

The Improvement Era

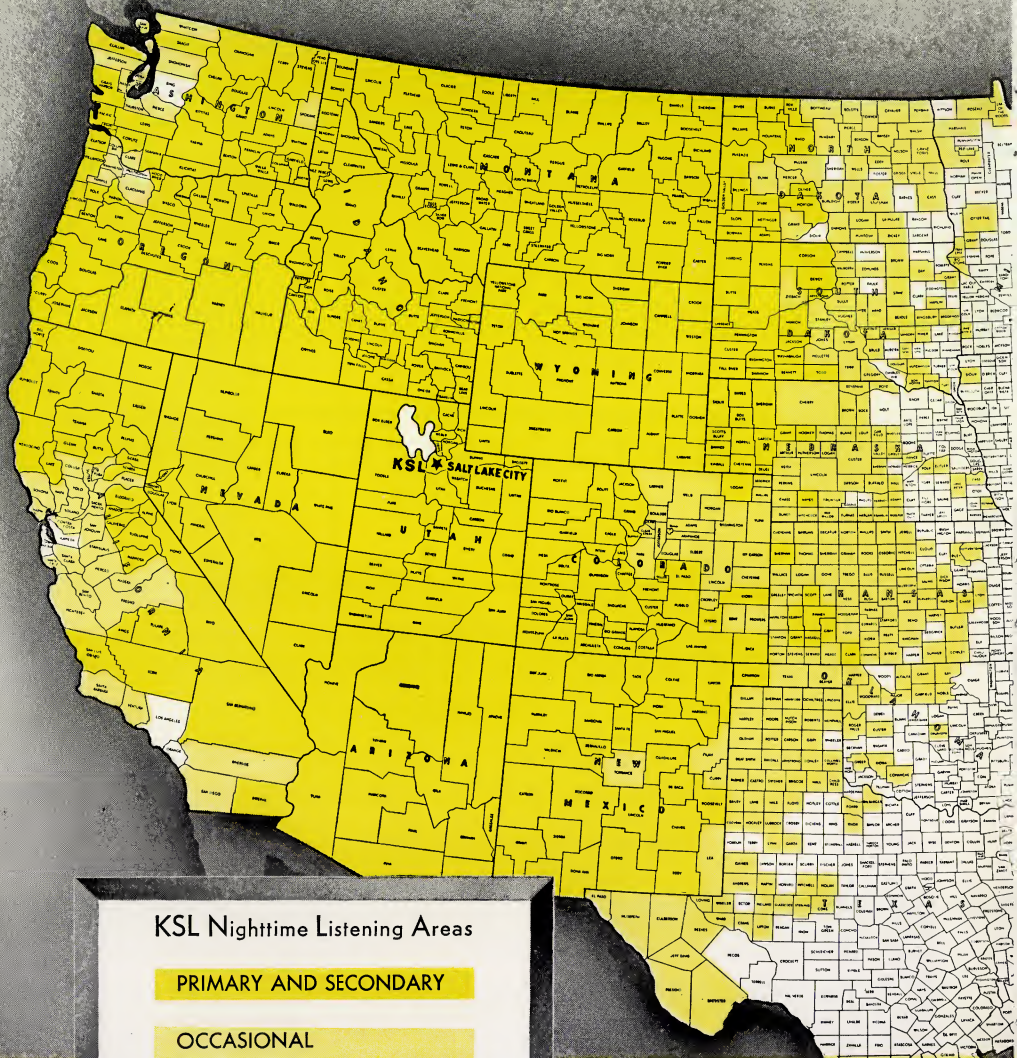
SEPTEMBER, 1941

VOLUME 44 NUMBER 9

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH





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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

A TENTH of the wells drilled to find oil in 1940 were outside of present oil fields. One-eighth of these "wild-cat" exploratory wells were successful in opening up new oil and gas fields; the remaining two and a half thousand were dry holes.

DEPOSITS on the bottom of coastal waters such as those of Sweden grow at varying rates according to the depth. The growth ranges from three feet per thousand years in shallow water to six-hundredths of an inch in the deepest places.

THE humming-bird can actually fly backwards. Though often questioned, this feat has been confirmed by photographs. The wing beats of the humming bird are at a rate of seventy-five a second, and a humming bird can remain almost still in the air with about fifty-five beats a second. The bird can take off from a perch in seven hundredths of a second.

A BOMB exploding outside a building breaks the windows by blowing the glass outside instead of inside the building as might be expected.

THE thirty thousand slaves of Roman Emperor Claudius in cutting the Mount Salvaino tunnel in pre-explosive days cut only five feet of rock per month for eleven years. A tunnel cut recently with the aid of explosives in San Francisco went through the rock at a rate of seven hundred and fifty feet a month.

A RECENT study of the relation of age to industrial injuries found that older workers were injured less frequently than younger workers; but once injured they have more deaths, proportionately, and more permanent injuries than did young workers. Which is more important, fewer accidents or more severe injury, has not yet been determined.

MOLDS produce a bacteria-killing substance, and green plants are able to manufacture a bacteriophage to protect themselves against germ diseases.

A STUDY has been made by the Bureau of Standards on the heating of surfaces by the sun using the reflective properties of house paints and surface coverings. Panels covered with white paint were the coolest, and one covered

(Concluded on page 516)

They come up smiling!

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The Overland-Wonderland Route

The Improvement Era

"The Glory of God is Intelligence"

SEPTEMBER, 1941

VOLUME 44 NUMBER 9

"THE VOICE OF THE CHURCH"

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

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EXECUTIVE AND EDITORIAL OFFICES:

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NATIONAL ADVERTISING REPRESENTATIVES

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Edward S. Townsend, San Francisco

MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

Different

By BERNICE BROWN

JUST what is so special about being a Mormon girl? Does she have auburn ringlets, three intriguing freckles on the brink of her nose, and a winning smile? Is she tall, slender, athletic, with an unruly crop of black hair worn low on her shoulders? Is she a saucy bit of a blonde, stunning in a certain shade of blue?

Whichever she is, you won't find her solemnly sitting in a corner knitting a muffler for Aunt Agatha's cat. Mormon girls are busy doing things. They whirl in formal circles with their best beaus at favorite dances; they play a vigorous game of tennis, burn their fingers at weiner roasts, look very much at ease on horseback. They argue with their brothers as to who took the family car last; they laugh, bang screen doors, sunburn their noses while playing golf, rub off half their lipstick to please their dads; they keep radios blaring unceasingly; keep their mothers forever frosting chocolate cake and spreading cold ham on sandwiches; they love to expound novel ideas and are the last to put out the cat and extinguish the house lights at night.

What then is so different about a Mormon girl? You think she seems just like any normal American girl of any faith. Well, she is a normal American girl and then some. But it is the "some" which is important.

Mormon girls appear regularly at Sunday School, where they enliven the class with thoughtful questions; underneath their gay, youthful veneer they are kind and sympathetic; Mormon girls play fair, whether at love or tennis; they spend most of their time boosting instead of destroying things and people. They breathe pure air instead of tobacco smoke. They know but one stimulus—dad's prescription for so many hours' sleep each night and mom's skillful selection of what appears on the family dinner table.

Mormon girls hold one-tenth of their spending money in reserve for a special purpose. They take time out for prayer between setting-up exercises and their nightly cold cream.

Mormon girls take their love with shining eyes, rice and old shoes—a vision of temple spires, and thoughts—not of temporary companionship with maybe a Reno ticket later, if hubby persistently leaves the cap off the toothpaste—but with thoughts of bassinets, spinach, baby curls, and one special man to cook for, to pick up his clothes, to have his smile, and his love for "all this and heaven too."

This is what it means to be a Mormon girl!

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Snowy Linens

Purex makes bleaching as easy on clothes as just plain washing!

IN FACT, this new-type Controlled-Action bleach, used with reasonable care, is actually less hard on linens than the extra rubbing necessary to get them white the ordinary way.



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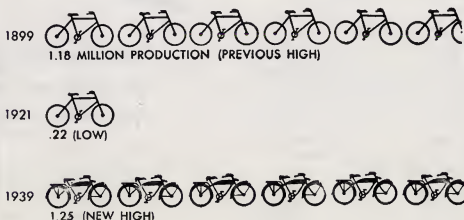
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T E L E F A C T

BICYCLES ARE BACK



SCIENCE SERVICE—PICTOGRAPH CORPORATION 1:3

Exploring the Universe

(Continued from page 513)

with lamplack the warmest when ex-
posed to the sun. Other colors ranged
in between in the protection afforded
against the sun's heat.

THERE are about two hundred and
fifty thousand known species of
plants in the world, of which fifteen
thousand are in the United States. The
plants under cultivation number only
a few score.

FIVE years' work on the mirror for
the two-hundred-inch Mount Palo-
mar telescope has ground off four tons
of glass. The mirror has nearly reached
the spherical surface which is neces-
sary before changing to a paraboloid
by deepening the center cavity one two-
hundredths of an inch.

THE fastest climbing airplane in the
world is reported to be the Curtis

Model 21B, which can ascend more
than a vertical mile a minute.

STARCH has been made from glucose
synthetically at the University of
California. This is the first instance of
the synthetic making of starch.

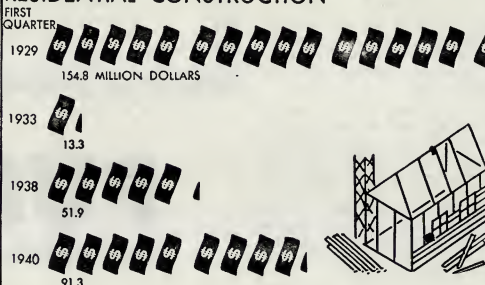
POLONIUM, a radioactive element dis-
covered and named after Poland in
1898 by Madame Curie, used in stan-
dard, electrode alloys has been found
to improve the performance of spark
plugs.

SPRAYS containing naphthalene acetic
acid are used to delay the dropping
of fruit from the trees until ready to
harvest.

GREEN diamonds have been made by
bombarding a white diamond with
atomic particles in a cyclotron for an
hour. These artificial dark green dia-
monds are virtually identical with the
natural diamonds which get their color
from long exposure to radioactive sub-
stances.

T E L E F A C T

RESIDENTIAL CONSTRUCTION



Science Service-Pictorial Statistics, Inc. 7-5



MODERN WAR is a battle for materials. To check the life-giving flow of materials, British warships ring the European continent while German bombers and submarines encircle the Islands of Great Britain.

Beyond comparison, the most vital of materials is food. Unlike steel or copper, aluminum or rubber, food has no substitutes. We have it or we do not have it. With it, all things are possible. Without it, tanks and planes can give no security. If the defense of America is to be certain, food for 130,000,000 Americans, and those who stand with us, must come regularly to market.

Today, as always, the production of that food is the task of American farmers. Today, more than ever, American farmers are relying on the farm equipment industry to provide them with the mechanized tools of agriculture. For, while the need for farm products rises, the supply

of farm labor constantly dwindles as men are diverted to the Armed Services and the factories.

This Company and the industry of which it is a part have the factories, the trained employees, the engineering skill, and the distributing organizations to get these vital tools to the farmers of America where and when they need them—*subject only to the allocation of materials.*

Swords are beaten into plowshares when peace follows war. Today, throughout the world, plowshares are beaten into swords . . . In America, the greatest food-producing country in the world, it is well to consider that **Plowshares ARE Swords!**

Fowler McCormick
President

INTERNATIONAL HARVESTER COMPANY, CHICAGO, ILL.

INTERNATIONAL HARVESTER



This is the story of Daniel Grant, a contented man. Dan grows plump, juicy grapefruit in the rich mesa land of southwestern Arizona, near Yuma. He's been doing this for 19 years.



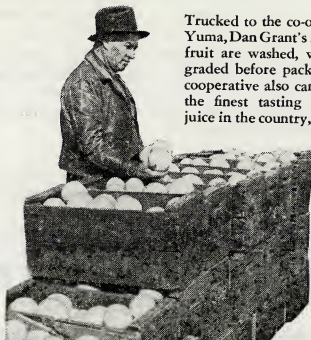
I FOUND Dan Grant checking on picking operations among some of the largest grapefruit trees I have ever seen. "These pickers have been selected and trained by our cooperative," he told me. "Carrying the cooperative idea into field operations assures good men when we growers need them."



Pickers place the fruit in canvas bags strapped over their shoulders. The filled bags are emptied into 42-pound lugs to be gathered up by the co-op truck crew

Dan Grant gets amazing production—about 1000 boxes of grapefruit to the acre.

He irrigates every six weeks in winter and every three weeks in summer. Yuma Irrigation District pumps pick up water from the Colorado River which runs almost at Dan's doorstep. He uses very little fertilizer because this mesa land is naturally rich, probably from silt deposits left by the Colorado River before Boulder and other dams were built.

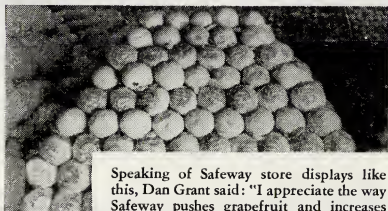


Trucked to the co-op plant in Yuma, Dan Grant's fine grapefruit are washed, waxed and graded before packing. "Our cooperative also cans some of the finest tasting grapefruit juice in the country," Dan says

"MY FIRST VENTURE was 20 acres in grapefruit," Dan Grant told me. "I kept on increasing my acreage. Today I have about 100 acres of citrus — 60 acres in grapefruit and 40 in oranges. I also look after 200 acres of citrus for other growers.

"I have always believed in cooperative marketing and from the first I marketed my fruit this way. In 1933 a group of us growers formed our own cooperative, the Yuma Mesa Fruit Growers Association. I am one of the directors. We arranged to market through the California Fruit Growers Exchange.

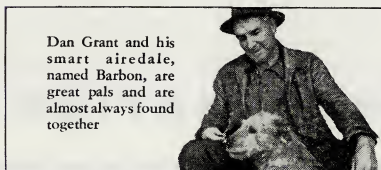
"Our Association handles the bulk of the grapefruit in this area, packing about 700 cars a year besides canning part of the crop for juice.



Speaking of Safeway store displays like this, Dan Grant said: "I appreciate the way Safeway pushes grapefruit and increases their order for our product every year"

"**W**ith my good production, high quality and a fine cooperative marketing system, I feel I am getting every break. In addition our Association gets a lot of help from food chains like Safeway. "Safeway is one of the biggest buyers of both grapefruit and grapefruit juice from our Association. I feel they are mighty important in helping us growers work out our marketing."

TOLD TO THE SAFEWAY FARM REPORTER



Dan Grant and his smart airedale, named Barbon, are great pals and are almost always found together

The Glory of HONEST WORK

By HENRY H. GRAHAM

FRED was complaining one night because he had to work so hard. He was a farm boy, and it was plowing time.

"I'd give anything if I didn't have to work," he told a chum.

Then Fred came down with an attack of influenza and was laid up for two weeks. During his convalescence, he had plenty of time to think.

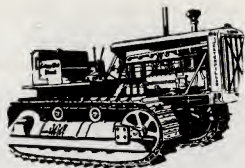
"Boy, this lying around is the hardest work I ever did," he said. "I hope I'm never sick again; I realize now that work is the most satisfying thing in the world. If I were unable to work I'd be miserable."

Fred was fortunate in learning when he was young that there is no substitute for the joy found in honest labor. The happiest people are the busiest people. It is a joy to have any kind of honest job and be able to discharge one's duties satisfactorily.

Idleness is likely to breed discontent. Work occupies the mind, allowing no time for dangerous thoughts. The busy mind is the healthy mind. People who have all sorts of imaginary ills are nearly always those who do not have enough to do. Idleness and worry go together. And worry is bad for the health.

Sometime ago a certain big business executive was urged by his friends to retire. He had enough money to last him as long as he lived. This was his answer to their advice: "Retire? I'd be the most wretched man in the world if I did that. All my life I've been busy. I've gloried in the accomplishment of things people told me could not be done. I've had a place in the world. If I quit, life would lose practically all of its zest for me. I'm still fascinated by my work. I'm convinced I'll live longer and enjoy myself more if I keep busy."

The person who gets up each morning with no tasks confronting him should be pitied. He has nothing to look forward to, nothing that he has to do. He cannot be happy. The worker, on the other hand, has the satisfaction of knowing he has a definite place to fill. It is his job to fill it as well as possible. Therein lies contentment.



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**SOME FACTS
 CONCERNING THE
 BOOK OF MORMON**

By Albert L. Zobell, Jr.

THE Book of Mormon was originally published at Palmyra, New York, in the print shop of Egbert B. Grandin. Martin Harris, one of the three witnesses of the Book of Mormon, had mortgaged his farm to provide the publication money for this edition of five thousand copies. The five hundred and ninety page book sold for two dollars and fifty cents a copy.

At Kirtland, Ohio, in 1837, an edition of five thousand copies was printed by Oliver Cowdery, also one of the three witnesses, and scribe of the Prophet Joseph Smith during the translation of the Book of Mormon. This edition contained six hundred twenty-one pages.

Editions were printed at Nauvoo, Illinois, during 1840 and 1842. These five hundred seventy-three page editions had been stereotyped in Cincinnati, Ohio.

Meanwhile the first European edition had been printed at Liverpool, England, in 1841. Five thousand copies had been contracted for, but only four thousand fifty were delivered. The cost of this printing was about one thousand eighty dollars.

In the Liverpool edition of 1852 Elder Franklin D. Richards numbered the verses of the various chapters. In 1879, at Liverpool, Elder Orson Pratt divided the book into chapters and verses and used footnote references for the first time.

The Book of Mormon was first issued in double-column pages, with chapter headings, chronological data, revised footnote references, pronouncing vocabulary, and index in 1920. It now contains five hundred twenty-two pages.

This book of ancient American scripture, revealed to the Prophet Joseph Smith by the hand of God a little more than a century ago, is made up of 306,118 words, 6,604 verses, two hundred thirty-nine chapters, and fifteen books. The longest book is Alma; the longest chapter is Jacob 5; the shortest book is Jarom; the shortest chapter is Moroni 5; the middle book is Mosiah; the middle chapter is Alma 25; and the middle verse is Alma 27:23. The average chapter is twenty-seven and two-thirds verses long.

Twenty-three men dedicated themselves to the recording of the activities of their people upon ancient plates. Amos II held the plates for the longest number of years, one hundred eleven, while Shiblon was their custodian for just three years. This sacred trust of historian was usually passed from father to son, among God-fearing men.

"Impressions"

By C. Wayne Rogers

WE give place here to an expression that has come to us concerning President David O. McKay. Of this writing the author says:

"This is my impression of the character of President McKay as prompted by hearing his addresses to quarterly conference congregations of the New York Stake."

IN AN auditorium packed to discomfiture, I, with my silent companions, sat straining eye and ear to catch each intonation. Leaning forward in my seat I met this thought: "A man's greatest mission on earth is to become the father of a man." And I settled back for a moment reflecting the import of that statement. But such reflections were to be abandoned at the time, for I was soon swept up again by the force of his personality.

I am always mentally reconstructing not only what he said but how he looks: a stately figure well over six feet tall and apparently muscular—at any rate enough to be ultra-forceful; a well-blocked face, handsomely engraved with lines of sixty-odd years or thereabouts; eyes fiercely tender, hardening and softening in rhythmic harmony to the beautiful thoughts that flow from a strong, expressive mouth; straight lips—the melting point of character—give him an expression about the mouth that is wonderful; and this is all summed up and abetted by a square, firm-set jaw of frontal delicacy.

Here is a man whose every feature, every line, and every expression mirror a life of kindness, a life of devotion, a life of understanding, of service, and of sympathy. How artistically all this was carved into his outer expression!

And his inner expression! I still possess a haunting apprehension of the depths of his nature that will never be sounded; of the unfathomable well of feeling and sincerity that will never be drained; of the understanding that while penetrating the comprehension of a mere child, drives home an unforgettable lesson to the adult. He is a man that, in full maturity, has retained the sweet, sincere, simplicity of a child and has combined it with his superior intellect and mellowness of experience to stand forth as a great spiritual leader.

"A man's greatest mission on earth is to become the father of a man!" Again and again I settle back and

think how natural that statement was, coming from his lips. How proud his father could be of him. How proud he must be of his sons. And the beautiful thing is that he



PRESIDENT DAVID O. MCKAY

has them, as have our other leaders. They have gone through that vital adult education period as willing students of a little boy or a little girl. Great teachers, those children. Theirs is a natural, undefiled philosophy that drives deep and strikes home. No intelligent man or woman can help but be made better for having been a father or a mother.

Therein lies one of the golden keys to the portals of human understanding and hence to human service. I am proud to say that our leaders have that advantage. As a result, they are better qualified to regulate a similar pathway for us who are looking to them for inspiration. And we need that type of inspiration, the entire world of us. Poor leaders overrun us. Good leaders are dear: leaders with the manhood to dedicate themselves unselfishly to the service of humanity and the service of God.

I haven't a doubt in the world that, were he to know, Brother David O. McKay would appreciate my feeble attempt to tabulate my present feelings as much as he would were they to come from the eloquent pen of a Milton, a Shelley, or a Browning. That's the type of man I think he is. He chose to deal with the hearts of men, not their dollars, nor their titles. The result exhilarates from his very being.

I don't want to set him out as one alone. He is typical of all our leaders—simple and great. This man and these men I would point out as models for you and me to plan, to mold, to build our lives' framework. It's within the qualifications
(Concluded on page 575)

The Greatest Gift of All...



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Photograph by Margaret M. Barnes.

Wheat Field

My spirit bows before a field of wheat,
Acknowledging in shame its littleness,
For here is giving, glad, and free, and sweet
That finds in need a fond excuse to bless.
Gray, cheerless husks each kernel could inclose,
And flat, unlovely stalks, a harvest yield;
But bounteous in grace the love that chose
To touch with burnished gold a growing field,
Alive and warm and glowing with the pride
Of offering itself unstintedly,
Fulfilling in a service undenied
Its own peculiar destiny,
My heart shall hold its wonder closer still
Until I walk with head held proudly high
Among these mystic essences that fill
The aching void between the earth and sky—
The soul of man on splendor must be fed
When life is given Beauty for its bread.

By OPAL WINSTEAD

The Editor's Page

"Dream, O Youth!

Dream nobly and manfully"

By PRESIDENT HEBER J. GRANT

LORD BULWER-LYTTON said, and I nearly always quote it when talking to young people:

Dream, O youth, dream nobly and manfully, and your dreams shall be your prophecies.

If you have ambitions, dream of what you wish to accomplish, and then put your shoulder to the wheel and work. Day-dreams without work do not amount to anything; it is the actual work that counts. Faith without works is dead, so the Apostle James tells us, as the body without the spirit is dead. There are any number of people who have faith, but they lack the works, and I believe in the people that have both the faith and the works and are determined to do things.

Unto those of you who have worthy determination the Lord will open the way before you whereby you can accomplish the labor. There is no passage in all the Book of Mormon that has made such a profound impression upon my very heart, soul, and being, as the statement of Nephi when he went up to Jerusalem with his brothers to secure the brass plates from Laban. When they made a failure, and the brothers of Nephi wanted to go back to their father's tent in the wilderness, Nephi told them he would not go back, that he would stay there until they had accomplished the thing which the Lord required of them. And he announced to them that he knew the Lord made no requirements of men but what he prepared the way whereby the thing that was required might be accomplished. I am not quoting the exact language but the exact idea. I read the Book of Mormon as a young man, and fell in love with Nephi more than with any other character in profane or sacred history that I have ever read of, except the Savior of the world. No other individual has made such a strong impression upon me as did Nephi. He has been one of the guiding stars of my life.

Among those things I had planned was that I should be married before I was twenty-one. That was one of my dreams. But I had the hardest work in the world to get married before I was twenty-one. I made up my mind that I would be a full-fledged man when I was twenty-one years old. I

got there twenty-one days ahead of time. The young lady wanted to wait until spring, but insurance agents do not know what "No" means; so, being an insurance agent, I kept at it, and she finally surrendered, and I got there twenty-one days ahead of time.

I made up my mind as a boy that before I was twenty-one years of age I would be in business for myself. I got there six or seven months ahead of time. I was the assistant cashier of a bank, the janitor, the bookkeeper, the paying and receiving teller, and the collector of interest on notes after bank hours—I did all of this for Zion's Savings Bank for the enormous salary of \$75.00 a month. I would not have had the job as a gift had it not been that it gave me a chance to talk insurance to the depositors, and I was making in the insurance and brokerage business two or three times the salary I was getting from the bank.

From my youth, I had dreamed. When I worked as a child I made up my mind to some day work in Wells-Fargo's bank, and I got there. And while I was there working for the agent, I volunteered to help the cashier, the tellers, and the bookkeepers, and I learned that business from A to Z; and I learned it because I dreamed of some day getting a job where I could do the whole business. That job came my way.

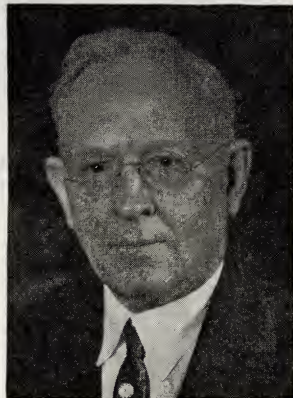
As a boy of seventeen, I dreamed in my mind about my future life—what I was going to do until I became thirty-five years of age, planned it out, and worked for it. The moment I was called to go to Tooele I said, "Goodbye all of my plans." I had never thought of holding a Church position; I had other plans. I had planned everything I was going to do and where I was going to get, and from the time I was seventeen until I was twenty-four years old I accomplished every one of the things that I had planned to do and dreamed about in my mind and worked for. I never would have done so without planning—we do not accomplish things without having the idea. No man ever draws an architectural plan of a building who has not in his mind an idea of what he is going to draw.

