

RICHARD PETERS

Improvement Era

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ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT
ASSOCIATIONS, AND THE
SCHOOLS OF THE CHURCH
OF JESUS CHRIST OF LATTER
DAY SAINTS



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Thy Tomorrow

I need Thee, Lord, I need so much to borrow
One little span from out Thy mighty day,
I need so much the grace of Thy Tomorrow,
To right the chance that I have spurned away.

I need Thee, Lord, I have not lived to filling
The wasted days of empty little wiles;
I need Thee, Lord, Thou hast not found me willing,
And clouds have spanned that needed but my smiles.

I need Thee, Lord, for I have sadly squandered
The thousand little precious beats of time;
I need Thee, Lord, in ways I have not wandered,
Where timid ones might cling to hands of mine.

I need Thee, Lord, e'er yet the day is ended,
I need Thy grace forever on my way
To right the wrongs that might have been amended,
The tangent debts that I must yet repay.

I need Thee, Lord, I need Thee in my sorrow;
O bear with me, for I would know the way,
That somewhere in the might of Thy Tomorrow,
I may amend the wrongs of yesterday.

Mesa, Arizona

Bertha A. Kleinman



WINDWARD M. I. A. OPERA COMPANY

This company gave gems from "The Mikado" at the recent M. I. A. Conference, on Saturday evening, June 10, in the Assembly Hall. The opera was later produced at Windward, Cottonwood stake, June 16 and 17, to crowded houses. All who participated are members of the M. I. A., the chorus, Japanese ballet, soloists, accompanists, costume designers, and directors of stage setting; painting and the scenery also by M. I. A. members. All was accomplished by young people of this small ward of a little over 400 population, showing what may be done even in small communities.

IMPROVEMENT ERA

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How Much Civilization can we Stand?

By Professor Thomas Nixon Carver, Ph.D., LL.D.

[On April 5, 1922, at the inauguration ceremonies of Dr. George Thomas, president of the University of Utah, Professor Thomas Nixon Carver, author of a number of excellent works on economics, and Professor of Economics at Harvard University, addressed the large audience on this theme. He was introduced by Governor Charles R. Mabey. By the courteous consent of Dr. Carver, the *Improvement Era* is permitted to print his address in full. The subject under discussion will benefit all who read and study it, particularly such young men as have ambition and desire to become leaders in the community. It points out the need of loyal effort in support of law, and adherence to the higher standards of good citizenship, character, and civilization. It urges production by honest labor, dependability, co-operation, and self-discipline, and closes with a forceful appeal to action: "Throw back your shoulders, pull in your chin, and go to it."—*Editors.*]

Ladies and gentlemen: On this joyous occasion, it is fitting that those of us who come from a distance should join with those who live nearby in extending our felicitations to this University, and our congratulations to your new President, who has already begun a most successful career. It is also fitting that on such an occasion, we should turn our attention to some of the serious problems before the world, for the solution of which universities exist. We need to take stock of our civilization, and try and find out, if we can, how far we ourselves are capable of carrying it on. Therefore I shall discuss in your hearing the important theme, *How much of this which we call civilization are we able to stand?*

What Civilization Means

I find a convenient text for what I am about to say in a story of an old savage who, after having lived most of his life under civilized conditions, decided in his old age to return to his native tribe, declaring that he had tried civilization for forty

years and it was not worth the trouble. A great deal of the philosophy of civilization is bound up in that remark and in that incident. Civilization is trouble. It is a great deal of trouble to be civilized. Only those people can be civilized who are capable of taking trouble. If we are the kind of men to whom taking thought for the morrow is too painful, if we are the kind of men who would rather endure the physical hardships of savagery than the pain of taking thought, we shall have passed our limit in civilization. If, however, we are the kind of people who would rather endure the pain of thinking than the physical hardships of savage life, then we can become civilized. It all depends on what kind of people we are.

From among the various definitions of civilization—for there are many good ones—I shall adopt, for the purpose of this discussion, the one which says that "Civilization is the art of living together comfortably in large numbers." I shall not take the time to prove that this requires many kinds of behavior that are not necessary for those who live alone, or even in small groups. The only question is, how far are we able or willing to modify our behavior in such ways as will permit us to live together in large numbers? Savages are limited to small groups, not because of outward and physical conditions, but because of their inability, or unwillingness, to behave in such ways as would permit them to live in large groups. Civilized men manage to live together comfortably in large groups because they are willing and able to modify their behavior to suit the necessities of the case. The question, How much civilization can we stand? becomes, therefore, the question, How far are we able or willing so to modify our behavior?

It goes without saying that the ability to procure the means of subsistence is a vital factor in the problem of living together in large numbers. This is not altogether a matter of technical knowledge of superior processes of production. There have been great civilizations with very little of what we now call technical knowledge. There has never been a great civilization without the willingness to give up the wild, free life of the plains or the woods and to accept the humdrum, routine life of settled agriculture and industry.

Modification of Human Behavior Necessary to Civilization

This requires a fundamental and somewhat irksome change in human behavior. Some of us are only enabled to accept the change gradually. We stick to our routine jobs and behave like civilized men during the greater part of the year, only on condition that we can break away and behave like wild men for a few weeks of vacation. Every spring, about the time the frost

is out of the ground, every urbanite with a rural ancestry is seized with an impulse to dig in his garden. If this impulse is thwarted, it may break out in worse forms. Even where it is gratified there is danger that the dregs of his still more remote ancestry may be stirred. When he begins to dig, he will find worms and they may arouse a still more primal impulse to go fishing—to the ruin of his garden!

If it were possible for each and everyone of us to do exactly what he liked, and at the same time to get exactly what he desired, we should be a most fortunate people. In fact, we should have a real earthly paradise. We could all live by giving and receiving gifts. For every desire there would be an appropriate gift offered for the pleasure of the giver. But if there are desires which cannot be satisfied with gifts which are the products of purely spontaneous and pleasurable effort, one of two things is necessary. Either some desires must remain unsatisfied, or some one must do something that he does not like to do. The chances are that both will be necessary.

This alone would necessitate a modification of human behavior in the interest of civilization. To exercise frugality and discrimination in the satisfaction of desires is a kind of behavior which is very irksome to some people, and yet it is necessary if we are to be civilized. To work when we would rather rest or play, or to do one kind of work when we would rather do some other kind, or to stick to one job when we would like a change, are all likewise irksome and necessary. A race or a people who can not modify its behavior in any of these directions is not likely to produce subsistence enough to support large numbers, to say nothing of satisfying other desires than for subsistence.

How Men May be Induced to do What They do not Like to Do

How can men be induced to do things which they do not like to do? There are only two ways: one is to offer them a reward; the other is to compel them by authority. The civilized world has come to rely more and more upon the offering of rewards, and less and less upon the use of authority and force, though there has been a fundamental relapse in Russia. Moreover, it has been customary among the more civilized races to leave the matter largely to the people concerned. The individual who desires something which no one cares to supply for the pleasure of it, is left to offer such rewards as he feels like offering a makeweight to overcome the disinclination to work; and the individual who is asked to do the work, to accept such rewards as he feels like accepting. If these two individuals can

agree, the work is done and the desire satisfied; otherwise, the work is left undone and the desire unsatisfied.

In general, where the average individual does not regard work as too irksome, or is willing to do work for a reasonable consideration, a great deal of work will be done, and many desires will be satisfied. This will generally mean that a large population can be supported,—in short, that men can live together comfortably in large numbers. Where the average individual is not willing to behave in this way, civilization is impossible.

Under this system of free bargaining there will, of course, be a few very fortunate individuals who enjoy doing what others desire to have done and are willing to pay for. To such a person the world is a paradise where he can get what he desires as a result of doing what he likes to do. If all were in that situation we could all live by giving gifts to one another,—gifts whose production always gave pleasure to the producers and were always sufficient in quantity and variety to satisfy every desire of every consumer. The improbability of such a perfect harmony between the inclinations of all workers and the desires of all consumers is so great as to amount to an impossibility. This is what makes it necessary to do one of three things: first, to pay for work and products; second, to command men to work and produce; or third, to go hungry.

Only Two Alternatives—Pay or Force

Any society that chooses to repudiate the method of getting men to do what they do not like to do by paying them for it, has only two alternatives left. It must conscript an industrial army and carry on production under authority and compulsion, or it must reduce production to such limits as men will carry on for pleasure and reduce its consumption accordingly. There is no other choice. To limit production to such things and such quantities as can be produced for pleasure, is to limit satisfaction considerably, and reduce populations to very small numbers. The thinning out process would involve wholesale starvation, which has serious disadvantages, in spite of its obvious advantages.

The other alternative, namely, the industrial army, whose conscripted laborers work under authority and compulsion, also has serious disadvantages. It has, of course, certain obvious advantages, such as the enforced equality—at least of all privates—and the elimination of unemployment. But the adjustment of supply to demand, or of the stock in the commissariat to the desires of the consumers, is notoriously imperfect in any

sort of an army, whether industrial or militant. The motivation of the workers must consist largely of fear. That is, in order to induce him to do work which he would rather not do, he must be commanded, and there must always be penalty for disobedience. On the whole, it seems rather more irksome to have to do disagreeable work under command, with the fear of a penalty for disobedience as a spur, than to do it under voluntary agreement, with the hope of a reward as a spur.

When we consider that it is, as yet, physically impossible to support large numbers without a certain amount of disagreeable work, and that there are only two things that will induce men to do disagreeable work, the hope of reward on the one hand, and the fear of punishment on the other, we get a fairly clear idea as to the penalties of civilization. One penalty or the other must be accepted; we can only choose between them if we are to remain civilized. To choose neither is to fail to support large numbers, through failure to produce sufficient quantities of subsistence.

How much will the hope of reward stimulate us to produce if we are a free people, or how much authority and compulsion will we stand if we are not free? Upon the answer to these questions hangs the answer to the question, How many people can we support? or How much civilization can we stand?

Dependability an Important Characteristic of Civilized Man

One of the most important characteristics of civilized man is his dependability. Without this we could achieve none of the advantages of specialization, of the division of labor or social organization. Specialization and interdependence obviously go together.

Many writers have taken pains to point out how dependent we are upon one another in a highly civilized state. One way of illustrating this mutual dependence is to compare a highly developed society with a complicated machine or a highly developed animal organism. There are many striking resemblances, among the most important of which is the interdependence of parts.

It is a commonplace that the interdependence of parts increases as we ascend in the scale of organic life. The same change is noticeable as we ascend in the scale of social life. Each individual tends to specialize in some particular kind of work and to depend upon other individuals who have specialized in other kinds of work to supply him with goods and services which he cannot produce or perform for himself. Every elementary

treatise on economics sets forth the reasons why this is so advantageous under the heading of the Division of Labor.

It is rather obvious, is it not? that there can be no great amount of dependence of one upon another where the people are not dependable. This is equally true of a machine or an animal organism, but we do not attribute moral qualities to the parts of any of them. The wheel in a machine has no choice. It must of physical necessity do whatever its construction requires it to do. Although there is no physical necessity compelling a person to be dependable, as is the case with the parts of a well-made machine or the organs of a healthy body, yet it is just as important that he should be absolutely dependable; otherwise civilization cannot advance at all.

If it is once understood that dependability is equally essential in the parts of a well-made machine, a highly developed organism, and a highly civilized society, we can then consider, advantageously, the factors which create dependability in each of the three cases.

In the case of a well-made machine, the very frame-work is so constructed, and the mechanical pressure so applied, as to compel each working part to work with precision and accuracy. In the case of an animal organism, in addition to the purely mechanical parts which operate very much as the parts of a machine, there are other sentient parts that respond to stimulation or irritation; but the stimulation or irritation comes by contact. When for any reason one of these organs ceases to respond to its customary stimulation it ceases to be dependable, and the whole organism suffers. In the case of the parts of a complex society, dependability is secured less and less, as civilization advances, by mechanical or biological methods. That is to say, men are seldom compelled to be dependable, or to function dependably, by mechanical force. Nor are they stimulated by physical contact as are the parts of the animal body. They are stimulated rather by anticipation. Pressure, stimulation, anticipation are the progressive stages of motivation upon which we must rely for dependable behavior in machines, organisms and societies. There are certain resemblances, of course, between the response of a crowd to the appeal of the orator, the musician or the salesman and that of the muscles to the chemical stimulants generated by excitement, yet there are also certain obvious differences.

However, it is not my purpose to dwell upon these resemblances and differences. It is sufficient for our purpose to note that when the individuals who constitute the working parts of a complex society cease to respond in their customary ways to

their customary stimuli, they cease to be dependable, and society suffers as definitely as the body suffers when its organs cease to respond to their customary stimuli.

A rough approximation to the real truth is suggested by certain old expressions, in spite of their inaccuracy and inadequacy. I refer to such expressions as "tender conscience," "a sense of duty," a "feeling of moral responsibility." These, accurately enough, convey the idea of sensitiveness to stimulation, though they fail to express the idea that the conscience, the sense of duty, and the feeling of moral responsibility are easily modified or determined, though not necessarily created, by custom and tradition.

The influence of custom and tradition in determining the character of the response of the people to the stimuli of experience introduces, doubtless, one important difference between the behavior of individuals in a society and that of cells in an organism. This difference, however, has been vastly overrated and has led to serious confusion of thought among certain social psychologists, who profess to see no reason for assuming that one set of customs and traditions are any better than any other. A physiologist would scarcely say that one kind of a response on the part of any organ in the human body was just as good as any other. If for any reason an organ fails to respond, or responds in such a way as to injure or cause the death of the body, he would probably say that the organ was diseased. Anyone who would tell him that one kind of response was just as good as any other, would not appear either clever, original or scholarly. An economist is likely to recognize that one kind of behavior is better than another if it works better. Consequently, a custom or tradition that leads to such responses to stimuli, that is, to such behavior as will add to the life of the society, is better than a custom or tradition that leads to responses, and behavior, that weaken or injure the society. He is no more likely to think it clever, original or scholarly to assert that one kind of response is as good as another, regardless of the results on the life of the social organism, than the physiologist would be if such remarks were made regarding the behavior of the parts of an animal organism.

Among the necessary forms of custom or tradition for those who are to live comfortably together in large numbers, are those which promote dependability, or cause us to respond in a calculable manner to the stimuli of experience. It is only thus that a civilization involving a great deal of mutual dependence can be maintained.

Our mutual dependence is of various sorts and degrees. If

someone fails to do that which he is expected to do, he may imperil the lives of hundreds of his fellow men, as in the case of a switch tender or a locomotive engineer; he may occasion the loss of valuable property; or he may, as in the case of an unpunctual person, merely upset our calculations, and cause many of us to waste our time waiting for him or guessing what he is likely to do. In all these cases, in greater or less degree, the undependable person occasions loss to the nation. The time we waste on account of his lack of dependableness is as truly a loss as the property which is destroyed. Aside from the direct loss of time and property there is the greater loss which comes from the discouragement of enterprise, the lack of confidence, and the general demoralization which ensue when men can no longer rely upon one another. When we can no longer depend upon others to do their special work well and regularly we shall have to learn to do everything for ourselves. We thus lose the advantages of specialization.

Common Honesty the First Element in Dependableness

The first element in dependableness is, of course, common honesty. Men who will not keep their word, fulfil their contracts, or do business without cheating, are not only morally odious, they are also obstructions to the progress and prosperity of the community. Perhaps this is why they are morally odious. A community made up of such people, no matter how gifted they might be mentally, could scarcely prosper. No one could trust anyone else; consequently, there could be no credit. Nothing could be bought or sold without the closest and most minute inspection, and this would be laborious and therefore wasteful of time. There could be no cooperation or teamwork, but everyone would have to look after himself and spend a great deal of time watching his dishonest neighbors. Among the many advantages of honesty, therefore, not the least is that it is a great labor-saving device when it is practiced throughout the community. Where the customs or traditions of the country are such as to make its people sensitive on the question of honesty, ashamed of dishonesty as of nakedness, you have at least one important factor in dependability. Such a people can stand a good deal of civilization.

Sobriety an Important Element in Dependableness

Next to honesty, sobriety is probably the most important element in dependableness. In a rudimentary state of society, where each individual works and acts most of the time alone and where, therefore, there is little interdependence, drunken-

ness may not be so vicious as it has now become. In our interlocking civilization no personal habit or vice, except lying, so unfits a man for usefulness as drunkenness. If you had to take your choice between riding behind a locomotive engineer who was addicted to drunkenness, and riding behind one who was addicted to any other vice, there is not much doubt as to which you would choose. If you had to take your choice between having chauffeurs on the street who were in the habit of getting drunk, and having those who had formed any other bad habit whatsoever, you would not be likely to prefer drunkards.

Apply a similar test to anyone in any of the hundreds of responsible positions (and all positions are coming to be responsible positions), and you will reach the conclusion that the person who is strongly addicted to drink is about the least dependable, and therefore the least desirable, citizen you can name. There are fewer places where he is of any use and more where he is a menace than is the case with the victims of almost any other vice. Whatever you may think when you are discussing, in the abstract, the relative harmfulness of various vices, you are not likely to be much in doubt when you come to a concrete case like that of a locomotive engineer, a switchman, a driver of an automobile, or even a janitor, or anyone else whose lack of dependableness might endanger your life. Sobriety must obviously rank high among the virtues which go to make up what we have called dependableness.

Faithfulness and Other Virtues that Create Dependableness

Time would fail us to more than mention courage, the father of many virtues, as fear is of many vices; fidelity, which is closely related both to honesty and to courage and serves much the same purpose; loyalty, which is the best kind of social current for the binding together of the parts of a complex social organization; and good sportsmanship which will take a beating rather than to break the rules of the game.

There is a very large sense in which fidelity, loyalty and good sportsmanship are required of those who would live in a highly developed civilization, or in which fidelity may be said to limit the amount of civilization which any people can stand. I refer to the willingness of those upon whom we have come to depend to stick to their jobs, and not leave us in the lurch, to fulfil the trust which they have assumed, and not to desert their posts and expose us to danger.

From our point of view the proposition that any man or group of men has the right at any time to stop work belongs to a lower order of civilization, in which the present degree of

interdependence had not developed. Without more fidelity than the proposition recognizes, we cannot live the complex life of the present. If, by way of illustration, any organ of the human body were to insist upon the right to stop functioning at any time, no such highly developed organism could continue to exist. The processes even of biological growth can proceed no further than the dependability of the parts of an organism will permit.

In extreme cases, the obligation to be faithful, not to quit or to stop work, has always been recognized. The sentinel who would desert his post, the switchman who would decide to stop working when a passenger train was due, the pilot who would quit before he had brought his ship through the channel, the physician who would quit before his patient had passed the crisis, would all be condemned for their faithlessness. Are these exceptional cases? Perhaps they were at one time, but as civilization advances, we all come to depend upon one another in almost as vital a sense as we ever did upon the sentinel, the switchman, the pilot or the physician.

If we do not develop a fidelity that is commensurate with the degree of interdependence, we simply cannot have a social system in which interdependence is a striking characteristic.

Illustrations

If, for example, we cannot depend upon those who are engaged in transportation; that is to say, if they are likely to leave us at any time without those necessities of life which we have been depending upon their bringing from distant sources, we must manage some way to make each section of the country independent and self sufficient, however wasteful and inefficient it may be. If we cannot depend upon those who supply us with fuel from distant sources, each neighborhood must manage to grow its own fuel, and remodel its stoves and furnaces accordingly.

Proceed through the list of specialized occupations upon which we have come to depend, and apply the test of fidelity to each in its turn, and you will be convinced, not only that it requires a great deal more fidelity to be civilized than to be uncivilized, but that the degree to which we can be civilized depends very directly upon how faithful we are, or how high the virtue of fidelity ranks in our hierarchy of virtues.

Who is Civilized?

A most fundamental characteristic of civilized man is his willingness to stake his prosperity upon his ability to make

himself useful rather than his ability to make himself feared. The person who expects to get what he wants by making himself so useful that others will be glad to pay him well for his usefulness, is civilized; the person who expects to get what he wants by making himself so dangerous that others will be afraid to refuse him what he demands, is not. In proportion as the method of usefulness prevails among a people, in that proportion is that people civilized. In proportion as the method of fear prevails, in that proportion is that people savage. Usefulness is what men live on. Many can live under a system in which everyone is trying to be useful, and under which men prosper in proportion to their usefulness. Few can live under a system in which men are permitted to prosper by inspiring fear.

This is a rather more satisfactory test of our capacity for civilization than any that can be applied to test our degree of self-interest or altruism. So far as can be told, civilized men are no less self-centered in their interests than savages. We are just as strongly inclined to prefer the satisfaction of our own wants and the wants of our immediate family and friends as any savages ever were. The only real difference is in the methods by which we seek the means of satisfaction. We are, if we are civilized, a little less inclined to seek the means of satisfaction by the methods of violence and fear, or a little more inclined to stake our prosperity upon our ability to make ourselves useful. In other words, we try to prosper by the mutual exchange of utilities and services, under the conditions of voluntary agreement among free citizens.

Four Methods of Struggling for Advantage—Illustrations

There are, fundamentally, only four methods of struggling for an advantage in this world. These are the methods of destruction, deception, persuasion, and production. The first two, namely, destruction and deception, are the methods of brutes and savages. The last two, namely, persuasion and production are the methods of civilized men.

By destructive methods are meant all those whereby one succeeds by virtue of one's power to kill, to hurt, or to inspire fear of physical injury or pain. "War," "robbery," "duelling," "sabotage," and "brawling" are names for methods of destruction as carried on by human beings. By the deceptive methods are meant all such methods as thieving, swindling, adulteration of goods, false advertising, and demagoguery. By the persuasive methods are meant all those methods whereby one succeeds by virtue of one's power to persuade or to convince. One may beat

one's rival by being a more persuasive talker, whether one is striving for favors from the sovereign person or from the sovereign people, whether one is striving for the hand of a lady, the decision of a jury, or the trade of a possible customer. By the productive methods are meant all those methods whereby one may beat one's rivals or gain advantages by virtue of one's power to produce, to serve, or to confer benefit.

The same persons may resort to more than one of these methods in order to gain an advantage. When two farmers compete in growing crops they are struggling for existence, or for economic advantages, by a productive method. When they quarrel over a line fence and take their quarrel before a court for settlement they are struggling by a persuasive method. When they secretly alter or remove landmarks in order to gain an advantage in their litigation, or when they bribe jurors, they are struggling by a deceptive method. When they fall to fighting either with fists or with weapons they are struggling by a destructive method.

When they change their methods in the order just described, they are sinking lower and lower in the scale; that is, they are resorting to worse and worse methods of struggling for existence or advantage. When they rival one another in growing corn, there is more corn grown as the result of that rivalry. The country is better fed and more people can be supported, and everyone is better off, except possibly the one who is beaten, and even he may very likely be better off than he would have been if he had not competed at all. When two farmers quarrel over a line fence and take it into court, no one gains any benefit except the lawyers, and what the lawyers gain the farmers lose. No new land is created in the conflict. No new wealth is produced. The community is no better fed, no more people are permitted to live, and the farmers have wasted their time. To change from persuasion to deception, or from deception to physical force, is so clearly to sink to a lower level that it is unnecessary to pursue the topic farther.

Among animals the destructive and deceptive methods are the characteristic forms of struggle. They kill, maim, injure, rob, and deceive one another with no moral or legal restraints. They may sometimes rise to the level of persuasion, as in the courting process, but never to the level of production; that is, no animal ever tries to beat its rival by producing a larger or better product or rendering a greater or better service.

