratification of his passions.

When Herod saw Jesus he was exceedingly glad, for he had wanted for a long season to see him because he hoped to have some miracles performed for him. The appearance of Jesus was to him to be a rare Roman holiday.

Herod, thereupon, in the language of scripture, questioned Jesus in many words, but Jesus answered him nothing.

He maintained a kingly silence, which

may be explained in many ways. In the first place, Herod had no jurisdiction over the offense of which he was accused, either that of the Jewish crime of blasphemy or that of the Roman charge of sedition. Christ did not have to stand trial before him, for he was without authority.

A more probable explanation, however, for his silence is that Jesus probably felt that it was beneath the dignity of the Son of God to be interrogated by a man of Herod's debased character.

Thoroughly piqued, Herod and his soldiers made sport of the suffering

(Concluded on page 222)

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3/4 cup milk (about)
1/2 cup orange marmalade

Mix and sift dry ingredients; cut in margarine until well mixed; with a fork, quickly stir in enough milk to make a

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soft but not sticky dough. Turn out into a lightly floured board; knead for 30 seconds. Roll dough 1/4 inch thick; cut into rounds with a 1 1/2-inch biscuit cutter. Put a teaspoonful of marmalade on half of the rounds; cover with remaining rounds; press edges together with a fork. Bake in a very hot oven (450°) for 12 to 15 minutes. Serve piping hot with Durkee's Troco Margarine. Makes about 12 biscuits.



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THIRTY PIECES OF SILVER

(Concluded from page 221)

Christ. They set him at naught and mocked him; then in travesty they arrayed him in gorgeous robes and sent him again to Pilate. The royal robes undoubtedly were intended to convey the impression that Jesus was challenging the political authority of Caesar. But he had found nothing in Jesus to warrant any condemnation.

SECOND APPEARANCE BEFORE PILATE

When Jesus was returned to Pilate, the latter found himself unable to escape responsibility for finally deciding the case. He therefore called the chief priests and the rulers of the people before him and said:

Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod; for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (Luke 23: 14-16.)

The high priests and their mob, however, still refused to sanction the release of the prisoner. The weak Pontius Pilate knew the Savior was innocent but yet he feared to offend the multitude. He searched about for some compromise. He knew that at that time the crowd was expecting the usual Passover deliverance of a prisoner. There was one prisoner, named Barabbas, who had been convicted under Roman law of both murder and sedition, and Pilate thought that if he should offer the crowd the choice between the release of Jesus and Barabbas, that they would surely choose Jesus. He offered the multitude its choice. But the high priests incited the crowd and in the course of a short interval they demanded the release of Barabbas. Pilate, surprised, disappointed and angered, asked: "What shall I do then with Jesus which is called Christ?" "They all say unto him, Let him be crucified.

"And the governor said, Why, what evil hath he done?

"But they cried the more, saying, Let him be crucified." (Matt. 27:22-23.)

To add to the perplexity of his weak soul, Pilate at that moment received a message from his wife, which read: "... Have nothing to do with that just man: for I have suffered many things this day in a dream because of him." (Matt. 27:19.) Pilate feared to think what dread portent his wife's dream might presage, but finding that the chief priests did not agree with his judgment and foreseeing a tumult among the people if he persisted in the defense of Jesus, he called for water and washed

his hands before the multitude, proclaiming: "... I am innocent of the blood of this just person, see ye to it." Then rose that awful self-condemnatory cry of the covenant people: "His blood be on us, and on our children." (Matt. 27: 24 and 25.)

CONCLUSION

JESUS was then delivered into the custody of the soldiers to be scourged and crucified. These events had probably all occurred by eight o'clock on the morning of Friday. Thus in eight or nine hours of time Judas Iscariot had left the Last Supper with traitorous intent; the Master with his eleven disciples had wandered forth in the Garden of Gethsemane, where he prayed that he might be able to endure what was to come; the soldiers had been led to Gethsemane by the treacherous Judas, the Master had been betrayed into their custody by the hypocritical kiss; the Savior had been taken before the Court of Sanhedrin; had been tried and convicted of the most heinous crime of blasphemy; had been retried and reconvicted; had been brought before Pontius Pilate, the Roman procurator of Judea, and accused of sedition and treason but had been found without fault; had had a hearing at which the Savior had refused to speak before Herod, the tetrarch of Galilee; had had a second hearing before Pilate, who again found him guiltless, and yet Pilate was so weak that he succumbed to the tyranny of the mob and ordered him crucified.

While there are many lessons that can be derived from the trial of Jesus, there is one that has particular present-day application. Some of our well-intentioned but false liberal thinkers would like to take this nation down an alien road of concentration of power, like unto the great Sanhedrin, with the executive branch exercising a constantly increasing amount of both legislative and judicial powers. If they were acquainted with the history of the past, they would know there is nothing liberal in this doctrine; that it is the most reactionary of all political theories and that its ultimate application would spell the end of our liberties. Like unto the case of Jesus, the executive branch of the government could shape the laws to accomplish its own purposes and there would be no courts by or in which one could be assured of a fair trial. If a situation akin to a concentration of these powers, such as existed in the great Sanhedrin, ever becomes a reality, we will have largely lost our political free agency as men.