"Dream, O youth, dream nobly and manfully, and your dreams shall be your prophecies."

The Spirit of REVERENCE and WORSHIP

CONCERNING LIGHT SPEECHES, EXCESS OF LAUGHTER,
AND THE PROPER USE OF THE NAME OF DEITY
IN ALL OUR WORSHIP

By
JOSEPH FIELDING SMITH
Of the Council of the Twelve



JOSEPH FIELDING SMITH

In the *Improvement Era* for April, 1941, there appeared an article dealing with the subject, "Using Names In Vain," and calling attention to certain improper expressions and the corrections, both in addressing Deity and also in respect to sacred titles of authorities in the Church. Since then requests have come asking that this subject be carried still further, and that instructions be given in relation to the spirit of reverence and worship, and particularly regarding the proper form of address in approaching Deity.

As previously stated the great commandment is:

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Some people have the idea that the Ten Commandments, of which this is one, were first given by Moses when he directed the children of Israel and formulated their code of laws. This is not the case. These great commandments are from the beginning and were understood in righteous communities in the days of Adam. They are, in fact, fundamental parts of the Gospel of Jesus Christ, and the Gospel in its fullness was first given to Adam. The Lord informs us that He is—

... infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them; and that he created man, male and female, after his own image and in his own likeness, created he them; and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.—Doc. and Cov. 20:17-19.

In a revelation for the benefit of the Church, the Lord said:

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.—Doc. and Cov. 59:5.

To our first great ancestor, Adam, the Lord declared:

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou

shalt repent and call upon God in the name of the Son forevermore.—Moses 5:8.

It takes but a casual observation for a person trained in the Gospel to see that the people in the world today know neither how nor what they worship. That the Latter-day Saints might avoid these pitfalls, into which the majority of mankind have fallen, the Lord gave revelation and commandment and said:

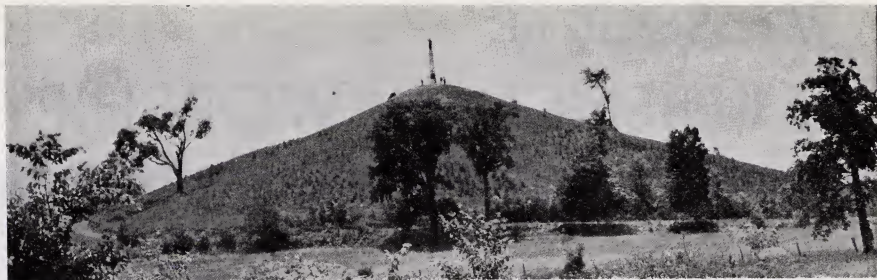
I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive his fullness.—Doc. and Cov. 93:19.

Members of the Church are under obligation and commandment to "live by every word that proceedeth forth from the mouth of God," and through their study and faith, worship the Father and the Son in spirit and in truth. Too frequently Latter-day Saints indulge in conduct foreign to these definite instructions. In our Sacrament meetings, and other solemn gatherings, there occasionally enters a spirit of levity and noisy conduct before the meeting is called to order. And, then, at times, there are exercises which are permitted to enter into the worship which are not in harmony with the spirit of the meeting. We are commanded to "cast away idle thoughts," and "excess of laughter," and to "cease from all light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings." Undue levity in a sacred meeting hampers the free expression of the Holy Spirit. All our singing as well as our speaking should be in full accord with the nature of these sacred services. Missionary farewells, conducted in the Sacrament meetings, frequently partake of a spirit detrimental to the nature of those services. All such things, the Lord directs we should avoid.

Above all else we should hold the name of Deity in the most sacred and solemn respect. Nothing is so distressing or shocks the feelings of a refined person more than to hear some uncouth, ignorant, or filthy creature, bandy around the name of Deity. Some individuals have become so profane that it appears almost impossible for them to speak two or three sentences without the emphasis—as they think—of a vulgar or blasphemous oath. There are some individuals also who seem to think, at least that is the impression they leave upon others, that it is a manly accomplishment and elevates them from the common run of mankind, if they can use blasphemous language. A person is known as much by his language as he is by the company he keeps. People who swear and profane belong to the same class as do those who think, or leave the impression that they think, that to have a cigarette, cigar, or pipe, in their mouth, lends dignity and manliness—do we have to say also womanliness?—to their character. Filthiness in any form is degrading and soul-destroying, and should be avoided as a deadly poison by all members of the Church.

Good stories have been frequently ruined simply because the authors have not understood the propriety of the use of sacred names. When

(Continued on page 572)



HILL CUMORAH AND CUMORAH MONUMENT

CUMORAH-LAND

An Ancient Battlefield

By
E. CECIL MCGAVIN
and
WILLARD W. BEAN

EDITOR'S NOTE

SPECULATION concerning Book of Mormon geography is always of interest to the Latter-day Saints—although not vital to an understanding of the book or a testimony of its divine authenticity. Here presented, as the opinion of the authors and authorities quoted by them, is a point of view concerning the identity of the hill Cumorah. There are contrary opinions extant, and all the studied views of conscientious scholars are of interest and value until such time as the subject may be authoritatively closed.

IN THE midst of many theories respecting Book of Mormon geography, we should hesitate to say that Cumorah-land was not the scene of the final battles of the Nephites and Jaredites. The Book of Mormon emphasizes the fact that Cumorah was the heart of an ancient battlefield, and modern discovery verifies the assertion. We glean a few extracts from the Book of Mormon which relate to this subject:

And I, Mormon, wrote an epistle unto the king of the Lamanites, and desired of him that he would grant unto us that we might gather together our people unto the land of Cumorah, by a hill which was called Cumorah, and there we could give them battle. . . .

And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents round about the hill Cumorah; and it was in the land of many waters, rivers, and fountains. . . . We had gathered in all our people in one to the land of Cumorah.¹

Impressed with these declarations, Oliver Cowdery wrote in the *Messenger and Advocate* (July, 1835, page 158) concerning Cumorah-land:

By turning to the 529th and 530th pages² of the Book of Mormon you will read Mormon's account of the last great struggle of his people, as they were encamped around this hill Cumorah. . . . In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope, or doubt. A few had fled to the south, who were hunted down by the victorious party, and all who would not deny the Savior and His religion, were

put to death. Mormon himself, according to the record of his son Moroni, was also slain. . . .

This hill, by the Jaredites, was called Ramah: by it, or around it, the famous army of Coriantumr pitched their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, or near by, from day to day, did that mighty race spill their blood, in wrath, contending, as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow men.

This material from the pen of Oliver Cowdery was written under the personal supervision of the Prophet Joseph Smith and may safely be regarded as an expression of his convictions on this subject.

Perhaps there is no place in America which so perfectly fits the description of Cumorah-land as does western New York—a land of many waters, the heart of an ancient battle-

field. Lake Erie, Lake Ontario, the Finger Lakes, Cayuga, Seneca, Oneida, Owasco, Otisco, Canandaigua, Keuka, and many smaller lakes, together with many streams and fountains make this indeed the land of many waters.

Many authorities have verified the accounts related in the Book of Mormon. In 1812, Governor De Witt Clinton said before the Historical Society of New York:

A great part of our country was inhabited by populous nations who had made considerable advances in civilization. The first great stream of people must have devoted themselves to art and peace, made rapid progress in civilization and acquired an immense population. In course of time discord and war broke out compelling them to construct numerous and extensive works for protection, and these fortifications are the only remaining monuments of these ancient and exterminated nations. . . . Who then wrought these works? That they were done by the hand of man there is no doubt: but by whom and when, and for what purpose, must remain at present inexplicable enigmas. What has become of these ancient people? And why have we no history of such a nation as must have inhabited this part of the world? Probably if a knowledge of these ancient people is ever obtained, it will be derived from inscriptions on stone or metals, which have withstood the rust of time. . . .

There are vast ancient fortifications at Pompey, Onandaga, Manlius, Scipio: several between Seneca Lake and Cayuga Lake; three near Canandaigua, many along Ridge Road between Rochester and Buffalo, in fact, scattered everywhere. All of which surpass the skill and engineering ability of the Indians. Their antiquity is unquestioned; trees, even the last of many growths, all indicate that the fortifications are many hundreds of years old.³

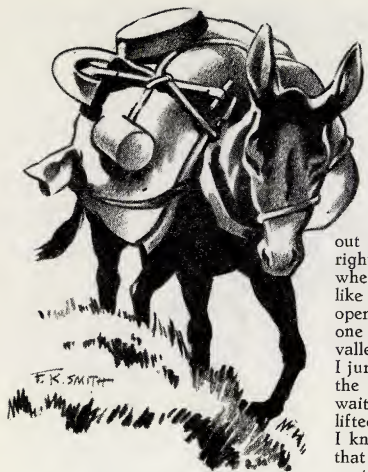
IN THE *Edinburgh New Philosophical Journal* we read about the ancient fortifications in this region:

(Continued on page 571)

³O. Turner, *Pioneer History of Western New York*, p. 20.

¹Mormon 6:2, 4, 6.

²In the current edition of the Book of Mormon, these pages are 469, 470, 471.



GOLD DUST AND NUGGETS

A SHORT
SHORT
STORY By
JAMES P. SHARP

out Nevada way. Had a prospect right above the floor of the desert where the heat waves would come like from a red-hot oven when you open the door. I was eating dinner one day when I looked down the valley and saw a man and a burro. I jumped up to get a better view, but the heat waves hid everything. I waited and then when those waves lifted, all I could see was the burro. I knew no man could live down in that heat without water, so filled my canteen and started down."

There was a pause. He stopped whistling as he looked into the distance. Then he continued, "Thought I never would get down to Skull Flat. Heat was terrible. When I got there I saw a man, face down in the sand just where he had fallen. I turned him over. What a sight he was—nothing but skin and bones. His lips were raw with deep cracks in them and his tongue all swelled up and hanging out, covered with hot sand. I wiped the sand away and poured a few drops of water in his mouth but got no response. If he was to be saved, I had to get him to the cabin. I looked at the burro. He was thin and his tongue hanging out. I poured a few drops of water on it and then knew that if the man was to be taken to the cabin I had to carry him.

"That was a long, hard grind, but once at the cabin I washed his face, placed a wet towel on his head and then took the pack off the burro, for he had followed right at my heels. I gave him some water and led him to the shade of the shop and went back to work on the man."

ANOTHER long pause. "He died just as the sun was coming up next morning. My cabin was five miles from town, so I walked in to notify the sheriff. When I was about one mile from town a queer feeling came over me and I hardly knew what I was doing until some boys came to me. Two thought I was drunk, but one said I was heat locoed. I sat down and that boy asked if he could help me and I told him to get the sheriff. Next thing I knew I could hear men talking and

heard one say, 'Durned old fool. Should a had better sense than to have been out in the heat. Gets 'em all sooner or later. Just can't keep out of that valley until winter time. 'Fraid someone will beat 'em to some gold down there.'

"I roused up. The sheriff was there. I was at the jail, and a doctor was working over me. Two or three other men stood around.

"I motioned for the sheriff to come over to the bed. He did and I began to tell him about the dead man, when the Doc said I was out of my head. I insisted, and they listened. When I finished, the sheriff asked a lot of questions about the man, the donk, and the outfit. Then he left and when he came back there was a woman with him, and a boy, the one as had found me and gone for the sheriff. She was Tom Jones' widow. You see Tom was killed the year before and left her without any money, but she took in washing to keep her and her boy and was a trying to save enough to get them back to her folks in the East. She was a mighty fine woman.

"The sheriff had me describe the man and his outfit to her, and she said she was sure it was the man who had come to her place about one month before and persuaded her to let her boy lend him his burro and outfit for a prospecting trip. He promised to share all he found with the lad for the use of his donk.

"That evening me and the sheriff and that lad rode out to my cabin in the buckboard. When we got there, the boy called to the donk, who pricked up his ears, brayed, and ran to meet the boy. That was sure a happy meeting.

"Me and the sheriff got to searching them pack bags, and way down in one corner we found an old can full of gold dust and nuggets. We took the body to town and next morning gave the banker the gold

(Concluded on page 550)

THE old prospector was sitting in the shade of his cabin, deep in thought, as I rode up. Apparently he had not seen or heard me until I said, "A penny for your thoughts."

Slowly he turned his head, and seeing me, said, "They ain't worth it, lad, ain't worth it," and continued, "Get off and rest your saddle . . . and . . . say, thanks a lot for that roll of papers you left last week. Must have been out to one of the claims when you came."

The old man lived alone in a small cabin in the mountains. Whenever I was riding the range near where he lived, I always took him a few papers, some magazines, a few choice apples or whatever I happened to have, for I liked to talk with him. Apparently no one knew much of his past, for he had few friends, fewer enemies; in fact, few people rode his way, so naturally he was pleased to see anyone. There was a story about his past life I wanted to hear more about, since I had heard occasional hints of events that had happened many years before.

We talked some time about things in general and then I said, "Why not tell me about the time you found a man almost dead out in the desert? You said some day you would. Why not now?"

He reached in his pocket, drew out a knife, opened it, and began to whittle on a stick. A faraway look was in his eyes as he said, "Not much to tell. Possibly not worth telling—for he died."

Silently I waited. Presently he began, "T was along summer of '76,

Some Important BOOK OF MORMON Questions

By THOMAS S. FERGUSON
The Itzan Society

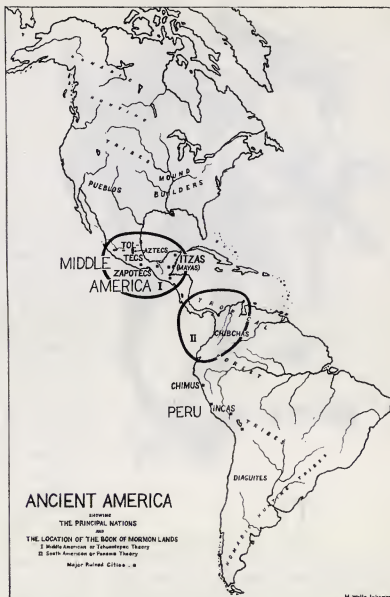
THE interest of the world in the Book of Mormon is greater today than it has ever been. This ancient American scripture is considered by many to be one of the most unusual and powerful books published in modern times. From its sacred writings the world can find the basic principles and laws of life which, if followed widely enough, would lead to the solution of the world's most perplexing problems. It is, of course, self-evident that the first achievement of each Latter-day Saint who would like to explain the Book of Mormon to the world is full understanding of its contents. The interested and inquiring mind of the modern investigator is not satisfied with explanations which are vague, unsound, and illogical. Those asking questions often put the answers to test and find them wanting.

How many Latter-day Saints can intelligently discuss the following typical questions: Are all the Indians Lamanites? Did any white people survive the battle of Cumorah? Did the Book of Mormon peoples occupy the greater part of the western hemisphere? Is it true that the Nephites and Lamanites spent most of their time at warfare? Does the scientific world accept the Book of Mormon and use it as a guide in discovering ruined cities? These questions are discussed below.

It may safely be said that all the Indians are not Lamanites. The Book of Mormon itself tells us that other nations besides the Jaredites, Nephites, Mulekites, and Lamanites were to be brought to this western hemisphere by the Lord. Shortly after the colony of Lehi arrived in America, Lehi uttered the following prophecy:

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THIS MAP BY DR. W. WELLS JAKEMAN INDICATES TWO POPULAR THEORIES CONCERNING THE LOCATION OF BOOK OF MORMON ACTIVITIES. OTHER SCHOLARS HOLD OTHER VIEWS ON BOOK OF MORMON GEOGRAPHY, SOME WIDELY DIFFERING FROM THOSE INDICATED ON THIS MAP. (See also Editor's Note and Article on page 526)



THROUGH the years, since it made its first appearance in March 1830, the Book of Mormon has been one of the most discussed books of the century in or out of the Church. Scholars, both Mormon and non-Mormon, continue to express their views on it in all its phases. The author of this article here presents some of his own ideas as to some things we should be mindful of as we contemplate some of the external evidences of the Book of Mormon. The author is a graduate student at the University of California at Berkeley, and an active member of the Berkeley Ward.

Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.

But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord. . . .

Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten. (2 Nephi 1: 9-11.)

It is known that those whom the Lord brought out of the land of Jerusalem soon broke the commandments. They violated the condition upon which the agreement rested, and the breach would seem to end the obligation of the Lord to preserve this land for the Nephites and Lamanites.

Were "other nations" brought unto the Book of Mormon peoples, and, if so, who were they? Do the Indians possess the blood of any "nations" other than the Nephite and Lamanite peoples? Many anthropologists who have made a study of this subject are of the opinion that among the Indians of today there is a strong infiltration of other races. If they are correct, then but relatively few Indians are pure Lamanites. To this conclusion, however, there appear to be many exceptions.

Many Latter-day Saints are of the belief that after the battle of Cumorah there were no white people left alive and that there was no continuation of culture or building in ancient America. This belief is maintained in the face of direct statements in the Book of Mormon that many Nephites survived the Book of Mormon period. For example, Moroni, writing more than fifteen

(Continued on page 569)

LAND in the MAKING

WHEREIN A QUIET LITTLE NATION
ACQUIRES MORE ROOM—BY CRE-
ATING IT.

By
**WILLIAM
MULDER**

Of the Improvement Era Staff



THE Dutch have been making land for centuries. *Landbouwer*—land-builder—a tiller of the soil is called. The title seems appropriate. The unceasing labor of the years has regained nearly half the land which history relates was rudely snatched by the North Sea more than seven hundred years ago, and it seems not so long (1920) since the first load of sand was emptied into the strait at Amstelveen inaugurating a program that is steadily reclaiming what land still lies captive to the sea. Although a new generation will have appeared before the last hand completes the work, the Dutch will have evened the score with their arch-enemy.

In the meantime, that first load of sand has been multiplied millions of times, and today finds the wish of a seventeenth-century observer satisfied: "... that we drive the fury of the North Sea from the Netherlands by enclosing the Zuider Zee with a dike between the islands and as far as the Frisian coast." As rapidly as time and tide will permit, the enclosed area is being drained and quartered into polders of arable land where the favored vanguard of the thousands of farmers who swell the waiting-list is already reaping the first harvests and laying the foundations for brand new towns. The war is speeding reclamation rather than hindering it, because food, and land for food, is for conquered and conqueror alike of prime concern. Even pastures are being broken up for cultivation, and in some places, the neutral ground on two-way highways is being put under plow and hoe.

In Middenmeer a church spire is seen today where yesterday bobbed the masts of the fishing fleet. Future etymologists will find in Middenmeer (Mid-sea) stuff for a good story. "You may think it strange," they will say to school children, "that a town in the middle of beau-

tiful pasture and farmland should be called Mid-sea. But then you must know that as far back as the year 1225..." and wide-eyed young scholars will hear how so long ago as that, the coastline of their little country, curving from north to east, was an almost uninterrupted row of dunes, with here and there the mouth of a river, such as the Scheldt, the Meuse, and the Rhine. It was in 1225 A. D. that the sea in many places pierced the dunes, the only line of defense, widened the breaches, and inundated the land behind. The water left the present chain of islands in place of the old coastline and, coming inland, joined with Lake Flevo in the heart of the country to form what was logically enough called the Zuider Zee (the South Sea) as distinct from the North Sea. It was a body of water as wide as you could walk in fifteen hours, and a good twenty-four-hours' walk long at the extremes.

Although for the most part the people were discomfited by the invader, soon boats were plying from shore to shore and fishing fleets made good catches. But even from the first the Dutch seemed to be determined some day to drive the sea back, and, true to their practical nature, they didn't leave it a topic just to be talked about, but they did something about it. For over a century thousands of borings were taken of the sea-bottom by the government's Ministry of Waterworks Defense. It was found that the composition of the soil varied from seventy per cent heavy clay to twenty per cent light clay and it was determined that the value of the cultivated soil would be more than the cost of draining. In 1886 there was formed the Zuiderzee Associa-

tion, and in 1918 was passed the Zuiderzee Act. "In another twenty years," schoolmasters of tomorrow will conclude, "we had that highway you see there, the dike which keeps out the sea, and soon the patch of ground we call Middenmeer was laid bare to the sun. You see, Middenmeer didn't just happen..."

And therein lies a possible explanation why in all of Dutch painting and literature the themes are not legend or mythology, but the everyday life of the people. To the practical Dutch the past is no fiction: history, no romance. They have no Rolands or Arthurs, and the figure of the little boy with his finger in the hole in the dike has been thrust upon them. The Dutch know every inch of their land—they have mixed together the mud of river bottoms, the sand and gravel of deltas and dunes, the humus of the heath and the peat-bogs, the loess of diluvial clay, and the chalk of limestone formations; they have drained flooded lands, flooded dry areas; bored hundreds of feet into the alluvium of centuries, turned lost lands face upward to the healing sun, reforested waste places, planted hardy tufts of grass along the sand dunes to check their shifting. And in this peaceful acquisition of land, the Dutch in normal times have butter to send to England, tulips for America, cabbage for Germany, and brain and brawn for seamen and engineers who are found in every corner of the world's second-largest far-flung empire.

And all this is what makes Middenmeer interesting beyond the unique derivation of its name. The dearth of land for cultivation in the Netherlands has made the project one of national concern, and another

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*"When wisdom entereth into
thine heart, and knowledge
is pleasant unto thy soul ...*

UNDERSTANDING SHALL KEEP THEE"

By WILLIAM D. CALLISTER

I HAVE a well-educated friend whose training and skill in certain scientific fields are unsurpassed. He is a brilliant man, and has spent years in scientific research, having made new discoveries. But since his early childhood he has received no religious training. As a result of these circumstances and his materialistic tendencies, he doubts the existence of an intelligent Supreme Being.

The other day, my atheistic friend very decidedly informed me that adherence to religious beliefs hinders social, intellectual, and cultural advancement. To this man, who glories only in what he calls scientific truths, religion is superstition and ignorance.

During one of our talks he related many incidents of past history wherein those professing Christian principles heaped persecution upon the now-recognized sages and pioneers of science. He reminded me of the numerous burnings-at-the-stake, torturings, banishments, and other punishments perpetrated in the name of religion, in an effort to stifle unsuppressible truths.

To my friend, religious faith and scientific truth are at war; to him, they are inconsistent, irreconcilable. He firmly believes that in this conflict, as it seems to him, scientific truth will eventually prevail and triumph over what he terms "superstitious fanaticism." He is certain that religious belief and training will have no place in his so-called "higher civilizations of the future."

Then my friend proceeded to relate what science had done for our present generation, of which my unscientific mind could only grasp a portion—those discoveries which are so common to our daily lives. He reasoned that the laboratory would come still greater truths, and, from those already known combined with those yet to come, our children and our children's children would have a more abundant life. The shop, the farm, the office, the home—all would benefit. The result would be less toil, more comforts, less suffering, higher education, more leisure in which to enjoy and appreciate literature, the arts, and music.

There is great truth in what my friend said. Fanatics, professing Christianity, but practicing only a counterfeit thereof, seeking to control the souls and wills of human beings through ignorance and superstition, did persecute those whose discoveries contradicted prevailing but erroneous beliefs, threatened ill-gotten power and dominion. However, true Christian principles, and their effect upon human welfare, should not be judged by the actions of individuals who only bore the name, but practiced something vastly different.

In regard to my friend's unwavering faith in the effect of science upon civilization, it must be said, however, that he only presented one side of the great scientific picture. That knowledge is a great thing, there is no doubt. In fact, Latter-day Saints believe that one can be saved no faster than he gains knowledge. But it takes more than mere knowledge to produce a higher culture, or to bring about salvation. Truths may be applied to attain evil objectives just as well as they may be applied to righteous aims. History, current and past, is filled with examples of highly trained, intelligent human beings who have spent their energies, their knowledge, and their time in devising and carrying out cunning plans by which they enriched themselves, gained power, or destroyed an opponent.

Do not misunderstand. Learning should not be under-estimated. But one must agree that knowledge, training, and skill are merely tools. We may use them to attain the aims we have uppermost in our hearts, whether they be righteous or otherwise. It is the desire of the human soul that determines whether or not they be used for the material benefit of that particular person at the expense of others.



Our generation has produced too many persons who are motivated solely by a desire to satisfy their personal, material ambitions. The world is filled with hatred, jealousy, vice, immorality, murderings, recklessness, corruption and other forms of unrighteousness. What can change these conditions? Does anyone know of a serum that will change the desires of one who has allowed himself to become morally debased? Is there a surgeon who can operate upon the heart to make it less covetous or more honest?

All the laboratories and all the factual learning themselves will not change a soul bent on evil—cannot change dishonest men into honest ones, or give a prevaricator a desire to speak the truth, or instill in an immoral person a love of virtue, or turn hate into love, or change arrogance into humility, or remake one overcome by jealousy. And how can a higher culture or civilization possibly exist until these changes do take place?

If science and philosophy cannot
(Continued on page 568)



APPARENTLY NO TOURIST THE BEAR HAD EVER SEEN HAD ACTED IN QUITE THIS MANNER; AND WITH THE THOUGHT THAT IT WAS TRAPPED, BOTH ITS FRIGHT AND ANGER ROSE.

A CABIN door constructed of plain pine boards is, of course, an inanimate thing, incapable of willful design; but this one—well, it could not have occasioned more peril had it been a banshee secretly wailing and foretelling death. As I hung my shaving mirror upon it each day it did not attract my attention particularly, though, had I noticed carefully, I might have perceived its subtle power. Whoever built that cabin door could not have foreseen a more certain cause of danger; but the thought of such a thing probably never occurred to him. However, I must not anticipate my story.