Persuasion and Production vs. Destruction and Deception

Among human beings who have no moral sense, and who are unrestrained by law and justice, the destructive and de-

ceptive methods of struggle will be followed as well as the persuasive and productive methods, but the destructive and deceptive methods are precisely the things that morals and laws are designed to prevent. In any civilization worthy of the name, and under any government worthy to stand over night, men are actually restrained by their own moral feelings, by the respect for the good opinions of their fellows, and by the fear of legal penalties from attempting to promote their own interests by destruction or deception.

To say that men are restrained from doing these things is not the same as to say that they are absolutely prevented. Crime is the name we give, in civilized countries, to destructive and deceptive methods of struggling, and it still flourishes, though all civilized governments are trying to stop it. We are trying to raise the struggle for existence to a higher plane than that on which it is waged in the subhuman world. The aim is to prevent destruction and deception and to compel men to succeed, if they succeed at all, by persuasion or production. There are, however, some more or less refined methods of deception which have not even been declared illegal by legislation. If we can so improve our legislation as to prohibit every form of deception as well as destruction, and if we can so improve our executive and judicial systems as to prevent absolutely the violation of law, we shall have reached the ideal of government control over the struggle for existence.

There are a few people who object on principle to all forms of competition, who believe that the whole competitive system is morally wrong. This feeling, however, is probably due to a failure to discriminate, as we have tried to do in the preceding pages, between different kinds of conflict. The horrors of war and other forms of destructive conflict, the petty, skulking meanness which accompanies all forms of deceptive conflict, and even the jealousies and heartburnings which result from many forms of persuasive conflict have so impressed certain sensitive spirits as to cause them to revolt against the very idea of competition in any form. Such people ought never to play croquet, because there is competition even there. An election, moreover, is as truly competitive as any form of business.

Most of our Games and Struggles Competitive

During the entire life of man on this planet he has had to struggle in one way or another against a multitude of enemies, human and non-human. The reason why we are here today is because our ancestors were successful in their struggles. They succeeded in living and reproducing their kind in spite of all

the enemies and dangers which surrounded them. One reason why they struggled so successfully was that they were valiant enough to wage their fight with vigor and with spirit. That spirit we have inherited to such an extent that we cannot even amuse ourselves without some kind of competition or struggle. That is why most of our games are competitive. Competition is as the breath of life to our nostrils. It will be well for us if we can harness this spirit to productive work rather than allow it to waste itself in destruction, deception, or even in some fruitless kinds of persuasion. The nation which succeeds best in harnessing this spirit to production is the nation which should normally grow rapidly in wealth, prosperity and power, and be able to support the largest numbers.

Winning by Fear a Foe to Civilization

Anyone who has followed the discussion thus far may have been led to wonder whether we may not have reached, if we have not already passed, our limits in each particular. Why should anyone do anything unpleasant? is a question which, in one form or another, is asked with increasing frequency. Every day our ears are filled with some new tale of the horrors of the humdrum, routine work which a civilized existence requires of most of us. The wild, free, unrestrained life of men who do not have to specialize, or to do anything except that which they like to do, is pictured in new colors every week. This, more than anything else, is creating discontent with the life of civilized men.

Again, it is doubtful whether any people in the world is to-day showing that dependability of character upon which alone can be maintained that specialization and interdependence of parts which an efficient system of production requires. Finally, it is doubtful whether, at any time during the last thousand years, men and women were so willing to fall back upon the method of fear to accomplish their purposes as at the present time, or even as they were before the war broke out. Everywhere we saw people, in all ranks of life, endeavoring to win by making others afraid to refuse their demands when they had failed by the methods of peaceful persuasion and usefulness. Anyone who then thought, or who now thinks, that war was or is an anachronism, had simply failed to understand the moral attitude of the people around him.

Self-Discipline a Test of a Person's Ability to Stand Civilization

This discussion of the question, How much civilization can we stand? is peculiarly pertinent to this occasion. We

are gathered together under the auspices of a great institution of popular education. The peculiar function of every educational institution is to train men for the functions of civilized life. As the result of the training secured in such an institution as this, men and women ought to be able to stand more civilization than most of us are now able to endure. One expression that adequately summarizes the ability to stand civilization is self-discipline.

The self-disciplined individual is one who is able to adapt his behavior to the necessary conditions of civilized life. The individual who lacks self-discipline is unable thus to direct his behavior. He is either the football of circumstances, the weather-cock registering every shift in the winds of popular feeling, or he pursues the whimsical variations of his own will, regardless of the necessities of a wholesome and successful life under circumstances in which he is compelled to live. Such an individual cannot stand much civilization. He cannot fit himself into a great and complicated social machine requiring specialized conduct and specialized training. He is a failure because of his inability to contribute anything to the joint labor of the whole. He cannot play the game. He does not understand teamwork, or, if he understands it, he cannot play the game as it has to be played under teamwork.

A nation made up of undisciplined individuals may disturb the peace of the world for a time, but it can never, by any possibility, lead the world. The world has always been ruled by disciplined races. The disciplined races have ruled the world with the regularity and certainty of a law of nature. There is no more likelihood that any undisciplined race or nationality will ever again dominate the world than that the Mississippi river should flow up hill.

Why Universities Should be Centers of Self-Discipline

In order that our universities may be genuine leaders in civilization they must be centers of self-discipline. The chief object of their work must be to give to men and women that power of concentration, the power of giving attention, the power of doing the thing that has to be done, instead of the thing that one feels like doing. One of the most noticeable characteristics of undisciplined people who lack the ability to stand much civilization is that simple inability to hold themselves to the task that has to be done, and the tendency to follow a vacillating will or the whim of a moment.

This is a peculiarly important subject at the present time, when the severe discipline imposed upon our people by the war has been lifted. Directors of athletics are familiar with

the tendency of men to break training as soon as the athletic season is over. The whole world is showing the same tendency.

Every great war has been followed by a period of increased unrest, violence, crime and political corruption. Nearly every great war has also been followed by a veritable outburst of constructive patriotism and productive enterprise, accompanied by a genuine increase in all social virtues. Yet those statements are not contradictory. A war puts a great strain upon the moral natures of men, bringing out the best and the worst that is in them. Those who are strong enough to stand the strain grow stronger under it. Those who are not strong enough break under it. Thus, a war usually increases both virtue and vice by accentuating the real differences among men. In that respect, it is like any other severe test, physical, mental or moral. An ice-cold shower bath, for example, benefits those who are strong enough to stand it; it injures those who are not.

It is natural that war should tend to increase crime and violence. There are always opportunities for violence and temptations to use it in order to get what you want or to have your own way, even in the most peaceful and law-abiding community. Even the most peacefully disposed person is sometimes tempted to use force rather than patience and persuasion when some cherished interest is at stake. It has taken centuries to build up the habit of resisting that temptation and of relying upon persuasion and good will to gain our ends. The development of clean sport, for example, is very much like the development of peaceful habits in industry, in politics and in all other fields of action. In any game there are abundant opportunities for violence and temptations to use it. When the players yield to these temptations, there is dirty sport; when they resist them, there is clean sport. The same resistance is necessary for cleanness in politics, in industry and in everything else.

The salvation of the country, and the very existence of civilization itself, lies in the hope that the great majority of its people are made of the stuff that is strengthened by the terrific ordeal of war, whose loathing for violence and love of peace and order are increased, and who may be relied upon to hold the turbulent minority in check. If that hope is vain, if the men of peace are outnumbered, violence and disorder will prevail, and the men of peace will either be overwhelmed in the general ruin or compelled to betake themselves to the mountains and the caves, while the world enters upon another of those periods which historians call dark ages.

Even our universities have experienced the difficulties growing out of the tendency to break training. It has been hard

to maintain standards of scholarship, to hold the students to hard and persistent work.

My purpose in choosing this subject for discussion at the inauguration of a new president of this university is to impress upon all the friends of the university, both faculty and students and those outside, the supreme importance of supporting its faculty and its president in every effort to raise the standard of scholarship and to improve the quality of the discipline in which the students are to be trained.

Self-discipline sums up the characteristics of civilized man, and an institution of this kind exists primarily for the purpose of training that virtue into our young people. They have grown out of a period when self-discipline is impossible. The child is a desultory creature. "The boy's will is the wind's will." Before he can take his place in this great team and play according to team work, he must go through a period of training, just as definitely as if he were a candidate for a position on an athletic team. And after all, and fundamentally, the principles of team work are very much the same, whether the team consists of nine men or a hundred and ten millions of men, women and children. Team work is what counts, and team work requires behavior, self-discipline, suppressing the impulse and the instinct of the moment for the larger purposes of the team. Any student knows perfectly well about how much an athlete is worth who won't play according to the rules of the team; but it requires discipline to do so.

A Plea for Hearty Cooperation

I bespeak, therefore, for President Thomas and his faculty and the Regents and the students and all who are interested in building up that system of self-discipline on which sound scholarship and sound character depend, your hearty cooperation; for unless the universities stand for this principle of self-discipline, on which our civilization depends, we shall not be able to modify our conduct as a people in such ways as to enable us to live together in larger and larger numbers and build a higher and higher civilization.

"Throw Back Your Shoulders, Pull in Your Chins, and Go to It!"

And to you, young fellows, I preach to you this gospel of self-discipline, and I beg you, whether you go out from this place by twos, carrying neither purse nor scrip, or whether you go about your ordinary occupations in an ordinary way, I beg you to become centers and examples of self-discipline. Then you will have a part in the building of a greater civilization in this country. I beg you, therefore, throw back your shoulders, pull in your chins, and go to it!

Inspiration to a Greater Hope

By George F. Richards, Jr.

My apology for presenting this letter is the desire that its contents may inspire, to some degree, at least one soul to a greater hope—an increased faith. It was written to my wife's cousins, while I was engaged as a missionary in Great Britain a few years ago and soon after the death of a favorite son and brother—a world-war hero, on France's battlefield. We had become acquainted with our relatives only a short while previously and had been entertained very bounteously under their hospitable roof.—*G. F. R., Jr.*

My dear Kinsfolk:—

It is now 5 a m. Please do not think me presumptuous in writing you—and I feel that you will not, for it seems as if I had always known you—but I cried myself awake at four o'clock this morning from a dream in which I was visiting again in your lovely home, enjoying your hospitality, and was so sincerely sympathetic and anxious to express some thoughts that might help to minimize your grief, and was so earnestly engaged with you in what seemed to be mutually agreeable conversation on spiritual matters arising out of the distressing death of your son and brother, whom you all loved so dearly, that the impressions were indeed very real and the feeling of sympathy was so keen as to preclude further sleep. Naturally, I could not do otherwise than awaken my wife, your cousin —, and tell her all about the dream; and then I felt as if I must write you—I was, on the spur of the moment, going to say “then and there”—so I arose for that purpose.

What I may say, I hardly know at the present moment. It would seem almost that I should apologize first that such a vivid dream should be required to arouse me to a task that ordinary brotherhood and acquaintance demand. But you realize that it requires considerable to get some people into action, and I may be placed in that class. Should someone else say that, it might hurt me just a little, however. I am somewhat diffident about presenting to anyone the gospel message of truth which has brought me to this land, unless I feel certain of some degree of responsive feeling. It should not be so. But that is just one indication of mortality. And yet I know, as I know that I live

and that the sun shines and that day alternates with night, that another gospel dispensation—the last, and the one into which all former dispensations are to be gathered—has been brought to earth by divine messengers, who held the keys of the dispensation of the meridian of times, in which Christ was born, and in which he officiated; and that his Church has again been organized, with apostles, prophets, pastors, evangelists, teachers, etc.; that the Church is founded on revelation and on Jesus Christ, as of old; that the Priesthood of God is in the Church; and that the fruits of this Priesthood and of the Church organization are plainly observable in the lives of the Latter-day Saints, who strive to serve God with true purpose of heart; that the signs spoken of in Mark 16:17, 18; 1 Cor. 12:4, 7-11, 28-30, are in the Church, and are manifested abundantly; and that through the gospel of Jesus Christ, in its purity only, may men and women understand the true philosophy of life—preexistence, mortality, and immortality—and be saved in the kingdom of God, which means eternal progress for the soul of man. I do not claim this testimony of man, but it has come to me from God, who has, in my case at least, made good his promise, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;” and this knowledge has come as a result of faith, of fervent prayer, and an effort to live honorably and to overcome the weaknesses of the flesh.

O, my dear kinsfolk, if you could feel as I feel, and as hundreds of thousands of good, faithful Latter-day Saints feel, and could, by the grace of God, understand the gospel message we bear, and realize how far astray from the simple path of the Master the religious denominations of today have strayed, you would think yourselves the most blessed of mortals. And, even in the presence of this seemingly great disaster, which has for a time completely blighted your hopes and darkened your lives, you would look forward to the great and glorious resurrection with the knowledge that our passing from this life is but a temporary divorcement of the spirit from the body, that the spirit is not to be imprisoned or hampered, but that it will be associated with others of its acquaintance, in the world of spirits; and that, through obedience to the principles and ordinances of the gospel and to the priesthood, all men may be saved. You would understand that the Priesthood authorizes men to whom it has been given to “seal on earth” and it shall be sealed in heaven, and “to loose on earth” and it shall be loosed in heaven. You would understand the fatherhood of God and the brotherhood of man; you would know, if you understood the gospel as restored in its fulness, how the marriage covenant and its ties of relationship are to be extended into eternity, how the state-

ment of the Savior, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John 3:5), and the fact that many people have died without even hearing the gospel or receiving its ordinances, may be explained, in order to show the justice and also the mercy of God; why the Latter-day Saints have already built six temples and have two more in course of construction, one in Canada and the other in Hawaii, in which sacred and essential ordinances are performed both for the living and for the dead; the interpretation and significance of Mal. 4:5, 6, "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse;" and how the gradual decay of religion and the organization of many religious creeds have come about, with their attendant multiplied rites and ceremonies, and the changing of the ordinances of the gospel of Christ. It would make me so happy, even in the midst of present sadness, to be able to tell you of some of these things, which you cannot find in the churches of the day. In fact, I am not so sure but my tears, and pent up feelings of the dream this morning, were largely from joy, as you all seemed to be hungry for what I had to give, and were finding comfort in my explanations of the beauties of the gospel, both in its application to life upon earth and the glorious hope that it affords throughout eternity.

I spoke of diffidence. The Latter-day Saints, or the members of the Church of Jesus Christ of Latter-day Saints—commonly called "Mormons"—are spoken evil of the world over. I may say that the word "Mormon" has a peculiar origin, a significant meaning, and around it are woven wonderful facts about the early inhabitants of the Western Continent, new to modern civilization but brought forth by divine power in comparatively recent years, but time will not permit nor would your patience endure explanations in detail at the present moment. As a Church, we are and have been persecuted. In this respect, we fare no better than did the Primitive church, for it was also Christ's Church, and recognized by him; hence, its followers were derided and persecuted. Because of misrepresentation, people are very prejudiced against us; and an honest, sincere investigation can only be profitably undertaken with such prejudice allayed. There would be an end put to all controversy were people to investigate conditions for themselves, but the "so-and-so said such-and-such" system and the writings of anti-"Mormons" are drawn upon wholly by those who ridicule and malign us. Even encyclopedias will not accept for publication the truth

regarding the Latter-day Saints, but prefer the works of our enemies from which to obtain their information. But, thank the Lord, some Christian individuals have lived among us, and have had the moral courage to speak the truth and to write it; and of the truth regarding "Mormons" and "Mormonism," so called, members of the Church of Jesus Christ of Latter-day Saints are justly proud.

I value my religion before father, or mother, or wife, or children. All else in the world would be as nothing without the gospel of Jesus Christ, in its original purity, as it is again restored, and without the testimony of its truth, of which I bear record. Else why should I have left a pleasant and lucrative profession at the call of those whom, I believe, have authority from God, not through a channel of man-made systems but by direct, divine appointment, and by the laying on of hands? We are charged with being weak-minded for the very thing I have suggested in the last sentence; and yet, for years prior to the war there were upwards of two thousand missionaries of our Church actively engaged continuously in different parts of the world, each spending from two to three years in the service of the Master, and each paying his own expenses, or being supported by his parents, relatives, or friends at home, who enjoy the same faith and testimony as they. Does the world need this missionary service for the spread of truth? Let me quote the Reverend David Walters, of Leeds, as reported in *The British Congregationalist*, of October 30, 1910, for it represents pretty well the condition of the world today religiously:

"I have heard it said, over and over again, 'When you preachers of religion decide among yourselves what we ought to believe, we shall be ready to listen.' It is not a mere excuse; it is the expression of weariness and uncertainty. *Different preachers not only contradict one another, but very few of us, if any, preach with that accent of assurance which carries conviction.* We cannot make the people believe more deeply than we do ourselves. *We do not know where we are.* Hesitation is never inspiring. I believe that we shall get out of this period of uncertainty, and that God will raise up in his own time, when conditions are favorable, another Paul, Augustine, or Calvin, who will interpret for us our great gospel in terms that will be real and convincing to the modern mind. *It will be a newer theology than anything we have yet had, and yet it will be recognized as the old.* The hearts of men will leap in response to it, and will say 'This is true. This is what we have been waiting for;' and we shall preach it with a consciousness that we are in line with all the faithful preachers of the past, and yet that we preach in language that is understood by the present generation."

Note the italics. The "newer theology" has already come; but, as Christ was not recognized as the one for whom the Jews were looking, and they rejected him and cruci-

fied him, so the gospel is again restored in all its original beauty, and though unrecognized or spurned by ministers, and by the world at large; its leavening influence is now being felt in the world; and the individuals to whom the Lord has mercifully borne record of its truth are extremely happy, and are striving to live Christlike lives; they have suffered persecution; they have been driven from their homes in the dead of winter; they have pioneered the Great American Desert; and have made their home in the tops of the Rocky Mountains to blossom as the rose.

My cousins, please pardon so much of the "I" throughout this letter. If anything I have written may have seemed to you unkind, do not harbor the impression or feeling. I have only a feeling of sincere brotherly love and interest in your welfare, and in the welfare of mankind, and a desire to help humanity in general and my own kindred in particular. There is the maximum of comfort and encouragement in this newly revealed gospel message. Nothing else in the whole world is so much to be desired or so justly to be prized by the Lord's children.

I regret very much your great loss. Your dear son is among the many valiant heroes of this age. Long live the memory of their contribution to humanity; and may the principles which the giving of their lives will make effective in the world ever bear testimony of their courage and of the justice and sacredness of their sacrifice. No man can do more than to die, unless it be to live, for a great cause.

Let the mercy of heaven attend you all in your extreme sacrifice, and may the Spirit of the Lord assuage your grief and heal your broken hearts. We deeply sympathize with you in your bereavement. Only those who have loved, and have lost dear ones, are able to appreciate your sorrow.

With sincerest regard, I am,

Affectionately yours,

(Signed)



When Boy Meets Bear

By Wreno Bowers

"Bear! Bear!"

The fearful yells came from my young friend as he tore his way through the dense serviceberry-bushes toward me. I ran out into a little opening among the trees to get a glimpse of the bear before he vanished into the woods.

"Let's go!" gasped the boy as he broke out of the bushes beside me. "Let's go!"

"Don't be afraid," I said. "That bear, at present, is too busy dodging trees to harm anybody."

The boy was pale as death and he wiped a tear from his cheek with the back of his trembling hand. I pointed to the opposite hillside where a waving line of brush-tops were drawing hurriedly up over the horizon.

After the bear had disappeared over the hill I asked: "Who do you think got the biggest scare—you or the bear?" And a silly grin passed over the boy's pale face.

"Let's go down and see how big his tracks are," I suggested.

"But there might be some more in there," he immediately objected.

"No danger," I assured him. "All the bears within hearing distance have taken to the woods."

We went down to the spot where the scene had taken place, and from the boy's story, the bear's tracks, and my imagination, I got the following narrative:

The boy had been standing by a clump of serviceberry-bushes eating berries when the bear walked out from behind another clump of bushes a few rods to the west. As the boy turned, the bear rose upright on his haunches and stood with a surprised, inquiring look on his face. For a second the boy stood there as immovable as a statue, staring at the bear as if he could not believe his eyes, while the bear's face changed from an exclamation-point to a question-mark, and back to an exclamation-point again. Then suddenly the boy seemed to awaken from his trance.

"Oh, Lord!" he groaned, and began to cry at the top of his voice, "Bear! Bear!"

"Woof! Woof!" said the bear. ("I'd better beat it or I'm a gonner.")

And they both wheeled and fled. The boy spared no energy, either vocal or physical, as he plunged through the bushes to my side, while the bear was running for his life in the opposite direction. The boy's first groan had started the bear on his retreat and the fearful yelling had stimulated him into action. His huge foot-prints were left deep in the soil where he had planted his claws in his extreme hurry to get over the hill to safety.

Most boys have a wrong impression of a bear. They picture him as a terrible, dangerous beast that roars and attacks people on sight. But to think of a bear in this way is to deceive yourself. When you meet a real bear you will see a harmless kind of wanderer who is just as surprised and curious as you are. The trouble is that you do not stop and open your eyes frankly to see what kind of a fellow-blunderer is before you. You are so frightened by the innocent beast that you terrify him with your first fearful yell, and you both break all speed records in retreat.

When you become better acquainted with the bear, however, you will know him as a peaceable fellow, and an interesting one, well worth studying. He will not be the ferocious beast that you have read about in the story-books. You will find him a shiftless, clumsy brute, that roams about, eating roots and mice and ants and berries and meat and honey, and performing many laughable capers when he thinks there is no living creature watching him.

Kamas, Utah

Mount King

Monarch of the old Uintahs,
Hail, thy majesty!
Muffled in thy royal mantle,
Huge form, tow'ring free;
Regal head reared o'er thy fellows,
Grand, majestic, proud!
Crowned by lightnings 'midst the thunders
Of ten million clouds.
Countenance, with mien benignant,
Moved by God's own hand,
Record of God's will triumphant,
Thee, I understand.

Tridell, Utah

Alice Morrill

In Memory of Ira Hatch

Indian Missionary, Interpreter and Scout of Southern Utah

By John R. Young

A few days since I read in an old copy of the *Improvement Era*:

"Old Jacob Petersen is dead—

*"As idly down the street I went
I saw some wagons driven slow,
And turning to an urchin, said,
'Say boy, where do these wagons go?'
He lightly tossed his cap in air,
And loud, and just as lightly said,
'They're going to the grave yard, sir,
Old Jacob Petersen is dead.'"*

And then there followed ten, deep sympathetic stanzas, telling in sweet, tender tones of the noble, truthful, helpful life the quiet and humble Petersen had led. O, what a flood of recollections rushed through my sleepy brain. Again the sand dunes of southern Utah are before me. I hear the low, soft tones of Jacob Hamblin, when seated in the Council Circle of dusky warriors, he is pleading with them to cease indulging in their brutal squaw fights and to live in peace with one another and with the white man. I also see Thales Haskell and William M. Maxwell, whose strong, heroic figures won admiration and obedience from the proud and haughty warriors of both the Ute and Navajo nations. I also see John L. Blythe and Ira Hatch whose devotion to duty and implicit trust in Providence—the Great Spirit that governs the universe—was not surpassed even by Jacob Hamblin himself. During the struggles, trials and dangers of Dixie Indian warfare, those two men were equal to any of their heroic colaborers.

Ira Hatch was born, August 5, 1835, in Cataraugus county, New York; he died September 13, 1909, in Fruitland, New Mexico. In 1852, when in his seventeenth year, he was set apart as an Indian missionary by Elder Parley P. Pratt, of the Council of the Twelve, and labored faithfully all his life in that calling.