WHO WERE THE DANITES?

(Continued from page 197)

by Brigham Young, to the chief Danite, by whom, or his followers, the order was executed. Several honest men have thus been stigmatized. Porter Rockwell, an

early member of the Church, has been a favorite target. Careful research has shown Rockwell to have been a very decent man, who sometimes took a drop too much, but was a most excellent scout and guide, and a terror to the lawless,

THE IMPROVEMENT ERA

WHO WERE THE DANITES?

but essentially honest and law abiding.*

The Church has always been on the frontier, where the country is in the making. The Latter-day Saints, after the martyrdom of Joseph Smith, settled in the Utah valleys, in the very path of the oncoming gold rush. They witnessed there much of the well-known frontier history of the West. Rough men, many of them lawless, conscienceless characters, came westward in search of gold or adventure. These lawless ones often fell out among themselves; they stole and caroused in drunken brawls; or with deliberate intent, they committed murders. Mormons, as well as other honest people, were often unable to protect themselves from the encroachments of these unwellcome guests. Indians, not yet subdued, and careless of life, added their share to frontier depredations. Every such evil act, committed in Utah and often beyond, was charged to the instigation of the Church, and to the Danites as Church agents. Brigham Young, as the head of the Church, was supposed to have issued an order for every crime committed wherever the Saints had settled.

Such charges against the Church and Joseph Smith and Brigham Young, have been shown in the face of critical historical analysis to be false. Utah in the earlier days was the best-known place in the West. The gold migration rolled right through it. Salt Lake City was nearly as well known as any city in the East. Nearly all the frontier crimes were committed along the trail of the westward-moving flood of people. If the nonsensical charge, that the Mormons were a murderous lot, had been true, it would have been known by more than the few untruthful hearts who have fostered the Danite myth, usually in the hope of personal gain thereby. Unprejudiced travelers of note expressed

*The Improvement Era, Vol. 43, p. 659.

serious doubt of or declared against the truth of the charges.* Even in unfriendly books the Danite story is held in doubt.* Charges, in fact, are found only in books openly stated to be anti-Mormon; or by persons who appeared to need the protection that such an untruth would give them.

Today informed, intelligent people know that the Danites, if they ever existed, were not connected with the Church. Truth wins out at last, though sometimes the battle is severe and long. Some haters of the Church, who undoubtedly know better, try, even now, to perpetuate the Danite myth. A casual examination of their screeds, though dressed up in make-believe historical dress, shows their malicious intent, and the lack of any foundation for their claims. Besides, few pay any attention to these walls, as the sales slips will show. They who are digging up the Danite corpse are engaged in a smelly, unprofitable, dishonest enterprise.

In final answer to the Danite charge: Of the many crimes committed on the western frontier, fewer occurred in Utah than in any other western state. Authors of Danite books have had much difficulty in finding enough crimes to fill their pages. "Boothill cemeteries," in which were buried men killed in unholy orgies, mostly in saloons, are not found in Utah. Saloons came there with non-Mormons. The Latter-day Saints were too busy building a commonwealth to go out in search for gold or adventure. They had no need to steal or murder.

That some unlawful acts were committed in Utah all admit; but the Church or the Danites had nothing to do with them. With an increasing population of many origins and purposes, it is a wonder that in Utah no more such affairs occurred.—J. A. W.

*For example: R. F. Burton, *City of the Saints*, p. 434.

*For example: J. B. Stenhouse, *Rocky Mountain Saints*, pp. 79, 91-93, 614.



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Your Page and Ours

Dear Editors:

I HAVE been sitting here for the past half hour debating with myself whether I should write and pass on the thoughts that have been on my mind ever since I found your magazine on my switchboard. I read every article you had in that particular issue, although I did not quite agree with or understand all I read. I did enjoy it as a whole.

I am not of your belief, but I did think that it would be all right if I wrote and told you what I thought. Your poems and short articles really were of great help in making me feel less discontented and blue.

I hope to come across another of your magazines soon.

Sincerely,
A. T. Stearns

Reno, Nevada

Dear Editors:

ALTHOUGH I am not a Mormon I read and enjoy your magazine very much. I like the articles very much and especially the history of the West. I also like the poetry page and think that the poems by Thelma Ireland are exceptionally good. I would like to see more of her poems.

Sincerely,
Barbara Bradley

Oxford, Mississippi

Dear Editors:

THE *Era* has just arrived. This one issue is worth the price of the year's subscription. I am indeed grateful to you and to the authorities of the Church for printing the most inspiring messages given to us. I have felt the urge to write and express my appreciation for the splendid articles. I do enjoy reading the *Era*. It has been a source of happiness to me.

May the Lord bless you in your endeavors that we may continue to receive the inspired words of our leaders.