A few years ago in the region immediately west of Yellowstone Park, which teemed with wild animals unaccustomed to the sight of man, the quiet Snake River was an endless delight to trout fishermen; and so every summer and autumn, fishing and hunting parties traveled this sportsman's paradise.

It was soon after the extension of

the railroad from Ashton, Idaho, to Yellowstone Park that my party made camp beside the lovely river, five of us occupying a lonely cabin, which then nestled in the forest of pines that fringe the river at the ford; the sixth man, a Japanese cook named Matsui, pitched his small teepee tent beside the cabin.

For the first few days all went well with us; the weather was clear; the trout took the flies well; and Matsui surfeited us with good things to eat. Then, one afternoon, while we were up to our waists in the miry stream, a thunder shower drove us to camp. As we sat in the cabin, we looked out upon a river bubbling from the rises of scores of white fish, which always agitate the surface when jumping for insects brought down by a shower.

After sunset the atmosphere had the delicate freshness that usually follows a storm. The heavens presented an everchanging variety of color and form; the clouds were mostly pale quaker drab; but to the south, where the setting sun caught them, they were shell pink. A rainbow arched upward from the light brownish drab mountains in the distance, and streaks of lightning pierced the western sky. Yet the next day was a disappointment—a drizzling cold rain fell all day. For eight long, dreary days and nights it rained, an occurrence not infrequent even in midsummer in that region. We wearied of playing games, and, through lack of exercise, ate fastidiously. One of us, scientifically inclined, found a junco's nest, and each day he sat so patiently beside it that finally the mother bird would actually hop over his boot in order to feed her fledglings. One by one the cold rain killed the little ones, creating a fleeting sadness in camp; for all of us had taken keen interest in the little family.

The nights, however, were livelier, for just as darkness fell a bear invariably padded around outside the cabin. Matsui was quite terror-

The CABIN DOOR

By
CLAUDE T. BARNES

stricken, for the impudent prowler several times actually rubbed his little tent. One of our party with revolver in hand once rushed out into the darkness, determined to have it out with the suspicious brute; but, probably luckily for him, the blackness of night prevented even the thought of a shot at the intruder.

Tired of the monotony of it all, we determined to spend two days at Henry's Lake about twenty miles north, leaving Matsui to guard our possessions at the cabin, as one morning we waved our hands to him and drove rapidly away through the pines. A strange adventure befell the lonely little cook left behind.

ALONE in the great woods, Matsui, reared in the eating houses of a crowded city, was nervous, and the longer our absence grew the more concerned he became. All day long he moped about the cabin, starting at the alarmed scolding of a squirrel and looking with apprehensive eyes into the sombre shades of the impenetrable woods. Twice he went upstream a short distance to gaze with wondering eyes at the deep claw-marks made by a bear as it had once climbed a tall dead pine. He put his fingers into the holes, which were nearly an inch deep, and a feeling of awe came over him as he pictured the colossal power of a beast that could thus at every step make such indentures in a dry tree. He stood off a little way and noted how step by step it had clutched its way to the top; and at the mere thought of being alone where such monsters existed, he shivered.

At sunset he abandoned the idea of sleeping in his own frail shelter and, accordingly, repaired to the cabin, to him a sanctuary indeed. From the first, all his fears had been associated with the little white tent.

The cabin door had no latch; and so Matsui, following what his alert ears had detected to be our custom, merely set the bench against it when it was closed. (The door had a peculiarity not discovered until later—opening inwardly, it had by chance been so hung that it would swing shut of its own accord.) Long

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LEADERSHIP—

DR. GEORGE STEWART

of the General Board of the Y. M. M. I. A.

TWENTY-FIVE years ago this summer I stood at the top edge of Niagara Falls looking at the rushing water. The immense volume and force with which it swept over the brink created in me a deep impression of fear and awe. After staring at the torrent for a few moments, I saw something which qualified my respect for this great force. I could see beneath thirty feet of water on the solid rock a layer of fresh green moss. At first it seemed preposterous that moss should grow directly beneath such an avalanche. It came to me with a shock that clear water, even in this immense deluge, had no cutting power. In our mountain streams of the West any brook would have filed away the moss in a few hours. The cutting power of a stream, however, resides in sand particles washed along its bottom. Because all the sand had settled in Lake Erie, no abrasive material was carried by the water going over Niagara Falls.

Yet, the prodigious energy and power of the river was no mere illusion. Later I learned that electric power companies would gladly have used all, or nearly all, of this racing water for making electricity. If fully harnessed, six million horsepower of electricity could be generated by the falls and its adjacent rapids. But Niagara, with all its mighty force, was unable to scour the moss from its stream bed because the six mil-

lion horsepower of energy had no cutting edge.

Just as Niagara pours great volumes of water over the falls every hour, so the total membership of the Church of Jesus Christ of Latter-day Saints expends great volumes of energy in leadership work. But if we are to have fully the cutting edge which the waters of Niagara lack, we must keep at least four essentials in mind:

- I. Make full use of all leadership that is available.
- II. Avoid the waste which occurs in the improper allocation of the men and women who are serving as leaders.
- III. Help leaders in particular jobs to realize their greatest capabilities by (a) fuller training as adult leaders, or (b) experience by coming up through student phases of the organizations to leadership.
- IV. Remove or regenerate the leaders who accept their work passively and carry it through the year in a state of comparative mental and spiritual inactivity.

The degree to which we fall short by not using all of the leaders available is undoubtedly less than it was a few years ago. Still, a number of unused leaders are to be found in almost every community.

A greater failing occurs, however, in misallocation of individuals to particular assignments. Some who are fine teachers but not very good executives have been put in executive positions. Others, who would be good executives, are making only mediocre jobs of teaching classes. This is what is meant by the statement that a square peg does not fit a round hole. Volunteer organization as a whole suffers immense wastes of human energy in this respect. A really concerted effort should be made to get people into the positions which they are suited to fill.

Leadership in the Church should also provide more effective training of leaders after they are on the job. Scouting is one of the few organizations in the Church that is making a serious attempt to provide thorough training for its leaders. Even Scouting, however, is falling far short of what is needed, as leaders are too

frequently transferred to other positions or become worn out with overwork, and discontinue. Excessive turnover every few months is a major evil in many Church organizations.

GENERAL AND SPECIAL ABILITIES

ANALYSIS of the leadership problem will be clarified by classifying leadership in two ways. First, it may be classified into general abilities on one hand and special abilities on the other. Second, leaders should be classified as leaders of adults on the one hand and leaders of youth on the other. A strong testimony, executive ability, general information, and the desire to do good are general abilities and, in many cases, are about all that are necessary to permit a man or woman to become a successful leader of adults. To be a successful leader of boys and girls, however, additional qualifications are needed.

These additional qualifications are: First, a long memory that reaches back to the time of his own youth. Most grown-up people do not have a memory long enough to remember how boys and girls look at things. Only a few people have retained this memory in such a way as to permit them to become real leaders of young people. Second, leaders of young people must be willing to participate in activities frequently for the sake of the activity itself. Third, leaders of youth must have special knowledge of both subject matter and youth psychology.

Stake presidents, bishops, and others responsible for appointing leaders to particular positions can do nothing that will yield so great returns as would come from assigning leaders to positions for which they are qualified. A small community may have in it only two or three people thoroughly prepared for leading youth, and these few may be already assigned to positions of adult leadership. It cannot be too strongly urged that a great gain would come to that community by making these people who are fitted to be leaders of youth available for that job. Twenty, or perhaps fifty, other peo-

the Determining Factor

ELEMENTS OF STRENGTH AND WEAKNESS

ple can handle the adult leadership nearly as well as can these natural leaders of youth.

Take, for example, the difficult problem that the Church has in the adult Aaronic Priesthood. For some reason, these grown men ceased to be active when they were boys. Most of them have a desire to do something, but they suffered a relapse when they became inactive in their Priesthood quorums. Presumably, there are approximately as many inactive women as men in the Church.

A solution of this difficult problem of the Aaronic Priesthood will come by prevention rather than by cure. Much of the missionary work with members of the adult Aaronic Priesthood has been highly successful, and a considerable group of mature men and women have been rehabilitated to activity. The number returned is, however, only a small fraction of the total who are inactive. It would have been ever so much more effective if the activity of these individuals when they were boys could have been great enough to maintain them on the active list. How to do this is a difficult problem. Let us illustrate by the example of the building of the Panama Canal.

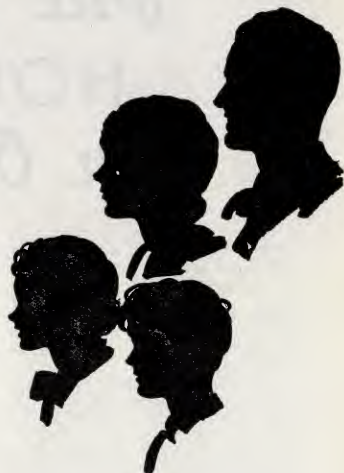
Before the United States gained control of a zone across Panama, the French had met with failure largely on account of the dread disease, yellow fever. About this time it had been found out that yellow fever was transmitted by a particular mosquito. No successful means were found of overcoming yellow fever once an individual had it. Mortality was extremely high among white people, and those who did recover were so debilitated they could not soon work successfully. The man whom Theodore Roosevelt put in charge of the canal proceeded by paying little attention to the disease itself. He drained the swamps that could be drained, cleaned out the channels of running streams to speed up the flow, and on the waters that could not be drained he put a film of crude oil. The removal of stagnant water and the speeding up of stream flow prevented mosquitoes from breeding in

these places. Where stagnant water could not be removed the film of oil caught the wrigglers as they emerged. Screen wire was used to prevent stray mosquitoes from carrying the disease to the workers. The few who did become sick were put into immediate isolation, and the most extreme precautions were taken to see that no mosquitoes bit such patients. In a few months yellow fever had virtually disappeared from the Canal Zone as a result of those preventive measures.

Would it not be worth while to eliminate the adult Aaronic Priesthood difficulty in the future by using prevention? One of the most useful of all the results of Scouting and M-Men work is to find an interesting activity both for the boys who are active, and those who might have failed to be interested in quorum work. If Scouting can give them a start in this direction and aid the Aaronic Priesthood by keeping these boys active, it will have done an infinite service. The activity program of Scouting is based not only on the good it will do the boys directly, but also on providing them with an interesting activity program that will prevent their slipping into the dormant group of Church members.

BOY OVERBOARD

SUPPOSE you were on a cruise, and a boy fell overboard. There would be an instant cry of warning; the ship would be stopped, and small boats sent out, or a life-saver thrown to the boy. No one would think of leaving him in deep water far from shore without offering help. In every ward community in the Church from ten to one hundred or more boys are overboard so far as Church activity is concerned, and yet those responsible for the boys' progress see no reason why they should not wait until next week or next month, or even next year before extending a helping hand. It is extremely urgent that boys between twelve and seventeen who become separated from Scouting or from their quorums should be rescued immediately, because they begin to drift into dan-



gerous places. It is during such periods of separation from his group, when the boy has lost his bearings, that he takes his first smoke or his first drink, or when he gambles the first time, or takes to reading trash. These transgressions are all positive vices and, unless corrected, are sure to develop into habits that render the young man useless, if not a menace, to the community.

DRIFTING DANGEROUS

During periods of separation and inactivity another dangerous temptation is sex laxity. During a storm, a rowboat must be steered so squarely into the teeth of the storm that the waves will not capsize it. A wave met headlong brings little danger, but a wave lashing the side of the boat may overturn it. A drifting boat turns broadside to the waves. This is likewise true with a man or a boy. He must have enough of an activity program to enable him to face the issue squarely.

As soon as a person becomes inactive he becomes lazy and he drifts spiritually. It is during these periods of drifting that people rationalize themselves into the attitude that the easy thing to do is the proper one. Very few men follow a life of wickedness in a straightforward fashion. They ordinarily begin by rationalizing; that is, by moral and spiritual drifting as opposed to vigorous row-

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WHAT THINGS MUST BE DONE TO—

"Put Your HOUSE In Order"

By HOMER HOLMGREN

FROM the mouths of all the prophets in all generations has come the admonition, "Put your house in order." What does this mean? In a literal sense it means, "Prepare for that which is to come." The usual implication is that some calamity is approaching.

In most living things is an intuitive urge to provide against the future: the bear finds a place to hibernate; the squirrel stores away food for the winter; the birds fly south; the bees gather their honey, and the ants their food, all in anticipation of the times that are to come.

Likewise, with the human race, there are times of gathering, harvesting, and storing away in preparation for coming requirements. In many aspects of our living we prepare against the future. We have devised the making of wills and trusts to provide for the administration and distribution of our property. In our government we have created safeguards against any lapse in its operation by having several officers successively available and authorized to take over in the event of death or other disability. In our business relations we enter into contracts by which our future relations are governed. Our courts have been empowered to protect and enforce the rights and offices growing out of these various conceptions.

In all this we see a form of obedience to the silent call of nature: "Put your house in order," whether it be the insect, the bird, the animal, or man. It is a setting in order of the physical house to assure its future existence. To all creation, except man, that marks the sum total of its struggle—a struggle that is purely physical, without any

encumbrance of moral, ethical, social, or spiritual considerations. If we were living only the physical law, the matter of setting our houses in order against the uncertainties of tomorrow would involve only the application of physical principles; we would need only one guide post: Take what you can.

But we live by a higher law. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Therein lies the magical stuff from which a life beyond and above the physical derives itself. By that consideration we take on the moral, the ethical, the social, and the spiritual, opening up a vast world transcending the physical. There have been given to us laws, fundamental in nature and scope, by which the Almighty would have us live this higher life, the life of the spirit as distinguished from the life of the physical. These laws

transcend the carnal law, "Take what you can," "Eat or be eaten." They are designed to challenge, motivate, and govern an eternal spirit, an intelligence, working through endless progression.

So far as our physical nature is concerned, all we have to do is to eat and leave the rest to our stomach and the other organs that act automatically. But for intellectual and spiritual food there are no organs that act as automata to procure, possess, digest, and give nourishment to the spirit man. It is only through the light that we call intelligence that these nourishing elements can become part of our being.

Since it is universally agreed that it is the part of wisdom to put and keep our physical and financial house in order, can we deny the wisdom of putting and keeping our moral and spiritual house in order? In the final summation of things, it will not be important whether we have fed ourselves with honey and locusts, and clothed ourselves with camel's hair and left no property, as did John the Baptist; or whether we have fed on sumptuous foods, clothed ourselves with regal robes, and left an empire to others, as did Nero. These physical aspects vanish; but there survives, to bless or condemn, that intangible texture and fabric of our lives which is born of our moral and spiritual handiwork.

Let it be emphasized, however, that death and final judgment are not the prime contingencies that we are anticipating in the spiritual regeneration involved in putting and keeping our house in order. It is the ever-living present that it is designed to encompass. Somehow we must carry on the task of living before we come to those fortuitous events. And we can live meanly or we can live greatly. Whether it is one

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SINCE IT IS UNIVERSALLY AGREED THAT IT IS THE PART OF WISDOM TO PUT AND KEEP OUR PHYSICAL AND FINANCIAL HOUSE IN ORDER, CAN WE DENY THE WISDOM OF PUTTING AND KEEPING OUR MORAL AND SPIRITUAL HOUSE IN ORDER?

The Selection, Organization, and Supervision of A QUORUM REHABILITATION PROJECT



By IRA J. MARKHAM

IT is an objective of the Church Welfare Plan that every Priesthood quorum in the Church have a quorum project.

The main purposes of projects are to develop group participation, promote unity and the spirit of cooperation, provide jobs, and rehabilitate quorum members.

The term "project" is commonly applied to many activities in Priesthood quorums. The following types of activities are most commonly undertaken:

1. Budget assignments made by the region and the stake. These assignments are intended to produce necessary food and clothing for the members of the Church who need assistance. Quorums which fill their budget assignments are doing a good and necessary work but they are not fulfilling their entire duty unless they have a quorum make-work or rehabilitation project.
2. Activities which grow out of our regular Church work. Ward teaching, visiting the sick, temple excursions, cottage meetings, increasing attendance at Church and socials, Word of Wisdom, increasing payment of tithing and monthly payment of fast offerings. These activities are essential but are generally not considered as "projects" in fulfilling the objective of the Church to have a project in every quorum.
3. Make-work and rehabilitation projects. A quorum should report only this type of project when reports are called for as to whether or not the quorum has a project in operation.

In order to facilitate the selection of a project and stimulate group thinking, the Northern Utah Region prepared an outline of approximately thirty make-work and rehabilitation projects that could be undertaken by a quorum. This list has been made available to all stakes. The list includes building projects for churches and private homes, beautification projects, furniture and household equipment manufacture and repair, gardening projects, and projects to develop new industries or save existing industries. Educational projects include training in

efficient money management and also training in how to find and hold a job.

Quorums are not limited to projects included on this list. Resourcefulness, initiative, common sense, and good judgment are to be exercised by all. There is a tremendous power that comes from organized group thinking. It is the duty of quorum officers to harness that power and turn it into productive channels.

If quorum officers have an outline to work with, it should be their duty to "paint in the details." No two projects can be the same. They have to be varied to meet the particular circumstances that exist in each quorum.

SELECTING A PROJECT

In order not to waste the time of the entire quorum in fruitless and long drawn-out discussions, we have encouraged the chairman of the Welfare committee and the quorum officers to select a suitable project.

A written report is then presented to the bishopric covering the following points:

1. Name of project
2. Reasons why it is suitable for quorum
3. Estimate of financing required
4. Suggested method of financing
5. Personnel required
6. Materials and supplies needed
7. Benefits to be attained

After the necessary approval has been obtained from the bishopric, the project is presented to the quorum. Full details are given together with the suggested plan of procedure.

After free and full discussion, the officers propose adoption. If the project is approved by the quorum, they proceed to put it into operation. If rejected, the officers investigate and recommend another project.

Necessary finances are obtained and supplies procured. The personnel is selected first from the members of the quorum who need work, next

from those who need supplemental help, and then from volunteer workers, preferably all members of the quorum.

SUPERVISION OF PROJECTS

The project is supervised by quorum officers and the chairman of the Personal Welfare committee. Supervision should be constant and dependable. The advice and assistance of the ward bishopric and the Ward Welfare committee should be given, if necessary.

The progress of the project is reported at each weekly meeting of the Ward Welfare committee. We encourage this committee to have each meeting well planned with a definite order of business. Rather than merely reporting how bad conditions are, we suggest that the meetings be constructive in nature. We recommend that it also be a regular work meeting and be held on a separate night rather than at the end of some other meeting.

WELFARE WORK IN THE MOUNT OGDEN STAKE

The Mount Ogden Stake in the Northern Utah Region developed a very effective method of operation.

A model ward was selected in the stake to be used as a demonstration ward. The stake officers worked with this ward and because of the excellent leadership and sincere effort on the part of Bishop Thomas Parker, Jr., and his workers, the Welfare Plan in the Fourteenth Ward was made very effective. A mass meeting was then called for all interested in Church Welfare work in the stake at which Bishop Parker and members of his ward put on a demonstration.

After proving that it could be done, other wards were invited to participate. Earl S. Paul, who had been successful in Welfare work in the Seventeenth Ward as a bishop, was called to the High Council to devote his entire time to assist the wards in their programs. All the High Council members, in their regular visits, are requested to assist and check with the quorums.

The Seventeenth Ward of the Mount Ogden Stake was selected as the model ward for the year 1941. The theme for the year is "Increasing Spirituality through the Church Welfare Plan."

Weekly ward Welfare committee meetings are held each Sunday for thirty minutes from 11:45 a. m. to 12:15. The time of commencing and the time of closing are fixed and the maximum limit is always maintained. Attendance of the committee members at this meeting is nearly one hundred per cent.

Bishop Stanley L. Robins calls for reports of previous assignments and the members of the committee help to render decisions and establish policies.

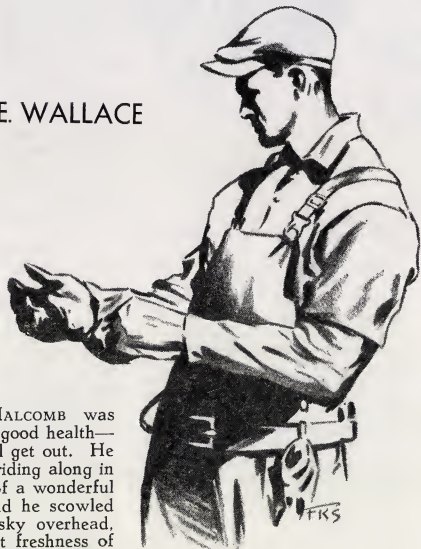
There is genuine activity in the Priesthood quorums of the Seventeenth Ward as the quorum officers are given something definite to do each week. They know they must fulfill the assignments or they will have to make apologies or excuses at the meeting to be held the next Sunday.

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TONIC

for what ailed one young man—and others

By G. E. WALLACE



JAMES MALCOMB was twenty, blessed with good health—and as grouchy as all get out. He came to the office, striding along in the bright sunshine of a wonderful autumn morning—and he scowled at the blue of the sky overhead, frowned at the bright freshness of the sun-bathed buildings, and growled, "A great world!"

You needed to get the inflection to appreciate fully the state of James Malcomb's feelings. A great world! He made it sarcastic. "A great world! Humph!"

And since this was the tenth day he had felt that way, he let the fellows in the office know exactly how he felt, grunting at Jimmy, the errand boy, and not even deigning to reply to the greetings of the others.

A great world! He sat down at his desk and started to look over a few reports he had to make out—a scant dozen. He sat frowning, shoved the reports aside, and gave himself up to the gloom of the boredom that oppressed him.

Two weeks before he hadn't realized just how abused he was—now he knew something was wrong. It was his job probably! That must be it! What could one expect working on the maintenance gang of the company! He brooded. A great job! He became more disgusted with things in general. For half a cent he'd throw up the job—that was the way he felt.

And the branch manager feared

Malcomb really would. The branch manager was a new man and had just taken over the uptown office.

"And," as he told the old manager when he ran across him downtown evenings, "he guessed he'd failed!"

"Failed?" the other snorted. "What's the matter?"

On that point the manager was able to speak freely and fully.

"Well, there's the fellows; they're peeved and grouchy, every last one of them!"

A twinkle came into the eyes of the older man.

"They fight among themselves! I hear them! They're in that outer office you know, and they growl away all day long!"

The twinkle grew.

"And—and they threaten to quit! There's that young fellow Malcomb, the line boss. I remember you spoke of him in particular when I took the office over. You said he was a nice fellow. Well, even he's grumbling away, discontented. I can see it by his face. And—and several times lately he's threatened to quit!"

"My," the manager got the im-

pression the older man was laughing at him. "My! As bad as all that! And you?"

"I've done everything," the manager said pathetically. "I've done everything I know to make things go smoothly. I've tried to avoid all trouble. I've made their work easier. I've had the office force take over their routine office duties, have granted their requests for time off—and—and am about ready to quit myself. I'm licked!"

That was the way he felt. Licked! And grouchy was the way James Malcomb felt. Grouchy and disgusted and out of sorts. A great job! A great world!

And the manager could not understand nor would Malcomb have understood the remark of the old manager, who was a philosopher besides having lived through more than one crisis. "If I were you," the older man said, "I'd not worry too much. You've had a run of hard luck. But then," the older man looked at the sky with eyes that were weather-wise, "but then I don't think this weather will last. Been a spell of nice weather lately, have you noticed that! Well, they say there's a storm brewing!"

WHAT could the other mean! The manager shook his head. And the next day, a sunny, bright autumn day, he came to the office—to be greeted by the black, overcast face of James Malcomb, who sat glowering at all in the office. And Malcomb's face was not much blacker or gloomier than the faces of the other linemen sitting there.

The manager sighed.

James, he could see, was in bad humor. James, he could see, had just been having trouble with one of the line gang.

"And if you don't like my work, you can lump it," the other fellow was saying, when, the manager coming in, he suddenly left off speaking and flushed sheepishly.

The manager pretended he had not heard.

A half hour later, though, he sought out James privately. "What was the trouble, Malcomb?" he asked.

(Continued on page 551)

MORMONISM IN THE BUSHMAN FAMILY

By J. Virgil Bushman
A Grandson of Martin and Elizabeth
Bushman

A MISSIONARY STORY THAT BEGAN
A HUNDRED YEARS AGO—AND
THE END IS NOT YET.

ONE hundred years ago, in Lancaster, Pennsylvania, two Mormon missionaries called at the home of Martin and Elizabeth Dagen Bushman and taught the restored Gospel of Jesus Christ, which they believed and accepted. A few months later they were baptized and joined the Church, the only ones of their people to do so.

Two years later in June, 1842, this thrifty couple with their four living children bade their relatives goodbye and started on their first long journey, crossing four states, that they might gather with the Saints in Nauvoo, Illinois.

Here they lived for four years, helping to build up the city and the temple, in which they received their endowments, December 25, 1845. Two more children were born to them at Nauvoo.

Owing to severe persecutions, they were obliged to leave their new home in this beautiful city, to find a place where they could worship in peace and live their religion. In September of 1846, they left all their possessions and accompanied the Saints westward into Iowa, tarrying at Garden Grove to raise crops for the Saints who came later.

After enduring many hardships and burying two of their children in this frontier country, they made preparations for the long trek to the Rocky Mountains. The family gathered enough provisions, clothing, two yoke of oxen, two yoke of cows and one wagon, starting the early part of June, 1851, with a company of the Saints for the great Salt Lake, where they arrived that fall. A few days later they settled with thirty other families in Lehi, twenty-eight miles south of Salt Lake City.