When Jacob Hamblin undertook to visit the Moqui Indians, and George A. Smith, Jr., sent on a mission to this tribe, was

killed by the Navajos, on Nov. 2, 1860, Ira was with the expedition. The company had made a dry camp. Soon after they started in the morning, they emerged from a chain of sand dunes into an open field. Here Ira and his Indian wife, Sarah, stopped to readjust their pack. They were just ready to mount their horses again, when a band of Navajo warriors swept out of the ravine, and with a war whoop, swooped down upon them. Sarah's horse in fright broke away from her, and by the time Ira could mount his horse, a plumed warrior had caught Sarah and was trying to lift her on to his horse behind him. Ira galloped up and with his whip, struck the Indian a stinging blow across his face. He dropped the woman and sped away after the war party. That was the beginning of the onslaught that ended with the death of the young missionary, George A. Smith, Jr., a sacrifice which made it possible for Jacob Hamblin and his heroic companions to return to their homes.

Here is an incident which is a twin match to Jacob's fearful experience when the Navajos were going to roast him, unless he would promise to have the "Mormons" give them 350 head of cattle to pay for their three sons who were murdered in Circle Valley. There seemed to have been a misunderstanding between Brother Hamblin and the Navajos. Jacob said that he was to meet them in twenty-five days at Mawabby, while they said he was to come to Peokon's (the war chief's camp), where Jacob and the Smith brothers passed through their crucial trial. At all events, when Peokon learned that Jacob had been to Mawabby, and then returned home without meeting him, he sent a messenger to Moen Coppy and notified Elders Blythe and Hatch that if they did not come at once to his camp to talk the matter over, he would come and scalp every man, woman and child at the mission. The brethren went at once. When they reached the Indian encampment they were placed in the same hogan that Jacob was placed in, the Hamblin panorama was re-enacted, the same blood-thirsty spirit was manifested, the wounded Navajo was brought in, the shirt stripped from his back and the wounds pointed to, and blood was demanded to atone for the foul deed in killing the three sons of one of their leading chiefs. All night long the thrilling trial went on, the young warriors hacked every button off from Blythe's coat. Ira told me that at least a dozen times they drew their glistening knives across Blythe's throat, yet he never trembled nor batted an eye. Happily, several of their leading old men stood up courageously for Jacob and their "Mormon" friends. About day break it was decided that Ira, who acted as interpreter, should be released, but they would keep Blythe and burn him at

the stake, that his screams and his scalp should comfort the hearts of the kindred of their murdered sons. Ira told me that John L. Blythe was the bravest, most self-possessed man that he ever saw. When told what the decision was, he mildly said, "Brother Ira, tell them that *I want to pray before they put me on the coals.*" When the request was interpreted to Peokon, he said, "Tell him to pray, and then we will put him on the coals and see whether he will cry or not." Blythe and Ira knelt down, and a spirit of pity, forgiveness and love for their dark-skinned brethren enveloped them. No anger nor revenge was manifest, but warm, heart-felt pleadings to the Great Father to bless their Navajo friends, to open their eyes that they might know who their friends were. The prayer ended, Brother Blythe asked if he should disrobe, but no answer came. For five minutes a breathless silence reigned in that hogan, then the chief spoke low to two young men, "Bring their horses and saddle them." When that was done, he said, "I believe your hearts are good and that you are our friends, but our young men are crying for blood. Get on your horses and go straight home, don't stop nor turn to the right or left, for if you do, my men will kill you, now go!" Morning had come—for twelve hours they had been under the cloud and shadow of death—as missionaries of peace, loyalty to their calling led them into the lion's den, and God in whom they trusted had delivered them.

O, how I love the memory of such men, and how little the world knows of the many sacrifices our noble "Mormon" boys have made. My acquaintance with John L. Blythe was short, but his personality impressed me with the idea, that as a Scotchman, he was as true and unyielding in his loyalty to his convictions as John Knox or Sir William Wallace. But I knew Ira Hatch well; for years I had slept under the same blanket with him. To me he was a second Porter Rockwell—in courage and fidelity to his friends, noiseless and modest; yet when duty called, his enemies might have cut him into inch pieces, and he would not have cried nor begged for mercy. The last stanza, dedicated lovingly to "Old Jacob Petersen" would apply as fittingly to Ira Hatch:

"He reached no heights of brilliant fame,
In war, in learning, wealth or power—
But with the talent God had given,
He wrought his task out, hour by hour,
And paved to Heaven a path of gold,
By doing duties that God gave.
Who'd think a hero slept beneath
Our "Ira Hatch's" humble grave?"

Blanding, Utah

Soil Fertility and Milk Production

By A. A. Hinckley, Commissioner of Agriculture for Utah

President Heber J. Grant once told a story of an old lady who ran a peanut stand. She claimed that her practice was to sell the stock in trade at an actual loss, and when asked how she could continue business in that way, replied, "Because I sell such an immense quantity."

According to the findings of Professor O. S. Jensen, of the Division of Chemistry, Michigan Agricultural College Experiment Station, ten tons of alfalfa on which he places a value of \$100, contains 468 lbs. of nitrogen, 122 lbs. of phosphoric acid and 358 lbs. of potash. At 18c per pound for the nitrogen and 5c per pound for the phosphoric acid and potash, this fertility has a value of \$108. In other words, as compensation for his labor in raising the alfalfa and finding a market for it, for interest on his investment in land and water and for \$108 in fertility from his farm, he receives but \$100 if the hay is hauled off the place. Truly, the farmer, like the old peanut lady, would have to handle alfalfa in immense quantities to make such procedure ultimately profitable.

On the other hand, Professor Jensen declares that 200 lbs. of butter, on which he places the same value as is placed on 10 tons of alfalfa, takes away but four tenths of a pound of fertility. And the cow that cannot convert ten tons of alfalfa, or its equivalent, into at least 300 lbs. of butter is not worthy of the name of dairy cow, and should find her way to the butcher's block.

Together with every other right thinking community the people of Utah want all of the temporal blessings which are obtainable through honest effort and intelligent and careful management. And yet, men prepared to speak with authority on the subject tell us that we have been entirely too prodigal with some of our resources, particularly with the fertility of our soil. Crop after crop has been taken from our lands with little thought of returning any of the elements thus removed. This statement will surprise many people, for we have hugged the comforting delusion to our souls that the deep, rich soil of this state is wholly inexhaustible.

Utah does not stand alone in this regard, and doubtless she will heed the warning, as the nation at large is doing. According to the U. S. Census Bureau, the amount expended by

farmers of the United States for commercial fertilizer in the year 1919 was \$329,189,912, as compared with \$114,882,541 in 1909, representing an increase of 186% in the amount spent for fertilizer during the last ten years.

Dr. F. S. Harris, in Bulletin No. 172, issued by the Utah Agricultural College Experiment Station, completely refutes the idea sometimes expressed that Utah soils are so fertile they do not need manure. He makes this statement, "Manure applied to sugar beets at the rate of five tons to the acre gave an increase of nearly two tons of sugar beets for each ton of manure. Applied to potatoes, it yields 13 bushels for every ton of manure."

The lesson to be learned from these figures is too obvious to need much amplification. As far as possible the hay and grain raised on our farms should be fed thereon.

Though the feeding of livestock of every description on our farms is to be encouraged, this article is being prepared specifically in the interest of the campaign for the increased use of milk and its products, which was set in motion as a result of the Governor's proclamation on this subject. There can be but one answer to the query, "Are dairy cattle profitable on the farm?" It is such a palpable truth, and one so easily demonstrated that no person need hesitate to make the positive statement that the dairy sections of the United States are the prosperous communities. But in this state, admirable as are its physical conditions for dairying, we fall far short of supplying our own needs. This condition is so at variance with the advice given the people by their leaders during more than seventy years, that it is indeed surprising. It does not seem possible that we import 1,600,000 pounds of butter and 1,500,000 pounds of cheese, net, each year. Yet these are the figures submitted by one of the large creamery houses of Salt Lake City.*

In Utah, where sugar beets form such an important crop, the statement quoted above from Dr. Harris should carry much weight. What a blessing it would be, in the present crisis, if the general average per acre of beets could be increased by three or four tons! The doctor's experiments lead him to conclude that

*There must be some good reason for this. Is it in marketing, the distribution, monopoly in dairies, or where? Some years ago there were dairies in various parts of the state, apparently prospering. They are now closed, and to sell milk, the producer must ship his product for miles in the hot sun, to receive minimum prices that do not pay for the work. Yet the consumer complains that dairy products are so costly that he can only afford minimum portions. Will some one who knows answer these questions?—*Editors.*

the yield can be increased nearly ten tons if barnyard manure where used in sufficient quantities.

The thought arises occasionally whether mother-earth does not express a similar sentiment to that of our heavenly Father given through one of his prophets, "Ye have robbed me," and whether she does not likewise continue, "Return to me a tithe of what I give you, and see whether the windows of heaven are not opened upon you that you do not have room for all the blessings."

Though temporal gain will undoubtedly follow in earnest effort to produce more milk and its products, that was not the only, nor indeed the most important reason for the Governor's proclamation. Utah wants a better manhood and womanhood. Perhaps no community in the world gives more consideration to health questions than do we, and our vital statistics, showing such a remarkable low death rate, indicate that we are getting results. But still perfection has not yet been attained. Figures show that, even including the southern states where the consumption is very low, Utah is practically 30% below the United States average of consumption of milk and its products*

But many will ask, "What has that to do with health or with manhood and womanhood?" The query has been answered many times by experts. Surgeon General Hugh S. Cumming, Chief of the U. S. Public Health Service, in his article, "We feed the world and starve our own children," which appeared in the *Ladies Home Journal*, December, 1921, makes this statement regarding milk, "One quart of milk daily should be consumed by a growing child, and the same amount would be beneficial for most adults, and yet millions of our children do not get more than one half of the needed allowance. Illinois, Utah, Massachusetts and New Mexico report that one half of their school children do not drink milk regularly at all."*

California has been making extensive surveys on this subject for the past three years. The following are some of the facts discovered:

A survey of 55,000 children in 150 schools in Los Angeles, conducted by Dr. Everett C. Beach, supervisor of the department of physical education, showed that children who drink milk liberally complete the eight grades of school work two years younger than children who do not drink milk. They are also far superior in athletic contests.

It cost \$75 of the public's money, according to this survey, to keep a child one year in an elementary school. Where

*See footnote page 889.

20,000 are retarded approximately two years, as was the case in Los Angeles, it costs the taxpayer \$3,000,000. This is without counting the school buildings and equipment necessary to care for 20,000 children for two years.

Superintendent Geo. N. Child, of the Salt Lake City schools, very kindly consented to make an investigation at the instance of the campaign committee. His report has just been handed in and shows that this specific investigation covered three average schools, the Wasatch, Washington and Uintah. The following are some of the answers given by teachers and forwarded by the principals to Superintendent Child, answering his inquiry as to results of their efforts to have the children use milk at home as well as to use that furnished them at the school.

"All in my room have improved."

"A marked improvement in most pupils."

"Nearly all have gained in weight and ability."

"Eleven 'underweights' have come up to normal."

"The children are more alert and attentive."

"One boy who was extremely nervous has so far improved that he is able to be promoted."

"We took up the matter with about fifty pupils who said they did not like milk and could not drink it. They are now using it regularly at home and at school. They are less nervous, more responsible, and say they feel better."

It is estimated that 35% of expenditures for food in the United States is for meat and fish, and but 20% for dairy products.

Scientists have estimated that the average American family's food expenditures should be:

Meat and Fish	12%
Milk and its products	44%
Bread and cereals	13%
Vegetables and fruit	17%
Eggs	6%
Sugar	3%
Miscellaneous	5%

After a long series of experiments, Dr. Sherman of Columbia University, Dr. E. V. McCollum of John Hopkins, and many other accepted authorities on foods, agree that this schedule is as nearly correct as it can be made. They append to the schedule this statement, "If you will use more milk, butter, ice cream, and cheese, more vegetables and fruits, and less meat and fish, you will have better health, be more efficient, and save twenty per cent of your food money."

The statement of Dr. Charles G. Plummer deserves constant and emphatic repetition: "A milkless world would soon be a childless world."



Timpanogos

By Harrison R. Merrill

O, mighty Wonder Mountain, Watcher of the Plains,
About whose lofty crest the Winds of Ages played
Aeolian melodies, while their sharpened blades
Carved shapes fantastical in riven stone,—
What could thy voices say, were all thy crags
And bald old peaks given speaking tongues?

On that day, so long ago, when Adam, our first parent,
Turned westward from the flaming sword and Cherubim
That kept the gates of Paradise,
Sweet western winds, maternal in their tenderness,
Cooled and caressed thy lofty, lonely brow.

Ages before, the icy waters of teeming seas
Had ceased to lap against thy scarred old sides;
Had left thy mighty, outspread toes
Dry and firm-planted on the valley's floor—
Whence, like mighty Atlas, with his universal crown
Of diamond-studded sapphire, thy commanding form
Arose.

Even then, the life of countless ages,
Encrusted with the slime and ooze,
Had been thrust up and had become
Strange fossils in the speaking stone.

Since those far days, how many swords have flashed?
How many war-like blows were struck?
How many lives have ebbed away beside thy crystal
Streams?

Puny man, today, swarms up thy rock-ribbed sides,
Plays and shouts upon thy man-like breasts;
Stands upright, crows upon thy shoulders—
As some fond child thrown high aloft by lusty father
Nearing peaceful home from fields of honest toil—
Sleeks thy great sinews;

Toils, laughing, up to crown thy ancient brow
With laurels newly plucked along the road
To fame;
He stands exultant on thy hoary head and cries,
"The Summit, the lofty Summit! See what I have done!"

So stood, perhaps, some ancient man,
While Morning's tender sun-light
Dribbed down thy wrinkled face twisting thy features
Into rugged smiles.
Timpanogos, Wonder Mountain! Keeper of the Age-old Silences!
Dream Maker! Revelator!

Brigham Young University.

The Transformation by the Pioneers

Someone's Opinion of Arizona

The devil was given permission one day
To select a land for his own social sway,
So he hunted around for a month or more,
And fussed, and fumed, and terribly swore;
But at last was delighted a country to view,
Where the Prickly-pear and the Catclaw grew.
With a brief survey and without further excuse,
He selected the land by the Santa Cruz.

He saw there were still improvements to make,
For he felt his own reputation at stake.
An idea struck him. He swore by his horns,
He would make a complete vegetation of thorns.
So he studded the land with the Prickly-pear,
And scattered the Cacti everywhere
The Spanish Dagger, pointed and tall,
And at last the cholla, to outstick them all.

He imported the Apache direct from Hell,
The size of the sweet-scented ranks to swell;
And legions of skunks, whose loud, loud smell
Perfumed the bleak country he loved so well.
And for his life, he couldn't see why
The rivers should any more water supply;
And he swore if they furnished another drop,
You might use his head and horns for a mop.

He sanded the rivers till they were dry,
And poisoned them all with Alkali;
And promised himself on their slimy brink,
The control of all who should from them drink.
He saw there was still one improvement to make,
So imported the scorpion and rattle-snake;
That all who came to this country to dwell,
Wouldn't fail to imagine a sure-enough Hell.

He fixed the heat at one-hundred and 'leven,
 And banished forever the moisture of Heaven,
 And said, as he heard the hot furnace roar,
 That the mercury might reach five hundred or more.
 After fixing these things so thorny and well,
 He said, "I'll be damned if this doesn't beat Hell."
 Then he spread out his wings and away he flew,
 And vanished forever, in a blaze of blue.

And now, no doubt, in some corner of Hell,
 He gloats over the work he completed so well
 And vows Arizona can never be beat,
 For thorns, tarantulas, snakes and heat.
 For with all his plans carried out so well,
 He fells well assured, Arizona is Hell.

The above was sent to me without a name, to see what I'd say. At last I'm saying it in the following verses:

S. C. Richardson

Answer to "Some-one's Opinion of Arizona"

I read this all over, and pondered a while,
 Read it over again, and a gratified smile
 Spread over my face, and went into my heart;
 The picture seemed real; too real at the start,
 As I saw through the dust of an age past away,
 That each sign of "his" work, seemed to be here to stay.
 Then I saw an ox team slowly plod through the sand,
 And a wagon train followed to this parched, desert land.

Cacti, thorns, and snakes, tried to bar them in vain,
 There were hearts far too strong, in that immigrant train.
 They stopped; and a stream not yet sunk in the sand,
 Was led from its bed, out to water the land.
 The awful, dread features, all vanished from sight,
 And a beautiful place seemed to grow in a night.
 But, as closer I look, through the beauty and glow,
 My heart aches at the struggles and hardships that show.

Where that apple-tree stands, stood a thorny mesquite,
 That had to be dug in the sweltering heat.
 Those dahlias and pinks, brightly tinted and rare,
 Stand where once was a bed of the dread prickly-pear.
 The side-walks and streets, paved, shaded and clean,
 Were stifling hot sand strips, unstable and mean.
 Where that lovely home stands, surrounded by trees,
 A long, sandy ridge flung its dust on the breeze.

Through that field 'neath the grain that is waving so green,
 Ran Rattle-snake Wash. On its banks might be seen
 A trail the Apaches oft used on their raids;
 A drearier spot could never be made.
 Then I took a broad view, and my heart warmed
 At one thing overlooked when Arizona was formed;
 That down in the heart of those rough, rugged hills,
 Lay treasures untold, that man's coffers might fill,

If he had but the courage to face the great West.
 He had it. The Alkali flats were a test
 To be laughed at, subdued; and though many a man,
 After suffering untold, left his bones on the plain,
 It's conquered. The things "he" laughed o'er in glee,
 Have turned into beauty, most wondrous to see,
 The mountains are pictures that through vales extend,
 The heat is bright sunbeams, man's life-giving friend.

The poison-filled winds that the plains could but yield,
 Are breezes, sweet-scented, from flower and field;
 Manufacturing, dairying, fruit-raising, all
 Take the place of the cholla, the dagger so tall.
 The shrill railroad whistle resounds through the hills,
 While the bustle of business the whole valley fills;
 And forests and fields, and churches and schools,
 Ring with laughter and music, where horror once ruled.

A Pioneer monument covers the land,
 A glorious model built by his own hand,
 But every point shows 'twas not fathers alone,
 For mothers stood by them in all that was done.
 He who wrote what I read, most assuredly knew,
 So how can we doubt the account's being true;
 But if it is true, then all must confess,
 Man has conquered what Satan once thought was success.

Thatcher, Arizona.

S. C. Richardson.



San Diego, California.

Eucalyptus

From the casement window I watch
 the mauve-silver of a solitary eucalyptus
 cresting the hill.

Now it sways in the wind as a nude
 maiden ready for a plunge in the sea
 among the foam-lipped waves.

Now it straightens, shivers, lifts its
 head like some sensitive creature
 awakening to life's realities.

Now it drops its slender branches,
 it would cover its cold naked trunk
 as a modest woman drapes her full
 breasts.

Now, had I tree speech, and could
 it answer back, would it tell of its
 shame, would it say:

"All things are pure; thought alone
 is evil?"

D. C. Retsloff.

The Molecule's Triumph

By Professor Carl F. Eyring, Physics Department, B. Y. U.

Characters in the story:—*Water Molecule*, the smallest particle of water, is dual in character, being composed of two parts of hydrogen and one part of oxygen.

Old Sol, the sun, the source of earth's energy.

Heat Waves, the fairy-like carriers of Sol's energy. They move from the sun with a speed of 186,000 miles per second.

Air, a mixture of oxygen, nitrogen, and carbon-dioxide molecules.

Droplet, an aggregation of billions of molecules.

Nitrate Family, a family of molecules carrying the much-needed plant food nitrogen in a water-soluble form.

Protoplasm, the physical basis of life—the material out of which living cells are made.

Mr. Chlorophyll, always dressed in green and residing in plant leaves and stems.

Carbon Dioxide Molecules, dual characters, coming into being with the burning of carbon.

Guard Cells, sentinels standing guard at the portals (the stomata) of the leaf.

Starch, a useful individual composed of carbon, hydrogen, and oxygen—a friend of man.

Setting: Any pond, storm center, wheat field, flour mill, and home.

Time: Any summer and winter.

At noon one day a billion billion Water Molecules were playing near the surface of a pond. All morning Old Sol had been sending out his genial Heat Waves which caressed the surface of the water giving the Molecules warmth, energy of motion. During the night the Molecules had lost so much energy that they were compelled to huddle together; but now with the coming of mid-day they were happy, active, and free. The game they played was simple and interesting. They were trying to see how hard they could strike each other. The Heat Waves were there encouraging them on and contributing energy to the most susceptible. And so they played and so energy was contributed till the game became rough and vigorous. Soon hundreds, then thousands, then millions of Molecules received such blows and gained such excessive speeds as to enable them to leave the water surface and fly into the new world of Air.

In this new world the Water Molecules had many a hard bump with Oxygen and Nitrogen molecules, and occasionally a collision with Water Molecules, but in general they had much more freedom than in their old home. Soon they were far above the pond surface where the molecules of Air were going by the billions on a pilgrimage into a far off country. The

Water Molecules were forced by these Travelers to go on the journey to the great Storm Center. As they neared Storm Center, they met other Molecules who had made a pilgrimage from the North, and who were slow of motion, and comparatively inactive. At once our active Molecules tried to enliven them, but they did so with a loss of energy. In fact, the Water Molecules gave up so much of their activity that they were forced to remain together in tiny Droplets whenever they happened to bump into each other. Throughout the whole region Water Molecules were huddling together in rain drops.

It happened that a few of the Molecules that left the pond the day before came together in the same Droplet. This Droplet began to fall. The Air Molecules pounded it on all sides trying to buoy it up, but down it went under the steady pull of gravity.

The Droplet fell into a wheat field where months before Spring had enticed Water Molecules to leave their ice crystals and go on a trip into the earth, and where now Summer had forced them all to leave the surface soil. The dry earth welcomed the rain drops. The Droplet noticed that all other drops were going into the soil so it went too. Its Molecules were friendly, not only with the Molecules of other water drops, but with many Molecules of the Soil especially those of the Nitrate family. In fact, they were so congenial that they decided to live together.

One day the Droplet and its Nitrate friends found themselves in the presence of a Root Hair. It was a beautiful architectural structure built of plant cells. Each plant cell had a wall built of molecules between which large openings or gateways were in evidence. After a little deliberation the Molecules decided to explore the wonders of the Root Hair City. They presented themselves at the city portals and asked the privilege of entering. The Protoplasm answered, "Welcome! We are delighted to have you visit our city. We would like to go out into the world but our city's gates are closed against us. Yes, indeed, come in, and we will show you the wonder of our orderly city, our great manufacturing plant, where Mr. Chlorophyll is superintendent and where genial Heat Waves, the personal representatives of Old Sol, do the work."

After the molecules were induced to enter, they were conducted through long tubes, led into crevasses, crowded into small cavities, and finally were brought to a leaf, the manufacturing plant. Here Mr. Chlorophyll greeted them. He said in part, "In our factory, Water Molecules have the honor of being united with Carbon-dioxide Molecules, provided they agree to give up some Oxygen. With each union they receive

a precious gift of energy from Old Sol. Each second a trillion Heat Waves arrive laden with this treasure. The new molecules carry this energy into the world as a gift to man. It is their privilege to supply him with food and fuel. It is even their privilege to supply the energy needed in the thinking of a great thought. It is not their privilege, however, to say when and how the energy is to be expended. The gift is given them freely, and freely they must give it to man. We will be pleased indeed to so honor you!"