Sincerely,
Nard Bounds

"I HAVE read the *Era Digest* with interest even though it is about impossible for us in a small ward to get on the honor roll. However, we did make it two years ago, the only ward in our stake, and for the past few weeks I have been trying to get my people to send the *Era* to the boys in the service. I have three boys, one in the battlefield in France; in the last letter he wrote home he said: 'I just received *The Improvement Era* and have enjoyed reading it. That was a wonderful message to me. To hear him say he enjoys reading the *Era*—that alone is worth the price of all four subscriptions that I send out to my boys and my own. I would like to tell all readers of the *Era* that if they take this magazine and have a boy in the service, sit down right now and send one to your boy.'—*Excerpts from a letter written by George H. Shelley, bishop of the Clear Creek Ward, Carbon Stake.*

Done A-Purpose

Applying for a life insurance policy, the cowboy had just assured the examiner that he hadn't met with any accidents in the past two years.

"Nothing serious has happened to you recently, then?" queried the insurance man.

"Well," began the cowhand, "my horse kicked me last fall and caved in two ribs, and a rattlesnake bit me on the ankle this summer."

"Don't you call those accidents?" cried the examiner angrily. "Accidents, heck! They did it on purpose!"

Sure Cure

Daughter: "Dad, what's the best way to make Willie stop spending so much money on me whenever he takes me out?"

Dad: "Marry him."

Could Be Either

Jackson: "They say that guy, Peebles, has not been away from home in thirty years. How's that for perfect love?"

Jixson: "Well, you can't always tell; it sounds to me more like paralysis."

Down the Scale

McPherson: "I hear you made money selling blood for transfusions."

McTavish: "Ay, I got \$10 for the first pint for this lady, and \$5 for the second; but the third time there was so much Scotch blood in her she just thanked me."

Stretching the Truth?

Customer: "I would like to know why it is that the potatoes in the top of the sack that I bought from you were so much bigger than the ones at the bottom?"

Grocer: "That's easily explained. This variety of potatoes grows so fast that by the time a sackful is dug, the last ones are about twice the size of the first."

Blessings of Affluence

"How is your doctor son getting on in his practice?"

"Excellently—he has made enough money so that he can occasionally tell a patient there is nothing wrong with him."

More of a Job

"Is that wife of yours as beautiful as ever?"

"Yes, but it takes her a little longer these days."

Must Have Aid

Remember this: A woman can't even make a fool out of a man unless she has cooperation.

Universal Thirst Whetter

"Some men thirst after fame, some after love, and some after money."

"I know something they all thirst after."

"What's that?"

"Salted peanuts."

An Extinct Race

"What are diplomatic relations, Pop?"

"There are no such people, my boy."

The Bride Shops

Bride: "I want half a pound of mincemeat, and cut it from a nice tender mince, please."

Professor Knew

Wife (to absent-minded professor): "Your hat is on the wrong way, dear."

Professor: "How do you know which way I'm going?"

Making Ends Meet

Customer: "The sausages you sent to me were meat at one end and breadcrumbs at the other."

Butcher: "Quite so, madam. In these hard times it is difficult to make both ends meet."

SHARP TALK WHILE SHEARING SHEEP



BILL: Say Jim—ever hear 'bout the feller who courted a real plump gal? Her waist was like one of Daniel Webster's arguments—you just couldn't get around it.

JIM: A terrible dilemma, Bill—what did he do?



BILL: Took it up with the Safeway people—they're experts at *reducing wastes*.

JIM: Bill, you're killing me! What happened?

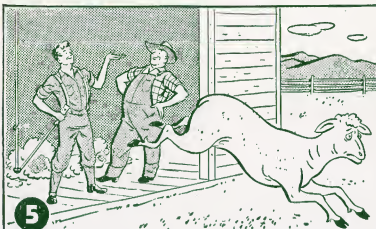


BILL: Very sad! He forgot the Safeway method aims to *get rid of all wastes entirely*. The gal got so slim she won a Hollywood contract—and so he lost her.

JIM: Get serious, Bill—what is this Safeway method all about?



BILL: The Safeway idea is *distribution without waste*. They cut out the unnecessary costs in between us and the consumers. Those savings help us get a bigger share of the money consumers pay for our product.



BILL: Fact of the matter is, Jim—this business-like Safeway method is a real friend to the rancher and farmer.

JIM: I agree with you, Bill. They're nice to deal with, too... always square when they buy our lambs.



SOMETIMES producers want help in moving a surplus. We Safeway people are glad to help whenever we can.

You may recall some of our "Farmer-Consumer Campaigns" that moved large quantities of such surplus products as peaches, prunes, eggs, lamb, beef, and other farm products.

Here recently when eggs began to pile up, we went to work—with ads, big displays in our stores, large purchases. The egg producers tell us it helped plenty.

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open sky, and list
To Nature's teachings."**

—Bryant

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providence — of storing
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safe reserve for a season
of necessity.**

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