Here again they built homes, tilled the soil, and prospered, living their religion in peace. From this town the family grew and spread over the land until now they are living in ten western states, three eastern states, and Canada. The posterity of Martin and Elizabeth Bushman to date number 1,010 living and 116 dead, making a total of 1,126, including in-laws. Seventy-six per cent of them own their own homes.

This family is active in civic and Church affairs, holding offices in the Church in quorums of the Priesthood, in bishoprics, and the auxiliaries. In addition, they have performed ordinances in the temples for over 18,000 of their kindred dead.

(Concluded on page 564)

LOOKING BACK AT

Ancient America



RUINS OF AN INCA PALACE, CUZCO, PERU

The walls at Cuzco are built of stones of great magnitude, having seldom less than from six to nine angles; yet they are so closely and firmly joined that the interstices almost escape detection. Some of the walls are constructed with two casings of stone and the interval is filled up with pebbles and a mortar of clay, the whole forming a mass almost equal to stone in hardness. Note the double doorway of different size in this particular picture, with the extra long stone forming the top of the outer entrance.



SILLUSTANE, PERU. "CHULPAS" OR BURIAL TOMBS

In the country once governed by the Incas, tumuli are of frequent occurrence. They are sepulchres, called "Chulpas" by the natives, the depositories of much of the riches and treasures of the deceased. These burial tombs consist of a stone casing usually from fifty to sixty feet high. About a mile and a half south of Lima is one nearly two hundred feet high. It appears most probable that the bodies of deceased chieftains and other persons of consequence were buried in the "Chulpas" and that those of ordinary individuals were deposited in common graves. Note the perfection and strength with which the masonry is constructed by the seams not coming together. The crack in the stone work near the top seems to be due to earthquakes, which are prevalent in this region.



PRE-INCA WALL; ROADWAY IN CUZCO, PERU

This causeway, which comprises favorably with the finest Roman roads, is lined with freestone and is perfectly straight, keeping the same direction for six or eight thousand metres. The wall at the side of the roadway, built of huge irregular stones, is of pre-Inca construction and denotes the higher degree of excellence to which this early civilization rose. The edifice superimposed upon it is of Spanish origin. These magnificent highways are confined not merely to Peru, but are found in various sections of South America.

"There Lies Our Hope"

By C. FRANK STEELE

SOME time ago I was driving over the pleasant southern Alberta countryside in company with an influential businessman of the city of Lethbridge. He is an observant, studious, and widely traveled man with important business and club connections.

We were talking about a number of things, among them the war and its implications. Then the problem of the American youth of today came up, and when I say American youth, I mean the youth of our North American democracies.

"When this war is over we will be living in a different world. Great changes, many of them not seen yet, are taking place in our thinking, our habits of life, our way of life we so fondly speak about. And these changes are for the good," this businessman said.

"We have built up many false, artificial standards in North America. Our cocktail lounge type of life is much to blame. And, remember this, we older folk have set the young people an example. We have given them the lead in the popular craze for a life of excess. We have sown the seeds; in thousands of night clubs, roadhouses, beer halls, yes, in many, many homes, too, we see the harvest, and the harvest is not good."

"You mean, we must get back to the simple life, to the natural life," I said.

"That's right. We must get back to an appreciation of simple things. Home life, books, clean living, high moral standards, honesty, integrity. . ."

There was a pause in the conversation. Round us lay the green, broad countryside, meadows, alfalfa fields, grain fields giving promise of the harvest. To the west were outlined the Rockies, dominant, challenging, beautiful in their strength.

Then my friend, the businessman, an average businessman of our Canadian-American world, said:

"I want to tell you a story. The other day there came to our city, as you know, a girl from Long Beach, California. She was in her late teens, a lovely, sweet girl. And clever, too, the champion drum majorette of California, and a great airline brought her to Canada as a good will gesture to assist in the launching of the Victory Loan campaign.

"All this you know—but now comes the point you may not know. This young lady was entertained in a certain home in town, elaborately entertained. The host, of course, wanted to do the appropriate thing, as we have come to think, so there were liquor, cigarettes, food, and lots of it. In the center of the gayety moved this simple, lovely girl from California. She was pleasant, buoyant, apprecia-

tive of every courtesy. But she was different.

"I noticed she didn't smoke, she declined the cocktails, and she even declined the tea and coffee. I soon found myself conversing with her. She was delightfully girlish and interesting. Finally I said: 'I have been watching you tonight, as others have, and we find you are different. You seem to be enjoying yourself thoroughly, but you



DOROTHY BRAMLEY

are not doing what these others are doing. You are part of the party, but apart from it. And I think I can guess why—you are a Mormon girl!"

"She smiled, and said: 'You are right, I am a Mormon girl, born in Salt Lake City and living now in the Long Beach Stake.'

"Well, that's the story. I cannot tell you why, but somehow you Mormons have something we haven't got. Here was a young girl surrounded by temptations and the center of the social whirl—but throughout it all she was loyal to her ideals, her standards. She exhibited a strength our youth must have if we are to build that new world we've been talking about."

And then he added:

"There lies our hope for the future. Your way of life."

Now to round out this story, I must add, of course, that the lady was Dorothy Bramley, Long Beach Gleaner Girl, who "stole the show" during the festivities in Lethbridge, Medicine Hat, and other Alberta cities during the recent Victory Loan campaign festivities.

She was brought north from Los Angeles by special plane, welcomed by the mayor, escorted by the Royal Mounted, and photographed with them; she led the parades, was feted by the Canadian Legion, and was honored by the Blood Indians who crowned her with a beautiful tribal headdress. She was charming in her simplicity, and was just about the best missionary we have ever had in these parts.

TOLTEC PROBLEMS

By Charles E. Dibble

WHO were the Toltecs of Central Mexico? In what epoch did their culture flourish? How far did their cultural influence diffuse? Where was their ancient capital of Tula located? Was it the Tula in the state of Hidalgo or the famous archeological site of Teotihuacan? When and why was Tula destroyed? These and related problems formed the central theme of the First Round Table Conference on Anthropological Problems of Mexico and Central America, sponsored in Mexico City, July 11 to 15, by the Mexican Society of Anthropology.

The purpose of the conference was not to solve these problems definitely but rather to present the results of recent anthropological research in relation to Tula and the Toltecs. The reports dealt with the findings of researchers in archeology, linguistics, ethnology, and historical research. The discussion was directed by Mexico's brilliant archeologist, Dr. Alfonso Caso, and the following anthropologists read reports: Dr. Paul Kirchhoff, Professors Robert Weitlaner, Edward Noguera, Enrique Juan Palacios, Miguel Othon de Mendizabal, and Wigberto Jimenez Moreno, from Mexico; and Dr. J. Eric Thompson, of the Smithsonian Institution; Dr. Gordon Ekholm, of the American Museum of Natural History; Dr. Isabel Kelley, of the University of California; and Dr. Donald D. Brand, of the University of New Mexico.

It was resolved that more anthropological research in surrounding areas is a pre-requisite to a definite solution of the problems; that elements generally identified with the Toltec culture are found, some in Tula, Hidalgo, and others in Teotihuacan.

It was also agreed that the culture designated as "Toltec" represents a flourishing which must be placed after the Archaic Culture, which disappeared about 337 A. D., and before the founding of Tenochtitlan (pre-conquest name of present-day Mexico City) in 1325 A. D.

The Carnegie Institution of Washington reports the discovery of human footprints in volcanic rock by staff members of the Institution working in Central America. The discovery was made recently near the city of Managua in Nicaragua. According to the reports the footprints were made in a layer of volcanic mud by a person fleeing from a volcanic eruption. The antiquity of the footprints is evidenced by the layers of volcanic deposit over them. According to reliable estimates the footprints were formed from 2,000 to 5,000 years ago.

"As I View the Thing"

MORMONISM AND THE BOOK OF MORMON IN THE AMERICAN SCHOOLROOM

"LET us, by all means, begin to teach Mormonism and the Book of Mormon in the schools of Illinois," is the startling proposal of a columnist in the *Decatur Herald* who on two occasions has made a vigorous plea for the inclusion of Latter-day Saint doctrine in courses of religious instruction in the public schools of his state, should such courses ever be given. In his column, "As I View the Thing,"* invited to our attention by President Leo J. Muir of the Northern States Mission, Mr. Sam Tucker urges that Mormonism has "the first and best claim" to being taught in tax-supported schools because "no other religious faith is so completely American; no other has such a stirring history of martyrdom, high adventure, and phenomenal success in our land."

Foremost among the "special reasons" why the Mormon faith should be taught to young Americans, says Mr. Tucker, is the Book of Mormon itself:

For the majority there will be priceless inspiration in the great epic of the Nephite migration to America, the thrilling stories of warfare against the Lamanites, the miraculous revelations which enabled Joseph Smith to receive and translate the sacred tablets.

In the Book of Mormon we have the one and only American Bible. It contains the only written history that can even pretend to account for the happenings on our continent a thousand years before Columbus. The moral teachings of the work are exalted; every page calls for submission to the Divine command, and it reveals that departure from the true faith brings degradation of character both in men and nations, leading to disaster. (See Alma 45:10.)

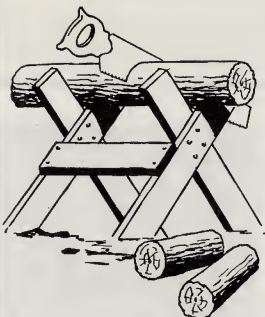
Other excerpts from the challenging editorials follow:

HERE on my desk, as I write, is a copy of the Book of Mormon, as it was set into English by the inspired translator, Joseph Smith, who was taught to read it from the golden plates of Nephi.

It is a remarkable, a most curious and interesting work of literature, even if you will admit no more. . . .

. . . If you choose to deny that Joseph Smith was a true and inspired prophet; if you doubt that the Lord's angels taught him to find and translate this ancient record of the Nephites; if you disbelieve the eight witnesses who testify that they, too, saw and handled the golden plates, then you must concede that young, unlettered Joseph Smith was one of the most imaginative of all men in literary history.

For the purposes of this column, it is not important whether you choose to call Smith prophet or literary genius. It is not our business to be a missionary or theologian. (Concluded on page 365)



WOOD for WIDOWS

By
J. GOLDEN TAYLOR

"PURE religion is to visit the widows in their affliction with a load of fire-wood" has been the unwritten motto of the Snowflake (Arizona) Ward for as long as the oldest inhabitants can remember. Having been settled by strong pioneer stock, Snowflake has perpetuated Latter-day Saints whose religious beliefs and practices are as elemental as were those of Brigham Young.

It is not surprising, therefore, that each autumn for the past fifty years or more, Snowflake has been the scene of some such activity as I witnessed last November. Cattle-men, school teachers, farmers, high school boys, and everyone with pick-ups, passenger-car-and-trailer outfits, horse-and-wagon outfits, and trucks hauled over fifty cords of wood for the twenty-eight widows whose homes are in Snowflake.

For about ten days it looked as if everyone in the vicinity had formed a wood-hauling cooperative. The native dry cedar and juniper wood was hauled from eight to twenty miles. As each load of wood arrived, it was taken directly to the lot behind the old Marion Flake store and piled in long rows. The wood was received by a Mutual officer in charge, and each hauler was given due credit for what he hauled.

Those who did not haul wood did their part by chopping the wood into stove lengths or by helping to operate the donated power saws. Brother Samuel F. Smith, sixty-nine-year-old former stake president, was seen chopping vigorously for several hours in addition to the six hours considered the equivalent of hauling a load of wood.

The fifty cords of wood, cut to stove length, were worth at least two hundred dollars. The wood was apportioned equally among the twenty-eight widows and delivered to their homes by William R. Stratton, president of the Young Men's Mutual, and his counselors, Howard Church and Bruce Flake. Each widow received over seven dollars' worth of wood.

The "Wood Dinner-Dance" put a fitting climax to a successful enterprise. All who had participated in the hauling or chopping of wood were admitted free. An admission fee of two dollars was charged for any out-of-town people who wished to attend; enough of these came to pay for the dance orchestra.

The ward presidency of the Young Women's Mutual—Belva Ballard, Nellie Hunt, and Dora T. Willis—together with the membership of the ward Relief Society organization, donated, prepared, and served a dinner which was delicious and tasty from the salad to the squash pie with whipped cream.

The dinner-dance, in and of itself, was no object; each person contributed time, effort, and money equal to ten times the cost of a mere dance ticket. Perhaps such a project as wood-hauling would not be appropriate in every Latter-day Saint community, but the principle is none the less sound.

Who is to say that such activity is not true religion?

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

*January 15 and 17, 1941.

Poetry

PRAYER IN TIME OF WAR

By Alice L. Eddy

DELIVER us from bitterness, O Lord.
Keep us from ugly thought and deed,
we pray.
The ready, caustic word may we not say
When nerves are tense and times are dark
and hard.
Let us be swift and vigilant to guard
Those sparks divine which warm this brutal
day
To make us men, steadfast to tread Thy
way.
We would be wise and tolerant, dear Lord.
Unswayed by hate and not coerced by fear
To craven compromise with truth and right.
Freedom and honor, love and faith sincere.
We keep aglow like candles in the night.
Give us the strength, but most of all, we
pray,
Give us the will to build the brighter day.

CITY SCHOOL

By Pauline Soroka Chadwell

IT'S easy teaching here—
The schedule is planned well
Ahead of each school-year,
And run off by a bell.

The teachers are well-paid—
The latest books for all.
The school-yard's cork-inlaid
To soften a child's fall.

And yet, I miss the one-room school
Where no one lived by a set rule;
And where the vagrant scent of bloom
Stole through the windows, filled the room—
The beaming, tardy child who came
With young arms full of sunac-flame—
Assorted puppets from each grade
With whose warm love I was repaid.

My hands, alone, had the sweet task
Of folding back the petalled mask
Of each child's mind from year to year
To see the full bloom appear.

The schedule's perfect here—
Except, there is no part
Provided through the year
For reaching a child's heart.

NOT EVEN DEATH

By Margaret Jane Cole

THERE will be something here, some part
of this
Left over past our final soft caress—
A breeze at twilight carrying a kiss.
The fragrance of a petaled loveliness
That we have known, some little shining
edge
Of ecstasy on beauty's golden dart—
And we will stand beside the jasmine hedge
Again, and love will spring from heart to
heart.

For memory will keep what it has heard
Forever etched upon the heart's own seed.
And time shall not erase one tender word
That love has written down for future need.
Oh dearest, hold this knowledge and be
glad—

Not even death destroys what love has had.



FLIGHT

By Emily Barlow
A Young Writer

CHILDREN of America
Look up from play to peaceful fancies
And turn at length to other things
And are proud.

While in other lands the sun's glint
Reflected from silver and steel
Comes always with the roar
And crash of war,
Bewildering and frightening and loud.

Children of America
No matter what the future brings,
Stay proud of peaceful wings.

CONTRASTS

By Sylvia Probst

THE Waterfall—
The Water is like white chiffon,
Edged in moss velvet all along,
White chiffon ruffles, soon to go
Into a whirling dance below,
A fairy dance, where thrown away
Are tiny white opals in a spray.

The Waterfall—
Little knife blades of water that cut across
A fallen tree trunk green with moss,
Little knife blades in the sun,
With a quick, decisive run,
Sharp and steely, flashing, bright,
They leave deep wounds,
Then fall from sight.

MAGIC CARPET

By Helen Maring

WAVING in the autumn cold,
The turning leaves make fans of gold;
And leaning to the autumn wind,
We find tree branches strangely thinned.
Gay magic carpets, yellow, red,
And brown, are very thickly spread,
Like carpets of a fabled day.
Let's sit on them and sail away
While color passports lead our dreams
Of thought into the land of dreams.

PEACH TREE IN HARVEST

By Eva Willes Wangsgaard

THIS one-legged pirate has looted the sun,
The earth, sea, and stars for his bulging
hoard;
With never a sail nor a cutlass nor gun,
His red-gold and green-gold were gath-
ered and stored.

So here is the gold that we thought was
lost.

The yellow of daisies and daffodils;
And here is the coral of blossoms tossed
Away by the wind on the greening hills.

A fragrance as sweet as the rose's own
He packed in these savory, fragile spheres
And tucked in each center a magic stone
To chart hidden riches for future years.

"AUTUMN"

By Lucine Clark Fox

AUTUMN—
That's a magic word,
And captured in its glowing meshes
Are the light and joyous
Tinkling
Of jewelled bells.
When the great high mountains
With their crisp, bright crusts
Of red and bronze and gold
And copper,
Are ablaze
With burning masses!
Glowing tints of color
In a million shades and hues of
Fire—
Autumn,
When the world's great treasure house
Is opened
And when Nature
Barries loving fingers
Deep into the glittering coffers,
Fills her hands
To overflowing,
Then, with reckless ecstasy,
Flings wide her jewels
To the winds,
And to a dazzled world.

GIVE ME QUICK WORDS

By Alex R. Schmidt

GIVE me quick words that beat and drum
Like sledges of an angry sea;
Make them a tide to overcome
Mine and my brother's enemy.
Let them be harnessed to the moon,
And loose a deluge on my foe.
Crack them like whips of a typhoon
With a wind's wrath in every blow.
Let them be loud with rataplan
Of storm to crush and grind and bray,
Unceasing, just so long as man
Stalks man as quarry and as prey.

INTOLERANCE

By Thelma Ireland

DON'T think it smart to criticize
What others did or said.
Remember that intolerance
By ignorance is bred.

On The Book Rack

DESERT COUNTRY

(Edwin Corle. Duell, Sloan & Pearce, Inc., 1941. 357 pages. \$3.00.)

THE desert country of this book is, roughly, the main and contributing basins of the Colorado River. The life and spirit of this vast, half-known territory are made real by a series of stories of places where men have actually fought the desert. By this method, dry descriptions have yielded to palpating life. This presentation of the desert is often powerful, sometimes beautiful, but always fascinating. It is a piece of work exceedingly well done. The desert dweller and those far from the dry places of earth will find equal entertainment and instruction in this picture of man against forbidding nature. One could wish that a sketch map had been inserted indicating the location of the places discussed.

Having given this fine book its merited mead of praise, we cannot help wondering why the Mountain Meadow Massacre was dragged into the book. The horrible story, no more peculiar to the desert than to the jungle, is threadbare from frequent discordant and highly decorated telling. Besides, as told, the account is unpardonably inaccurate. The story of the State of Deseret is new and novel and also historically incorrect. The author's evident spirit of fairness towards the Latter-day Saints makes the use of these stories and their versions the more surprising. It is probably best explained by the reference to Hoffman Birney as the one authority quoted. Birney's misadventures in his writings about the Mormons leaves him far beyond the suspicion of being a trustworthy historian.

Meanwhile, Mr. Corle missed a real opportunity when he chose the Mountain Meadows Massacre from among the wealth of experiences in the Utah section of the desert.—J. A. W.

LIVING WITH BOOKS

(Helen Haines. Columbia Press, New York. 505 pages. \$4.00.)

THIS is one of the most stimulating and most satisfactory books that deal with books for which one could wish. In fact all who have anything to do with reading should make its immediate purchase and place it alongside their dictionaries for constant use. Four large divisions treat the subjects: Foundations and Backgrounds, Values and Appraisals, Substance and Product, and Exploration and Discovery. In each of these sections there are many subdivisions, assuring a thorough treatment of the subjects.

This is a book that is timeless. It will be as valuable fifty years from now as it is today.—M. C. J.

CRUSADER IN CRINOLINE

(Forrest Wilson. Illustrated. Lippincott Company, Philadelphia, 1941. 641 pages. \$3.75.)

Too few people know the story behind *Uncle Tom's Cabin*. Forrest Wilson in an intensely human biography has traced all the factors that entered into making Harriet Beecher Stowe what she was. Her parents, her brothers and sisters, her husband, and children, all had their part in molding Harriet into the woman she became.

The little-known fact that she was the mother of seven children is emphasized be-

cause of the author's making each child an entity, worthy of identification. In addition to being biography, the book is a good one for the review of the history of the period immediately preceding and during the Civil War.—M. C. J.

THE IMMIGRANT IN AMERICAN HISTORY

(Marcus Lee Hansen. Harvard University Press, Cambridge, Massachusetts, 1940. 230 pages. \$2.50.)

THE author suggests through pertinent illustrations the "need for intensified study of the history of immigration." Force-

fully and accurately, the author brings to life the immigrant situation in such a way as to arouse an intelligent reaction to it. A most pertinent statement is made by Mr. Hansen when he says, "They were Americans before they landed." Too many are apt to forget that fact. In his explanation of the immigrant's problem after reaching the United States lies also a partial understanding as to why so many immigrants joined in the Socialist movement.

If we had more books of this kind, we should be able to make a more intelligent approach to the fusion of these folk into the American body politic.—M. C. J.

(Continued on page 548)

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The Church Moves On

Bishops to Hold Special Conference October 2

A SPECIAL conference of members of nearly twelve hundred bishoprics and branch presidencies to be held October 2, in the Salt Lake Tabernacle, preliminary to the October semi-annual general conference, is being planned by the Presiding Bishopric. The purpose of the conference will be to discuss future plans of the Presiding Bishopric and to examine in detail the problems confronting independent bishoprics and branch presidencies. Special topics to be discussed include the Aaronic Priesthood and the care of Church buildings and grounds. The Church budget plan will also be discussed.

Although no special invitation is being sent to stake presidencies, they will be welcome at the conference.

Oahu Stake Tabernacle Dedicated August 17

PRESIDENT DAVID O. MCKAY offered the dedicatory prayer in the new Oahu Stake Tabernacle at Honolulu, Hawaii, Sunday, August 17. Ground was broken March 16, 1940, for the \$260,000 building. Towering one hundred forty feet above the heart of the city's residential district, it stands in a flowered grove. Also present at the dedication was Bishop Joseph L. Wirthlin. President McKay and Bishop Wirthlin were accompanied to the islands by Sister McKay and Sister Wirthlin.

Monument Commemorates Pioneer Silk Industry

DAUGHTERS of Utah Pioneers of Yale and Yalcrest camps on July 13 unveiled a marker on the Yalcrest Ward grounds in Salt Lake City commemorating an episode in the pioneer silk industry—the operation at that site of two cocoeneries built by Paul A. Schettler in 1867, one of many plants which flourished for a time. A Swiss weaver, Elizabeth Von Bergen (Beck), came from France to operate the Schettler looms.

At the instigation of President Brigham Young, silk production early became a pioneer industry: many acres of mulberry trees were planted from seeds brought from France, from which also came quantities of silkworm eggs. The industry was carried on for a time in the homes until cocoeneries were built, the first being erected for Brigham Young near the Lion House, successfully managed by Alexander Pyper, assisted by his son, George D. Pyper, and daughter, Jane Pyper Anderson. The Pypers later established a plant of their own.

Margaret Geddes Eccles, a member of Yalcrest Camp, as the first weaver of brocaded silk in Utah, is honored as

the predominating figure on the monument, which has been designed by Avard Fairbanks and constructed by Otto Buehner.

Salt Lake Gets Real Mormon Street Meetings

UNDER the direction of the stake Mutuals, thirty-five returned missionaries of Granite Stake held five regular street meetings simultaneously in Salt Lake's Fairmount Park, Sunday, August 3. Their audience consisted of the membership of the wards of the stake.

Prearranged hecklers in the groups added zest to the programs as did the musical numbers. The street meetings presented a new variety of Sunday evening services.

"Mormons Make Green Bay Center of New District"

HOW "the Church moves on" in the mission field is demonstrated in the accompanying digest of an article received by Elder Nathan Buckwalter of Salt Lake City from the Nimmer family, Latter-day Saints in Green Bay, Wisconsin, and formerly of Pensacola, Florida. Elder Buckwalter was instrumental in bringing the Nimmers into the Church while serving on a mission in the Southern States from 1936 to 1938. The branch in Green Bay is the result of a transplanting that seems to be taking root.

From *The Green Bay Press-Gazette*

FOR the past six months a small band of people drawn together by a common faith—the Mormon religion—has been meeting each Sunday morning to hold church services at the home of one of the members here.

Natives of widely scattered points in the United States whose business interest brought them to this section of the country over the past few years, they form the nucleus for the city's first Mormon church group.

Largely through their efforts Green Bay has been named center of the Eastern Wisconsin district of the Church of Jesus Christ of Latter-day Saints, original Mormon church, a district in which some four hundred are now reported members. . . .

The Green Bay Branch of the Mormon church now numbers eighteen members and has been meeting at the home of Mr. and Mrs. Harry Ullmer, 226 Hazel street, where it was organized last fall when Mr. and Mrs. Albert Kowallis, natives of Logan, Utah, then located at Fond du Lac, contacted the Ullmers, and arranged for a meeting.

The Ullmers came here from Philadelphia about two years ago.

(Concluded on page 564)

Relief Society Selects Centennial Seal by Jack Sears

A MONOGRAMMED "RS," encircled by the quotation "Charity Never Filleth," and a symbolic torch of light above the dates 1842-1942, is the official seal selected in contest by the Relief Society for use in the 1942 centennial celebration. It will be used by an expected one hundred thousand members on letterheads, programs, publications, convention badges, and in other ways. The winning design was submitted by Jack Sears, nationally known artist, whose work frequently appears in *The Improvement Era*.

New Building Projects Authorized

AUTHORIZATION for six major construction projects has been given by the Presiding Bishopric.