Some of the Molecules decided to enter the life of service and be carriers of Sol's energy, but others felt that the life of a Water Molecule was superior so, hurrying out of the leaf as rapidly as possible, they passed the Guard Cells and were soon into the world of Air. The remaining Water Molecules linked with Carbon-dioxide Molecules, eliminated some of the Oxygen, and received the gift of energy. Deep in their hearts they hoped that they might have the privilege of furnishing the energy needed in some noble emotion or some great thought.

These energized Molecules were grouped together, carried to a kernel of wheat, and given the name of Starch. They enjoyed their captivity, for they looked forward to their future life of service. Time came when the field was golden brown, when Mr. Chlorophyll closed his manufacturing plant, and when Life was locked up in the kernels of wheat. The grain was harvested, sold, and milled. Our Molecules were very much scattered in the process. Into a number of different homes these and other molecules went in the form of flour. Day by day the flour was made into bread, day by day the bread was eaten, and day by day Starch Molecules gave up their precious charges of energy. Oxygen returned and Water and Carbon-dioxide became separate individuals.

Those were anxious days for the Starch molecules. Would they have the honor of helping to furnish the energy of a beautiful thought, or would the energy they had so cherished be used in crude, fickle, or lewd thinking? Would their treasure of Energy be used in the speaking of a kind word, or in the explosion of an ill temper? Could they have the supreme joy of helping to furnish the energy needed in a fervent prayer, or would their treasure be defiled by the tongue and mind of the profane?

Some of the molecules were disappointed. They had done their part, they had delivered their energy undefiled, they had given it freely, but the recipients had disgraced the givers by a misuse of energy. Others were happy. They had helped to supply the energy of thought as an honest scientist worked through a great problem; they had helped to supply the energy

of emotion as a devout Christian worshiped his God—a supreme triumph in energy transfer!

Provo, Utah



Commemoration Monument Apia, Samoa

The above monument, as it appears from the mission house, was unveiled and dedicated on May 31, 1922, following a recent conference in Apia, Samoa. It was erected in commemoration of the visit of Elders David O. McKay and Hugh J. Cannon at that place, May 31, 1921, and of the remarkable parting benediction uttered on the spot by Elder McKay. The monument measures six feet square at the base, and is thirteen feet high. On the face of the 4-foot-square section of the shaft is a beautiful bronze plate, 12 by 30 inches in dimension, on which is etched in conspicuous lettering the legend of the visit. The exercises attended by hundreds of people, dressed in white, and by forty missionaries, consisted of a very impressive and appropriate program of songs, speeches, the dedicatory prayer by President John Q. Adams, and music by a new brass band of thirty pieces, known as "Brother McKay's brass band." A very interesting account of the incidents which led to its erection, and of the dedication, etc. has been furnished by President Adams to the *Improvement Era*, and will appear with other illustrations in a future number.

Lest We Forget

By Dr. Seymour B. Young, of the First Council of Seventy

IX—Captain Lot Smith

Captain Smith enlisted in the volunteer service to help win the war against Mexico in 1846-8. As is well known, this Battalion consisted of 500 volunteers from the ranks of the emigrating companies of the "Mormon" people. Lot Smith was then only sixteen years of age, the limit for enlisting being from 18 to 45. It is said that when he stepped under the line to measure his height, he raised partly on his tip toes to make the proper measurement. However, he was admitted and registered, and marched to Fort Leavenworth, Kansas, with the Battalion. The hardships of the journey from Leavenworth to California have never been fully told, but its main points are a matter of history. The sufferings of the men from thirst and fatigue were intense. Lot Smith, though the youngest soldier in the camp, continued the march with those at the front. On one occasion when the company were almost famished for want of water, they dug a well, and found water. Lot was selected to go back with canteens of water to help the men who had fallen on the trail. He had strict orders not to distribute any water until the hindmost of the thirsty and exhausted men was reached. The story is told of how the young soldier could not resist the pleadings of his comrades and listening to their appeals he relieved each with a few swallows of water until the last one was met and received his portion, when every drop was exhausted; with the now partly refreshed soldiers he reached camp where plenty of water was found in the newly-dug wells, now known as the Maricopa wells of Arizona. These supplied them with an abundance of water. Their location is to this day pointed out to travelers. The officer, learning of Lot's return from his journey with water to save his comrades, took Private Smith to task for disobeying orders. Lot's hands were ordered to be bound by the wrists and a cord fastened from them to the wagon rod at the hind end of the wagon, so that when the wagon should start, Lot would be compelled to walk behind it under the burning rays of the sun in the hot desert sand until the forenoon march was ended. That was the sentence, but Colonel P. St. George Cooke, being advised of the situation, countermanded

the order of Lieutenant D., and Lot Smith was not subjected to this cruel and unjust punishment.

Having been mustered out of the service in the winter of 1848, at San Diego, California, Lot Smith returned and identified himself with the "Mormon" colony in Salt Lake City. Not long thereafter he located in Farmington.

In the year 1857, President James Buchanan, through misinformation concerning conditions existing in Utah, ordered an army of soldiers against the "Mormon" people to set them in order, as it had been reported that they were in rebellion against the general government, that they had burned the United States court records. The result was the well-known expedition known as Johnston's army and frequently called Buchanan's Blunder.

Among the friends of the Latter-day Saints who visited the President and conversed with him on affairs in Utah, was Colonel Thomas L. Kane. He besought the President to send to Utah responsible men to investigate the question and to prevent the army from driving the people from their homes. The president, at once, sent Thomas L. Kane as one of his representatives. Colonel Kane sailed on one of the ocean steamers from New York to California via Cape Horn, reaching the Pacific Coast in midwinter, and from there with a small company as escort, made the journey to Salt Lake City, where he visited President Brigham Young and the leading men of the community. Colonel Kane was convinced of the great mistake of sending troops to Utah without investigating whether there was any reason for doing so, and soon learned that the "Mormons" were anxious that peace should be had without the shedding of blood.

The message that the army was coming to Utah was earlier in the season delivered to President Brigham Young while he was with a large company of Saints celebrating Pioneer Day, July 24, 1857, the tenth anniversary of the entrance of the Pioneers into Salt Lake Valley.

Taking up their line of march from St. Joseph, Missouri, early in May, 1857, the army proceeded across the plains, arriving at Green River, Utah, early in November. Supply trains were camped early in November on the Big and Little Sandies, the one consisting of thirty wagons, on Big Sandy; and the other of twenty wagons, on Little Sandy. These trains were both heavily laden with flour, bacon, sugar, beans, dried fruit and molasses, also canned fruit and vegetables.

Under the direction of Lot Smith, one train was surrounded early on the morning of the 5th of November. After dismissing the men with a heavily loaded wagon of provisions for their sustenance, and turning them back in the direction of the ap-

proaching army, the train was fired and all wagons and contents destroyed. The same treatment was accorded train no. two in the evening of that day. Soon thereafter, Captain Smith turned his attention to the third and largest train of supplies belonging to the approaching army and consisting of thirty-six wagons. He met this train at Ashhollow and succeeded in capturing and burning it also. He did it all without the firing of a gun and not a single life was taken. This may well be considered as one of the ablest movements of the army of defense instituted by the "Mormon" people. Captain Lot Smith will ever stand out prominent as the one man who did more to check the army and prevent its advance into Salt Lake valley during the winter of 1857 than any other man, save it be Brigham Young, under whose orders he was acting.

The destruction of their supplies must have had a very depressing effect upon the officers of the advancing army, and by the time they had passed through a rigorous mountain winter, without the necessary supplies, they were perhaps willing and ready to accept the orders of President Buchanan, that peaceful measures should be adopted instead of force, in the settlement of the difficulties that had thus arisen between the "Mormons" and the general government. The whole thing resulted in the issuing of a peace and pardon proclamation by President James Buchanan for the "Mormon" people. Thereafter, Lot Smith retired to his home in Farmington, and engaged in the cultivation of a small farm from 1859 to 1862, when he was placed in command of the Utah volunteers who enlisted in the war to save the Union.

Early in the year 1864, President Young was impressed with the thought of colonizing the region south near where St. George is located, and also to place the colonies into southern and eastern Arizona. One of these companies of colonizers for Arizona was committed to Captain Lot Smith. He and his family took up their journey with a company of about thirty other families in wagons for the region near the Little Colorado River. Captain Lot Smith located his company in in a district better known as Sunset, and from this nucleus on the Colorado, several settlements were started. Here he became a permanent settler, cleared the land, and cultivated a large lucern farm. He gathered some choice dairy cows to his ranch, and after ten years of the hardships of a pioneer life, began to realize the comforts of a home, surrounded by plenty, as the result of his labors. It was the policy of President Brigham Young to cultivate the friendship of the Indians, and the colony of Lot Smith was no exception to this rule.

However, an evil genius made his appearance among the

Navajo and Mexican Indians. He was a padre, or a religious teacher and trader, who told the Indians that all the land in Arizona belonged to them, and wherever white people had settled and made homes, the Indians still owned the land, and had the right to pasture their sheep and ponies on the farms and lucern fields of the colony. Naturally, the Indians availed themselves of this suggestion, and undertook to pasture their sheep on the grain and hay fields of the colonists. One day Captain Lot Smith rode out to his meadow and grain fields and remonstrated with the Indians. He asked them to remove their sheep from his farm. They refused to do so, stating as a reason for their refusal what they had been told by the padre—that they had permission to turn their sheep into the fields of the “Mormon” colonies. Captain Smith became so enraged with this kind of treatment that he threatened to shoot the sheep if they were not removed. The Indians refused to remove them, and so Captain Smith shot several of their sheep. The Indians retaliated by shooting his dairy cows, grazing in a pasture nearby. Captain Smith immediately saw that he was losing ground in the quarrel, and started for home. As soon as he turned his back on the Indians, two or three of them fired at and shot him. He maintained his seat in the saddle, however, until he reached home, where he fell helpless from his horse and was carried into the house and laid upon his bed, where he soon after expired. Captain Smith was buried in the colony burial ground at Sunset, or Tuba. His body remained there for more than ten years, when it was exhumed by friends and comrades, and by consent of the Church authorities, returned to Farmington, Utah, his home town. There he was given the honor of a military burial. A brief account of his burial will appear as the concluding article of this series in the next number of the *Improvement Era*.

A Lesson

Good-nature, like the little bee
That flits from bower to bower.
Gathers honey everywhere,
E'en from the lowliest flower.

Ill-nature, like a spider cruel,
Who lurks within his lair,
Sucks poison from the sweetest things,
And finds no honey there.



The molten lava, as it is shown sizzling into the sea, destroyed the reef and left the black precipice for the deep sea to spitefully thunder against.

A Day on the Reef

By John Q. Adams, President Samoan Mission

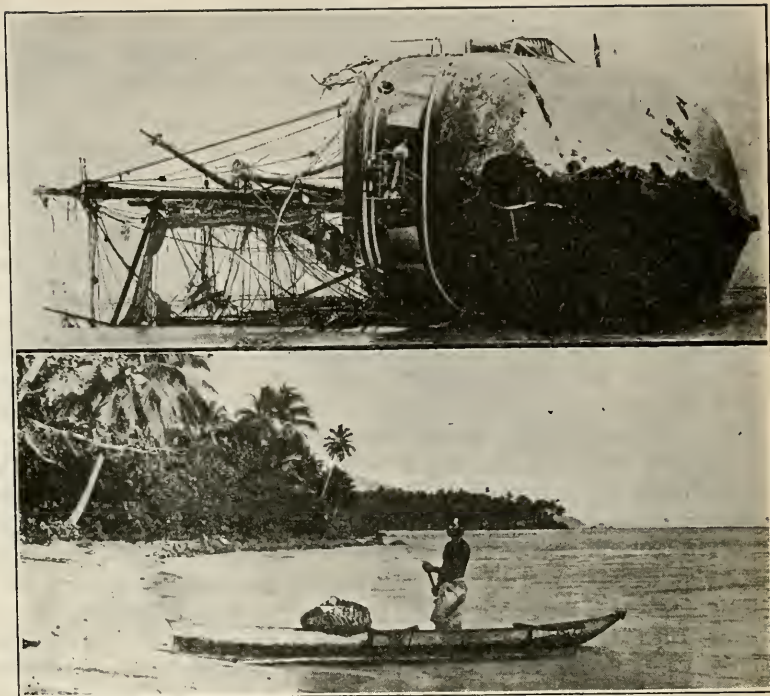
Half envious of some person's good fortune, we read or listen to his narrative of a wonderful day in the forest, where, with rod and gun, he roamed in solitude and freedom, glimpsing Nature at her best. Or it may have been that, as a disciple of the Great-Out-of-Doors, he wended his way alone and afoot far into the brooding and uncommunicative expanses of the prairie world, where sweep the whining winds that race over the undulating billows of a great grass-clad ocean of green—the plains. We might thus glibly proceed from prairie to mountain glen or any one of the other remaining number of the vast domains of nature where her hold upon one is unchallenged and unmarred by man's artificialities.

For a rather indescribable mixture of what has been already suggested, we shall now extend the horizon of all such experiences away out into the heart of Oceania, and garner in a single day a wealth of experiences along an entirely original line. In a corner of the world where all things are so extra-

ordinary and different, it shall presently develop from our narrative that in this one incidental adventure there is a staging set by a Master Hand.

Eight strong, one brimming August morning, we set out valiantly on foot for the beach of the Blue Pacific, a possible four miles below us at the edge of a gently sloping shelf of dense tropical wilderness. I emphasize *valiantly* with a very definite object in view, for in contrast do we gain proper perspective, and our return some hours later—but what of that? We shall presently see. There were four of us elders, Sister Adams and our seven-year-old Maurine, spare physically, but with nerve and vim to spare her elders, Gapelu (our faithful Man Friday), and Elisa, a most perfect type of island maidenhood, plump, well-featured, enormously strong and swift in travel for such a body and in such a clime. Gapelu carried an assortment of fish-spears; short and strong, long and slender, single, barbed, and otherwise, each commensurate with its expected victim, from minnow to lobster. He thoughtfully flung a half dozen baked bread fruit into a coconut-leaf basket for a lunch on the reef. I came perilously near forgetting to advance the information as to our final destination! Protruding from each of our pockets were a pair of golden bananas plucked without due appreciation from one of the free bunches that usually adorn our back porch. Each of us also carried a pair of tortoise-rimmed goggles, very valuable adjuncts to sea-diving, as they are water-tight, and afford an unobstructed view under water. As for Elisa, she carried a change of shoes for us, for only the most useless pair need be sacrificed to the merciless grinding of the razor-sharp coral over which we were to step gingerly in this day's avocation. One day on the reef means one less pair of shoes!

Away we went, then (*valiantly*, you are to bear in mind), and directly after losing sight of pretty little Mapusaga village, we plunged into the somber shade and greenery of the wilderness as literally as we were subsequently to plunge into the ocean, effectually lost to view for an hour. That was unequivocally an hour of charm and interest and pleasure—no sun, no wind, no rain, just a world of moist shade through which we made our way with a comfort that out in the open would not have been. Mostly, the trail, a narrow, winding, root-laced and rock-strewn Samoan foot-path of bygone ages, was firm and dry to the step, but occasional stretches of mud gave us a change, for by slipping and stumbling and floundering and detouring, all the muscles were treated to a spell of duty, and were to figure in later in that fateful word *valiantly*.



*Top: A victim of the Reef. A German battleship wrecked off Apia.
Bottom: A Samoan fisherman ready to shoot his dugout canoe over the reef without trepidation.*

At one spot the ground was dotted with the pretty, richly-brown globes of small size which, when gathered and dried, make the mild and delicately flavored native nutmeg. At another place crimson skinned balls as large as orange peaches lay here and there, one of the most attractively shaped and colored tree products imaginable, yet quite useless, as are the pods and seeds and various sized and shaped seed retainers that fall by the millions in every square mile of Samoan forest, the nutmeg and chestnut excepted.

Within a mile of the coast we came abreast of a great heap of lava stones on each side of the trail. In the dim ages of Samoa's past, these may have been strongholds for one of her numerous groups of dark warriors, quite sufficient to have protected its occupants from the ineffectual assaults of puny spears, slings or bows and arrows. Or may it have been that they were of more peaceful significance, perhaps reared as the depository of the royal remains of some departed ancient monarch? In either event, there they stand, semi-ruins, and with forest giants growing beside and up through them, forcing the loosely laid

stones aside in irresistible growth. One was perhaps thirty feet square, half as high and solid throughout, its sides still holding shape. The spirit of Old Samoa broods strongly over the spot and we spake low and moved quietly as though savage voices audibly bade us do so.

Not long thereafter we broke from the world of shade and stillness and solitude into the brightness of a beach and breaker scene where the ear and eye were startled in the glare and life and vivacity and animation that confronted us. The ocean is ever talkative, whether in the stern, fearsome language of storm and surf, or in the gentle wooing words that are barely audible on the low-sanded shores. To us she roared a welcome in her voice of breakers that fringed the reef a mile out, and we accepted the invitation. We set a stake at the water's edge to ascertain the ebb or flow of the tide, and learned within a few moments that it was receding, in fact, we emerged upon the scene at the exactly opportune time, for with the tide still running out and part of the distant reef blackly bare, we should reach it at the proper stage of the tide to find all things at their best. Our Man Friday secured a leaky, half-battered row boat for us and borrowed a bucket to bail out the water that seeped through in numerous crevices in its opening seams. We figured that we should be able to return the ocean out over the sides as rapidly as it sought entrance through the bottom! We all united in pulling the craft twenty feet down the sandy beach to water over a series of rollers made of coconut-leaf butts, and clamboring wetly over-side, we took seats with our feet in several inches of seepage and—away to the sea and the surf and the reef, still *valiantly*.

There was just one four-foot wide break in the lava reef not far off shore where a boat may emerge from the still water within to the semi-agitated expanse that stretches a half mile wide and several miles long between this initial lava shelf and the coral reef at the water's edge where begins the dark blue depths of the sea. One oar was used as a rudder and the other two to paddle us along in irregular and jerkily spasmodic applications. Thus rowing and alternately water-fighting we proceeded. In spots the black lava rock came dangerously near the surface at such low tide. Twice we bumped full steam on into such an immovable mass and were ourselves moved rather precipitately from our seats. At other places the water was deep enough to take on a delicate green tint, but not too deep to permit a wonderful view of the rich outspread of coral formation on the white-sanded bottom.

Eventually we pushed the bow upon the outer reef and

jumped overboard into the shallow water in eagerness to begin active operations. We were after shells, and you may as well know it now as ever, for we should soon have closed without having acquainted you with that very essential fact—the reason for our day on the reef! By now it was approaching noon, the heavens remained overcast sufficiently to preclude sunstroke, yet not enough to prevent something that in the end helped erase the word valiantly from the return vocabulary, and soon bowed backs indicated our intentions. The tide by now had reached its lowest ebb and yet unexpectedly the reef retained an unusual layer of water that churned foamily as it streaked swiftly across in intermittent racing surges. At intervals it became more sweeping as its movement acquired added acceleration from the surf that broke tumultuously but a few yards away. The reason for this extraordinary condition lay not far to seaward. The reef we traversed came to an abrupt halt not fifty yards to seaward, thence descending straight down into the deep blue of the ocean for perhaps thousands of feet. Against its face the intrushing swells struck thunderously and viciously and thousands of tons of blue water, moving in thus towards us as if to greedily lick us up at one fell gulp, came suddenly to grief on the stony bosom of our staunch protector, the reef. It appeared as a gigantic rolling flood of sapphire that came slipping in, ever mounting higher until its very height became its own downfall, for the water beneath, through friction with the level sea, failed to keep pace with the crest, and the latter, out-traveling its slower foundation, finally poured over its own face like a most magnificent scroll—a veritable waterfall a mile long and many feet high, its base whipped into milky froth by the terrible upheaval and smashing it received as it was pushed rapidly and irresistibly along by the immeasurable mass of water that backed it up, eager to take a hand in the fray. The climax of noise and uproar and pandemonium and spectacle occurred at the reef's edge where the mobile liquid mountain had to spend its frenzy in one last frantic effort which succeeded in sending a small portion of itself clear across the coral rampart we clung to, at times nearly sweeping us off our feet. Maurine went down once under just such circumstances, her lightness on foot ashore proving disadvantageous here. The ocean appeared to be more than ordinarily disturbed, as we could glimpse away out over the surf-ridge a series of white caps and wildly tossing waves as far as the sight could carry. It was grand—of the awesome grandeur that man in all his perfection never imitates in small part.

With such a setting, then, we spent our day on the reef,

the search for shells but an integral part of the whole. Away down the coast we could make out the grim old Rainmaker standing guard at the mouth of Pago Pago harbor, and to the left up the rock-bound coast between Tafuga and Vaitogi the ocean swell pounded the black lava cliffs, sending shooting columns of white foamy water high in air from perpendicular spouting holes that ran down into the rock and connected up with cave-like holes worn inland by the restless seas of the ages. Up these sea-level caves the swells rushed, and finding no other outlet, and retreat impossible, the closely confined water sizzled up from the blow holes geyser-like. The shimmering Nuuuli Lagoon stretched inland to the base of pointedly-peaked mountains, sharp as only lava formed mountains are sharp, their sky line notched irregularly and ridiculously as it were a gigantic green card board haggled by children's hands with mischievously used shears.

Realizing our opportunity to be a precarious and fleeting one, we directed our efforts in an energetic way for a couple of hours towards overturning all movable coral rocks that littered the reef, beneath some finding as many as half a dozen coveted shells adhering tenaciously to the under surface, and again we fruitlessly turned a dozen large boulders without securing a single specimen. Those more porous and honeycombed with miniature chambers appeared to yield the best returns not only in shells but in other animal life of the reef, and by the way it teems with a multi-phased life all its own. Small eels snakily coiled within or slipped through such apertures and a couple of large crabs and a big lobster were taken by our two Samoans. They also gathered from the bottom a tough, miserable looking substance called "lolo," which resembled nothing more closely than petrified pollywogs! It is eaten raw.

Directly the sharp coral needles began puncturing the feet of those whose shoes were not sufficiently intact to withstand such an ordeal, and the rising tide announced itself now, as breaker after breaker sent across the reef an ominous warning in the form of a foamy, swirling sheet that brought our activities to a sudden end. Losing no time, we each retraced the course to the boat, bailed out its contents, and once more we were clumsily paddling back to shore, happy in the glorious staging of the day and in the successful accomplishment of our quest, a pail of shells.

Why say more—but hold! That word *valiantly* must be woven out of the sequence as it was woven so appropriately into the preliminary. The four miles of down-slope had doubled into a wearisome eight of up-grade for our return and we

were not long in ascertaining that we had forgotten to allow for what little indistinct sunshine there had been during the day reflecting in added power from the water we had so joyously rowed over and waded in during the day. Part of us had gone bareheaded and others had donned the native skirt to save dry trousers for the trip back. To shorten up, then, by midnight, as each lay a-bed much after the fashion of Job of old listening to some of the others gingerly stalking about in the darkness in search of linament and other fire extinguishers, we may in mercy drop the curtain and affectionately bid adieu to the reef and our day spent thereon. And thus disappeared the word *valiantly* from our vocabulary!

Apia, Samoa

I am a Tiller of the Soil

I am a tiller of the soil
 And blest of all mankind,
 My life is spent in useful work,
 And joy in all, I find.
 I raise the humble, lowly spud,
 I raise him in the dirt,
 My soul grows in his company
 Though he sometimes soils my shirt.

I am an able general
 Who leads a mighty force,
 And kindly Nature gives me troops
 From her unbounded source.
 She gives me sunlight, warm and bright,
 She gives me trickling streams,
 She gives the soil so rich and deep
 And work fulfils my dreams.

No whistle bold calls me to work,
 I'm guided by the sun,
 And when he fails to give me light
 I know that I am done.
 I owe no man for daily bread
 But ever as I sow,
 I think of all the hungering
 And plant another row.

I would not sit in office grand,
 Though marble were its floors;
 In factory, or shop, or bank,
 Though golden were their doors.
 I'm burned by sun and tanned by wind,
 I'm dirty but I'm free;
 I'm on the square with God and man,
 And that's enough for me.

Shelley, Idaho

Agnes Just Reid

The New Senior Program for Y. M. M. I. A. Officers*

By John A. Widtsoe, of the Council of the Twelve, and Chairman of the Senior Committee Y. M. M. I. A.

My brethren and Sisters: We are all agreed as to the purpose of M. I. A. work; *viz.*, to establish in the hearts and souls of our young people a testimony of the gospel of Jesus Christ, as restored in these latter days through the Prophet Joseph Smith. Our problem is how to accomplish that purpose; and many questions arise in connection with the work. Therefore, the Y. M. M. I. A. organizations have been divided into several departments; and there is a great variety of activities under the general M. I. A. heading. This afternoon we are to discuss the problems that center upon the young men from 17 to 23 years of age.

May I say first that in M. I. A. technical language, the members of the junior department are *boys*—Junior boys—and the members of the senior department are men—young men. It is improper M. I. A. language to speak of the senior boy; it is proper to speak of the *junior boy* and of the *senior young man*.

Importance of the Senior Work

The senior department, consisting of young men between 17 and 23 years of age, represents the original group of young people for whom President Young authorized the establishment of the Y. M. M. I. A. and Y. L. M. I. A. and around which this vast and useful organization has been built. The reason, no doubt, why this group of young people initiated, so to speak, this work, is that during the years that I have mentioned—approximately from 15 or 16 or 17 years of age, to 21, 22 or 23 years of age, every human being undergoes profound bodily and mental changes. It is a time of life when the boy changes into a man, and the girl into a woman. Along with that great change, God-given and God-provided, come all manner of impulses, feelings and visions of the coming, great, mature world. Consequently, any person who deals with the young man finds himself confronted by perhaps the most difficult problems known to those who are engaged in building a sound humanity. The junior boy, while doubtless difficult to handle, with his own

*Delivered at the Y. M. M. I. A. meeting, June Conference.

peculiar problems which must not be undervalued or underestimated, is yet relatively easy to deal with. A few simple rules, a few simple regulations, a few common-sense appeals, and the junior boy is yours, ordinarily. The members of the advanced senior department, those who have passed into maturity, even if it is early maturity, present rather easy problems also, because they have laid foundations upon which they are building, and a few simple rules and regulations enable us to guide the average mature person who desires guidance into a correct path of life. But the young man, through the tumultuous days and years of adolescence and early manhood is frequently a mystery to himself and to us who work with him; he is full of surprises; we never know just how to take him and how to find him, or just how much good we are doing him. I make this rather lengthy introduction, by way of emphasizing the great importance of the senior work in the Y. M. M. I. A., and I do so without much hesitation, because, while we have done splendid work in all departments of the Y. M. M. I. A. and have served the senior young man very well, yet it must be confessed that today we have a weaker hold upon the young man between 17 and 23 than we have upon the junior boy or the mature man. So we have a good reason for giving our serious attention to the matter which the Superintendency has placed before us this afternoon.

The Senior Supervisor and the Senior Leader

In every stake organization, some man should be found who is a lover of young men, who understands them, who desires to work with them, and, if possible, who has had some training for such work. He, as a member of the stake Y. M. M. I. A. board, should be placed in charge of the senior departments of the associations throughout the stake, and he should be designated the "*stake senior supervisor*." By order of the general board, that is the official title of the brother who is in charge from the stake board of the senior young men.

In every ward organization, likewise, there should be a man—young or old—but a competent worker, in whose charge the senior young men of the ward organization should be placed. He should be known as the "*senior leader*"—not the senior class leader, but the senior leader, because he is to be, under the program adopted by the general board, something more than merely a class leader; he should be the leader of the senior group in all of its activities.

Very careful attention should be given to the selection of proper young men to serve as stake senior supervisors and ward senior leaders. Much of the success of the work will depend, of

course, upon the men selected for these positions, and, no mistake will be made if the very strongest men available are made stake senior supervisors and ward senior leaders.

Membership

The senior department should include all young men from 17 to 23 years of age. However, these lines should not be drawn too tightly. Boys and young men move in groups; they are gregarious; they like to move in armies or battalions or companies. If, therefore, we find a group of 16, 17 and 18 year old men training together, accept them in the senior department, and if you find a young man who is 21 or 22 years of age who trains with older men, let him go into the advanced senior department. But, as far as possible, the young men between 17 and 23 years of age should be members of the senior department of our organizations. We should consider the physiological and the mental maturity of the young men rather than their ages. Here again there is a splendid opportunity for wise discretion and sound judgment on the part of those in charge of the work. It may be that, where we have competitive sports, as in most of the stakes, an age division may have to be adopted, especially for competitive sports, so that those who are mature will not be permitted to compete unfairly with the younger men who are just entering upon maturity. In general, the period from 17 to 23 constitutes the senior period. The married young man is an exception. Being married, he has the privilege, irrespective of his age, of choosing for himself whether he desires to remain a member of the senior department, or whether he prefers to enter the advanced senior department.

Divisions of Senior Work

The work of the senior department falls into three distinct divisions. First, the study course, which is essentially the manual prepared annually by the general board. Second, the activities of the senior young man beyond the class study period. After the manual lesson has been reviewed properly, the activities of the senior young men, as a group, constitute the second great division of the work of the senior department. Third, all activities of the senior department during the summer period. That is, the period between the close of the regular M. I. A. year and the opening of the next M. I. A., approximately four months.

The Study Period

Except on conjoint evenings, the senior department should engage once a week in the study of the manual, from the close of

the preliminary exercises, 45 minutes should be allowed each regular weekly evening meeting for the study of the manual. If the associations meet at 7:30 and spend 15 minutes in preliminary exercises, the study period would begin promptly at 7:45 and close promptly at 8:30.

The Study Course

A five-year study course has been planned, and will be provided by the general board. Each manual during the five years will be different from the others; but all will bear on the same subjects, *viz.*, the senior young man and his needs. Running through the course of study will be one great thought, that if we can present our message to the young man in such a way as to make him feel that he can use our instructions in achieving great things, we are likely to win his attention and interest, and may convert him to our work much more easily than if we did not have that one thought running through our teaching. These manuals will be known, therefore, as the Achievement Series. If they are taught properly, they will give satisfaction. Every young man desires to achieve greatness of some kind; fame or wealth or the worthiness that will win the fine looking girl. It is a natural and proper instinct.

The Manual

The manual for next year will be called *Health and Achievement*, and will be built around the Word of Wisdom. It may be the most difficult of the five projected manuals, because the public schools are doing a great deal of work in behalf of health training, and unless taught carefully, it may have less immediate interest. This is said to encourage the very best kind of teaching, and to secure the very best kind of men to help in the work.

There are 23 lessons in this manual. Seven lessons are devoted to the food doctrines found in the Word of Wisdom. seven are devoted to other hygienic principles that cluster around the Word of Wisdom and are indispensable if a man is to achieve great things. Six lessons are devoted to negative health factors, such as tobacco, alcohol, tea, coffee, chocolate, fountain drinks, food adulterants, and various excesses. These subjects are treated, as far as we have been able to do in the time at our disposal, from the point of view of making them interesting and picturesque, and connecting proper living with the possibility of great achievements in life, and pointing out that no man can well rise to greatness in the world unless he has a sound body. I shall consider only a part of the activities beyond the class period. Brother Hull will consider the most interesting part of these activities.

"M" Men Activities

At 8:30 o'clock in the evening, if the classwork began at 7:45, the study period closes, and for one half hour, the young men go into session as an affiliated organization, wholly under the jurisdiction of the M. I. A., and the senior leader, but for the special purpose of helping to develop the initiative of young men and giving them practice in conducting their affairs differently. The first real difference between the work after 8:30 and the work before 8:30 is that at 8:30 the young men go into session with their own officers in immediate command. They elect their own officers who preside during the half hour. They make their own programs. The senior leader is always present when the young men go into session in this manner, and he is still in charge, but as a wise leader, recognizing the purpose of this part of the work, he steps aside, advises and suggests, as the big brother of these young men. He does not interfere with these young men, even when minor mistakes are made. The idea is, of course, to give these young men an opportunity for the exercise of their own initiative, and judgment. We want to train the young men in the habit of doing things, and doing them right, for themselves and by themselves. Our young men are reaching out for just such opportunities of self-expression, and if we do not provide such opportunities in our association, they will probably be found outside. We desire to have all the activities of our young men which do not belong to other Church organizations, under the supervision and direction and friendly counsel of the Y. M. M. I. A.

These young men are the Y. M. M. I. A. seniors, but to win a readier response from the young men and to give greater distinctiveness to this part of our work, we shall suggest a name by which these senior young men may be known throughout the Church, when they are engaged in activities beyond the class period. The proposition is that these young men in such activities be called the "M" Men—Mutual Improvement Men. Perhaps we can discover what kind of a young man we are dealing with by knowing what M stands for in his mind. If M stands for money, we know he is sort of an earthly, gross fellow. If M stands for might, we know that there is some ambition in the boy, and so on. The Senior young men, throughout the Church, have already been organized in various places. Frequently the word "club" has been used. As far as possible the word "club" should be avoided; not that there is anything fundamentally wrong about the word, but because it has certain meanings in common language that we do not need to impose upon our young men. The name that we have devised for the same purpose is much better.

Organization of "M" Men

Every group of "M" Men—the "M" Men of the Twenty-seventh ward of the Ensign stake of Zion, for instance—is organized with a president, a vice-president, a secretary, and a treasurer, and such standing committees as may be necessary. The young men themselves should make their nominations and make their selections and elections, and bear the consequences of their own act, in order to follow out the thought I have expressed that it is desired to give these young men the conscious exercise of their own initiative.

They should have a constitution and by-laws. The general board will furnish, through the *Era*, or in a little pamphlet to be prepared on this subject, a very brief constitution. The by-laws may be derived as each group finds itself in need of by-laws.

The "M" Men should have a regular order of business, such as, calling to order, roll call, reading of minutes, special order of business, etc., etc.—whatever the young men may decide upon. All their work is to be done in orderly fashion, according to the best known practice.

"M" Men Insignia

When a senior young man has joined the "M" Men of his ward, and has shown by faithful attendance for two months, that he is worthy of the honor, he becomes eligible to wear the official Y. M. M. I. A. pin, which, by action of the board, has become the official insignia of the senior young men of the Church who belong to the Y. M. M. I. A. and who enter into the activities of this group as here outlined. That gives a special meaning to the Y. M. M. I. A. pin. Those who wear that pin have gone out of the junior department into the senior department, and shown at least a willingness to do some work in that department; and those who are older, beyond the senior department age, who wear the pin, show that they, too, have gone through the various departments of the Y. M. M. I. A. and have earned the right to wear the pin. On sweaters the double M or MM might be used to indicate "M" Men athletic activities.

Program of "M" Men

At 8:30 of each weekly M. I. A. evening, after this organization, the "M" Men meet, as I have suggested, and carry out a program according to their own wishes. They should lay out the program, perfect it themselves, and see that it is carried through properly. But, it may be necessary to make suggestions; and for that reason, the senior committee suggest that the first meeting of each month could be devoted to general cul-

tural subjects, such as public speaking, music, glee club singing, debating, discussion of scientific matters, etc.; and we suggest further that ten minutes be devoted at least once a month, and better every evening, when the "M" Men meet in competitive public speaking, and to male quartet work, which finally may culminate in contests or public exhibitions in the stake or in the Church, as a whole. So, for this year, it is desired that a few minutes each evening be devoted by the "M" Men to competitive public speaking and to male quartet work. Further instructions will be given through the *Era*.

The second evening in the month might be devoted to laboratory work in connection with the Manual. This year we are studying health as a means of achievement, and therefore, have a splendid opportunity for laboratory work. The young men might go to the bishop and say, "We would like to make a health survey of the meetinghouse or tabernacle. We should like to help you, and bring you a report, and if you approve of our views, we should like to help you make things more sanitary." They might offer their services to city officials, town officials, in the same way, and work out practically some of the things that they discuss in their study course. There are many other features of that character that will be thought of as the Manuals appear and our work goes on.

At least one "M" Men session each month should be an open night; that is, a night the program of which is conceived entirely by the young men. If the young men desire to make all their programs, no hindrance should be laid in their way, because it is self-expression and self-development, and the exercise of initiative that we seek in this proposed extension of what has been formerly known as the half-hour activity.

Each evening, the "M" Men must necessarily discuss some of their activities beyond the period in the meetinghouse, because, as Brother Hull will explain, the work of the M Men does not stop when Mutual is dismissed; merely two hours' work has been done; there is work to be done throughout the week, the month, the year, and this must be discussed by the boys and planned by the young men when they meet in regular session.

Conclusion

This, in general, is the part of the senior program, which is carried on in the meetinghouse, when the associations meet in their regular weekly sessions.

I feel, brethren, very strongly, that much of the future of the Church depends upon the wise and careful guidance of our young people, who are in the years of adolescence and young maturity, and I know we have the wisdom, and shall have the

inspiration of God, to guide us into serving these young men properly, so that they may have an easier road to maturity and be of greater and earlier service in the Church in the carrying onward of the mighty work which has been assigned to this Church. I pray that God may bless us in these labors in behalf of our young men, in the name of the Lord Jesus Christ. Amen.

A Few Suggestions with Regard to the "M"

By Charles H. Hart, of the General Board Y. M. M. I. A.

A word of explanation. Brother Widtsoe, at the noon luncheon to superintendents, gave us the letter that had been suggested, or the name selected, for the Senior men, and we around the table suggested different qualities, words, etc., that this "M" might stand for. This list is a very small part only of what you brethren will think of later; it is a kind of an extemporaneous selection, with the assistance of the brethren who sat about the table:

Magnanimity, magnate, magneto—the important part of your car when you want motion. Magnitude, main-stay, maintain, majesty, master, Marathon—the race that some of the boys will be able to take part in worthily after training as "M" Men. March—marching abreast. Marksman—good shooters. Marrow—the marrow of Word-of-Wisdom-keeping men. Marseillaise—suggesting love of country. Martyr—reminding us of the great martyrs, the Prophet and the Patriarch. Mathematics, mature, maturity—to which these boys are rapidly approaching. Motion—as opposed to the habit of the man that the Brigham City boys sang about this afternoon who loved to sit around. Mettle—the right sort of mettle in these boys. A Meteor—fast moving and brilliant. Milk—milk of human kindness, the Milky Way, the star-spangled way.

Some of the things that it would not stand for would be madcap and makeshift, malevolent; but it would stand for mammoth or for manufacture, for man, for minister and missionary, and for moulder and multiplication. It would not stand for miser nor for misery, nor musty, and the good many other *M's* we do *not* stand for.

Preeminently it would stand for the M. I. A., for me, for my organization, for manhood, which we are trying to develop in these boys; for memory, which we are trying to cultivate in them. Mountain—the mountain of the Lord's house. Music—the divine handmaiden, which is said to have remained on earth, self-exiled, when all the other muses or other muses departed from earth. Merriment—suggested by these leisure time scientific plays that our friend Kimball told us about this morning. Manual—which should be in the hands of every M. I. A. worker. Melchizedek, the Priesthood that these men should be worthy of attaining to. And then there is Michael, Moroni, Milton, Moses, Mosiah and Mormon—from whom we get the nickname for the Church. Mark and Matthew—whose gospels should be familiar to these boys. Mother, motherhood—represented by these splendid sons of hers whom we expect to develop in the Mutuels. Marriage—the right kind of marriage, a marriage for eternity, a "Mormon" marriage, as our Brother Brimhall now suggests, wedded companionship without end. Maidens—for whose honor these boys should be willing to lay down their lives. It stands also for Muscle—

physical development for the boys. Might and mighty, as already suggested, and monuments, monuments in the lives of others, as well as monuments in marble and in granite. There are a good many other words it does not stand for; it does not stand for monks nor for monasteries nor for Mohammedans, but it does stand for Messiah, to know whom is life eternal.

Dr. Brimhall. I did not hear the word Merit, and I think that is one of the great things that the letter "M" stands for.

Study Period and Activities

By Thomas Hull, of the General Board, and Vice-chairman of the Senior Department

Finding a Name

For many months the Senior Department Committee, and at several sessions, the General Board, have been struggling with this problem of a name for these senior young men when engaged in these what I am now going to call leisure-time activities. We have sweat blood, to use a common expression, in our effort to get a name. Names have been selected and presented to the General Board, and in one instance, accepted and then referred to some of the stake superintendents and turned down. Then the committee finally took the matter up before the board and asked them to decide the question, and the board spent a long session discussing various names for these young men, and then turned the question back to the committee, and from that time until yesterday, the committee have been—I was going to say in labor. You have heard the saying, "A mountain in labor, brought forth a mouse." When we finally decided on the letter "M" for this name, I fancy some of the members of the committee thought of that proverb, and we almost thought we had brought forth a mouse; but this afternoon, after hearing what Brother Hart has said to us, I am sure that we all know we brought forth a very much greater thing than we had any idea of, and I am now perfectly satisfied—though satisfied before, that we got the true inspiration when finally there came out this suggestion to use the letter "M." As Brother Widtsoe said, you may be asked to go into some kind of a competition to tell us what you think was in the minds of the Committee when we selected that letter. We had a word, or words, in our mind for which it shall stand.

Leisure Time Activities

The section that I am to discuss to you this afternoon is leisure-time activities. I want to stress, however, before I take it up, the importance of the work that our senior leaders are engaged in. It has been spoken of time and again, in every session, especially of our senior young men's work, the importance of our particular department, the greatness of our problem. It is so great that I wish to stress it and urge you brethren who are engaged in this work to try to realize its greatness and again urge that you take prayerful hold of this work and devote your very best energies to its accomplishment. * * *

These leisure-time activities were referred to by Dr. Widtsoe as the work to be done by the young men outside of the class study period, outside of the meetinghouse time. We mean by this, the work, which they are doing in their own leisure time. It is very important that you should

direct these leisure-time activities and encourage the young men to undertake such work as will occupy them in helpful activities.

Some Things the "M" Men Can Do

Of first interest to the young men, along this line, will be athletics and outdoor exercises. If possible, each ward should have an organized baseball club, and each stake should have an organized baseball league, so that there will be something to occupy the young men during the entire summer season in outdoor activity exercises of a competitive character that will give them something to think about, to fight for and to work for.

Then you can have for evening work, dramatics. See to it that encouragement is given by this organization of "M" Men, to dramatics, so that you can bring in the talent of your wards and give them something to present to the public, serving at least two purposes, activity—occupation for the boys themselves—and entertainment and education for the people of the ward. Then you have your Fathers and Sons' outings. You know something about them. Get your fathers and their sons together, have an outing, a time of pleasure, recreation, education, and training for the boys and for the fathers, in association together. You can have your mountain hikes. All of these and many others I can not mention for lack of time, are outdoor activities for the "M" Men.

Getting Near the Bishop

Much has been said in our various meetings about the difficulty we sometimes have of getting the man we want as leader, and the suggestion has been made, that we should make love to the bishop, get up close to him. One of the ways to get close to the bishop and to get his favor is to help him, make him realize that you are his right-hand; and so get these "M" Men of yours into activities of this nature, volunteering to the bishop their aid, their assistance, in everything there is to do in his ward. You can easily think, you men of experience, of a thousand ways in which these senior young men can be of assistance to the bishop, and to the stake. Make yourselves assistants to the bishop. It has already been suggested by Brother Widtsoe that they can volunteer to make a survey of the meetinghouse, its grounds and surroundings, in the matter of sanitation, cleaning up, maintaining and keeping up the meetinghouse and other properties of the ward. Be on hand for that.

More Things to Do

We recommend also that these "M" Men make themselves popular and helpful by joining in civic activities; in clean city surveys, with the city authorities, and with civic organizations; and so become factors in the civic life of the community, by making themselves an organization of usefulness.

A great thing resulting from this work is keeping them busy. I thought this morning, when the suggestion of attendance on Sundays at resorts came up and the question was asked, "How can we keep our young men and young women away from these resorts upon the Sabbath day?"—if we will keep them so busy with these exercises which they initiate themselves in their own "M" Men organization, so occupied, so interested, so wrought up with the splendid things they have to do, they will very soon find that they will have greater joy in performing this work than in seeking pleasure in an illegitimate way.

You can do a great deal of work along the lines of our Manual. As you have heard this afternoon, our Manual this year will be known as

Health and Achievement. All this work I have been talking about in sanitation, etc., civic work, clean city surveys, is along the line of our Manual. It will make an excellent text book for you, full of instruction concerning the work here referred to.

Miscellaneous Activities

Another department of this leisure-time activity I desire to refer to is what we have called Miscellaneous Activities. We should give perhaps two or more dancing parties during the year—these parties to be under the direction properly controlled and chaperoned, given and supervised by the “M” Men.

We suggest a monthly dinner in each of your wards. Get the “M” Men together; let it be their banquet. Stress the letter “M” there. Have that the main picture in your decorations “M”; keep before them always their designation, “M” Men. At that dinner you should have a well-thought-out and well-planned program, especially attractive to young men, and including a good menu—not too elaborate, of course, but something well-prepared, put up in good shape, attractive to them. Some snappy, short speeches and good stories, all interspersed with attractive community singing, clean and bright, led by someone who knows how, who can lead well. Some examples of it you have had in this conference. It is popular, good, refreshing, uplifting; have plenty of that at your dinner. And this should be all over and dismissed not later than 10 o’clock. We do not want to have these things running into the night, so that they become a serious menace, perhaps; but have them over in good time.

Then, once a year, there should be held a stake rally. We want to urge upon you to go to work at this; do not let it drag and be forgotten: take hold of this suggestion: once a year hold a stake rally. If that rally is held upon a Saturday, and the weather permits, you can occupy the afternoon with field sports and outdoor activities, and have a good program. Promptly at 6 o’clock, sit down to a good dinner, modeled on the plan suggested for the ward monthly dinner. We want that dinner to feed more than the physical man; we want it also to feed the mind. Let it be a mental feast as well as a physical feast. At this annual rally all the senior young men of the state should be invited, called together, and after dinner, reports on the activities undertaken in the stake and in the wards should be made. Various stunts may be performed; community singing, a song or two, perhaps, followed by a few—not many, but a few—good heart-to-heart talks by men who know the problems of the young man and can reach them. You should have some of these heart-to-heart talks from the “M” Men themselves. Let them tell you how they feel; what joy they have in the work; their difficulties, open their hearts to you; and then let these good, wise, forceful men that you have in your communities, talk to them in a friendly, fatherly, loving, kindly, brotherly way, to comfort and guide and direct them.