Heading the list is the allotment of \$90,000 for the Idaho Falls First Ward chapel and North Idaho Falls Stake house. Other building includes a new three-unit structure in the Riverton, Utah, First Ward; an addition to the Twentieth Ward chapel in Salt Lake City; enlargement of the Taylor Ward chapel, Arizona; a new chapel for the Yakima, Washington, Branch; and a new structure for the Craig, Colorado, Branch.

Bishop Completes Forty Years of Service

BISHOP JOSEPH H. STORRS on July 14 completed forty years as bishop of the American Fork Second Ward. The ward held special services in his honor on Sunday, July 13.

Bishop Storrs was ordained July 14, 1901, when the ward was organized under the direction of the late Elder Reed Smoot. Since that time, five men have served him as counselors.

Pioneer Day Celebrated From Coast to Coast

ON July 24, ninety-four years after the coming of Brigham Young into the valley of the Great Salt Lake, Mormon congregations all over the country, from New York City and Washington, D. C., to California, conducted commemorative services. The 1941 celebrations were as diverse as the number of communities that have come to know the restored Gospel which that first band of one hundred forty-three Pioneers brought that day to the Rocky Mountains. Salt Lake City celebrated "Covered Wagon Days" with a mammoth parade in which the various General Boards of the Church had entered floats, while special programs featured stake and ward services in widely scattered parts of the Church. Of special interest the country over was the pres-

entation over the Columbia Broadcasting System of the "Miracle of the Sea-gulls" on the program "Death Valley Days."

A. C. Rees Passes

ALFRID C. REES, Church leader, educator, and industrial authority, died July 26, at the age of 65. He was a member of the General Board of the Sunday School. He began his career as a printer's apprentice in 1890, and early turned to writing. He was called to the Swiss Mission in 1899, and had published *A Brief History of the Church of Jesus Christ of Latter-day Saints*, the first to be published in the German language, before he was released in 1902.

Elder Rees returned home to teach modern languages in the old Salt Lake high school and to become associated with Salt Lake City newspapers in various capacities.

From 1937 to 1939 he was president of the newly-created East German Mission. Surviving him are his widow, Ida Davis Rees, five sons and six grandchildren.

Twin Falls Stake Gets New Presidency

IN a recent reorganization, Claudius Brown succeeded Jesse W. Richins as president of the Twin Falls Stake. Set apart as counselors in the new stake presidency were F. Lyman Schenk and Percy L. Lawrence, succeeding James E. Allred and Roy Wood.

New Bishops Appointed

Lewiston First Ward, Benson Stake, Dow Lewis succeeds David O. Hendricks.

Brigham City Second Ward, Box Elder Stake, Raymond H. Olson succeeds J. Wesley Horsley.

Castle Gate Ward, Carbon Stake, Fay Thacker succeeds William B. Stapley.

Bridgeland Ward, Duchesne Stake, Lyle Young succeeds J. Alma Smith, deceased.

Caldwell Ward, Nampa Stake, William L. Johnson succeeds Clifford Johnson.

Malta Ward, Raft River Stake, Rawlins J. Harper succeeds John O. Smith, deceased.

Stockton Ward, Sacramento Stake, David R. Wilkinson succeeds Wallace L. Shumway.

Sharon Ward, Sharon Stake, J. Clayton Watts succeeds Ephraim E. Twitchell.

Kimberley Ward, Twin Falls Stake, Dudley T. Whittle succeeds Niels A. Olson.

Pioche Ward, Ulvada Stake, John M. Ridges succeeds Frank Scott.

Greenbelt Branch, Washington Stake, Louis L. Madsen succeeds Donald H. Wagstaff as presiding Elder.

President E. G. Peterson Notes Anniversary

SEPTEMBER 1 will mark the twenty-fifth year since Dr. Elmer G. Peterson took office as president of the Utah State Agricultural College at Logan. During the quarter century since 1916, Dr. Peterson, who succeeded Dr. John A. Widtsoe to become sixth president of the institution founded in 1888 with a bill introduced by Anthon H. Lund, has

seen the enrollment grow to more than 3,300 students. He came to the position at the age of thirty-four and was for some time the youngest such administrator in the United States. His life's work has been characterized by devotion to high principles. A member of numerous national societies in the fields of agriculture, the natural and social sciences, and education, President Peterson was selected last fall by the executive body of the Association of Land-Grant Colleges and Universities to represent the eleven western states as a member of the executive committee. —From sketches by Leonard W. McDonald and LaMar McKay.

Sunday School Board Names New Member

DR. REUBEN D. LAW, associate professor of elementary education at Brigham Young University, has been appointed to the Deseret Sunday School Union General Board. Dr. Law is the director of school-community relations and libraries of the Utah State Department of Education.

Former Utah Chief Justice Dies

SAMUEL R. THURMAN, 91, member of the Utah Supreme Court from 1926 to 1928, and chief justice during 1926-28, died on July 12, at his home in Salt Lake City. His long and varied career included a mission to Great Britain, 1890-92, and membership in the convention which framed the Utah state constitution in 1895.

Church Creates Western Canadian Mission

THE establishment of the Western Canadian Mission with Elder Walter Miller of Taber, Alberta, as president has been announced by the First Presidency.

The presidencies of the three Canadian stakes, Lethbridge, Taylor, and Alberta, will assist in the supervision of missionary activity. Local missionaries will be called to the field. It is expected that missionaries from the

Canadian and Northwestern States Missions will be transferred to the new field. The Western Canadian Mission, the thirty-seventh in the Church, will have headquarters at Edmonton, Alberta. At the present time its territory will be limited to the province of Alberta.

Logan Temple Mill Monument Erected

HONORING the builders of the Logan Temple, a monument located on the old Temple Mill site in Temple Fork of Logan Canyon has been erected, and was dedicated on July 25 and 26 by Explorer groups of northern Utah. Its base is built from stones taken from the fireplace and chimney of the old mess hall at the location.

Among those accompanying the boys was Bishop John Q. Adams of the Logan Fifth Ward, who hauled finished lumber and lime to the Logan Temple square during four years of the building's seven-year construction period.

Mother of John H. Taylor Passes

MRS. EMMA LOUISE HARRIS TAYLOR, 88, mother of John H. Taylor of the First Council of Seventy, for many years a member of the Salt Lake Fourteenth ward, died July 23. She had been an officer in the Relief Society for more than fifty years, and president of the ward Primary for sixteen years.

She was the widow of Thomas E. Taylor, former business manager of the *Deseret News*.

Primary General Board Adds Five New Members

FIVE new members, Mrs. LaVern Watts Parmley, guide leader of Bonneville Stake Primaries; Mrs. Ruth Bennon Coon, of the Wells Stake Primary presidency; Mrs. Ruth Pingree Smith, a teacher of the University Ward, Emigration Stake, Primary; Miss Nina Halliday of the North Eighteenth Ward, Ensign Stake; and Mrs. Bertha Stone Reeder, of Ogden, have been appointed to the General Board of the Primary.

Latter-day Saint Girl Becomes Fastest Student Typist

DELPHIA DALLIN, letter-perfect student typist, whose achievement is noted in the following excerpt from a widely circulated article, was born in Springville, Utah, and lived there until she was eleven years old, when the family moved to Long Beach, California, where they still reside. Her father was the former bishop of Long Beach Ward and is now a member of the stake high council. Her mother is stake Primary superintendent.

Soon after she started to work, her employer said to her, "Delphia, you look just like a sweet little Mormon

(Continued on page 563)



WALTER MILLER, WHO HEADS THE WESTERN CANADIAN MISSION

Editorial

The Way "Home"

THE STORY is told of a young lad who had gone with an older companion to the prominence of a high hill that overlooked the valley of his home. The long effort upward had tired the boy and he thought longingly of the comfort and security of that abode which now seemed so far away. He turned to his companion and said: "How do we get home?" and was answered with sweeping words and gestures: "Just down this trail, and over that hill, and along that road and up that street, and there we are home."

Somewhat assured, but still with the grim reality of distance facing him, the boy replied: "You can talk your way home fast, can't you? But I'm tired, and it takes a long time to walk there."

In our dreams, and in conversation, we can bridge over many obstacles, and save ourselves much hard work, and ignore great distances and much time—but in life itself, with the limitations of reality before us, it is a matter of living from hour to hour and from day to day, and no amount of tall talk or hopeful wishing is going to set aside the facts. We may see where "home" is, but the eye travels faster than the feet, and the wish is far ahead of the performance that would take us there. And the only thing we can do is to move as surely and as safely as our means and our opportunities and our knowledge allow, toward that place which the Father of all men has in mind for each of us.

To Joseph Smith, at a time when he seemed impatient to move faster than circumstances permitted, the Lord said: "Do not run faster or labor more than you have strength and means provided . . . but be diligent unto the end." (Doctrine and Covenants 10:4) That we shall go quickly or that we shall perform spectacularly is not important, but that we shall safely and surely move from hour to hour and day to day, and that we shall not lose the way, are things vital to all men who would realize their highest possibilities.—R. L. E.

Appeasement

WE HAVE no wish to comment on appeasement so far as world events are concerned, but we would like to say something concerning the appeasement of appetites in our own personal lives.

If a man has a greed for money, you can't appease that greed by giving him more money. The appetite increases with the attempt to satisfy it. Nor has anyone ever been able to appease the passions of men by yielding to those passions. Hate is not appeased by hating. Hate is increased by hating. A thirst for strong drink is not satisfied by strong drink. Every drink calls for an-

other. Every indulgence adds fuel to the fires of desire.

Every vice that men have, every bad habit, every malpractice, every evil intent, returns with a vengeance if we indulge it. Yielding to unworthy impulses invites more and easier yielding; giving way to appetites intensifies those appetites, and the end of such pursuits is certain and disastrous.

A soft answer may turn away wrath, but a definite "no" is the only answer to a wrong impulse. The more you give, the greater are the demands. An appetite cannot be appeased by indulging it, and those who pursue such a course lose not only the present contest, but lay the groundwork for losing all future struggles for self-conquest.—R. L. E.

Autumn

SOMETHING in the autumn lies akin to madness. The color, riotous and prodigal, seems to spend itself for very fear that in the passing of the season nature will be forgotten. Birds that during the summer were content to fly and rest, building nests, rearing young, in the autumn wheel and veer circling round and round the place where they have summered, as if loath to leave—yet knowing they must go because if they do not, death surely lurks beneath the vivid cloak earth wears.

And so man, as he approaches the autumn of his life, puts forth a new beauty, a surer knowledge, a truer living, because he has passed through the promise of spring, and burgeoning of summer, and has now entered into the full harvest of the autumn.

It is as if in the autumn there comes a second sight and with it a desire to be heard for what experience may be worth to others who are in their springtime. But no young person should think that the autumn of life is not as rich in fulfillment as the spring has been in promise. Each has its part to play in the cycle of life; each has its compensations; each has its contribution to make.

The steps are a little slower in the autumn; the breath comes a little faster; the eye is a little dimmer. But the heart and the brain are a great deal surer in their interpretations of the whole of life. Snap judgments are no longer worthy of consideration; friendships are no longer cast thoughtlessly aside; significant things are no longer pushed aside for the insignificant.

The autumn of life is something to be looked forward to, for it is a time of quietude and beauty, of evaluation and thought, when all things meet in a seasoned world which is essentially good.—M. C. J.

EVIDENCES AND RECONCILIATIONS

xli. Why Not Marry Outside of the Church

THERE are good people in every church, and among those who claim no church affiliation. But, good people, kind, honest, charitable people, may be in error concerning the meaning of life. That has always been the view and contention of Latter-day Saints. The groom of one faith and the bride of another may be equally virtuous. It is their differing beliefs or convictions relative to the truths of existence that make the success of their marriage questionable or more difficult to attain.

Love is the foundation of every truly happy marriage. The more genuine the love, the greater the joy of association between husband and wife. A loveless marriage, or one in which love diminishes with the years, always ends in grief.

The beginning of love is usually physical attraction. There are gifts of body, of face and form, of eyes and voice, that awaken desire for acquaintanceship and possession. That is nature's way, respected by all sensible people.

Above physical charm, love is begotten by qualities, often subtle, of mind and spirit. The beautiful face may hide an empty mind; the sweet voice may utter coarse words; the lovely form may be ill-mannered; the woman of radiant beauty and the man of kingly form may be intolerable bores on nearer acquaintanceship; or, the person who looks so attractive, may really have no faults, may excel us in knowledge and courtesy; yet he is not of our kind; his ways are not ours. Under either condition, love wilts in its first stage. "Falling in love" is always from within, rather than from without. That is, physical attractiveness must be reinforced with mental and spiritual harmony, if true love is to be born and have long life—from the Latter-day Saint point of view, to last throughout the eternities. The man and his wife, to make love secure, must have much the same outlook on the major issues of life; they must grow in the same direction. If one is an infidel and the other a believer in God, the resulting disagreement of spirit will tend to drive the two apart despite greater physical attractions. The association of husband and wife is so close and intimate that every difference becomes evident and important.

This is especially true in matters pertaining to religious faith. Religion, under its wide definition, is the philosophy of life, by which we regulate our conduct. As we believe, so we act. The past, the present, and the future, all that we are and shall be, are involved in our religion. We cannot by any means be in full sympathy with any person who, in this most profound of man's concerns, is not in sincere harmony with us. Under circumstances of differing faiths, love rises only to its partial

height. The fullness of love fails us. Drabness enters where only sunlight should be found.

A common result of such a marriage is the attempt at compromise. Then, neither one lives religion properly. Both become lukewarm in their duties, unless, indeed, one through superior power of will or dominance compels the other to follow his way. In either case, an inner disintegration follows; the sensitive plant called love withers and often dies. The surpassing joy of love comes only to those who enjoy harmony of belief and mutual understanding.

Husband and wife of different faiths, however fine they may be in character, and earnest in their attempts to rise above their differences, become acutely aware of their situation when children come into the household. In what faith shall they be reared? Sunday after Sunday, and oftener, that question arises. When illness enters the home, the Latter-day Saint wife longs to call in the Elders to administer to the sick, but hesitates because there is no unity of faith in the household; and the Latter-day Saint husband hesitates to exercise his Priesthood for the same reason. The children, themselves, grow up cognizant of a family strain, crowding their happiness, often compelling them to take sides for one parent as against another. The differences persist through more than one generation, often affecting great-grandchildren. Time and again, spoken or unspoken, under the many vicissitudes of life, the lack of common spiritual understanding becomes a torment to husband and wife and also to the children. Inward happiness of individual and family, so necessary to full joy, is stifled.

Another mighty objection to "mixed" marriages rises before Latter-day Saints. Only members of the Church may be married in the temple of the Lord, and be sealed to each other for time and eternity. Marriage outside of the temple removes one of the sweetest promises of true love—its eternal continuation. No promised gift feeds love so fully or helps so much to face the storms of life. To forfeit that privilege may mean eternal regret. True, the unbelieving wife or husband does at times join the Church and may then receive all the blessings of the Church. But, such cases are relatively rare. It is a remote chance.

Human experiences and safe counsel are clearly against "mixed" marriages. The countless cases on record are full evidence that more joy is realized, more usefulness attained, when persons of the same faith marry. Members of the Church, to conserve their own happiness, should marry within the Church. Usually, more deliberation, the avoidance of haste, will prevent many a contemplated marriage with someone outside of the Church. Such delay, with patience, will be well repaid in life's happiness. Certainly, any Latter-day Saint considering marriage outside of the Church should seriously count the cost, one that continues through life.

We are regretfully mindful of the marriages within the Church which are unhappy. That probably, under the limitations of human weaknesses, cannot be avoided. Whether in or out of the Church, we are free

(Concluded on page 575)

Homing

CONDUCTED BY MARBA C. JOSEPHSON

RESPONSIBILITY CAN BE TAUGHT

By Florence Wightman Rowland

"HE WON'T do a thing to help me," one mother complained to me, during a friendly chat. "I think he wants to help, but he is always too busy with other things. If he does start a job, he usually leaves it long before it is completed."

"How long has he had chores to do?" The woman thought a moment, "Let's see. He's twelve. I started asking him to help me around the house last summer."

"That's the trouble," I replied. "You started ten years too late."

I meant it. Children of twelve do not automatically feel the urge to help with the work. Very young children do, and the urge should be strengthened by means of satisfying experiences. The young child's tasks should be regular, interesting and never wearisome. I started with my Roger when he was less than two years of age. First, he helped me pick up his toys. We had a particular place for each one. He soon learned these places and enjoyed becoming responsible for putting away a slowly increasing number of his playthings. Like all very little children, he was then much interested in his shoes, so the privilege of putting them "to bed" was fascinating. It meant putting them away in the shoe bag, which was tacked low enough on the door to be easily reached. I believe shelling peas and helping to set the table came next. It was great fun for the child and much companionship for me.

When he was old enough to understand, I listed the tasks which he was to undertake by himself on a chart, and this he enjoyed marking. The list included such things as brushing his teeth and washing his face and hands, as well as the household duties which he was performing regularly at that time.

If a task was neglected, the blank space was proof enough of the neglect. Since repeated lapses may cause an inferiority complex, I often mentioned some of the scheduled events to the child. This was while he was still five or six. By the time he was eight, this was not necessary, and a responsibility like getting dressed on time was never a problem. The rubbish was emptied, papers picked up in the yard, walks swept, and anything else I had asked him to do was done regularly.

It was a custom, followed by all of my children, to sing as they worked. Silly little verses, some of them were, made up to suit ourselves, but whatever the words, they were sung with appreciation and made work more enjoyable.



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My eldest daughter, Madge, is now twelve. She irons her own blouses for school, washes the dishes for one meal and does a creditable job, makes cookies and simple cakes, sets the table very nicely, helps with the daily cooking and runs the vacuum, dusts, polishes her own shoes, puts buttons on her clothes, keeps her room neat and manages to get time to play, attend school, read, embroider, and sew for herself and her doll family. She is a very active, busy, and happy child.

If you think she is over-proficient, you should see her two younger sisters. They are fast following in her footsteps and, at times, surpass her accomplishments. All four of the children are confident with regard to their work, trustworthy when doing it without supervision, are able to complete many jobs a day successfully, and are self-reliant. Their ability has been built up by years of satisfied effort.

Handy Hints

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

WHEN making starch during cold weather always add a little salt to it. This not only keeps it from sticking to the iron, thus saving time, but also keeps the clothes from freezing when hung outside in the winter.—From Mrs. R. S., Columbus, Ohio.

FOR a picnic tablecloth take some inexpensive material, hem it and make a pocket in each corner. Then, when you go picnicking, put a stone in each of those pockets. Whether it is spread on the ground or on a picnic table it cannot blow and flap with every gust of wind.—From Mrs. E. W. K., Oklahoma City, Okla.

WHEN washing your old pillow ticking or making new pillows, make them featherproof by ironing on the inside with a hot iron rubbed with beeswax. When you put the feathers in give them a dusting of talcum powder to keep them fluffy.—From Mrs. A. McK., Luther, Mich.

TO remove grease spot from material that can not be washed, place spot between two good clean blotters and iron with a hot iron. As the grease melts it is absorbed by the blotters.—From Mrs. E. C. D., Notom, Utah.

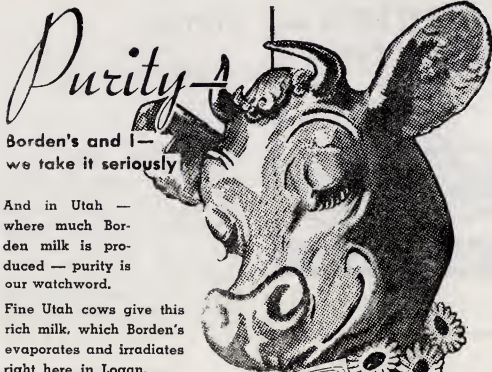
WHEN darning at night, a flashlight comes in handy if used as a darning. The light will shine through nicely, making it much easier to see.—From Mrs. D. D., Oklahoma City, Okla.

Cooks' Corner

By Barbara Badger Burnett
Butterfly Rolls

- 2 yeast cakes
- 5 tablespoons sugar
- 1 tablespoon salt

(Continued on page 548)



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Homing

(Continued from page 547)

- $\frac{1}{2}$ cup of butter
- 1 cup hot mashed potatoes
- 4 eggs
- 2 tablespoons cider or distilled white vinegar
- $\frac{1}{2}$ cup evaporated milk

flour to make a stiff dough
Crumble the yeast and pour the vinegar over it. Add the sugar, and let stand 10 minutes. Add the butter, hot mashed potatoes, milk, and beaten eggs. Add enough flour to make a batter. Beat until smooth. Add the salt and enough more flour to make a stiff dough. Knead until smooth. Cover and let rise until dough is about tripled in bulk. Turn out on a floured board. Roll out to any desired thickness. Cut and place on greased pan. Let rise until very light. Bake at 400 degrees 15 to 20 minutes.

Scalloped Potatoes De Luxe

- 3 large potatoes
- salt and pepper
- 2 tablespoons flour
- $\frac{1}{2}$ cup milk
- 1 small can cream of mushroom soup

Wash, pare, and slice the potatoes. Arrange in layers in casserole, sprinkling each layer with salt and pepper and flour. Pour the milk over the top and bake in a moderate oven until potatoes are almost done. Pour the cream of mushroom soup over the top and continue baking for 20 minutes.

Tuna and Noodle Casserole

- 1 small package noodles
- 1 can tuna fish
- 1 medium can cream of mushroom soup
- $\frac{1}{2}$ cup soft bread crumbs

Cook the noodles in boiling salted water and then drain. Arrange alternate layers of noodles and tuna in a casserole. Pour the mushroom soup over the top and sprinkle with the soft bread crumbs. Bake in a moderate oven 30 minutes.

Peach Cobbler

- 1 cup cake flour
- 1 teaspoon baking powder
- 2 eggs
- $\frac{3}{4}$ cup sugar
- 1 teaspoon vanilla
- $\frac{1}{2}$ cup thick cream
- $\frac{1}{4}$ teaspoon salt

Sift the flour and baking powder together. Beat the eggs until very light; add the salt, sugar, and flavoring and beat until well mixed. Scald the cream and beat into the egg mixture. Stir in the flour and baking powder.

Mix together 1 cup sugar, 2 tablespoons flour, and 2 cups sliced peaches. Put 4 tablespoons melted butter in the bottom of a deep baking pan and spread the peach mixture over the bottom. Pour the cake batter over the peaches and bake at 350 degrees for 45 minutes.

Egg Salad Ring

- 1 package lemon flavored gelatin
- 1 cup boiling water
- $\frac{1}{2}$ cup cold water
- 1 cup mayonnaise
- 4 hard-cooked eggs diced
- $\frac{1}{2}$ cup celery
- $\frac{3}{2}$ teaspoon salt
- 2 tablespoons green pepper, chopped
- 2 tablespoons India Relish
- 1 tablespoon pimento chopped

Add the boiling water to the gelatin and stir until dissolved. Add the cold water, and chill until it begins to thicken. Whip until light and thick, and fold in the mayonnaise, and the rest of the ingredients. Pour into a ring mold and chill until firm. Unmold on lettuce, fill the center with sliced tomatoes and garnish with ripe olives.

Pickle and Cheese Sandwiches

Mash and soften 1 package cheese, blend in $\frac{1}{2}$ cup chopped fresh cucumber pickle, 2 tablespoons mayonnaise, and 1 tablespoon tomato ketchup. Spread between buttered bread.

On The Book Rack

(Continued from page 541)

THE STRATEGY OF JOB FINDING
(George J. Lyons and Harmon C. Martin.
Prentice-Hall, Inc., New York, 1940.
408 pages. \$3.00.)

THE book answers four main questions: How to Find Yourself, How to Prepare for Job Seeking, How to Find the Job, and How to Get the Job. Each of these questions is amplified adequately with a careful analysis of present vocational opportunities—which are, according to Harry Woodburn Chase, Chancellor of New York University, as great now as they ever were, although the form of the vocational pattern has changed markedly. Important throughout the book are the scattered analysis guides for making concrete the material discussed. In addition, the inclusion of practical suggestions for such things as application papers, appraisal blanks, and effective interviewing, will help the prospective applicant in the approach to make in the securing of work.

Based on actual contacts with business houses and employment agencies, this book is an authoritative approach to the business of finding a life work.—M. C. J.

THE INCURABLE ROMANTIC
(Roderick Peattie. The MacMillan Co. 270 pages. \$3.00.)

PROFESSOR—soldier—adventurer—and traveler, Roderick Peattie has here proved himself a very able autobiographer. This story of his life is told in simple yet fascinating style, holding the reader's interest throughout, for there are few things that he hasn't done in his life. "The Incurable Romantic" is, of course, Mr. Peattie, who seemed always to think the grass on the other mountain was greener and proceeded to climb over to it.

His book is so well written that to read it is to travel along with him from childhood, through World War I, climbing in the Alps, into Austria, Jugoslavia, and back to America. He says, "I recommend romanticism as a guide to genial living," and he certainly lives that way. At the present time he holds a professorship at Ohio State University. It is refreshing to find a man of this wide experience, who is as capable of expressing himself in writing as Mr. Peattie.—D. M. B.

SALUD!

(A South American Journal. Margaret Culklin Banning. Harper and Brothers, New York City, 1941. 371 pages. \$2.75.)

NO stranger in the field of literature through fiction and essay, Margaret Culklin Banning again wins laurels for her delightful accomplishment in a new field—that of the diary. She confesses that the day-by-day account was difficult for her, but

those who read the result will feel that she exaggerated her qualms on undertaking this new kind of writing.

By using the diary, Mrs. Banning has made her journey particularly vivid and has gone far to recreate in her readers the same feelings that she herself had when she made the trip.