Leisure Time and Miscellaneous Activities to be Planned by the “M” Men

Now, all this leisure-time and miscellaneous activity should be planned and conducted, as far as possible, by the “M” Men themselves; guided and directed, and supervised, it is true, but let them do the work; that is the very object of our having organized this “M” Men division, so that they will have an opportunity to use their own powers, their own initiative, to do something themselves and developing in themselves the desirable qualification we are talking so much about in this conference, leadership, and thus training these young men to be real leaders. The leaders now directing them should be training hosts of them to take your

and our places, by and by, so that we shall not have a dearth of leaders in our midst. I say that these labors should all be planned, as far as possible, and carried out, by the "M" Men themselves, guided and advised by the senior leader and the senior supervisor. I repeat that, *guided and advised by the senior supervisor and leader.*

Leadership

We heard a good deal this morning on how to lead, how to direct, and of the qualifications and qualities of a true leader. Dr. Harris gave us "Fifteen C's", by the Rule of C, as he said—fifteen various qualities of a leader all beginning with the letter C. I cannot go over them, of course, though I commend them to your thought and study [the pointed remarks of Dr. Harris will soon appear in the *Era*—Editors], but we were urged that a wise leader should be with his men, and we want to say to these "M" Men leaders, the supervisor and senior leader, that they should be with the "M" Men all the time. Do not forget that. The leaders may keep themselves more or less in the background and should not undertake to run the whole thing, but they should be there just the same with their influence, their guardianship, their guidance. The very planning of this work by the General Board for leisure time, presupposes the carrying of the influence of Mutual Improvement, of the Church, of the gospel, into the every day life of the young man. That is what we want you to do, lest this organization of the "M" Men carry our boys away from the Church organization. It is a part of our work, and one of the means by which we want to keep these young men within our influence, the influence of the Church, and of the Mutual Improvement Associations. The stake supervisor should watch carefully the progress of this work in the wards, and while he should not interfere with the work of the senior leader in the ward, yet he should supervise the work, see to it that it is going on in accordance with the plan of our organization. In the stake and to the senior leaders, he should be as the senior leader should be to his "M" Men, a big brother, a friend. Someone figuratively said this morning that these leaders should have their arms round their men; that is what they should be doing, these supervisors and leaders of ours.

Get the Approval of the Stake and Ward Authorities

Now, just one word in conclusion, in all of this work, all of the activities you plan, your athletics, your dramatics, your entertainments, your rallies, and your dinners, see to it that you have the approval of the authorities of the ward and of the stake, and that they are there with you. When you provide a dinner in your ward, you senior leaders, you "M" Men—or rather when these "M" Men arrange for it under your guidance and direction, see to it that the authorities of the ward are invited, and are there and in accord with it. Size up to them, so that you may have their love, and make them realize that you are a factor for success, for progress and for usefulness in your ward and in your community.

Benefits of Y. M. M. I. A. Work

I want to say just one word, to you men engaged in this work, in relation to the blessing and benefit of our Mutual Improvement Association. I feel sure that I express your feeling as well as my own, and I say for you as well as for myself, that the gospel has made us all we are that is worth while; and within the Church, and within the gospel, Mutual Improvement has put us where we are. It has given us opportunity, taught us to preside, taught us to organize, taught us to speak, to defend the

faith, given us all these wonderful opportunities too numerous to mention at this time, made us great in the eyes of our brethren and sisters and in the eyes of our heavenly Father. It is God's great opportunity to us to develop ourselves in manhood, in faith, in courage, in devotion, and in the power to defend the gospel of the Lord Jesus Christ. And there is not anything we can do too great in repayment of our obligations to this great organization. Now, brethren, go to it with all your hearts, go into this work this coming year determined that you will make it the banner year in your stakes in the work amongst the young men of the Church.

Missionary Work

There is one other thing that slipped my mind, that I want to express as to what these "M" Men can do. They can get out and round up the delinquent boys, the juniors as well as the seniors; they can get them into the Sabbath school, into the Priesthood quorums, into the Associations. It is missionary work, it is true, but that is part of your work, part of the work of the "M" Men, to take upon them a part of the responsibility of looking after their young fellows and helping in that kind of work. See to it that they do that, and the blessing will be upon you; your work will grow; your power will grow, and greater joy will come to your hearts.

I pray that God will bless us in this work, and that there shall rest upon you the spirit of the work that we are undertaking this year, that you will guide and direct the activities of the boys, controlled and planned and handled by themselves, in such a way that all that they do shall redound to the honor and glory of God, and to their salvation and standing in the Church, which may God grant through Jesus Christ. Amen.

What "M" Really Stands For

Dr. Whitsoe: The word we had in mind includes every one of the good "M" words mentioned by you, as well as all the good ones mentioned by Judge Hart, and not one of the bad "M" words can be included under the word that we had in mind. "M" stands for Mutual Men—mutually helpful, mutually brothers, mutually improving—with all that Mutual means; and every good word you have mentioned belongs to Mutual.

Manuals for Class Study

Slogan: We Stand for a Pure Life Through Clean Thought and Action

For the Advanced Senior Class, under the title, Problems of Life—Doing Common Things in an Uncommon Way:

October lessons—1. Thinking. 2. Remembering. 3. Using the Imagination.

November lessons—4. Believing. 5. Desiring. 6. Willing.

December lessons—7. Choosing Habits. 8. Forming Habits. 9. Breaking Habits.

January lessons—10. Making Promises. 11. Keeping secrets. 12. Making Good.

February lessons—13. Community Building. 14. Remodeling Old Communities. 15. Prevention of Community Decay.

March lessons—16. Handling Delinquency, Part 1, Causes. 17. Handling Delinquency, Part 2, Prevention of Delinquency. 18. Handling Delinquency, Part 3, Cure of Delinquents.

April lessons—19. Advertising (Propaganda). 20. Seeking Employment. 21. Furnishing Work.

May lessons—22. Entertainment; Part 1, the Host and Hostess. 23. Part 2, The Guest. 24. Part 3, Outings.

These lessons will not only prove valuable and helpful in the spiritual life of the student, but will help him in the things of the world. The unabated interest of the people will be accelerated by these twenty-four additions to the Problems of Life, and will point out in a most interesting and attractive way how common things may be done in uncommon ways to prove of interest and value, not only to the student, but to his fellow laborers in the world. The text will be printed monthly in the *Era* and the *Journal*. Send \$2 for the *Era* now; it will give you one thousand pages of the best reading matter you can place before your friends and families, or enjoy yourself.

For the Senior Class,—the "M" Men, under the title *Health and Achievement*, will have the lessons built around the Word of Wisdom. There are twenty-three projected lessons; seven devoted to food doctrines found in the Word of Wisdom; seven to certain hygienic principles that also cluster around the Word of Wisdom and are fundamental, if a man is to achieve great things; six, to negative health factors, including tobacco, alcohol, tea, coffee, chocolate, fountain drinks, food adulterance, and various excesses in athletics, and three to manhood and health. These subjects are treated from a point of view of making them interesting and picturesque, connecting proper living with the possibility of great achievements in life, and pointing out that no man can rise to greatness in the world, unless he has a sound body.

Group I. Positive Health Factors.

Introduction: Lesson 1. The value of good health.

Lesson 2. Some modern food experiments.

Lesson 3. Food and health. The Word of Wisdom.

Lesson 4. Food classifications: meat, vegetables, grains, fats, minerals.

Lesson 5. Mineral foods and over refinement.

Lesson 6. Food measurement: The calorie.

Lesson 7. Protective Foods: vitamins, etc.

Lesson 8. Water and air as health factors: water as food, beverages, ventilation.

Lesson 9. The physiological value of work.

Lesson 10. Exercise: competitive sports; athletics.

Lesson 11. Sleep, rest, play.

Lesson 12. Clothing and miscellaneous factors.

Lesson 13. Bodily cleanliness: bathing and elimination.

Lesson 14. Habits, self-control, etc.

Group II. Negative Health Factors.

Lesson 15. Tobacco.

Lesson 16. Alcohol.

Lesson 17. Tea, coffee, chocolate.

Lesson 18. Fountain drinks, coca cola; the candy vice.

Lesson 19. Food adulterants and substitutes.

Lesson 20. Excesses: athletics, amusements, etc. dissipation of strength.

Group III. Manhood and Health.

Lesson 21. The law of chastity: honor the gift of reproduction.

Lesson 22. Normal manhood, punishment of abuses.

Conclusion: A Commandment with a Promise.

Lesson 23. The reward. Latter-day Saint vital statistics.

Achievements by L. D. S.

A manual containing these lessons will be ready for circulation before the opening meeting in October. Send orders to the General Secretary Y. M. M. I. A., Salt Lake City, Utah.

For the Junior Class there will be twenty-two lessons, consisting of missionary stories, embracing missionary experiences in the early history of the Church, as follows: 1. Answering the Call. 2. From New York to Missouri. 3. Entertaining a Stranger. 4. The First Missionary Martyr. 5. Opening the Door in England. 6. Help in Time of Need. 7. The Harvest in Herefordshire. 8. How a Sensitive Missionary Became Bold. 9. The Sermon on "Nothing." 10. Two Important Lessons. 11. President Lund as a Boy Missionary. 12. Confounding the Wise. 13. A Wise and Brave Missionary. 14. A Remarkable Deliverance. 15. A Message from the Lord. 16. Among the Hawaiians. 17. Saved from Drowning. 18. A Narrow Escape. 19. In Norwegian Prisons. 20. A Champion of Truth. 21. The Gift of Language. 22. Saved from Destruction. A manual containing these lessons will be ready for distribution before the opening meeting in October. Send orders to the General Secretary, Y. M. M. I. A., Salt Lake City.

Elder Nephi Anderson, of the General Board, Junior committee says:

The Junior Manual for 1922-3, contains stories in which will be found incidents which aptly illustrate the principles of scouting as laid down in the Scout Promise, the Scout Law, and the Scout Motto. The very first promise made by the candidate for scout honors is "to do my duty to God"—and this is what every missionary is doing. Every one of the twelve scout laws is embodied in the work of the missionary. "A scout is trustworthy;" so is a missionary in that he is sent to deliver an important message. A scout—let us change the word scout to missionary—"is loyal" to the Church and the cause he represents; he is helpful, because those to whom he delivers his message are in need of help; he is obedient to the call of duty and authority; he is brave to face the dangers which often lie in his path; he is clean in body and in mind that he may show by his living example the way of life; he is reverent—and so on, a missionary by his daily life illustrates the principles which underlie scouting. The stories in the Junior manual will, therefore, be a great help to the scout leader in tying up his work directly with the Mutual and the Church. If properly told and applied they will help to spiritualize scout work. *The M. I. A. Scout Bulletin*, for 1921, page 18 reads: "Scout work, being a part of the M. I. A. program, the Junior Manual lessons should be a part of this period." This has reference to the instruction period provided in the program for troop meetings.

How to Tie Up Scouting to the Y. M. M. I. A.

Dr. John H. Taylor of the General Board says on this subject:

Accept scouting as a real part of M. I. A. work.

Push it and make it go like you would any other successful part of M. I. A. work. It is the major part of your Junior program. You cannot be a complete success as an officer without it.

The scout men, being officers as other class teachers are, should attend all officers' meetings.

Study the fundamentals of Scouting. Know the game. It will impress you with the necessity of securing leaders fit for the work.

Visit their classes and cooperate with them. If Scouting is not a success the M. I. A. leadership is failing somewhere. Scouting, as a program for boys, is a success.

The M. I. A. is the first consideration. The ideals of the M. I. A. are what we are working for. Scouting is in the program to help the boy to attain to these ideals.

The Junior Manual must take its place in the evening program.

Follow the rules and regulations concerning scouting and the M. I. A., as outlined in the *Bulletin*.

We too often, figuratively speaking, use a granny knot to tie up scouting to the M. I. A. It soon slips or comes undone. Use a square knot, and there will be no question about scouting and its place in the program.

Have scouts render real service for the M. I. A., such as helping in the programs, entertainments, care of house, etc. The idea that scouts are only for cleaning up and other janitorial duties is too prevalent.

If there is one factor that stands for success in scouting more than another it is in having an efficient examining committee and a troop committee who will see that their boys progress up through the grades. The troop committee is made up of at least one of the ward presidency. If this committee is active, scouting is bound to take its place as a part of Mutual.

Have a scout stake deputy commissioner who enjoys the work as well as the honors, and will qualify as an expert in scouting.

Stake and ward officers have not completed their obligations to scouting or to the boys when they have chosen a leader. They must cooperate and work with and see that the leaders qualify and put over the job, and give to the boys what they have a right to receive through scouting, as a part of the M. I. A. program.

Lessons to be Learned from the Efficiency Report

The efficiency report shows us how and where we are going.

It enables us to prepare for what we are expecting to accomplish.

It shows the condition of every ward for the benefit of the ward and stake officers.

It shows the condition of every stake of Zion for the benefit of the stake officers and the General Board.

It shows the standards to work to, so that all the officers, from the highest to the least, are informed upon the condition of the associations, and whether they are working satisfactorily towards these standards.

One of the lessons learned from last year's report is that we start very low and end very low, January being our highest month of work. We began in October, 1921, with 49 reports. This increased to 60, in November 71, in December 83, in January, 1922; and then decreased 69, 62, 32 to 18 for May; 330 wards reported in October; 737 in January; and 149 in May. Our enrollment reported in October was 9,820, in January, 38,335; and in May, 9,002. The average attendance in October was 7,067; in January, 23,416; in May, 4,577. This, of course, does not show the actual condition, because of many stakes not reporting but suffices to show that we start low in the fall, go to the height of our organization in January, and then recede again until May. The lesson from this should be that we should begin in full force, continue upward until the end, both with the reports and with the actual work, holding the interest from the beginning in October until the end of May, the close of the efficiency report period or the study lesson period of the organization. We would then be able to take up the summer work with better results.

In many stakes there are always some wards that do not report. It should be required of every secretary to render his report monthly at the

proper time to the stake secretary. Every stake secretary is required to report to the general secretary no later than the 10th of each month for the month preceding. We learn from the reports that we can improve in these two items very materially. It is no more difficult for every ward to report than it is for one ward to report; nor for all stakes to report than for one.

We learn that the canvass for the *Improvement Era* has not received the attention in the stakes that it should have; that few stakes reported all the families visited. This can easily be remedied by a little activity on the part of the Finance and Publication committees who have this matter in hand, and should see to it early—say in September and October.

We learn that the Slogan last year did not receive the attention in each ward and stake that it should have. In January there were only 35 stakes out of 83 that reported efficiency on the Slogan, and some made very low points in the work. The membership can be improved in many of the stakes and wards, in some of which it was as low as 6 and 9 points; while a number of the stakes went over their proportion of enrollment. We learn that little attention in many of the stakes is paid to teacher-training work. In January, out of 83 stakes, only 4 stood 10 in the matter of monthly meetings and teacher-training work.

The published reports in the *Improvement Era* monthly should be studied carefully by every stake officer. The compilation of the monthly report of the stake should be prepared in like form and furnished each month to each of the wards in the stake. (See January *Era*, 1922, page 277, for a sample of compiled efficiency report for the stake.)

Life Memberships

Life memberships of the Y. M. M. I. A. up to May 31, 1922, numbered 460, as follows:

Alberta	5	Granite	4	Parowan	2
Alpine	6	Hyrum	25	Portneuf	2
Bear Lake	3	Jordan	2	Rigby	10
Bear River	11	Juab	8	Roosevelt	1
Benson	14	Lethbridge	4	St. George	1
Big Horn	7	Liberty	5	St. Johns	10
Bingham	18	Lost River	5	St. Joseph	6
Blaine	1	Malad	7	Shelley	17
Boise	5	Maricopa	74	Snowflake	2
Box Elder	17	Montpelier	3	South Davis	7
Cache	5	Morgan	2	South Sanpete	1
Carbon	8	Missions	2	Taylor	4
Cassia	10	Nebo	4	Tintic	10
Cottonwood	1	North Davis	6	Uintah	4
Curlew	2	North Sanpete	6	Utah	7
Deseret	13	North Sevier	11	Wasatch	25
Ensign	14	Ogden	2	Wayne	1
Franklin	1	Oneida	5	Woodruff	17
Fremont	16	Panguitch	1		

 460

The *Improvement Era*

The subscription for the *Improvement Era* was somewhat behind in total last year compared with the year preceding, as a number of the

stakes failed, as will be seen in the efficiency report, to complete the canvass: (See Efficiency Report, March *Era*, 1922.)

In the stakes of Zion there were	14,191
In the domestic missions	568
In the foreign missions	112
Complimentaries, including exchanges, schools, and Carnegie and other libraries throughout the country....	266
Sent to missionaries in the field	1,589
Sales and miscellaneous	300
Total	17,026 subscribers

The following stakes obtained the required 5% of the Church population and over, as subscribers for the *Improvement Era*:

Kanab	7.57	Lethbridge	5.68
Union	7.17	Bear Lake	5.67
Blackfoot	6.72	Bannock	5.45
Moapa	6.68	Juab	5.45
Raft River	6.44	Idaho	5.43
Box Elder	6.12	Logan	5.43
Snowflake	6.09	Morgan	5.23
Young	6.06	Wasatch	5.10
Alberta	5.95	Taylor	5.03
Juarez	5.77	Cassia	5.00

The officers of the associations are invited to finish the canvass for the coming season during September and October. A list of present subscribers will be furnished by the general office through the stake superintendents.

The General Improvement Fund

The stakes which paid 100% or more on the general improvement fund, are as follows: Bannock, Bear Lake, Blackfoot, Curlew, Ensign, Hyrum, Idaho, Juab, Juarez, Liberty, Lost River, Moapa, Salt Lake, Shelley, Uintah, Union, Utah, Wasatch and Weber.

General Superintendency and Officers of Y. M. M. I. A.

As sustained at the June Conference are:

George Albert Smith, General Superintend- ent	Thomas Hull LeRoi C. Snow Rulon S. Wells	Henry C. Lund George J. Cannon Nicholas G. Morgan
Richard R. Lyman, 1st Asst. General Supt.	Joseph W. McMurrin Bryant S. Hinckley	Claude Richards John F. Bowman
Melvin J. Ballard, 2nd Asst. General Supt.	Brigham F. Grant Lewis T. Cannon	Levi Edgar Young Preston D. Richards
Oscar A. Kirkham, Executive Director	Benjamin Goddard Lyman R. Martineau	B. Cecil Gates Ernest P. Horsley
Moroni Snow, General Secretary	Charles H. Hart John A. Widtsoe	Preston Nibley Arthur L. Beeley
John H. Taylor, Field Secretary	James H. Anderson Oscar A. Kirkham	German E. Ellsworth James Gunn McKay
Brigham H. Roberts	Moroni Snow	Thomas A. Beal
Junius F. Wells	George F. Richards	Nicholas G. Smith
George H. Brimhall	Nephi Anderson	Axel E. Madsen
Edward H. Anderson	John H. Taylor	Heber C. Iverson
	Hyrum G. Smith	Ephraim E. Erickson

M. I. A. Mission Statistics

The General Statistical Report of the Young Men's Mutual Improvement Associations, for the year ending March 31, 1922, shows reports received from the missions of Britain, California, Canada, Central States, Eastern States, Hawaii, Japan, Northern States, Southern States, Sweden, Tonga, Samoa, South Africa and Australia.

These show that there are 178 organizations, with:

Officers and Instructors	856
Advanced Seniors	1,623
Seniors	1,438
Juniors	1,235

Total	5,152
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The average attendance of officers and instructors was	656
Of Advanced Seniors	1,027
Of Seniors	950
Of Juniors	778

Making a total average attendance in the missions of.....	3,411
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Fifty-five were attending school, 17 were on missions, 22 were at work or in service of their country.

There were:

Officers' Meetings	158
Joint Officers' Meetings	455
Regular Association Meetings	5,554
Monthly Joint Meetings	463
Conferences and Conventions	41

Meetings held altogether.....	6,671
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There were 3,773 actually taking part in the M. I. A. Activities. There were 204 M. I. A. scouts registered with National Organizations; and 137 were doing scout work who were not registered; 139 reading course books were in the libraries, and it appears that 91 read one or all of the reading course books for the year.

The largest number of members were in the:

Hawaiian Mission	1,436	Australia	195
California followed	980	Sweden	194
Eastern States	470	Samoa	189
Britain	428	Tonga	170
Northern States	355	Canada	76
Southern States	326	Japan	37
Central States	280	South Africa	16

Y. M. M. I. A. Statistics

From the General Statistical Report of the Young Men's Mutual Improvement Associations, for the year ending, March 31, 1922, it is learned that there are 821 associations in the organized stakes of the Church, an

increase of 25 over the previous year. The following enrollments in the various classes are given:

Officers and Instructors	6,507; An Increase of	391	
Advanced Seniors	11,363; An Increase of	806	
Seniors	12,837; An Increase of	1,321	
			2,518
Juniors	15,149; A Decrease of	224	224
Total enrollment	45,856; Total Increase		2,294

The average attendance of Officers and Instructors was	4,471
Of Advanced Seniors	5,827
Of Seniors	6,733
Of Juniors	8,728
Making a total of	25,759

an increased average attendance over last year of 4,663. It appears further from the report that 1,498, an increase of 47 over last year, are attending school; that 1,377 members, a decrease of 164, are on missions; that 1,648 are at work or in the service of the country, a decrease of 173.

In the matter of meetings, there were:

Officers' Meetings	5,008
Joint Officers' Meetings	13,014
Regular Association Meetings	18,487
Monthly Joint Meetings	6,709
Conventions and Conferences	624
Total Number of Meetings	43,842

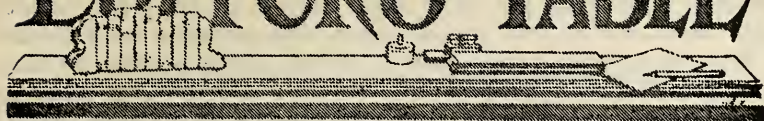
all of which shows an increase in every division, except conferences and conventions, which decreased 84.

There were 29,295 people who actually took part in M. I. A. activities. There are 8,559 scouts registered with the National Organization, an increase of 1,014 over last year. Besides that, there are 4,618 doing scout work who are not registered, which is a decrease of 509; 3,168 members read one or all of the reading course books, which is an increase of 363 over last year. There was a decrease in the visits of M. I. A. stake officers. The finances of the organizations are not as prosperous as during the year, 1921. There were reports from every stake in the Church, 86 in number, at the time of the closing of the report.

A Live Mutual in Nottingham

Elder Arthur B. Sims, president of the Nottingham, England, Y. M. M. I. A. writes under date of June 11 that they have in that conference a live Mutual Improvement Association, the attendance being greater than the Sunday meetings of any other Church organization. The class has been studying the Advanced Senior lessons found in the *Improvement Era*, and he says: "We have proved that these lessons are indeed vital problems of life, and sources of joy and factors of happiness. They have helped us in our spiritual life and in the things of the world. We have had six converts baptized in this branch in twelve months. We owe much of the success of our organization to the work done in this class and branch by President Virgil B. Stallings, who was our conference president until about eighteen months ago. We hope to get a better attendance in our Mutual for the coming year, and believe that this can be brought about by obtaining a permanent meeting room."

EDITORS TABLE



Something to Think About*

By President Heber J. Grant

Prayers Answered

My attention has been called to the fact that a resolution was passed here sometime ago, recommending that a day be set apart for a general fast and prayer meeting among the Saints, to ask for the success of the great International Conference on the Limitation of Armaments. We thank the Lord that our prayers and those, undoubtedly, of the great majority of all the people in the United States, for the success of that conference, have been answered.

Aim and Desire of the General Authorities

I believe that I am in a position to know, better than any other living man, the heart, the aspiration, the desire and the ambition of each of the twenty-six men who constitute the General authorities of the Church of Jesus Christ of Latter-day Saints. Starting with myself and ending with Brother John Wells, and without any mental reservation whatever, I announce to you that I believe—I not only believe, but I know, that each and every one of these men has his heart set upon the accomplishment of the purposes of God. While we all have our faults, our failings, our imperfections, our weaknesses, nevertheless there is no mental reservation in saying to you that these brethren, one and all, desire the advancement of God's Kingdom, and that it is first and foremost in their affections. When we become perfect we may not be able to stay here.

An Appeal to Fathers and Mothers

Once I was able to quote the following stanza correctly, but I am not quite sure of it now:

"Vice is a monster of such frightful mien,
As to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

*Closing remarks at the ninety-second annual conference, April, 1922.

I can remember when a young lady walked the streets of Salt Lake with her dress high enough to show the tops of her shoes, and an inch or two more, that we were shocked; but I have seen many a knee on the Temple grounds today, because the dresses were too short. Fathers and mothers, use your influence with your modest, pure, sweet girls who, in their anxiety to follow fashion, are causing men to blush with shame!

Use no Drug that Creates an Appetite for Itself

The head of the state health department, Dr. Beatty, has requested me to say to the Latter-day Saints that there are more injurious ingredients in coca-cola than there are in coffee, and particularly when some of the good people say: "Give me the double shot." I say to the Latter-day Saints, and it is my right to say it—because you have sung, since this conference started (whether you meant it or not, I am not saying)—

"We thank Thee, O God, for a prophet,
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command."

Now, if you mean it—I am not going to give any command, but I will ask it as a personal, individual favor to me, to let coca-cola alone. There are plenty of other things you can get at the soda fountains without drinking that which is injurious. The Lord does not want you to use any drug that creates an appetite for itself.

A Word to Farmers and Poultrymen

Fifteen years ago, yes longer than that, when I was presiding over the European mission, I remember reading an article on the poultry industry, and I was dumb-founded to learn that the products of the poultry industry—eggs, chickens, ducks, etc., were greater than all the products of any other industry in the United States of America. Cotton was not "in it." Corn was not "in it." I would not be positive as to the figures, but my recollection is that in the state of Utah there were not two hundred thousand chickens, and in the state of Iowa there were over ten millions; and yet, I believe we have as good feed for chickens here as they have in Iowa. I ate butter all the way from Denmark, when I went to Japan. We ought to export butter, but never import it. We ought to export eggs and chickens, but never import them. I have known of poultry

coming in here by the car-load, which ought never to come. It is really almost a moral obligation on us to provide these things here at home.

.. *The Testimony of the Gospel Far-Reaching*

We had at our Priesthood meeting here, two thousand three hundred ninety-eight men—lacked only two of two thousand four hundred men—the largest Priesthood meeting that has ever been held within my recollection, and in another six months it will be forty years since I first had the privilege of occupying this stand to proclaim the gospel to the Latter-day Saints. I thank the Lord for that power and that inspiration of his Spirit which abides in the hearts of the Latter-day Saints, men, women and children. No other people like them; no other people have the absolute knowledge that God lives, that Jesus is the Christ, that God has spoken, and that he did reveal himself to the Prophet Joseph Smith. The testimony of the divinity of that man's mission has been given to people from the country of the mid-night sun, Scandinavia, clear away to South Africa. It has been given to men and women all over Europe, from Canada to South America, and in the islands of the sea. The Japanese and Chinamen, and men all over the world have been blessed by Almighty God through his giving to them a knowledge that Joseph Smith was a prophet of the true and the living God.

The Absent Brethren of the General Authorities

Brother J. Golden Kimball is not with us today on account of poor health. He is in San Francisco, or in the neighborhood of San Francisco. Our prayers and faith go out for his recovery. With the exception of Brother Kimball, the only members absent from this conference, of the twenty-six men standing as the general authorities of the Church are: Elder Reed Smoot, who is in Washington, and Brother Orson F. Whitney who is presiding over the European mission. Brother Whitney is accomplishing a wonderful work. I have read with the keenest interest some of his splendid editorials in the *Millennial Star*. I believe that it is needless, now, for me to say anything in praise of Elder Reed Smoot. From the President of the United States down, he is being commended for his splendid labors as a senator.

* * * * *

Prayer in the Public Schools and in the Families

I have here a note from Elder Stephen L. Richards, who is an attorney, and he says: "A notion seems to be prevalent among educational people that the offering of prayer in our

public schools contravenes the law of the State. I believe a reputable legal opinion will not support this view; since provision is made for prayer in the Federal Congress, the State Legislatures, and other public assemblies, why prohibit prayer for the children?"

President Brigham Young said: "Prayer keeps a man from sin, and sin keeps a man from prayer." We ought to have enough interest in our children to have prayers. I will thank the Lord when the public sentiment of America shall say that a man who does not believe in prayer cannot teach our children, at the expense of the public. Why should my money be used to employ a man to teach my children infidelity and a lack of faith in God? I remember as a boy, when we had our small common schools, that they hired a non-"Mormon," to teach in the Twelfth Ward school. He got up and said: "I understand that in the past you have prayed in this school. We will not have any more prayers, because we do not know whether or not there is anybody to pray to." I consider it an outrage that the money of people who believe in the Lord God Almighty can be spent to teach our children that kind of "rot." I endorse Nicholas Murray Butler's words, "The fool who says in his heart: 'There is no God,' finds his god when he is looking in a mirror."

Mr. Babson, the greatest statistician in America, and he knows what he is talking about, says: "Much of the prosperity of the nation is due to the family prayers which were once daily held in the homes of our fathers. To a very large extent this custom has gone by. Whatever the argument pro and con may be, the fact nevertheless remains that such family prayers nurtured and developed the spiritual resources to which the prosperity of the nation is due. The custom of family prayers should be revived, along with many other good New England customs which some modern radicals may ridicule, but to which they owe all that they possess."

Happiness Consists in Giving and Serving

Henry Drummond has written some of the best essays, and has delivered some of the finest speeches that I have ever read. In one of his books entitled, *The Greatest Thing in the Word*, he says: "Half the world is on the wrong scent in its pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others." The happiest men in the world are the missionaries who are giving the gospel free of charge to the people of the world.

May the Lord sanctify all that has been said and done in this great conference. May he bless our organizations. I thank the Lord for that wonderful oratorio, "The Restoration," that came from the brain of the daughter, Susa Young Gates, and partly from the voice of the granddaughter, Emma Lucy Gates Bowen, and from the inspired pen in writing the music of the grandson, B. Cecil Gates—of the great man, Brigham Young, under whose direction was erected this building, and our great organ. May the Lord inspire us one and all who have a knowledge of the gospel to live it. May we obey the Word of Wisdom, because God tells us to, to say nothing about the advantages to ourselves by so doing. May we pay our tithing so that we will be on the right road to happiness, is my prayer. May we pray to God, so that we will have his Spirit; may we live the gospel, so that we may inspire our children to do the same, I ask it, with my blessing upon you all, in the name of Jesus Christ. Amen.

Health

"We stand for a pure life through clean thought and action."

The slogan of the M. I. A. for 1922-23 should be referred to frequently in the meetings, and each month something definite should be done by the organizations through personal appeal, by use of the press, public programs, cooperation with civic authorities, or by special campaigns to promote this slogan. Short quotations from scripture in harmony with the thought expressed in the slogan should be given. A number of these were referred to in the July *Era* on page 849. Here is an applicable expression by the great Pioneer, Brigham Young, as given in a sermon, April 8, 1855, and printed in the *Journal of Discourses*, volume 2, page 270:

"It is for us to stop the tide of physical degeneracy, to lay the foundation for the return to the position from which the human family has fallen. We have the privilege—by keeping ourselves pure. If we take the right course, our children will live longer than we shall, and their children will surpass our fathers and have longer life; and so on, until they attain to the age of those who lived in the early period of the world."

Clean thought is primarily individual. The slogan is to be put into practice by you and me, and we are not to wait for the other man or woman.—A.

Brevity

No words of the editors can fully express the appreciation we have for the indispensable help that the contributors, the authors and the writers, have so freely given to make the *Improvement Era* instructive, lively, and readable. Owing to the lack of space, necessarily it is not possible to give place to all the articles that are received. Frequently there are other reasons: The subject may be covered in some other article; the paper may need a great deal of revision, and so is laid aside for future consideration; or it may be crowded out by other contributions (considered of more importance). Last of all, but not least—it may be too long. We have only one hundred pages a month and are frequently in receipt of enough to fill three or four times that much each month. This does not mean we want less material. On the contrary, we want more. But, of course, it must be of a character to fit our needs, one of which is brevity. Few articles are hurt by condensation; and many are helped. So we request our friends, after they have written an article, to look it over, and strike out every unnecessary word and sentence. A short article has one hundred chances to one of a long one to find space in the *Improvement Era*.—A.

Books

The readers of the *Improvement Era* will be glad to learn that the comprehensive literature of the British Mission has been enriched, lately, by the addition to it of a neatly printed brochure by Elder Orson F. Whitney, of the Council of the Twelve, president of the European Mission. It is entitled, *The Way, The Truth and The Life*. It is a re-statement of the principles of the gospel, dealing with obedience, redemption, atonement, salvation, etc., with considerable originality, and in the clear, elegant style of which the author is a master. In the closing chapters "The world of spirits" and "The eternal goal," are discussed. This pamphlet is of value and interest, not only to missionaries, but to Church members and others.

Messages from the Missions

Home of the Exiled Kaiser

Wililam Levi Phillips and Roy E. Weight, writing from Holland, give an account to the *Improvement Era* of a visit which they made to "Doorn Huis," the enforced residence of Ex-emperor William II, the exiled monarch, concerning whom the question has often arisen, "How much wood does the ex-war lord have to chop a day in order to remunerate the

stricken world for the millions of souls who have passed prematurely beyond the 'Great Divide'?" They left Utrecht by rail to the quiet, beautiful city of Doorn. The surrounding country between these cities forms the fairyland of interesting and picturesque Holland. The elders were successful in obtaining a picture of the entrance to the palace where the ex-Kaiser is located, and were successful in interesting the guard in their mission to preach the gospel. "The guard seemed to be interested in our gospel message and told us that he had heard many bad reports about



R. E. Weight, secretary of the Netherlands Mission at the Ex-Kaiser's front gate

us, promised to read our tracts, and then told us that he admired our pluck and sincerity in the matter, and believed that there must be more in our gospel message than is generally set forth in the slanderous tales which he had heard." The missionaries were not successful in obtaining an entrance to the grounds, but left to enjoy the beautiful woodlands surrounding, where they were carefully watched by soldier-policemen. They decided that Ex-emperor Wilhelm II was well protected and taken care of by the Dutch Government. Many of the contiguous states are owned by rich Germans, and the defeated monarch has retired to a quiet life of luxury on his own land, "Doorn Huis," which, through the courtesy of the Dutch Government, is exempt from all taxes.

Persecution has Helped to Fill the Meeting Halls

From G. Osmond Hyde, president of the Hull conference, England, we learn that in spite of the war that the English press and motion picture companies have been waging against the work, the cause is steadily going forward in the Hull conference. These events have been of an undesirable nature, but in face of it all, the cause of the Lord has been advancing. Following the unsuccessful attempt of the yellow press of the country to have us sent home, the motion picture people took up the battle, and placed before the public many lies in the form of pictures. The *London Daily Mail* film critic classified them all when he branded the first one entitled,

"Trapped by the 'Mormons'" as "an insult to public intelligence." The balance of them cannot even be classified from the intellectual point of view. Elder Hyde, however, says: "The advertising received from these unfortunate conditions has done much to help fill our meeting halls. Since the first of the year our meetings are better attended than at any time since the war. We have more investigators out than have been present for years past." He assigns the persecutions as the cause for this success. People read these sensational stories, and as a result, come out to see what all the noise is about. "In one of our branches two young ladies came to one of the meetings for the purpose of laughing and having a good time at our expense. Instead of laughing and carrying on as they intended, they found they could not let themselves carry out their plans. They heard things they had never heard before, and they could not laugh. One of them is now one of our strongest supporters in that little city. We held our spring conference there recently, and it was better attended than ever. We have opened a new branch which has been closed for nearly three years in the city of York."



Missionaries left to right, standing: Alpheus Harvey, Kaysville; Donald E. Rose, Salt Lake; Gordon W. Mathis, St. George; Edward L. Burton, Jr., Salt Lake; sitting, Marion Rogers, Snowflake, Arizona; Esdras Whitaker, Ogden; Conference President G. Osmond Hyde, Downey, Idaho; Melvin T. King, Raymond, Alta., Canada; Francis A. Madsen, Salt Lake City, Utah.

Placing Books of Mormon in Japan

Elder Aldo Stephens, mission secretary, Yakuojimachi, Ushigome, Tokyo, Japan, under date of June 16, reports a spring conference of the mission held from May 3-11, in which was taken up a study of the *Book of Mormon*. Each missionary had a topic to treat, and then discussions followed, and many important points were brought out. The elders enjoyed the conference sessions very much, and the Spirit of God was made

manifest in many ways. All went away determined to get the work of the Lord before the people, and we feel that it is through the *Book of Mormon* and its inspired teachings that the long sought-for peace is going to come to this war-tired world. A testimony meeting was held at the close of the conference. A slogan was adopted at the conference, in which Saints and missionaries alike showed interest. It referred to the placing of the *Book of Mormon* before the people during the coming year, and it was resolved to place 500 copies in the homes of the people. Since the first of this year we have placed 220, and are all working hard to keep good the slogan. Our force of missionaries in Japan is small. If each missionary could meet and preach the gospel to 200 new people every day—100 each for the sisters, without resting for Sundays, these ten missionaries would finish their job in 105½ years. They are the representatives of truth to 77,000,000 people.



Missionaries, left to right: Irvin Hicken, Heber; Ernest B. Woodward, Wellsville; A. Howard Jensen, Brigham City; Orlando Fowler, Henefer; Aldo Stephens, Ogden; William E. Davis, Plain City; front row, Hilton A. Robertson, Springville; Hazel M. Robertson, Springville; Lloyd O. Ivy, mission president; and Baby Ruth Tomoe, Nora B. Ivy, Salina; and Delorss W. Holley, Slaterville, Utah.

A Wave of Earnest Investigation

Elder George A. Christensen, president of the South Australian conference, reports that the semiannual gathering was held at Adelaide, April 16, and consisted of a Priesthood meeting, Sunday School conference, and two general sessions. Mission President Don C. Rushton and Sister Rushton attended, and gave timely and practical advice. The laboring elders gave impressive and genuine Latter-day Saint sermons, and the meetings were well attended by both Saints and investigators. "There appears to be a wave of earnest investigation among the people, and it is not uncommon to find our audiences comprised of at least one-third investigators. The Saints are enjoying spiritual growth, and we are all trying to represent the Kingdom of God as true elders. The Lord has been exceedingly kind and gracious to us, blessing us with employment, health, a keener sense of

appreciation and love for our fellowmen, and a stronger testimony and conviction that the restored gospel through the Prophet Joseph Smith is the plan of life and salvation."

A Book of Mormon Class in Wisbeck, England

President William H. Wilson, of the Norwich conference, writing under date of June 17, says: "There are ten of us from Zion laboring in East Anglia. This is a farming community, hence there are many small villages to be tracted, and we do this work on bicycles. The country work is very enjoyable at the present time. People are less prejudiced than the city people towards the message of truth. This is likely due to the fact that they are not so easily led by the crowd, and they think for themselves. The Wisbeck branch holds a Book of Mormon class every Wednesday night. We hope soon to organize a Mutual Improvement Association. In the ten months that Elders Dent and Coulam have been laboring there, they have found the Wisbeck people opposed to our call, but the work has still gone on fairly well."



Elders of the Norwich conference, and Book of Mormon Class to the right, back row, left to right: Jesse Petersen, Hyrum; Joseph Crowther, (Yost, Ut.); William E. Allen, Provo; Percy Whetton, Ogden; front row, Joseph Coulam, Pleasant Grove; C. Douglas Barnes, Salt Lake City; President William H. Wilson, Hoytsville; Peter Tolboe, Castle Dale; Francis L. Dent, Salt Lake City; Russel H. Blood, Kaysville, was absent at this time.

Progress Result of Persecution

It is a strange thing that whenever the work of the Lord is attacked by those who are seemingly desirous of overthrowing it, and by those who take evil means to accomplish their task, the result is favorable to the cause of the Lord. Elder G. Osmond Hyde, conference president of the Hull conference, after describing what the opponents of the Church did in that district of England, some time ago, enlarges upon the progress that is being made in the district, and says. "We are not suffering much from the effects of the tirade that has been raging against us. We are more encouraged today than we have ever been before. The following, from our late President Joseph F. Smith, explains our true position, and the spirit of every missionary in this conference toward this work and those who oppose it:

"I do not know but what we owe in some small degree gratitude to those who have bitterly opposed the work of the Lord; for in all their opposings and bitter strife against our people, the Lord has developed his power and wisdom, and has brought his people more

fully into the knowledge and favor of the intelligent people of the earth. Through the very means used by those who have opposed the work of God, he has brought out good for Zion. Yet it is written, and I believe it is true, that although it must needs be that offenses come, woe unto them by whom they come; but they are in the hands of the Lord as we are. We bring no railing accusation against them. We are willing to leave them in the hands of the Almighty to deal with them as seemeth him good. Our business is to work righteousness in the earth, to seek for the development of a knowledge of God's will and of God's ways, and of his great and glorious truths which he has revealed through the instrumentality of Joseph the Prophet, not only for the salvation of the living, but for the redemption and salvation of the dead."

People of the North Interested in the Gospel

Elder Isaac P. Thunell, president of the Swedish mission, writing under date of May 18, 1922, from Stockholm, says: "On the 12th of April a number of elders assembled on the banks of the river just outside of the city of Gavle, where, after dedicating the water, Elder Charles Anderson, baptized a Brother Engstrom. There was an 18-inch layer of snow on the ground. While the sun shone, there was still a sharp wind, making it rather cold, but the brethren did not mind that. After the baptism the new convert was confirmed, and the elders enjoyed a dinner at the invitation of one of the Saints. The recent conference in Gavle was well attended. People of the north are very much interested in the gospel, and the elders are doing good work all through Sweden, though we are handicapped by the few workers that we have. We hope we will be able to welcome others soon. Last year we baptized 70 persons with 22 elders in the field. We hope to do as well this year, and have already baptized 9. We enjoy the *Improvement Era*, some of its articles being well worth the price of the subscription for the whole year."



Missionaries left to right, back row: Gideon N. Hulterstrom, mission secretary; Oscar V. Johanson, Victor E. Blomquist, Morris C. Johnson, conference president Norkoping conference; Nathaniel Johanson, Elon Keding. Front row: O. Wilford Monson, Signe V. Hulterstrom, Isaac P. Thunell, mission president; Anna Peterson, Charels Anderson.

Hamburg Conference

President John H. Zenger of the Hamburg conference sends the *Improvement Era* this picture of missionaries who were present at the Hamburg Conference, May 7 and 8. On the 7th was Mothers' Day, and a fitting program of solos and recitations was given at the Sunday school session, and the seventy-five mothers present were each given a flower. The total attendance at the three sessions of the conference was well over 1,000 souls, and a splendid spirit prevailed. A missionary meeting on Monday was held from 9 a. m. to 1.30 p. m., the program consisting of reports and an inspiring talk from President Serge F. Ballif. Progress is being noted in all the branches of the work and tracting is going earnestly forward. The conference closed on Tuesday evening with a social, consisting of a program of singing, recitations, and tableaux, followed by a dance. The evening was delightfully passed, some 300 Saints and friends being present. Othello Hickman, Monticello, and Henry Miller, Salt Lake City, are the first two American elders to secure a release after filling a full mission here in Germany since the new freedom.



Names of missionaries: Front row: Orville M. Foulger, Ogden; Christian Rathert, Salt Lake; Fred Korth, Brigham City; William H. Linck, Salt Lake City; Serge F. Ballif, mission president; John H. Zenger, conference president, Salt Lake; Joseph Gasser, Hart Rueckert, Clyde Lindquist, George H. Schmidt; second row. Oswald Vieweg, Breslau; Carl E. Toebe, Neubrandenburg; Daniel G. Shupe, Ogden; Conrad Quinney, Logan; Karl Klug, Chemnitz; Slyvin Van Orden, Idaho Falls; Alfred Dzierson, Freiburg; Delbert Foulger, Ogden; Willard S. Miller, Salt Lake; Othello Hickman, Monticello; Jewel M. Peterson, Fairview; Arthur Bohn, Salt Lake; third row: S. D. Durrant, Ogden; Fred Krueger, Berlin; Carl Ernst, Salt Lake; Emil Geist, Henry Wintsch, Manti; J. M. Squires, Logan; Hans Smyczek, Stuttgart; Ludwig Hierboeck, Muenchen; Henry Miller, Salt Lake; Charles W. Nibley, Los Angeles; Lloyd Kent, Logan, Utah.

PRIESTHOOD QUORUMS' TABLE

Important Church Notice

To stake presidents concerned:—Quarterly conferences to be held in the following named stakes upon the dates hereinafter indicated, will be devoted primarily to the interests of the auxiliary associations. A program for these conferences has been prepared and forwarded to the presidents and other officers in the stakes concerned:

July 22-23—St. Johns.

July 29-30—Woodruff, Yellowstone, Cassia, Snowflake.

Aug. 5-6—Curlew, Lost River, Raft River, South Sanpete, Summit, Wayne, Alberta.

Aug. 9-10—Lethbridge.

Aug. 12-13—Emery, Juab, Millard, Oneida, Taylor.

Aug. 19-20—Bannock, Blackfoot, Big Horn, Blaine, Malad, Shelley, South Sevier, Teton.

Aug. 26-27—Bear Lake, Bingham, Burley, Garfield, Idaho, Pocatello, Portneuf, San Juan.

Sept. 2-3—Bear River, Boise, Panguitch, Rigby, Twin Falls, Uintah.

Sept. 16-17—Kanab, Montpelier, Morgan, North Sanpete, Star Valley, St. George, Roosevelt, San Luis.

Sept. 19-20—Young.

Sept. 23-24—Carbon, Deseret, Franklin, Fremont, Parowan, Sevier, Union, Duchesne.

After October Conference—dates not yet named—Beaver, North Sevier, Tintic, Benson, Hyrum, Moapa, Maricopa, St. Joseph, Juarez, Tooele, Wasatch.

Heber J. Grant,
Charles W. Penrose,
Anthony W. Ivins,
First Presidency.

Auxiliary Group Conference Conventions

The following letter has been sent by consent of the First Presidency to Stake Presidencies, concerning the Auxiliary Group Conventions, held in connection with Regular Quarterly Conferences, July-October:

Dear brethren: In conformity with the attached copy of notice of the First Presidency, your Stake Conference Convention will be held..... Enclosed are a few copies of the program which has been prepared for use by general and stake priesthood authorities and by the heads of auxiliary organizations. The stake boards of auxiliary organizations will be furnished programs by their respective general boards.

As heretofore, the conference-conventions this year will be held under the direct leadership of the stake presidencies as in regular quarterly conference capacity, and it is expected that they will make all necessary arrangements for the success of the occasion. May we, therefore, take the liberty of calling to your attention a few of the details which ought to be given consideration:

1. *Attendance.* It is hoped that your conference-convention will be thoroughly advertized, and that special effort will be put forth by the

auxiliary organizations to secure the attendance of every officer and teacher in the stake.