The author introduces the reader to Colombia, Ecuador, Peru, Chile, Argentina, and Brazil. The introduction includes the embassy circles of the various countries as well as some of the common folk who make up the countries.

A most satisfactory book is this latest contribution of Margaret Cushman Banning. —M. C. J.

CLARA BARTON

(Mildred Mastin Pace. Illustrated. Charles Scribner's Sons, New York, 1941. \$1.50.)

CLARA BARTON, frail but determined, set out to revolutionize education, but she soon found that criticism can be destructive. She was in Washington, recovering from exhaustion, when the clouds of the Civil War gathered and broke, sending her into a new field of activity.

In addition to nursing, Clara Barton undertook the cooking for the sick. On one occasion "she made two hundred gallons of soup, boiled three barrels of potatoes, and cooked thirty hams. Two barrels of turnips had been cooked, two barrels of onions, one barrel of squash. She had whipped up one hundred gallons of pudding, and made a wash boiler of sauce for it. For the men too ill to eat she had mixed pails of rich, thick egg-nog. Even so she was concerned for fear there wouldn't be enough food to go around!" When one night she overheard one of the lads say that he was hungry for apple pie, she worked harder than ever and by morning she had baked ninety pies.

This biography deservedly won the New York *Herald Tribune* award as the best book for older girls and boys. Older folk will also like its informative, conversational manner of presentation.—M. C. J.

LIFE FOR LIFE'S SAKE

(Richard Aldington. The Viking Press, New York, 1941. 411 pages. \$3.00.)

RICHARD ALDINGTON has long been known in the field of letters for his novels, as well as his poetry. In his autobiography, he makes a delightful approach to his life. As a commentary on recent trends in the field of creative poetry, this book is of inestimable value, which value does not stop there, for in it are included the travel experiences, the reactions to life that make it a book of great worth to all who read it. In the autobiography, there is rare good humor which we need nowadays.

Life for Life's Sake is a book that deserves to be widely read.—M. C. J.

DEEP THROUGH THE HEART

(Text and Lithographs by C. W. Anderson. Macmillan Company, 1940. \$2.50.)

DOGS and horses have long been acclaimed the animals closest to the hearts of man. In this exciting volume of horse stories and their lithographs, both executed by an expert, the author has proved why man should love horses. The story of the horse Humorist is deeply moving. Only after his death did the trainers learn that he exerted himself to the utmost—and finally won an exciting race—with only one lung in his great body!

In this volume, there are "Profiles of Twenty Valiant Horses"—enough to stir the red blood of any man or boy, or woman, for that matter.—M. C. J.

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Recipe for an Orderly House

2 lbs. of self-control
10 lbs. of consideration
1 1/2 c. of justice
30 t. of patience
1 ounce of discipline

Sweeten with charity. Add a bit of song, and flavor with a sense of humor. Boil cheerily. Take daily.

FALL DAYS INCREASE NEED FOR VITAMIN D

"When the frost is on the pumpkin and the fodder's in the shock" is the time of the year when mothers should begin to grow Vitamin D conscious. It is the time of year when milk enriched with Vitamin D is more important than ever to the health of growing children.

This is because with the coming of cold days, children spend most of their time indoors. They miss the fresh air and sunlight. The sunshine they receive is only one-third as beneficial as the June sunlight. And the lack of sunlight may mean the rise of tooth decay and rickets in the winter.

"The exposure of the body to the rays of the sun," according to "Food and Life," the 1939 Yearbook of Agriculture, "creates some Vitamin D from a substance present in the skin, but un-

der modern conditions of living this means of providing Vitamin D is not always reliable. In order that growing children may develop normal teeth and bones it is essential, first of all, that their diets contain liberal amounts of mineral bone-building materials—chiefly calcium and phosphorus. Vitamin D is a further essential, for it aids in the absorption of calcium and phosphorus from the food."

Calcium and phosphorus are supplied chiefly by milk. The effectiveness of Vitamin D milk, according to Bulletin 447 from the Agricultural Experiment Station at Madison, Wisconsin, lies in the fact that "Vitamin D milk provides in the same product the calcium and phosphorus required for bone structure and the vitamin required for bone formation."

"In the absence of Vitamin D," continues the Yearbook of Agriculture, "growing bones do not deposit normal amounts of calcium and phosphorus, and as a result they are easily deformed. The Vitamin D deficiency disease known as rickets is often associated with marked deformities of the limbs, chest, and head."

FRIENDSHIP

By Anna H. McKenzie

FRIENDSHIP is like a flower.

The tiny seed of "liking" must be planted in the fertile soil of "understanding." Plenty of the water of "trust" and sunshine of "faith" must be used to obtain the best results.

The noxious weeds of "falsehood" and "disagreement" must be carefully hoed away.

Given plenty of time to mature in the pure, fresh air of "love," the flower of friendship will be one of rare beauty and everlasting quality.

GOLD DUST AND NUGGETS

(Concluded from page 527)

dust and nuggets for the widow. We were sure she would not be beat out of it if he held it till she was ready to leave.

"That was sure a sight for sore eyes to see her and the boy when the sheriff told them about finding that gold. The boy said he would not go unless he could take his donk with him, so we made a crate and tied it on the back of the stage. The woman was crying when the stage pulled out, but they were tears of happiness."

HE SAT in silence for some time, thinking. "Are you sure you have told me the truth of the matter?" I asked, for I had heard it hinted that there was more to the story if he would tell it.

"Every word of it is true. Cross my heart and hope to die if it ain't. Why?"

"Well, I met Sheriff MacBride the other day, and he said—"

"Well, the dirty double-crosser. Never thought he'd let me down. Anyway it was my gold. Had been a-saving it for two years, and it was none of his business if I was a mind to give it to a woman to make her happy. Just wait till I see that sheriff—"

"Wait a minute. What I was going to say was that he said that was his story and he would stick to it, and if you wanted to change it, it was O. K. with him, but so far as he was concerned, the old man had put the gold in that can."

"Well, I'll be doggonned, and here it was me as went and spilled the beans. Mighty fine man that old sheriff is. Never thought for a minute he would tell, for he said it was an act of God, me giving that woman all the gold I had saved."

Tonic

(Continued from page 536)

"Trouble!" Malcomb flushed. In his present mood he was ready to let the manager know he was through if he were criticized.

The manager wavered. James' irritability aroused anger. And yet that older manager had said Malcomb was a fine fellow. So he couldn't fire him. The fault must be somehow his! And so he spoke softly. "If it's the reports that are bothering you, why not let the office force attend to them? I'm sure we could arrange it." And to himself, wearily, "That's one more task we'll have to take over!" And to himself, a fervent hope the need would never arise, "And suppose there comes a time I need the repair gang badly!" Really, he did not know what he could do if he had to depend on them. They'd probably quit him cold.

Malcomb, mollified, nodded agreement. "Take them then," he said ungraciously—but his face still glowed.

That was at nine.

At ten the wind began to rise. At ten-thirty, wisps of clouds gathered—and the sky became overcast.

The old manager had been a good weather prophet. "I don't think the weather will last," he had said. He had been right, as had the official weatherman who had prophesied "Rain or snow. Much colder."

At eleven—rain. At eleven-thirty—sleet. And at twelve, a blizzard that struck and tore, that buffeted and smote.

"Whew!"

In his private office the manager looked out in dismay. Ice on the wires, ice on the poles! What a day!

And in the outer office, Malcomb and another fellow or two of the road gang peered out also.

They sat there—yet their bodies seemed tense, ready for action. Outside, a swirl of white blinding snow-dust; outside, a raging mad, chilling, cutting wind!

"It looks bad!" Malcomb said—and his voice was civil.

An hour before, the lineman he addressed had vowed he'd never speak to Malcomb again, but now, eyes bright, he nodded. "Remember last year," he said, "when that storm raged for three weeks?"

"I'll say," Malcomb smiled. His eyes, lack-luster for weeks, glowed. "I'll say! We beat it though!"

"You said it!"

"And we can again!"

A CLERK went into the manager's office. She laid down a memo slip. Reports coming in of service disrupted. And then, the office force having conferred, she laid down an ultimatum. "The line gang reports have got to be made out as usual by the line gang," she declared. "We can't do them."

The manager sighed. He had been beaten before. This was his Waterloo. The line gang would quit.

He stood undecided, irresolute.

Another clerk—another report.

The manager turned. His face was grave. He'd have to risk it. Wires were down—there was a snarl way out on the hill beyond the city—service was disrupted—and so he'd, he'd just have to send the fellows out!

An especially vicious blast shook the windows.

"Malcomb," the manager stepping out from his office spoke a trifle hurriedly, "there's work for you. There's trouble on the line."

Malcomb turned. "Trouble," he repeated the word and his voice fairly sang, his face aglow.

"Trouble," the manager gasped at the sight of Malcomb's eager face. "Lots of it!"

Malcomb was on his feet, drawing on his coat. "Jim," he called blithely, "Sam," and his voice was snappy and rang, "Come on—we go out!"

Not a growl, not a grumble, not a black, gloomy look!

"Hate to send you fellows out," the manager was still doubtful. It couldn't be true! "Hate to send you fellows out! It's a bad day!"

"That's right, boss," one of the fellows agreed, his eyes glowing.

"You said it," another seconded the affirmation.

"A bad day!" Malcomb looked out. His eyes, experienced in weather, saw more than the manager's. He knew, knew from past experience, just how bad a day it would be. Cold—a wind that would cut—sleet on the poles—danger! A bad day!

And he grinned.

"Ready?" he asked, turning to the gang.

"And," the manager really hated to say what he had to say, "And Malcomb—you fellows will have to attend to your own reports. The office force say they can't."

Then he awaited the explosion that would follow.

Malcomb's eye blinked. "The

(Concluded on page 552)

Grandma learns about soup out West



"My, my—how you beautiful children do love soup," purred my mother, just arrived. "And no wonder. It tastes just like the soup we make at home, Down East. Your mother certainly learned to make soup like a good Yankee." Came the dawn next day:



"Why, I never heard of such a thing—such *delicious* soup out of cans," she said when she saw my shopping basket. But these Rancho California soups will fool anybody, I thought. They're fine old Western recipes, *simmered for hours* to develop their real home-made flavors.

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Tonic

(Concluded from page 551)

reports!" he did not seem to comprehend. Then, "Oh the reports! Sure! That's all right!"

That was all there was to it.

And then they were gone.

In the hallway, feet stamped briskly; in the doorway, merry ringing whistles.

"Say," Malcomb's youthful voice came floating back and reached the inner office. "Say—it will be some job! How about it?"

Deep, contented laughter, the reply.

And then they were swallowed up by the storm.

Only once during the course of the day did the manager see Malcomb. He met him when Malcomb ran up for some tools.

"Coming? Fine!" And then,

contentment in his tone, "What a world! What a day!"

At six the manager phoned to his predecessor.

"Things are all right, are they?" the older man's voice came over the wires. "Thought so—you sounded so, so satisfied." And then, "And by the way, what about Malcomb and the line gang? What? They're all right—doing good work?" A laugh. "What did I tell you? What? Why, nothing was the matter with them, not one single solitary thing; only they needed a tonic; we all do, the best tonic in the world. That spell of good weather was keeping them from it."

"What tonic?" the manager listened.

There was no answer.

But outside the wind roared, the wind smote, and the wind spelled—**WORK!**

Land in the Making

(Concluded from page 529)

twenty years may see five thousand farms established, with employment to be furnished to forty thousand farmers, tradesmen, professional men, and manufacturers, who with their families will constitute a population of some two hundred thousand people on land won from the sea.

What is happening to the hundreds of fishermen whose cottages still line the old shore makes up another chapter in a story of adjustments to be made to land-winning on an unprecedented scale. Father-to-son trade traditions of long standing were broken with the grounding of the fishing fleet. Old men and young must turn to new pursuits more compatible with the new man-made environment.

There is another fly in the ointment: Middenmeer as a town in a province which has appeared bod-

ily as a kind of found Atlantis is subject to the ordinances of five townships of the "old land" whose boundaries, when last heard about, had not yet been revised. In one instance, Wieringen, one of the five, voted to give relief aid to the workmen of Middenmeer during a period of heavy frost. Medemblik, another of the five townships, ruled the contrary. And an episode not without its humor took place when a butcher who registered his stock at Wieringen because the inspection fees were lower there, was hailed into court by the inspector from Medemblik. It seems that the butcher's slaughterhouse and part of his store lay in Wieringen territory, while the store proper and entrance lay in Medemblik!

We may smile at these disturbances, for plowshares and dredges and pruning hooks are the tools of this conquest as it goes quietly forward with hurt to no one but the North Sea.

The Cabin Door

(Continued from page 531)

before dark he lighted a lantern and proceeded to cook supper, the savory fumes filling the air, an irresistible invitation to all beardom.

It is a matter of common observation that the grizzly and the black bears in and about Yellowstone Park are more impudent than bears anywhere else in the world. Pampered by hundreds of skittish, unarmed tourists, they have come to regard food, especially ham and bacon, as their legitimate prey, and mere men

as the harmless possessors of these delicacies. They never tire of bacon, ham, and maple syrup.

Matsui had noticed that during the stormy nights, when the cooking had been done inside, the troublesome bear had gradually become more venturesome, as if disappointed at the absence of tidbits about the camp outside. He little thought, however, that a bear would actually enter the cabin; and so, though occasionally coyotes jarbled in distant woods, he was reasonably calm when he at last blew out the lantern and retired.

THE CABIN DOOR

For a long time he lay intently listening for the padded tread of a bear; but he heard none, and soon the caroling of robins roosting in the pines ceased, and stillness prevailed.

It must have been nearly daylight when to his utter horror he was awakened by the sound of the bench falling over. He sat up breathless, every muscle of his body taut with fright, and stared towards the door. That it was open he could tell by the stars that he could see through the space where the door should be. Then, the door creaked on its hinges and slowly, of its own accord, closed; but at the same instant from within the room came the breathy "woof" of a bear.

Terror-stricken, the poor Jap jumped and clambered toward the only place of safety he knew—the rafters that extended from wall to wall overhead. Up the rough side of the cabin he climbed, expecting every instant to be stricken down by a death-dealing paw. But to his great relief he finally rested over a rafter; and then, as if anxious to reach the highest possible point, he stood up on his toes with his hands against the ceiling of the cabin.

Then a peculiar thing happened; the bear itself being evidently concerned over this sudden development, turned with a startled "woof" toward the door, only to find it closed! Apparently no tourist the bear had ever seen had acted in quite this manner; and with the thought that it was trapped, both its fright and anger rose.

MATSUI did not know the difference between grizzly and black bears; but he did realize that some horrible Gorgon was below him.

He could not see, but he heard the bear sniff at the door and scratch at it with its huge paws. It tramped over toward the stove and sniffed angrily as it approached the heat that still lingered. Then it arose on its hind feet and shoved a paw through the little window, breaking the glass with a crash, and instantly withdrawing its foot with a painful "woof." Again it sought the door, puffed, pawed, and arose on its hind feet until its head was even with the top. When it sniffed, Matsui thought surely it was climbing after him, and the end had come.

Finally the darkness began to fade and Matsui could better observe the huge brute below him. It seemed strange to him that it did not devour

him instantly; but instead it actually went over every part of the cabin floor upturning everything and scattering pans, boxes, cans, bags, and clothing about the cabin. It did not eat any food, though it pawed all the shelves down; but seemed chiefly concerned in finding a way out.

In the gray light of dawn, Matsui could see that the animal below him was a big black bear. He clung persistently to the rafter and beam, noting with dread the small eyes, big head, and great white teeth of his tormentor. Suddenly it dawned on him that the bear really meant him no harm; that in fact it wanted to get out as much as he desired it to go.

The thought gave him a little courage; but what if the bear should take a movement on his part as an evil sign and thereupon attempt to paw him down? The thought kept him still for awhile, then, in shifting to accommodate tired muscles, he made a little noise. The bear merely looked steadily up at him, sniffed, and again sought the door. Then Matsui decided to do something about it.

By clinging to a knot hole in the beam, Matsui slowly swung himself onto the second rafter from the door. The bear watched every move he made but seemed not anxious to rise up to him. Cautiously he edged his way over to the rafter directly in front of the door; and at this the bear rose on its hind feet as if ready for trouble. Finally it dropped on its haunches and stared at him.

With his eyes ever on the bear so as to jump if there were the slightest indication of attack, Matsui slowly reached down with his toe for the door. Finally he touched it and, as it was roughly constructed, he could just nip its upper edge. Almost instantly it responded to the pressure; gradually it opened an inch or so; and then as Matsui got a firmer hold and swung it wide open the bear with a "woof" scooted through and disappeared.

Upon our return that afternoon we noticed the cabin window was boarded. As we pushed the door to enter, it too was securely nailed; but when we called, Matsui answered weakly and helped us to enter. His face was haggard. With a flurry of questions we ascertained the truth; but, despite every assurance, nothing could satisfy him but our taking him that evening to the Yellowstone special at Trude.

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OBLIGATIONS OF THE PRIESTHOOD

THINK what it means to hold keys of authority which—if exercised in wisdom and in righteousness—are bound to be respected by the Father, the Son, and the Holy Ghost! Do you honor this Priesthood? Do you respect the office and honor the key of authority that you possess in the Melchizedek Priesthood, which is after the order of the Son of God? Will you, who hold this Priesthood, profane the name of Deity? Would you be riotous, and eat and drink with the drunken, with the unbelieving and with the profane? Would you, holding that Priesthood, forget your prayers, and fail to remember the Giver of all good? Would you, holding that Priesthood, and possessing the right and authority from God to administer in the name of the Father, and of the Son, and of the Holy Ghost, violate the confidence and the love of God, the hope and desire of the Father of all of us? For, in bestowing that

key and blessing upon you, He desires and expects you to magnify your calling. Would you, as an Elder in the Church of Jesus Christ, dishonor your wife or your children? Would you desert the mother of your children, the wife of your bosom, the gift of God to you, which is more precious than life itself? For without the woman the man is not perfect in the Lord, no more than the woman is perfect without the man. Will you honor the Sabbath day and keep it holy? Will you observe the law of tithing and all the other requirements of the Gospel? Will you carry with you at all times the spirit of prayer and the desire to do good? Will you teach your children the principles of life and salvation so that when they are eight years old they will desire baptism, of their own accord?—Pres. Joseph F. Smith, *Improvement Era*, December, 1917, pp. 105-6.

Friend Ford,

The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called "Acrolein." It has a violent action on the nerve centers, producing degeneration of the cells of the brain, which is quite rapid among boys. Unlike most narcotics this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes.

Yours,
Thomas A. Edison.

April 26, 1914

Why Not Be Helpful

WE are frequently asked by stake chairmen to suggest what more they can do to further the campaign. Here is a thing (and a big one) not heretofore suggested. Help our addict brothers to keep away from temptation. In Utah, Idaho, and in some other states, a person must secure a state license before he can legally buy hard liquor. He has a taste for liquor and will drink it when the opportunity is good. But really he wishes there were no temptation to drink. He knows he ought not to drink.

Now every addict in the Church, if our campaign reaches all, will have help from one or more brethren in his efforts to become an abstainer. Hence the suggestion is to try to induce the drinker to refrain from buying a liquor permit. He will never cease thanking those who helped him to become an abstainer.

Traffic Deaths

THE ghastly toll of traffic accidents continues. How can it be curbed? The remedy is obvious: stop drunken driving. Informed traffic officers say a large percentage of traffic accidents has liquor as a contributing factor. Then, since every drinking driver is a potential slayer, why not deny him a license to drive? Why issue a driver's license to any drinker? No locomotive engineer, no public bus driver, no aviator may drink. Why should a drinker be allowed to drive on our highways? Think this over.

Priesthood Quorums' Responsibilities

We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will), when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty, will assume its own responsibility, will magnify its calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it.—Pres. Joseph F. Smith, *April Conference Report*, 1906, p. 3.

NO-LIQUOR-TOBACCO CAMPAIGN

No-Liquor-Tobacco Column

IN July the newspapers in Salt Lake City carried this important item of news:

Utah's new Liquor Control Commission today asked cooperation of the public in keeping liquor away from minors and started the installation of signs in all liquor stores calling attention to the law prohibiting the selling or the giving away of liquor to minors.

Is there any good adult citizen who will not cheerfully answer "yes" to the Commission's request? We assured the Commission that all good L. D. S. citizens would cooperate 100%.

In a previous issue we told what was being done about tobacco. Thus far in Utah public officials are freely cooperating with our stake campaign committees to keep both liquor and tobacco away from minors. Can this not be done in some other states?

Referendum in California

From the California Temperance Federation came a request for cooperation by the L. D. S. people in that state to secure 300,000 signatures to petitions for placing on the 1942 ballot a section amending the state constitution to provide local option in California. The proposed section is in part as follows:

Every city, town, county, city and county, shall have power to regulate or prohibit the sale of alcoholic beverages within its limits, or to adopt zoning ordinances, in the manner prescribed by law for regulation

or prohibition of the sale of alcoholic beverages within the territorial limits of said city, town, county, city and county.

Undoubtedly many L. D. S. people in California will gladly sign the petitions. To remove temptation is a good way to save falling into temptation. The farther away liquor is kept, the less of it is likely to be drunk. Besides, is not local option a method wholly in accord with democratic rule?

Anti-liquor movements are growing in the country. Prohibition, through local option, exists in parts of many states. Many cities and counties in the country now prohibit the sale of intoxicating beverages.

The promises made by advocates of repeal of national prohibition have not been kept. The liquor interests fooled the people; hence they are reacting. Mr. Sam Morris points this out in one of his addresses which was recorded and sent out with accompanying films as a radio record to every stake by the General Campaign Committee.

It is hoped this record and accompanying films are being shown everywhere in the stakes. The sound production machine, sent to each state presidency by the Church, and an operator are the means of showing it. Has everyone in the stake seen the production? A return showing will always prove interesting. Hence, why not keep the Morris record and film going?

A Letter From Edison to Ford

IN the Museum of the Information Bureau, Temple Square, Salt Lake City, has recently been placed the original copy of an interesting letter from Thomas A. Edison to Henry Ford, which reads as follows:

Quarterly Reports Improving

PERHAPS quorum members seldom if ever see the reports made and sent quarterly by their officers to Church headquarters. But all will be pleased to learn that these reports are gradually improving both in completeness and amount of activity. Of course this indicates that the officers are improving in the quality of their leadership.

One means to this end is the monthly leadership meeting with the stake committee. This meeting is designed primarily as a school to train the quorum officers and group leaders in their duties. This meeting should therefore be fully supported by all officers privileged to attend it.

Everyone feels a joy in service well done. To achieve is to grow. To fail is to get discouraged. But failure in Church work is wholly unnecessary. Failure sometimes results because of indifference and lack of effort. But the worker who sincerely and worthily frequently goes to his knees and then energetically and persistently rises to his toes need not fail. The Lord will help those who diligently seek Him with a pure heart and then try to help themselves. Every humble and tireless worker in the Church knows this to be true.

Let quorum officers never be slackers. Opportunity brings blessings only where it is accepted and improved.

"No abilities, however splendid, can command success without intense labor and persevering application."

"Straight from the mighty bow this truth is driven: They fail and they alone who have not striven."

The Quorums and Total Abstinence

ALL who read this column in the July, 1941, issue of this magazine learned that the First Presidency had assigned a project to every Priesthood quorum in the Church, both Melchizedek and Aaronic,—that of leading a no-liquor-tobacco campaign in the Church, each quorum being especially responsible for keeping its own members free from the vice of using these narcotics. The Presiding Bishopric are now sponsoring such a campaign among the Aaronic Priesthood, acting through stake presidencies, stake Aaronic Priesthood committees and bishoprics.

(Concluded on page 559)

QUORUM PROJECTS

Some Other Accomplishments in Raising the Standard of Living

Of the three objectives of the Welfare Plan, the one aiming at progressive improvement of existing conditions is perhaps most difficult to report on. In one sense, when a family is supplied with a good variety of wholesome food,

the standard of living is raised. Again, when a man is assisted to find regular employment there are automatically placed within his reach better living standards. The larger intent of the third objective, however, is to help families place themselves on a definitely higher plane than they have been before.

Illustrations to this effect are to be found in every stake of the Church:

A man in his sixties was about to lose his business, until the Stake Welfare Committee came to his aid, saved his establishment and enabled him to remain independent.

A widow with three small children who lived in a mere shack was assisted by the quorum of which her husband had been a member to the extent that they, with the contributions from other members of the ward, furnished material and built her a decent house.

Two young men on a run-down farm grew despondent, and had apparently given up hope of ever succeeding. They were "taken in hand" by the Stake Welfare Committee, who pointed the way, and in one season helped them to clear \$1,800. Stock put to pasture on their land was weighed at the beginning of the season, and weighed at its close, and an encouraging price paid for every pound of increased weight as a result of the pasturage.

A family who had always been on the bishop's charity list was shown by the Priesthood how to plant and cultivate a garden and build a cellar. The Relief Society taught them the art of canning and better homemaking, and placed them in a state of comparative independence.

Where committees are organized and functioning it is not hard to find many such cases as outlined above.

Melchizedek Priesthood Outline of Study, October, 1941

TEXT: *Priesthood and Church Government.*

LESSON LXIV

THE MISSIONS OF THE CHURCH
(Read chapter 27, pp. 336-340.)