2. *Auxiliary Meetings.* It will be noted that at certain periods, five auxiliary organizations will be holding separate sessions at the same time. Last year there was noted in quite a number of stakes some little confusion during these sessions, due largely, it was thought, to eleventh-hour preparation. Considerable time was also lost during the joint meetings in making assignments of rooms for these auxiliary meetings. In order to avoid confusion and loss of time, we suggest that a meeting of the Stake Presidency be held with the Heads of Auxiliary Organizations some few days before conference, to go over the program thoroughly, discover the needs, and make all necessary arrangements. The General Boards are asking their stake workers to get in touch with you on this matter.

3. *Vacancies and Duplication of Office.* In order for the general representatives of the auxiliary organizations to do effective work at the convention it is necessary, of course, that all stake and ward organizations be completely organized and, so far as possible, that there be no duplication of office.

4. *Stake and Ward Authorities at Auxiliary Meetings.* It is suggested that the various stake and ward priesthood authorities be appointed to certain auxiliary meetings, that each auxiliary may be favored with the attendance of a fair proportion of such authorities.

5. *General Representatives.* It is expected that one of the General Authorities, together with a member of each of the General Boards of Auxiliary Organizations will be in attendance at your conference. It will greatly facilitate arrangements at this end if you would kindly advise us by return mail the name of the place where your conference will be held, train schedules, stage schedules, and whether or not representatives will be met at train, etc. Last year this information facilitated matters very materially and was greatly appreciated by the members of the various General Boards.

P. S. In addition to fifteen copies of the program for the Stake Presidency and High Council a sufficient number to permit the giving of four to each ward bishopric, have been distributed.

Correlation Committee Auxiliary Boards

Priesthood Quorums that Meet in Sunday School

In a number of stakes the Aaronic Priesthood quorums hold their meetings during the time of, and in connection with, the Sabbath schools. Where the Aaronic Priesthood quorums or classes so meet with the Sunday school, it is an order of the First Presidency that the quorums should study the outlines prepared for the Aaronic Priesthood, and not the Sunday school text book. This order was recently sent to certain stake presidents by the Presiding Bishopric, in answer to inquiry.

Adversity and Prosperity

It is of very little importance whether we are rich or whether we are poor, whether we are placed in adverse or in prosperous circumstances. It may, however, be of more importance than we think. I think adversity is a blessing in many instances; and in some, prosperity; but nothing is a blessing to us that is not calculated to enlighten our minds, and lead us to God, and put us in possession of true principles, and prepare us for an exaltation in the eternal world.—John Taylor, April 19, 1854. *Journal of Dis.*, Volume I, p. 367.



M. I. A. and General Sessions of Group Conventions

Saturday 10 a. m.

Regular Quarterly Conference Session.

- I. GreetingStake President
- II. Object of the ConventionGeneral Representative
- III. Promotion of Latter-day Saint Ideals.....General Representative
 - A. Some ideals to be attained. (Thirteenth Article of Faith—Psalms 24:3-5.)
 - B. How can the auxiliary organization cooperate to promote these ideals?

Saturday 11 a. m.

Joint M. I. A. Stake Boards.

- I. Supervision and Committee Organization of the M. I. A.....
.....General Board Members. (See Hand Book, p. 14)
- II. Round Table DiscussionLed by General Board Member

Saturday 2 p. m.

Regular Quarterly Conference Session.

- Address: "The Home—The Laboratory of Character".....
.....General Representatives
- A. System and Cooperation in the Home.
 1. Health habits. 2. Work habits. 3. Cooperation habits.
 - B. Culture in the Home.
 1. Home music. 2. Home art. 3. Home reading.

Saturday 3:30 p. m.

Joint M. I. A. Stake and Ward Officers.

- I. Open Forum.—Discussion of stake and ward joint problems by officers and General Board Members.
Note: Stake Superintendents are requested immediately to send a letter to the General Secretaries of the Y. M. and Y. L. M. I. A., naming the problems they wish discussed.
- II. Special Features for Joint Work.
 - A. How to pass the slogan into active behavior. B. How to make vital the reading course. C. How to conduct the preliminary program. D. Monthly special activities....General Board Members
- III. Devotion to M. I. A. WorkGeneral Board Members

Sunday 9 a. m.

Y. M. M. I. A. Stake and Ward Officers.

- I. Y. M. M. I. A. Standards—How and When to Reach Them.
Note: A discussion based on the stake efficiency and statistical reports for January, 1922. Reports in *Improvement Era*, March, 1922. Stake officers should consult the reports, study local conditions, and come prepared to give helpful suggestions to ward workers.
- II. A Registered Boy Scout Troop in Every Ward..General Board Member

- III. The "M" Men and Their Program.....General Board Member
(Note: See special folder on senior class work; also this number of the *Era*.)

Sunday 2 p. m.

Regular Quarterly Conference Session.

Saturday 7 p. m.

Meeting, if Desired by Local Authorities.

Events for each Month of the M. I. A. Year, 1922-23

Change in the Fiscal Year

The fiscal year of the M. I. A. has been changed to commence on June 1 and close on May 31, of each year.

A Year Round Program

(a) Events calling for special attention every month of the year: Fast Sunday evening joint programs; scout and bee-hive work; the slogan; officers' meetings; teacher-training classes.

(b) Special events for each month:

June—Special meeting to present messages of the June conference. Senior entertainment—Young Ladies to Young Men.

July—Patriotic program.

August—Senior social—Young Men to Young Ladies; all vacancies in organization to be filled; appointment of committees; conventions.

September—Special campaign for membership; conventions; ward officers' socials; day of the swarm; and boy scout field day.

October—Class work; annual membership social; conventions; finish campaigns for *Era* and *Journal*.

November—Class work; fathers and mothers' entertainment; collection of fund.

December—Class work; pageants, or special program on reading course, and scriptural readings.

January—Class work; debate.

February—Class work; drama; special scout evening.

March—Class work; musical festival.

April—Class work; community pride program.

May—Class work; M. I. A. Day; annual reports.

Separate M. I. A. Conventions, 1922

Separate M. I. A. conventions will be held in the following stakes:

September 10: Box Elder, Jordan, Logan, North Davis, South Davis, Cache, Granite, Nebo, Alpine, Cottonwood.

September 17: Ogden, Mount Ogden, Weber.

September 24: Ensign, Liberty, Pioneer, Salt Lake, Utah, North Weber.

Instructions to Officers: Consult with the stake authorities in regard to the date of the convention. Advertise your convention. Familiarize yourselves with the outlined work. Plan to secure 100% attendance. See that every association is completely organized and fully represented. Attend to details. Notify the general secretaries at least ten days prior to the convention that all arrangements have been made.

PASSING EVENTS



The vacancy in the Box Elder Stake, caused by the death of Victor E. Madsen, was filled, July 9, by the appointment of William C. Horsely as the new counselor.

The international conference at the Hague, for the purpose of discussing European rehabilitation and the Russian problem, began its sessions June 15.

Samuel Gompers was reelected president of the American Federation of Labor, at the congress of that organization in Cincinnati, Ohio, June 23. This is said to be his 41st term.

Fire destroyed the viaduct on Fourth South St., Salt Lake City, of the Denver and Rio Grande, June 22, causing a damage of at least \$150,000. It is believed that the fire was started by sparks from one of the engines in the yards below.

Joseph Van Smith, of Provo, died at his home in that city, June 20, following a stroke. He was born in Salt Lake City, June 11, 1848. His parents were members of the second company to arrive in Salt Lake valley in 1847. He was a Black Hawk Indian war veteran.

William Rockefeller died at Tarrytown, N. Y., June 24, of pneumonia, after a week's illness. He was the brother of John D. Rockefeller, the famous oil magnate. He had just completed a \$250,000 mausoleum, in the Sleepy Hollow cemetery. He was 81 years old.

Dr. Stephen L. Richards, of Salt Lake City, died July 5, at the family residence, after a lingering illness of about a year. He was born in Salt Lake City, July 29, 1853. In 1875 he filled a mission to England, and in 1883 he received his degree as doctor of medicine. He was a man of sterling character, did much good in the world, and was a great friend and help to the poor.

*Mr. Joe Mitchel Chapple and wife were entertained by President and Mrs. Heber J. Grant, on June 27, when they passed through Salt Lake City from Yellowstone Park. Mr. Chapple is the publisher of the *National Magazine*, and numerous other popular publications.*

*The Utah Farmer has been purchased by the Deseret News, according to an announcement in the latter paper, June 24. The new editor of *The Farmer* is Mr. P. V. Cardon, formerly of the branch agricultural college at Cedar City. Mr. J. M. Kirkham continues as its manager.*

*Maximilian Harden was stabbed, July 3, in the Grunewald Villa section of Berlin. Mr. Harden, the editor and publisher of the *Zukunft*, is one of the best known newspaper men in Europe. He has for years been the object of hatred of the Nationalist agitators. His condition, when taken to the hospital, was declared grave.*

Field Marshal Sir Henry Hughes Wilson was assassinated near his home in Eaton Place, London, June 22. He was chief of the British Imperial general staff, and military adviser to the Ulster government. The assassins gave their names as James O'Brien and James Connelly. Six men are said to have been implicated in the crime.

Dr. Walter Rathenau was assassinated, June 24, as he was leaving his

home in Greenswald, a suburb of Berlin. He was German minister of foreign affairs. The American embassy promptly raised the flag half mast, on receipt of the news. It was Rathenau who signed the treaty with Russia at Rapello. He was of Jewish descent.

Mrs. Susa Young Gates resigned, June 29, from the position of editor of the *Relief Society Magazine*, a position she has held with great honor and ability since 1914, when she was appointed to take charge of the publication by the late President Joseph F. Smith. Mrs. Gates, it is announced, intends engaging in another important literary venture.

Wu Ting Fang, former Chinese minister in Washington, and late prime minister of the deposed president of the Canton republic, Dr. Sun Yat Sen, died at Canton, June 23. Wu was regarded as the main leader in the movement for the unification of China. His death was probably hastened by the political conditions of the country and his worry about the outcome.

The International Court of the League of Nations met at The Hague, June 15. Sir Ernest Pollock, the British attorney general, made a speech of well wishes, and Judge Bustamente of Cuba took his oath of office. Dr. Loder of Holland presided, John Bassett More was the representative of the United States. The court, after a brief session, adjourned until June 27.

General Chen Chinny-Ming, was reported murdered June 29. He was the man who, by a successful *coup d'etat*, drove Sun Yat Sen, president of the southern China republic, from Canton and then notified Li Yuan Hung, the president of the Pekin government, that he was ready to join him in the fight for a united Chinese republic. His proposition was to give each province autonomy similar to that enjoyed by each state of the American Union.

The Irish rebels surrendered, June 30, to the Free State troops. The Four Courts building, Dublin, which was their main stronghold, was destroyed by fire. More than thirty of the regular soldiers lost their lives in an explosion which followed the outbreak of fire. On July 5 the scattered rebel forces, who were making a stand behind barracks, surrendered, and the siege of these strongholds was raised. Eamonn de Valera was reported wounded and captured by Free State Troops.

A labor defense council will be established in Washington, if the program adopted by the American Federation of Labor in its conference at Cincinnati, June 22, is carried out. The purpose of the council will be to defend the labor unions against all so-called "legal attacks." The program, further, includes constitutional amendments providing for a congressional veto of Supreme Court decision, the guarantee to laborers of the right to strike, and easier methods than the present for amending the constitution.

Representative scientists met in convention, June 22, at the University of Utah, that being the 6th annual session of the Pacific division of the American Association for the Advancement of Science. Among those present were Barton Warren Evermann, president; C. E. Grunsky, vice president, and W. W. Sargeant, secretary-treasurer, all residents of San Francisco; Dr. David Starr Jordan, chancellor of Leland Stanford, Jr., university and Dr. E. O. Howard, for thirty years secretary of the national association and a former president.

Jonathan C. Cutler, of Snowville, Utah, died at his home June 22, of typhoid-pneumonia, at the age of 58 years. For the past sixteen years he has presided in Snowville, first as bishop of Snowville ward for nine years and then as president of the Curlew stake for seven years. He was born and raised in Brigham City and was loved and respected by friends

in all parts of northern Utah and southern Idaho. The funeral services and all arrangements were under the direction of President Jos. J. Larkin. The congregation of six hundred and sixty-seven was the largest ever gathered in Snowville, it is said.

Heber Scowcroft, Sr., died June 29, at the family residence, Ogden, after an illness of several months. He was born in Southampton, Lancastershire, England, the son of John and Mary Scowcroft. When he was 12 years of age the family moved to Utah and made their home in Ogden, where the father established a store. This store was the foundation for the wholesale business later established by him under the name of John Scowcroft & Sons company. Heber was always an active and faithful Church member and worker, and was a member of the Church Auditing Committee at the time of his death.

Troops were dispatched to Carbon county June 15 by Governor Mabey and martial law was declared in the strike area, following the killing of a deputy sheriff and wounding of a mine official by men who shot at a train the day previous near Castlegate. Two hundred and seventy-five guardsmen were sent to assume the responsibility of maintaining order in the vicinities of Cameron, Helper, Scofield, Winterquarters, Castlegate, Kenilworth, and the Spring Canyon region. Major Elmer Johnson was in command, and he was given authority to "close all mines in the district if necessary for the restoration of law and order."

A banquet in honor of George A. Smith was given at Hotel Utah, Salt Lake City, June 14, by the Utah Society of the Sons of the American Revolution, in recognition of the distinction conferred upon him by his election, May 17, at Springfield, Mass., to the office of vice president general of the national organization. As vice president general Mr. Smith has charge of the Sons of the American Revolution societies in the territory embraced by the eight western states, Alaska, the Philippine and Hawaiian islands. A membership of 2,000 is enrolled in that territory. It is the first time that the honor has gone to a member of the Utah society.

Dr. George E. Hyde passed away June 22, at a hospital in Salt Lake City, following an operation for appendicitis. Since September, 1916, he has been superintendent of the mental hospital, Provo. He was born in Manchester, England. He received his early education in his native country and came to the United States when 17 years of age, first settling in Ogden. For more than ten years he was the private secretary to the superintendent of the Z. C. M. I. at Ogden. He was married to Rosabell Farr in Ogden in November, 1886. Later Mr. Hyde went to the University of California. He was graduated from that institution with an M. D. degree in 1896.

Former U. S. Senator Cornelius Cole, a hundred years old, of California, visited the Senate in Washington and paid his respects to President Harding, June 26. He was a member of the Senate from 1867 to 1873—too far back for any of the present senators to remember him, but he was soon surrounded by a congratulating throng. He was a close friend of Lincoln and heard the famous Gettysburg address. He was born in Lodi, N. Y., September 17, 1822; came to California in 1849, in the "gold rush," and, shortly afterwards, entered politics. He was, as the dispatches have it, "rounding out a long career of public service when Uncle Joe Cannon was in his legislative swaddling clothes."

A nation-wide railroad strike went into effect, July 1, when 400,000 men, or more, laid down their tools in the various shops. One thousand men in Salt Lake City obeyed the order to strike. B. M. Jewell, president of the railway department of the American Federation of Labor, who refused to appear at a federal inquiry into the strike call, maintained that the only

basis for a settlement was for the roads to agree not to put into effect wage decreases recently ordered for the shipment by the labor board. These wage reductions totaling \$135,000,000 annually went into effect on the railroads of the country July 1. There are approximately 1,425,000 railway workers in the service, but probably not more than 1,000,000 of these will feel the cut in their pay envelopes.

Mrs. Anna O. Oleson was nominated for the U. S. Senate, according to returns from the primary elections, June 19, of the Democrats of Minnesota. This is said to be the first time in the history of the country that a woman has been nominated for that position, by one of the large political parties. She was born in Le Sueur county, Minnesota, thirty-six years ago. Her grandparents made Minnesota their home in 1856 and both her grandfathers were Civil war veterans. Raised on a farm, where she lived until she was married, she traveled three miles each day to reach the high school at Waterville, Minn., for her early education. Housework, Mrs. Olesen declares, does not have to be neglected by the woman in politics, any more than a woman in club work need have her kitchen sink constantly piled high with dishes.

Mrs. Edna L. Smith was honorably released, June 26, as president of the women of the Salt Lake Temple, after faithful temple work since 1872. President Heber J. Grant, President George F. Richards of the temple, Elder George Albert Smith, Elder Richard R. Lyman, Bishop David A. Smith, Alvin Smith, Albert Davis, Elder Snow and many others paid glowing tribute to the work of Mrs. Smith and her long and faithful services. The Temple quartet sang several numbers, as well as solos, and Professor William C. Clive rendered a violin selection. About 200 were present at the meeting held in her honor, consisting of nearly all the temple workers, Church authorities, and friends and relatives. Mrs. Smith was presented with a beautiful rocking chair and a set of Church works.

Utah iron and coal deposits have been acquired by a western corporation with a capital of \$15,000,000, according to an announcement in San Francisco, by Mr. Wiggington E. Creed, president of the Pacific Gas & Electric company and of the Columbia Steel company. The new concern to be known as the Columbia Steel corporation, controls, besides the coal properties of the Utah Coal & Coke Co. in Carbon county, and vast iron deposits in Iron county, the Portland, Ore., steel foundry and the Pittsburg, California steel foundry and rolling mill of the Columbia Steel company. Associated with Mr. Creed in the development of this project are Utah men as W. W. Armstrong president of the National Copper bank; L. F. Rains, president of the Carbon Fuel company; Attorney Adrian C. Ellis, Jr., E. J. Raddatz, president of the Tintic Standard Mining company, and Duncan MacVichie, an engineer of long experience.

The Irish Free State constitution was made public in London, June 15. It provides for dominion home rule, while preserving allegiance to the British crown; it guarantees civic and religious rights and provides for recognition of the Irish language as well as the English. Legislative initiative is vested in the people, and the Free State is exempt from taking part in any war in the interest of England, except by consent of its own parliament. On June 21 it was announced that, as a result of an election of members to the Free State parliament, the Valera republicans were defeated in many important election districts and the pro-treaty party received a big majority. The radicals then took possession of the Four Courts building in Dublin and a miniature civil war was fought for the possession of that point of vantage. Among the victims of this conflict were Colonel Moundeville and Captain Vaughton, of the Free State, who

were ambushed. Many women were reported fighting for the insurgents. Countess Markiewicz was made commander of the irregular forces at headquarters in George's Street.

Mt. Everest cannot be climbed by man. That is the conclusion reached after the "glorious failure" of the expedition of Brigadier General C. G. Bruce to reach the top of the highest peak. On May 21, three members of the party, Mr. Mallory, Mr. Somerwell, and Major Norton, attained a height of 26,800 feet, but there was still a height of 2,200 feet to be scaled, and this proved impossible in the condition in which the members of the party found themselves, suffering from frost bites. The Duke of Abruzzi, in July, 1909, reached a height of 24,583, on Bride Peak, in the Karakoram range. The British expedition under Colonel Howard Bury, in 1921, reached only 20,000 feet, or 9,000 feet below the summit. No peak in the world has presented such difficulties to mountain climbers as Mt. Everest. Only in recent years has it been possible to approach Mt. Everest from the Tibetan side, the deep-seated objection of the people of Tibet to foreigners passing through their country making it impossible for any expedition to take advantage of the easiest route, which is through Tibet. The Bury expedition, however, discovered what was regarded as the easiest way to the summit before it had to turn back.

Forty-four persons were killed in the mine disorders at Herrin, Ill., according to a statement, June 22, by an official of the Illinois district organization of the United Mine Workers of America. Five thousand union miners attacked the Lester strip mine, operated by imported workers. When the massacre was over, bodies, many of them mutilated, lay along the roads or were strung from trees, men wounded and dying were seen in the fields, without human assistance. Joseph O'Rourke, of Chicago, commissary clerk at the mine, is reported to have said that he did not blame the miners for murdering the non-union men, because "we were unknowingly being used as dupes to keep them from their jobs." An investigation into the matter was started June 23, but the state's attorney expressed doubt that any definite results would be obtained, saying that it was virtually impossible to obtain evidence. A coroner's jury, June 25, named C. K. McDowell, superintendent of the "strip" mine and a victim of the assassins, as responsible for the murderous attack. The allegation is that he killed George Henderson, one of two union miners who lost their lives, June 21, when they visited the mine to make an investigation.

The golden wedding anniversary of Mr. and Mrs. A. W. McCune was observed, July 1, by a host of friends, in the palatial residence built by Mr. McCune about eighteen years ago and later donated to the Church. The following committee appointed by President Heber J. Grant, had charge of the function: Mrs. Augusta W. Grant, Mrs. Elizabeth Snow Ivins, Mrs. Alice Kimball Smith, Mrs. Ann D. Groesbeck, Mrs. Susa Young Gates. Five hundred invitations had been issued. The grounds of the McCune home were made brilliant by multicolored electric lights and the interior of the house was lavishly decorated with roses and other flowers of the season. A band was stationed in the ballroom throughout the evening, dancing was enjoyed by those who desired it. Teachers of the L. D. S. School of Music kept their studios opened during the evening and everyone of the instructors contributed something to the program. President Grant entertained twenty-five members of the McCune family and the members of the reception committee at a 1 o'clock luncheon at the Hotel Utah. All of the children of Mr. and Mrs. McCune except Mrs. Elizabeth Trower were present at the luncheon and the reception. Mr. McCune was married at Nephi July 1, 1872, to Miss Elizabeth Ann Claridge of that city. They are the parents of nine children of whom seven are living.

Stories will constitute the main contents of the *Era* for September—out of press August 26. Good summer reading. Get a copy, 20 cents, \$2 the year.

Every missionary in Japan appreciates the *Improvement Era*, for from its inspired pages, we gain many things which help us in teaching the gospel to these people. We also take pleasure in passing it on to the Saints and investigators who read and speak English. It helps them to see that the work of God is growing, and aids them in strengthening their testimonies.

Improvement Era, August, 1922

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Winder Ward M. I. A. Opera Company.....	<i>Frontispiece</i>
Thy Tomorrow. A Poem.....	Bertha A. Kleinman..... 859
How Much Civilization Can We Stand?.....	Thomas Nixon Carver, Ph.D. 861
Inspiration to a Greater Hope.....	George F. Richards, Jr. 878
When Boy Meets Bear.....	Wreno Bowers 883
Mount King. A Poem.....	Alice Morrill 884
In Memory of Ira Hatch.....	John R. Young..... 885
Soil Fertility and Milk Production.....	A. A. Hinckley..... 888
Timpanogos. A Poem.....	Harrison R. Merrill..... 892
The Transformation by the Pioneers. A Poem.....	S. C. Richardson..... 893
Eucalyptus	D. C. Retsloff..... 895
The Molecule's Triumph.....	Prof. Carl F. Eyring..... 896
Commemoration Monument, Apia, Samoa. With Illustration	899
Lest We Forget—IX.....	Dr. Seymour B. Young..... 900
A Lesson. A Poem.....	H. L. Johnston..... 903
A Day on the Reef. Illustrated.....	John Q. Adams..... 904
I am a Tiller of the Soil. A Poem.....	Agnes Just Reid..... 910
The New Senior Program for Y. M. M. I. A. Officers	Dr. John A. Widtsoe..... 911
A Few Suggestions with regard to the "M".....	Charles H. Hart..... 918
Study Period and Activities.....	Thomas Hull 919
Y. M. M. I. A. Lessons for 1922/23.....	923
How to Tie Up Scouting to the Y. M. M. I. A.....	925
Lessons to be Learned from the Efficiency Report.....	926
Y. M. M. I. A. Statistics.....	929
Editors' Table: Something to Think About.....	Prest. Heber J. Grant..... 931
Health	935
Brevity	936
Messages from the Missions.....	936
Priesthood Quorums' Table.....	943
Mutual Work.....	945
Passing Events.....	947

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