- I. The voice of warning: a missionary Church
 - a. Man's need for the message of the Restoration
 - b. Scriptural injunctions to preach the Gospel (See Supplementary Readings No. 1)
 1. To all the world
 2. By every available and honorable means
 - c. Limitations upon missionary effort
 1. Privilege of men to worship as they please
 2. Restraints of law in various countries
 - d. Every member a potential missionary (See Supplementary Readings No. 2)
- II. The scope of missionary work: a three-fold obligation
 - a. Finding: to proclaim the message
 - b. Converting: to bring honest investigators into Church membership
 - c. Holding: to sustain members in living the Gospel
- III. The laborer in the vineyard: the missionary calling
 - a. The appointment: only President of Church has authority to call missionaries
 - b. Foremost qualifications (See Supplementary Readings No. 3)
 1. Know the Gospel
 2. Avoid the very appearance of evil
 - c. A blessing: missionary service a rich experience
 1. Promise of physical safety
 2. Social training
 3. Leadership training
 4. Forming of friendships
 5. Cosmopolitan outlook and understanding
 - d. A responsibility: Joseph Smith's admonition

Problems and projects:

1. The Church has often been called a great missionary organization. Make a survey of its missionary activity, past and present, and explain it in the light of the

scriptural injunctions laid upon the Church. How well is the Church fulfilling this calling?

2. Invite a recently returned missionary to speak briefly before the quorum on missionary service as a rich experience. What specific benefits does such service afford the missionary himself when he "loses" himself in the work.

3. Discuss the three-fold nature of missionary work. What specialized labors or methods does each aspect require? Show how this three-fold responsibility holds true in home missionary work as well as in the field.

LESSON LXV

THE MISSIONS OF THE CHURCH (cont.)

(Read chapter 27, pp. 340-344)

- I. The mission president
 - a. Directly responsible to the First Presidency
 - b. Accountable for welfare of missionaries
 - c. Directs mission auxiliaries
 - d. Liable for mission funds
- II. The missionaries
 - a. Primarily engaged in proselyting
 1. Under direct supervision of mission president
 2. Give counsel to local officers
 - b. May act as local officers when so appointed
- III. The district
 - a. Equivalent to stake organization
 - b. The district presidency
 1. If a missionary, acts without counselors
 2. If local Priesthood, presidency of three
 - c. Semi-annual district conference (See Supplementary Readings No. 4)
 - d. Semi-annual audit of branch books
- IV. The branch
 - a. Equivalent to ward organization
 - b. Foremost facility for Church activity in the mission
 1. Officer as far as possible by local members
 2. Growth comes with responsibility

(Concluded on page 556)

Melchizedek Priesthood

(Concluded from page 555)

- c. Complete set of records kept
- d. The dependent branch (See Supplementary Readings No. 5)
 1. Not large enough for separate organization
 2. Under supervision of nearby independent branch

Problems and projects:

1. Discuss the place of the missionaries in mission administration: their relationship to officers in branch, district, and mission organization. Show how the mission president, however, directs both the administrative organization and the proselyting activities of the mission.

2. Converts from the missions often assume responsible positions in the wards and stakes of Zion. Cite examples. Justify self-government in mission branches by pointing out the advantages of this training. How does the situation in Europe today give added significance to the program of self-government?

3. Invite former missionaries or converts from the field to recall the "times of rejoicing" experienced at mission conferences. Show how in fields of scattered membership these conferences are particularly outstanding events.

LESSON LXVI

THE MISSIONS OF THE CHURCH (CONC.)

(Read chapter 27, pp. 344-349)

I. Branch administration

- a. The branch presidency: men holding the Priesthood
 1. Set apart by mission president
 2. Sustained by members
- b. The auxiliaries: wherever possible, male officers should hold Priesthood
 1. Presidencies always to be approved by mission president before individuals themselves consulted
2. Other officers and teachers nominated and set apart by branch presidency, approval of district presidency
- c. Setting apart an essential ceremony in calling branch officers
- d. Release of officers
 1. By vote of thanks
 2. Provision of other branch duties to keep released officers spiritually alive (See Supplementary Readings No. 6)

II. Branch activities

- a. Teaching the Gospel
 1. New members need special attention
 2. Importance of branch teaching (See Supplementary Readings No. 7)
- b. Conformity with and active prosecution of "the program of the Church"
2. In auxiliary organizations

III. Temple work for the missions

- a. Endowment work by proxy for worthy members deceased
- b. Genealogical research in local archives for forwarding to the temples

IV. The Priesthood in the mission

- a. Aaronic Priesthood ordinations recommended by branch presidency, approved by mission president, sustained by members
- b. Melchizedek Priesthood ordinations

performed under direct supervision of mission president

- c. Seventies not ordained in mission field under present practice.
- d. High Priests rarely ordained; must be approved by member of Council of Twelve
- e. Presidency of Priests' quorum
 1. Member of quorum acting president, with member of Melchizedek Priesthood supervising
 2. Elder may preside
- V. Trial for membership: only mission president may authorize trial for membership or fellowship

Problems and projects:

1. Have someone investigate and report on how the Church maintains supervision of the missions in Europe under present conditions.

2. The responsibility of branch officers to new members is of prime concern in the mission field. Why? How do the auxiliaries assist in discharging this responsibility?

3. Why are certain offices in the Priesthood not needed in the mission field? In what other respects must Priesthood organization be adapted to conditions in the mission field?

4. Though no temples operate in foreign missions—with the exception of Hawaii—what valuable contribution can mission Saints make to temple work? Discuss the importance of the branch genealogical organization. Cite experiences concerning this foremost of mission contributions—the seeking after family genealogies in the missions.

Supplementary Readings For Priesthood and Church Government

1. See the following passages: Matt. 28:19, 20; Mark 16:15, 16; Doc. and Cov. 1:4-5, 1:8-10, 18:20, 33:2-18, 36:4-7, 42:2-9, 42:63-64, 50:13-14, 52:9-10, 52:14-21, 75:24, 84:87, 88:81-84, 133:7-9.

2. At home the whole Church is devoted to mission service. The organizations of the Priesthood with its auxiliaries form a network of active service into which every member of the Church may be brought. This home missionary service concerns itself with every phase of man's nature and life. Recreation, education, attractive home life, and the daily duties of all, are made part and parcel of the organized missionary system of the Church. (Widtsoe: *Rational Theology*, p. 124.)

3. There are two general qualifications that are essential to success. One is that the missionary should know the truths that he is to tell to the people; that he should have them arranged properly and in order, so that his story can be clearly understood; that he should understand and practice the proper technique of conversation and public speaking so that the message can be convincingly given. He must compete with trained artists of the radio and screen, with newspaper and magazines, and the most alluring advertising, for the attention of the people. To attain success against such odds the need of an interesting story and pleasing personality may not be over-emphasized.

The other qualification is that the proper spirit must accompany the bearer of good news. Since his message is a revelation of the Gospel of Jesus Christ it can only be understood by one who has the spirit of the

Lord. The one delivering the message must be guided by the spirit of inspiration to give the proper truths that are needed at the present time to the individual to whom he speaks. In other words the message must be delivered in the spirit of the Gospel itself and the one giving it must be guided by the revelation of the Holy Ghost so that he will deliver to the hearer the things which he most needs and which will appeal to him now. (*The Missionary Guide*, p. 6.)

4. Each branch has an annual conference. This should be one of the outstanding events of the year.

It is proper, if possible, to hold a social, lecture, dramatic evening or some form of educational and recreative activity just before the conference, which always is conducted on Sunday. This will serve to advertise the conference and awaken the interest of the branch members.

Since the branch conferences are splendid proselyting means, it is proper to make extra efforts to advertise the coming conference among non-members, by any available honorable means.

The branch conference has two purposes: To inspire the members to "carry on," and to interest strangers in the Gospel. Conference Sunday should be a day of rejoicing. (*Branch Supervision*, p. 34.)

5. Isolated members should be encouraged to good works by visiting and correspondence. Whenever a visit is arranged for, they should be asked to invite some of their friends in, if possible, and a meeting or visit in the nature of a cottage meeting be held. They should be urged to read the scriptures and to attend to their family prayers and not to depend too much on the visits of the Elders, whose work is primarily among non-members. The district office should keep them informed of the activities in the mission. An occasional letter by way of encouragement, a remembrance of Church literature, etc., will act as effective agents for this purpose. (*Instructions for District Supervision*, p. 37.)

6. The Church should develop its members. When members have outgrown one position they should be given something entailing a little more responsibility. This will help them develop, and keep them near the Church.

Trust your membership. Seek to appreciate their attempts to overcome their personal weaknesses. Encourage and describe a way for them to follow. Avoid personal opinions; preach the law and let it judge the situation in question. Sponsor and cultivate the best in mankind.

Create an enterprising branch by keeping the members busy. Follow up with cottage meetings, branch teaching, officer and auxiliary meetings, contests, socials, etc. Mere membership is not enough and we must introduce the work to them in a manner that will interest and aid them. True service brings joy inestimable. (*Instructions for District Supervision*, pp. 36-37.)

7. In the selection of branch teachers, the branch presidency should have personal interviews with them to learn of their willingness to accept and fulfil this responsibility. All of those selected should be men of exemplary habits and character, possessed of some knowledge of, and faith in, the Gospel and imbued with love and consideration for their fellowmen. They should have tact and develop it. They should be pleasing and agreeable in manner, and neat and trim in their appearance. They should cultivate thoroughness. They should seek to obtain the influence of the Holy Spirit by prayer and by observance of the commandments of the Lord. (*Mission President's Instruction Book*, p. 27.)

Aaronic Priesthood

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

Aaronic Priesthood

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

Six months prior to the birth of Jesus, occurred that of John, surnamed the Baptist. The advent of this remarkable personage signaled the end of the domination of the Aaronic Priesthood, which had held spiritual sway since the death of Moses and the taking away of the Melchizedek or Higher Priesthood from the earth. The time had now arrived for the restoration of the Gospel or higher law, which the children of Israel had failed to honor and live up to formerly, together with the Priesthood of Melchizedek, before which the law of Moses, fulfilled in the coming of Christ, and the Lesser Priesthood, an appendage to the Higher, must pale even as the moon and stars before the sunlight.

John the Baptist, who was cousin to Jesus in the flesh, was the personification of the spirit of Elias, the long-looked-for restorer, the forerunner of the Son of God, and the last legitimate incumbent of the High Priest's office in the regime then drawing to a close. True, this fact was not recognized or admitted by the then reigning powers, civil or ecclesiastic. Nor by the Romans, who were of the world and carelessly or haughtily ignored the truths or traditions of the conquered nation over which they ruled; nor by the Jews themselves, who, proud and self-sufficient notwithstanding their fallen state, adhered fanatically to existing forms and conditions, and having their High Priests, Priests, and Levites already in office, repudiated with scorn the claim of the son Zacharias, whom they regarded, as they subsequently did his divine Master, in the light of a blasphemous imposter.

John, nevertheless, was the chosen of the Almighty, and held the keys and powers of his great

mission by divine appointment. Many of the common people heard him gladly, and though he "did no miracle" to substantiate his claim—a very undecisive proof, by the by, if taken alone—they looked upon him as being what he really was, a great and mighty prophet of God. The incidents immediately preceding and following his nativity are thus narrated by St. Luke:

"There was in the days of Herod, the king of Judea, a certain priest named Zach-

arias, of the course of Abia; and his wife was of the daughter of Aaron, and her name was Elizabeth.

"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. "And they had no child, because that Elizabeth was barren, and they both were well stricken in years.

"And it came to pass that while he executed the Priest's office before God, in the order of his course.

"And according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

"And the whole multitude of the people were praying without, at the time of incense.

"And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

"And when Zacharias saw him, he was troubled and fear fell upon him.

"But the angel said unto him, Fear not, Zacharias, for thy prayer is heard and thy wife Elizabeth shall bear a son, and thou shalt call his name John.

"And thou shalt have joy and gladness, and many shall rejoice at his birth.

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb.

"And many of the children of Israel shall he turn to the Lord their God.

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

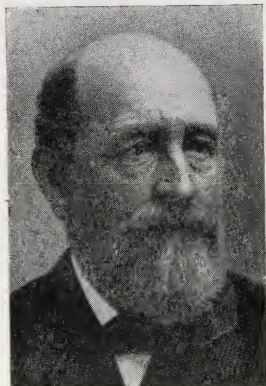
"And Zacharias said unto the angel, whereby shall I know this? for I am an old man, and my wife well stricken in years.

"And the angel answering, said unto him, I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings.

"And behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed."

The angel, having delivered his message to Zacharias, who was deprived of speech in fulfillment of his words, next visited Mary, the cousin of Elizabeth, to whom he foretold in like manner the birth of her son Jesus, the Savior of the world. In due time Elizabeth was delivered of a son and he was named John, according to the angel's instruction. His father Zacharias re-

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WILLIAM B. PRESTON, FOURTH PRESIDING BISHOP OF THE CHURCH

"BORN to be a bishop" might appropriately be said of the man who succeeded Edward Hunter as Presiding Bishop. Born November 24, 1830, in Franklin County, Virginia, he was a descendant of the Prestons who gave their name to the English town in which the first Gospel sermon was preached in Europe in this dispensation. As he approached manhood, he was successively farmer, store clerk, sightseer in California when that state was young, stockraiser, and rancher.

Becoming a neighbor of the Thatchers in California, he became interested in Mormonism and was baptized in February, 1857. He was almost immediately called on a mission to "Upper California." Emigrating to Utah a few months later in response to a call from President Brigham Young, he was immediately sent east to assist with emigration problems, and, at various times, made several trips by ox team to the Missouri River. He made two trips to assist poor emigrants to come west.

In 1859, he became one of the pioneers of Cache Valley, and was made bishop of Logan. Later he was made "Presiding Bishop of Cache Valley," and on April 6, 1884, became Presiding Bishop of the Church, relinquishing his position as president of Cache Stake.

He served in the state legislature, as a Minute Man, filled a mission in England, helped build the railroad into Utah, and later into Cache Valley, helped build canals, survey and establish towns, build churches and schools, all in preparation for the important work of the office of Presiding Bishop, which he held for twenty-three years. It was during his administration that the Church was released from the bondage of debt through the payment of tithing as the result of a revelation to President Lorenzo Snow.

Bishop Preston died in 1907 at the age of 77.

Aaronic Priesthood

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covered his speech, and being filled with the Holy Ghost, prophesied over the young child's head the great things he was destined to perform for the salvation of Israel. "And the child grew, and waxed strong in spirit, and was in the desert till the day of his shewing unto Israel," thus escaping, like his Lord who was carried into Egypt, the slaughter of the innocents which followed the inhuman edict of the monster Herod.

(To be Continued)

"Prepare Ye the Way"

ANNAS and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, *Prepare ye the way of the Lord, make his paths straight.*

Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

And all flesh shall see the salvation of God.—Luke 3:2-6.

"Prepare Ye the Way," the message of John the Baptist, through whom the Aaronic Priesthood was restored in this dispensation, is the title selected for the Aaronic Priesthood Pageant to be presented in the Tabernacle Wednesday, Thursday, and Friday, October 1st, 2nd, and 3rd. This title was selected after careful consideration and was announced by the Presiding Bishopric as being probably the most appropriate title that could be chosen. It is distinctive and representative of the Aaronic Priesthood.

The pageant portrays the majesty of Priesthood, the place of the Aaronic Priesthood in the Church and in the lives of its members, and warns against temptations of the hour which result in the loss of the benefits and blessings of the Priesthood.

Written by Evelyn N. Wood, with music by N. Lorenzo Mitchell, the pageant follows, through the text in rhyme, the course of individuals from the pre-existent state through life, stressing Priesthood experiences of both active and inactive members. With the cooperation of the Sunday Schools and the Primary, these groups will be represented in addition to the Aaronic Priesthood and Adult Aaronic Priesthood. Nearly one thousand persons will be involved in the presentation in some capacity, including choruses, choral speaking groups, principals, musicians, committee members, and others.

Rehearsals are now under way in all of the stakes of Salt Lake Valley, with between seven and eight hundred members of the Aaronic Priesthood rehearsing parts for what is expected to be a most outstanding production in Aaronic Priesthood history.

Stage and lighting effects will utilize the most modern developments in this

field. Fluorescent lighting will be used freely, and with four large curtains and a cyclorama, special effects are being planned.

A general pageant committee has been formed representing various groups involved, which, in turn, has been divided into sub-committees for the various features of the pageant.

In order to make it possible for the maximum number of persons to witness the presentation and to meet the convenience of conference visitors, an attendance plan is being developed which will concentrate the attendance of boys in the Salt Lake area and their leaders, parents, and local people on the opening night. The second night, October 2nd, will be reserved largely for bishoprics and stake presidencies, who will attend the special conference of bishops to be held during that day, and their escorts. A special section has been reserved for them. Friday evening is being reserved, as far as possible, for out-of-town conference visitors. The General Authorities of the Church will be special guests one evening.

Evelyn Wood, the author, is director of the pageant, and Elder Mitchell will conduct the music. Joseph Williams is stage director. The entire production will be under the direction of the Presiding Bishopric. Stake Aaronic Priesthood chairmen of the Salt Lake Valley are cooperating with the pageant committee.

Announcing a Midwinter California Excursion of the Aaronic Priesthood

UNDER THE AUSPICES OF THE
PRESIDING BISHOPRIC

ONE of the most important events in the history of the Aaronic Priesthood, climaxing what will undoubtedly prove to be the most successful year in this work, a mid-winter excursion to California has been planned. The excursion will leave Salt Lake, Friday, December 26th, and will include the period to Saturday, January 3rd. It is open to all members of the Aaronic Priesthood who meet the requirements specified, Aaronic Priesthood leaders, and fathers of members.

It is urged that every possible effort be made by stake and ward Aaronic Priesthood leaders to have those who expect to participate in the excursion earn their own money. It is suggested that quorum supervisors, bishoprics, stake Aaronic Priesthood committee members, parents, and others concerned, organize their efforts to provide every possible opportunity for boys to earn the necessary fee. This will be doubly helpful.

The Purpose:

To build morale and enthusiasm for our work and to promote better attendance and more general participation; to bring the

Aaronic Priesthood forcibly to the attention of all members of the Church.

The Date:

Leave Salt Lake Friday, December 26, and return Saturday, January 3. Plans for members from northern California and the northwest and from Arizona will be announced shortly.

The Place:

Southern California, centering around Los Angeles.

Who May Go:

All members of the Aaronic Priesthood who meet the requirements, and their leaders and fathers.

Eligibility Requirements:

Observance of the Word of Wisdom, payment of tithing by those who earn money, 75% attendance at quorum meetings from August 1, to December 1, 75% of assignments filled based on one assignment per member per week—the Church standard—and participation in at least one quorum service or Welfare Plan project.

How To Get The Money:

Earn it. Stake Aaronic Priesthood Committees, bishoprics, quorum advisers, and parents are urged to cooperate to find or create ways in which members may earn the money for this trip. In rural areas harvest time will offer many opportunities; in city sections selling newspapers or magazines, securing subscriptions, or gathering old papers or magazines, cutting or watering lawns, cleaning up vacant yards, washing automobiles, tending children, making toys for sale, working Saturdays for stores or business houses, and numerous other ways. Naturally, every member should pay tithing on what he earns for the trip, which means that \$25.00 should be available after tithing has been paid.

The Program:

Friday, December 26. Leave Salt Lake 10:30 a. m. (tentative).

Saturday, December 27. Arrive Los Angeles, 9:30 a. m. (tentative). Morning—to hotels and get settled. Afternoon—viewing Christmas decorations and visiting Los Angeles business district. Evening—special program.

Sunday, December 28. Morning—quorum meetings and Sunday School in wards of Los Angeles, South Los Angeles, Pasadena, San Fernando, and Inglewood Stakes. Afternoon—gathering of all Aaronic Priesthood of Southern California, their leaders, parents, and friends and others who are interested. Special program conducted by the Presiding Bishopric. Evening—Sacrament service.

Monday, December 29. Sightseeing by bus—orange groves, Los Angeles city and county points of historical and special interest—Griffith Park and Planetarium.

Tuesday, December 30. Hollywood and homes of movie stars, Christmas decorations on Hollywood boulevard (acclaimed most elaborate in the world)—visit to a movie studio—Christmas Tree Lane in Altadena—a full mile of living Christmas trees—decadars—brilliantly lighted.

Wednesday, December 31. Pacific ocean. Several hours on the ocean shore at Ocean Park and Venice with lunch at the seashore. A sacred service at site of the proposed Southern California Temple. Radio Show at Radio Center, Hollywood, in the evening (New Year's Eve).

Thursday, January 1. New Year's Day. The Tournament of Roses at Pasadena, world-famed flower festival and parade. (Tickets for the football game are not included in the program. Tickets are almost
(Concluded on page 559)

Ward Teaching

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

Aaronic Priesthood

(Concluded from page 558)

impossible to secure. For those who are able to get tickets provision will be made to stay in Pasadena for the game Thursday afternoon.) Afternoon and evening—special programs.

Friday, January 2. Long Beach and the ocean front. Warships are in the harbor practically all the time. A special effort will be made to insure the presence of one or more on this day. Miles of oil fields with the oil wells running full blast. Lunch at Long Beach. Leave for home at 3:30 p. m.

Saturday, January 3. Arrive Salt Lake mid-afternoon to allow members to reach home Saturday night ready for quorum meetings and Church services on the first Sunday of the New Year and for school on Monday morning.

Organization:

Zion's Camp and the Mormon Pioneer plan of organization will be followed: There will be captains of 100's, of 50's, and of 10's. Each stake will be expected to provide a captain for each 10 boys. Captains of 50's and 100's will be appointed from the General Committee.

The Price:

\$25.00 per person. This covers railroad fare, meals, hotel, and transportation on all sightseeing and special trips. The same fee will apply to quorum members and adults.

Registration Date:

December 10th. All who plan to go are to register at the Presiding Bishop's Office by December 10th, with a deposit of \$10.00 which will be refunded in case of emergency.

No-Liquor-Tobacco

(Concluded from page 555)

This campaign has lagged in many Melchizedek Priesthood quorums. So, recently, President Ruger Clawson, on behalf of the Council of Twelve, wrote a letter to stake presidencies asking them to assume the responsibility of seeing that the campaign goes forward in every quorum of their stakes. Greatly increased activity will undoubtedly result.

To free the members of the Church from the use of liquor and tobacco is, from several points of view, a project of the utmost importance—physically, spiritually, socially, and economically. The use of these narcotics is positively injurious to health. Scientific research has definitely proved this fact. It is a matter of common knowledge that the use of liquor and tobacco is faith-killing. It could not be otherwise since every member of the Church is taught that their use is displeasing to the Lord. Their use has brought unhappiness, misery, sorrow, and death to myriads of human souls. Most users of these poisons are hardly able to afford their expense, for in buying them they deny

WARD TEACHERS

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

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

SUGGESTIONS FOR WARD TEACHERS

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

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

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

Ward Teachers' Message for October, 1941

FOLLOWING COUNSEL

THE Latter-day Saints are a greatly blessed people. The restoration of the Gospel, the organization of the Church of Jesus Christ again on the earth, with the return of the Priesthood and the designation of "prophets, seers, and revelators" have brought within our reach the advice and counsel of the chosen servants of the Lord who act and speak through inspiration.

The history of the Church, from the beginning, is replete with evidence of the fact that Saints who seek and follow the counsel of those in authority in the Church are blessed and prosper.

The counsel to the Saints today is to get out of debt; to stay out of debt; to set their houses in order; to improve and beautify their homes as their means will permit; to provide food and clothing ahead for emergencies; to keep the commandments of God and then place themselves in a position to claim and receive the blessings which are promised to the faithful.

These are times that try the souls of men. Strong hearts quake with fear. The world cries, "Peace, peace, but there is no peace." Present conditions are but the fulfillment of prophecy. Latter-day Saints have been taught to expect them and to prepare for them.

The most practical and most effective preparation is to follow the counsel of Church leaders. Never at any time in the history of the Church have the people been misled by their leaders. Those who have followed counsel have been rewarded and blessed. Those who have not, have paid the penalty of their folly.

These are times when we all need the best counsel we can get. To Latter-day Saints, undoubtedly, the best counsel from any source is the counsel of God's chosen servants. Every Latter-day Saint should gladly seek and follow it.

their wives and children many things necessary for their good and well-being. The money is spent for drink and tobacco—not for family food, clothing, education, recreation, and other necessities.

Shall not the quorums all unite in a mighty effort to free Zion of the curse

of these narcotics? If this could be accomplished, many millions of dollars would be saved to families in the Church for expenditure for needed and wholesome things. The greatest economic waste among us would be eliminated by total abstinence.

Shall liquor and tobacco go?

Mutual Messages

Executives

FALL AND WINTER SEASON
1941-1942

WITH conventions in full swing, much enthusiasm has been expressed for the fall and winter M. I. A. program.

Several features should be emphasized and planned right now: the *Era* campaign (see Chapter 9, *Executive Manual*); the New Pioneers on the March, for which the immediate concern is the fall quarterly conference program, under the direction of the M Men and Gleaners (mimeographed copies have been sent to the stakes); the fall social (see *Executive Manual*, pp.108-109); and membership plans in order to assure that this year in the Mutuals all available members will be enrolled. (See p. 71, *Executive Manual*). In connection with the membership plans, manual counselors need to be aware especially of their opportunity through the Special Interest group.

The season for the General Board begins with the Young Men's General Board committees remaining the same as for last year. However, the Young Women's General Board committees have had some changes. In each committee, the first one named is chairman. Special Interest: Marba C. Josephson, Angelyn Warnick, Katie C. Jensen, Ethel S. Anderson, Aurelia Bennion; Gleaners: Hazel Brockbank, Marie Waldram, Ileen Ann Waspe, Freda Jensen, Minnie E. Anderson, Vella H. Wetzel; Junior: Emily H. Bennett, Gladys E. Harbertson, Grace C. Neslen, Lueen J. King, Polly R. Hardy, Erda Williams, Grace N. Stewart; Bee-Hive: Bertha K. Tingey, Margaret N. Wells, Lucy T. Andersen, Ann C. Larson, Marjorie Ball, Helena W. Larson, Florence B. Pinnock; the community activity committee and the cultural arts committees as well as the missionary committee remain the same as for the 1940-1941 season.

TO THE OFFICERS OF THE YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION AND THE PRIMARY ASSOCIATION

In order that there shall be no lapse between the time that girls leave the Primary Association and enter the Y. W. M. I. A., and that a continuity between the two organizations be preserved, it has been deemed wise that girls of twelve years of age, or approximately this age, who expect to enter the M. I. A. in September, shall be under the supervision of the Primary officers during the summer preceding. They should not be included in any M. I. A. activities.

It is recommended that their graduation from the Primary be held if possible during the latter part of the month of August, or at the beginning of September.

At this graduation exercise, the president of the Y. W. M. I. A. and the

Bee-Keeper who expects to guide these girls during their first year in the Mutual are asked to be present. Later, at the first regular meeting of the Mutual in September these girls are officially presented by the president of the Primary Association and welcomed into the Bee-Hive group. Thus there will be an intimate connection between the officers and the girls of the two organizations, and the transition from one to the other will be unbroken.

General Presidency of Y. W. M. I. A.
General Superintendency Primary Association

BOOKLET FOR M. I. A. GIRLS

Girls of M. I. A.!

Would you have—
Loveliness?
Health?
Intelligence?
Efficiency?
Spiritual Grace?
Then—Stand for the Clean Life



1. The Lieder Kranz Chorus of Ogden Twentieth Ward, directed by C. Clarence Clarke and accompanied by his wife, Mrs. Elma Clarke.
2. The "Colonial Choral Society" organized in Portland, Oregon, and directed by Verna Johnson, Lew Neilson, Accompanist.
3. "Ensign Chorus," a group of missionaries of the Eastern States Mission who are making the public "Mormon conscious."
4. A chorus composed of fifty members of the Junior Girls and Explorers of the 5th Ward, Pocatello Stake, and directed by Brother Orville Harris.
5. One of the Scenes of the Operetta "Maritana" produced by the Hill Spring M. I. A. Operetta Group.

Shun Alcohol and Tobacco

- They Impair Efficiency
- They Weaken Will Power
- They Retard Spiritual Growth
- They Lessen Popularity

Officers: This booklet was sent out to you last May with the request that all Bee-Hive, Junior, and Gleaner girls read and discuss it during the summer months. If all of your girls have not done this you kindly have them complete this reading as soon as possible so that you can report it to your stake presidency of Y. W. M. I. A. by the end of September. A report will be called for from stake boards.

Men-Gleaners

Dr. W. Creed Haymond and Hazel Brockbank, chairman; Dr. West P. Lloyd, Dr. Franklin S. Harris, Dr. L. A. Stevenson, Homer C. Warner, Werner Kiepe, John D. Giles, Dr. Le Roy J. Buckmiller, Marie Waldram, Ileen Anderson, Freda Jensen, Minnie E. Anderson, Vella H. Weitzel.

THE book for the month is western fiction.

The Border Kid is by Max Brand (Frederick Faust), one of the best writers of western fiction. The setting for the book is the southwest and includes some of Mexico. It is a good story, told in clean-cut style.

Dr. Philo M. Buck of the comparative English department of the University of Wisconsin pleads for variety in reading. He says that the value of literature is not external, a thing apart. Rather it is direct, communal, personal, and tends to promote spontaneity. It helps one to become adjustable and better able to meet life. It is not a luxury but is practical and "hard-boiled," because it gives freedom and scope to the mind.

The value of reading is shown and gauged by the mental activity it creates.

Dr. Buck also says that literature does several things for us. The first is that it affords relaxation, recreation, or entertainment to unbend the mind and to take us out of the routine of daily living. The second is to broaden horizons, and the third to enlarge the scope of personality.

Of course, this western novel will widen our horizon and perhaps broaden the scope of our personalities, but the greatest value is that of entertainment. But please notice this: if one type of book is read too often, it becomes like a drug, and deadens rather than stimulates mental activity.

Many of the readers of this book will be interested in the horses, the horseback riding, and the out-of-doors. Others will be interested in the character development, others in the setting. Still others will be interested in the setting and the new type of people.

The attitude of the author of any book to life is an interesting and important thing to note. He may try to disguise it and may do so in some cases. But those readers who are acquainted

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LEADERSHIP

(Concluded from page 533)

ing. Equally troublesome is the fact that people who are inactive also drift intellectually. When people become lazy morally, spiritually, and intellectually they are headed down the road to useless lives.

QUALITIES REQUIRED IN LEADERS

THESE are some of the reasons why it is dangerous to have boys or girls, or men or women, long separated from the activity programs of their community. One, or several, of these temptations is almost sure to prove too strong to the youngster who is drifting. What can be done about it, specifically? This is a big problem and one that cannot be answered in any single easy effort.

The following considerations, in my opinion, deserve immediate and vigorous attention:

1. Leaders of young people must, first and foremost, be true men and women. They must be straightforward individuals and have a strong testimony of the Gospel.
2. It is absolutely essential that they are men or women who remember how they felt during their own youth. Many people have forgotten this, and those who have are fit only to be leaders of adults. No matter how much native leadership ability they have they cannot be really good leaders of young people.
3. The leader must have that intangible, but important, quality that causes young people to cling to him. There are a few men and women whom boys and girls will follow through fire and water. These are the real leaders of youth. They are few in number and have highly special abilities. No matter what their present position in the community, they should be released to the important job of youth leadership.
4. Leaders must also carry responsibility;

they must face the inconvenient fact that some things boys and girls desire to do are dangerous. Good leaders will try not only to warn youth of the danger, but will attempt to provide sound positive activity in place of the dangerous backwaters.

5. Even the best natural leaders must be willing to train themselves for more successful leadership. Everyone can improve himself by attending training courses, conferences, and by reading. The real leader is willing to spend the time and effort required. He will study endlessly to improve his abilities.

6. The leader who would succeed must practice in actuality the Scout precept of being mentally alert and morally straight. The man or woman who is unalert, or who has temporary relapses from honesty, will certainly be found out by boys or girls, and cease to have influence.

7. The true leader must have unflagging courage. He will never give up trying to save a boy or girl who is drifting, or he will never give up trying to add strength to the one who is active. Such leaders recognize that as long as a young person is in their community, it may still be possible to correct his bad habits and restore him to cleaner living. Squaring facing the winds that cause moral drifting is still highly essential in training young people to navigate successfully the sea of life.

8. Every man or woman needs a great "cause" for which to live. Nothing else a leader can do will make him so effective as to instill into young people a great respect for the Gospel cause; but it must be thoroughly appreciated that a testimony cannot be preached into people. This feeling grows from the inside out and not from the outside in. The way to get a testimony is to be active in some worthy project and to work on this vigorously, regularly, endlessly.

Leadership is the determining factor in the lives of youth. In the Church, we must recognize this, and choose and train our leaders accordingly.

M. I. A. FLOAT
IN JULY 24th
COVERED
WAGON DAYS
CELEBRATION,
SALT LAKE CITY



Playful Condor

By Stephen Stevens

A GENTLEMAN from Oregon spent three months in southern California once hunting for a condor's nest. The condor is the very largest of all American birds of prey. He is much like a vulture, something similar to a buzzard.

When the searcher found the nest, there was one large smooth white egg in it. A large condor stood guard over it. The nest was snugly hidden at the top of a gorge. For twelve days he watched each day, until he found the young condor was hatched.

He knew it would be a long time before the nestling could be taken away. It was really over a hundred days before he thought it safe to try to capture it. It weighed over fifteen pounds.

He took the bird home, then, and fed and tended it carefully. It would eat a pound of raw meat twice a day. Rather an expensive pet!

Condors, like vultures, are supposed to prefer tainted meat to fresh, but this bird was a gentleman and liked his meat fresh. He had become quite tame by the time he was fully fledged and never has shown any wildness.

The big bird now weighs over twenty pounds and the spread of his wings is eight feet, but he loves to play. He will nibble at his master's hand or the buttons on his vest. He will pick up a bone and try to carry it in his beak, dancing around like a boy in glee. Then he will stumble over something and drop his plaything, only to pick it up again and go through the same performance time after time.

He will paddle in a little brook for an hour at a time, playing like a child and evidently enjoying it as much as any kiddie would. But his favorite plaything is a ladder set against a tree. Up he will go a rung at a time till he reaches the top. Then he will turn around and flop down heavily. It seems to delight him to have folks laugh at him and he will keep up his play as long as anyone will stay to see him.

He seems to have no temper at all, this wild, fierce bird. It is amazing to see another bird come and take his bone away from him and watch how calmly he gives up his toy, settling down contentedly as if for a nap. He has never tried to hurt anyone, and is really lovable in his big, clumsy way.

NINE DECADES

IN HAWAII

THE LOVE OF MEN, REGARDLESS
OF RACE, BEARS FRUIT

By GEORGE W. POULSEN

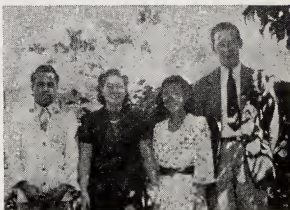
IN Hawaii there is a spirit that exceeds even the beauty of the land itself, and nowhere is this spirit more strongly manifest than in the Church of Jesus Christ of Latter-day Saints. On December 12, 1850, Elders Hiram Clark, Henry W. Bigler, Thomas Morris, John Dixon, William Farrer, James Hawkins, James Keeler, Hiram H. Blackwell, and George Q. Cannon—the first missionaries to labor in Hawaii (then known as the Sandwich Islands)—landed at Honolulu, and on the following day, they ascended a hill near to Honolulu, and there they erected an altar and offered prayer. Since those eventful December days of 1850, many missionaries have come to this land of aloha and sunshine. The influence of these many devoted men and women is felt in the Islands, and that influence becomes even greater as the work of God continues to grow.

From the record of the Prophet Nephi, we learn:

Great are the promises of the Lord unto them who are upon the isles of the sea . . . and they are inhabited also by our brethren. For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. (II Nephi 10:21, 22.)

In the days of George Q. Cannon, the whole population was Hawaiian, but since then, men from many nations and from every continent have come to Hawaii to make their homes. From China, from Japan, from the Islands of Azores and Madeira, from the Philippines, from Scotland, from mainland America, from Australia, from Africa . . . from these places have come the people of the world to mingle with the people of Hawaii already here, and to found the government and to develop the country as we find it today.

From China, since 1865, men and women have found refuge and comparative luxury in the developing of these islands. Portuguese from Madeira and the Azores, from 1875 to 1890, have come here to find opportunities unequalled in their native island homes. From Japan, in the years from 1885 to 1910, came Japanese from their over-crowded homeland, to a land where their ability to work long and hard and well would be rewarded with an opportunity to improve themselves. Then from the Philippine Islands came others to find their places in another part of the world. From mainland America and from Great Britain have



HAWAIIAN, JAPANESE AND CAUCASIANS WORK SIDE BY SIDE. LEFT TO RIGHT, ELDER WILLIAM MANUIA, PHYLLIS NELSON, WUTA TERAZAWA, AND ELDER VERNON PETERSON.

come others to find this a land of opportunity—a land of surpassing beauty, of both spirit and physical characteristic. But the call has ever remained the same. Hawaii and its people have shared in the blessings of the Promised Land of the Lord. People from many nations have heeded that call—the call of opportunity in a new land, just as the farmers, laborers, and adventurers of Europe heard and gave heed to the call to settle America—their land of refuge and opportunity.

The work of the Lord has prospered in Hawaii. In 1919, a temple was completed and dedicated at Laie, Oahu. Saints who come from lands where forefathers are revered appreciate the privilege of working for their kindred dead in the temple.

In 1935, the work in Honolulu and on Oahu was developed to such an extent that the Oahu Stake of Zion was organized. The erection of a temple and the organization of a stake are proof enough to the faithful people of the Islands that Hawaii shares in the blessings of the Promised Land.

Seeming obstacles of race and culture have vanished as missionaries of the Church have learned to know and love the people of this land, as they teach the Gospel of the Fatherhood of God and the brotherhood of man in simplicity and in purity, and with the power of the Priesthood.

The people of the Islands teach the lesson of love toward all men, and here, as perhaps in no other part of the missionary system of the Church, are the missionaries permitted to preach the same lesson. For in the Hilo District of the Hawaiian and the Japanese Missions, are one Hawaiian brother, Elder William Manuia, and one Japanese lady missionary, Sister Wuta Terazawa of Pasadena, working with their "haole" or Caucasian brothers and sisters to preach the Gospel to the many nations of this land.

These devoted missionaries know
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The Church Moves On

(Continued from page 543)

girl." Much to his surprise, she replied, "I am a Mormon girl."

Delphia Dallin's hands, scarcely able to span an octave, were so tiny that her high school teachers wouldn't let her take typing.

"But you can never be a very fast typist," other teachers warned her, as persistence won out and she signed up for a typing course.

Came the day when she could type . . . from sixty words a minute to seventy, to eighty, and the ones who had told her she never could learn to type found Delphia winning recognition in high school typing contests. Steadily her speed increased, 90, 100, 110, 120 words a minute. Fellow students clustered around her typewriter, to watch the tiny fingers fly over the keys.

But speed wasn't her only accomplishment. With it she had accuracy that seemed almost uncanny to her instructors.

In the 1940 Gregg International Student Typing Contest, Delphia Dallin ran up a score of 122 words a minute perfect—a ten-minute typing test without a single error—a record which no student typist had ever before attained. So remarkable was the achievement that sponsors of the contest sent a representative to the west coast to verify the record, and Delphia in a special demonstration increased her speed to 124 words a minute—perfect!

Today, because of her proficiency at a skill she was determined to learn in spite of the handicap that she had "hands too tiny to fit on the keys," Miss Dallin is starting her business career as secretary to one of the leading radio and film writers in Hollywood.—*The Christian Science Monitor*.

Yalecrest, Yale Division To Form New Ward

CREATION of a new ward, the Bonneville ward, was effected in July from parts of the Yalecrest and Yale wards,

Bonneville Stake. Junius M. Jackson was sustained as bishop, with Boyd C. Bott and Ted C. Jacobsen, counselors, and E. LeRoy Smith, ward clerk. In a reorganization, Harold Carlston and Wilford M. Burton were appointed counselors to Bishop L. Leonard Love of the Yalecrest Ward, with Sanford Eliason as new ward clerk. For the present, the new ward will hold meetings in the Yalecrest chapel.

Ward, Branch Changes

FORMED from the Colton Branch and a division of the former San Bernardino Ward, now to be known as the San Bernardino First Ward, the San Bernardino Second Ward was organized recently with Otis M. Preece as bishop.

The Ivins Ward, St. George Stake, has been formed from the Ivins Branch with Reuben Ence as bishop.

Missionaries Released During July

Argentine: Dan N. Taylor, Preston, Idaho.

Central States: Delos D. Lusk, Sugar City, Idaho; Nanno H. Elzinga, Salt Lake.

North Central States: Cecil J. Bodily, Lewiston, Utah; Lloyd E. Rich, Brigham City, Utah.

Northern States: Robert Q. Shupe, Phoenix, Arizona.

Southern States: Carl Boekweg, Salt Lake; George A. Dickson, Layton, Utah; George T. Eckersley, Loa, Utah.

Spanish-American: Frank R. Brown, Ogden, Utah.

Texas: Clyde B. Dixon, Cedar City, Utah; Lavon R. Farmer, Fairfield, Montana; Clyde M. Lunceford, Provo, Utah.

Western States: Lorymore Free, Panaca, Nevada; George E. Leavitt, Sacramento, California; Wayne H. Lee, Salt Lake; Seth D. Reeder, Ogden, Utah; Van A. Willey, Antimont, Utah; David J. Wilson, Ogden, Utah.

(The list of July releases, incomplete at press time, will be supplemented in the next issue.)

D. U. P. Issues History Volume

THE third volume of *Heart Throbs of the West*, the official publication of the Daughters of Utah Pioneers, will be off the press September 1. Kate B. Carter is compiler of the work.

March 31, 1941

Death came to Antomina Sorensen Garff, 88, of Salt Lake, who survived a six-week sailboat trip to the United States and a four-and-a-half month cross-country trek by oxcart to Utah as a pioneer in 1861.

June 13, 1941

Leon R. Pack, 79, long a resident of Kamas and Vernal, and for twenty years a worker in the Salt Lake Temple, died in Salt Lake. Of pioneer family, he filled several missions for the Church.

June 28, 1941

Sarah Murphy McLelland, 82, for twenty-four years a member of the general board of the National Woman's Relief Society, died in Salt Lake City. She had also long been a member of the Daughters of Utah Pioneers.

June 29, 30, 1941

PRESIDENT DAVID O. McKAY dedicated the combination Raymond Ward chapel-Taylor Stake house at Raymond, Alberta. There were more than one thousand persons present at the meeting. The building was erected at a cost of \$52,000.

On June 30, President McKay dedicated the Calgary Ward chapel. Although it was a Monday and Dominion Day in Canada, an audience of more than four hundred was in attendance.

July 11, 1941

Robert D. McMillen, farm editor and secretary of the Chemurgic Council, visited the Church Welfare projects in Salt Lake City and called upon Dr. John A. Widtsoe, a director of the Chemurgic Council. Mr. McMillen emphasized that a steady supply of machinery for the American farmer is as necessary to the defense of the country as is a steady supply of machinery to the American soldier.

July 11, 1941

"When I see again what the wonderful L. D. S. pioneers made out of a desert, I gain new faith," so stated the Reverend Toyohiko Kagawa, head of all Christian churches in Japan, as he summed up his visit in Salt Lake City, which was crowded with interviews with Church and civic leaders, including President Heber J. Grant. He was in Salt Lake as part of a nation-wide speaking tour urging that Christians throughout the world strive together for peace.

July 14, 1941

Mrs. Mary Mourtzen Jensen, 92, Utah pioneer of 1857, died in Salt Lake City. As a child of eight she left her native Denmark and walked across the plains beside her parents' covered wagon.

July 14, 1941

Ole Gulbrandsen, 68, engineer for the Church Offices and Temple Square for more than thirty years, and a leader of Scandinavian organizations, died. He served in many capacities in quorum and auxiliary organizations.

July 17, 1941

Calling the Church Welfare Program a highly interesting step in social progress, Jacob M. Lashly of St. Louis, Mo., president of the American Bar Association, visited with President J. Reuben Clark, Jr., and inspected the buildings on Welfare Square, Salt Lake City, with Elder Harold B. Lee of the Council of the Twelve.

July 19, 1941

William H. Muir, 70, brother of President Leo J. Muir of the Northwestern States mission, died in Los Angeles. In his youth, Elder Muir helped to haul the granite which was used in the construction of the Salt Lake Temple.

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Nine Decades in Hawaii

(Concluded from page 562)

the truth of the words of Paul to the people of Athens: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; . . . for in Him we live, and move, and have our being; . . . for we are also His offspring." (Acts 17:26, 28.)

Who would doubt that the hand of the Lord has brought these people to Hawaii as He brought to America the Pilgrim fathers and those who came after them? The lands of the Orient—and all nations—are yet to hear the Gospel, and many are to believe. These people of the Islands—as have the people of America—will yet go to the homes of their ancestors, bringing the message of Christ to that host of people who live in these lands—people of whom the Lord is mindful, and of whom their American-born brothers and sisters will be saviors on Mount Zion.

The Church Moves On

(Concluded from page 563)

ple, and he was one of the party which hoisted the figure of the Angel Moroni to the temple spires.

July 27, 1941

George E. Barzee, 59, prominent Church pipe organ technician, died. For thirteen years he had been assistant pipe organ technician at the Salt Lake Tabernacle, and had assisted in electrifying the organ in the Assembly Hall.

July 30, 1941

The two paramount duties of Americans in the present emergency are to produce all they can and save all they can, is the opinion of Gordon S. Rent-schler, chairman of the National City Bank of New York, president of the International Banking corporation, and a director of the Union Pacific railroad, as he visited President Heber J. Grant and President J. Reuben Clark, Jr.

The new L. D. S. Chapel and Mission Home at Houston, Texas, was dedicated by Charles A. Callis.

August 2, 1941

Upwards of seven hundred descendants of Peter Maughan, who directed the first settlement of Mormons in Cache Valley during 1856, met in Logan for a family reunion and the unveiling of the Peter Maughan Memorial in the Logan cemetery. Elder Joseph F. Merrill of the Council of the Twelve gave the dedicatory address.

August 2, 1941

Enthusiastic praise for the "magnificent volume and balance" of the Tabernacle organ was voiced by Dr. Warner M. Hawkins, warden-elect of the American Guild of Organists, as he paused in Salt Lake City.

Mrs. Rintna Pratt Douglas, 79, wife of James H. Douglas, former president of the British mission, and daughter of the late Apostle Orson Pratt, died at her home in Ogden.

August 3, 1941

Heber S. Cutler, 78, prominent early-day Salt Lake merchant, and first bishop of the Thirtieth ward, died. He had been a member of the Pioneer Stake High Council, and was earlier associated with his brothers, the late Governor John C. Cutler, and the late Thomas R. Cutler, in the development of home industry.

August 4, 1941

Mrs. Jane Elizabeth Radford Wagstaff, 90, widow of William Wagstaff, active in Relief Society and Temple work in the L. D. S. Church for many years, died in Holladay. She left England for the United States at the age of sixteen years.

"Mormons Make Green Bay Center of New District"

(Concluded from page 542)

On October 1, these two families, with Miss Elaine Dutcher, formerly of Rhinelander, now teacher in De Pere, and Mr. and Mrs. Bert Johnson, who previously lived in Prescott, Arizona, all met at the Ullmer home for the first time.

Each member of the group had been affiliated with the Mormon church prior to the first meeting. Kowallis, who has been working in this section for about five years, was a Mormon missionary in Germany from 1929 to 1932, and is president of Green Bay Branch.

Other members include Mr. and Mrs. B. Nimmer and their sons, Donald and Mylo, formerly of Pensacola, Florida, who have been living here about two weeks, and Mrs. Walter Albert of Manitowoc. Also included as members of the branch are four small children: Leslie Kowallis, Kay Ullmer, Gay Nimmer, and Bernhard Johnson.

A missionary from Pocatello, Idaho, stationed in Rhinelander for the past two months, Royal Anderson, is president of the Eastern Wisconsin district of the Mormon Church and has been meeting regularly with members of the Green Bay Branch. The branch's first regular missionary, Louis Allen, Tremonton, Utah, arrived here last week.

Missionaries and intimate association with members wherever they are were said to be largely responsible for groups such as the Green Bay Branch being formed, and for the Church's expanding today. About eight hundred thousand members are claimed by the Church of Jesus Christ of Latter-day Saints today, with some fifteen hundred of them in Wisconsin. The state's eastern division includes the eastern half of Wisconsin north of Milwaukee, has four branches, a chapel at Lyndhurst, in Shawano county, and one under construction at Rhinelander. The division is a part of the Northern States Mission, headquartered in Chicago, which takes in six midwestern states.

(From the editions of April 2, 1940)

Mormonism in the Bushman Family

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In all their doings they have never forgotten that in 1840 two Mormon missionaries took the Gospel message to their grandparents in Pennsylvania, which has proved the greatest blessing that has ever come to this family. Therefore, in appreciation many have served as stake missionaries, and they

have sent out under the call of their Church, ninety-five missionaries, who have spent approximately two hundred years of time and expended about \$100,000, going to most of the states. Canada, Mexico, South America, Great Britain, Germany, Switzerland, France, Denmark, and the Hawaiian Islands, each paying freely his own expenses and giving freely of his time that others might hear the glad tidings of great joy.

SAN FERNANDO STAKE PLANS TWO TEMPLE EXCURSION TRAINS

Two temple excursions from the same stake in Southern California are planned for October 24 and the first part of November. And each trip involves the securing of a special train, according to Weston N. Nordgren of the Garvanza Ward, San Fernando Stake.

Mutual Messages

(Concluded from page 561)

with Max Brand will be able to understand and can tell whether this book is typical of and consistent with his other writings and to tell what his philosophy of life is.

Again, Dr. Buck has said that wisdom comes from a settled and ordered way of life. We are justified in looking for wisdom from an author rich in experience, and sometimes find it rich and sometimes very thin. Those who are acquainted with this author will be able to decide this question of the wisdom of the author.

One cannot read comprehensively without gaining tolerance and sympathy. This does not mean that conduct is affected. Tolerance means understanding of others, but it does not mean acceptance of the conduct or the necessity for changing one's conduct or beliefs.

Finally Dr. Buck gives some points for judging greatness in literature.

1. An appropriately unexpected ending
2. Adequate manipulation by imagination
3. Complexity of detail.

The Readings-of-the-Month for September include the following excellent articles in the *Era* which all wide-awake M Men and Gleaners will enjoy:

"The Spirit of Reverence and Worship," Joseph Fielding Smith; "Cumorah-Land," E. Cecil McGavin and Willard Bean; "Some Important Book of Mormon Questions," Thomas S. Ferguson; "Evidences and Reconciliations: Why Not Marry Outside the Church?" John A. Widtsoe; "The Cabin Door," Story, Claude Barnes.

A QUORUM REHABILITATION PROJECT

(Concluded from page 535)

In two years the Adult Aaronic Priesthood committee, under the leadership of Brother June Andrew, has made sixty-eight first visits, three hundred and twenty-one follow-up visits, two hundred and sixty-five telephone calls, has sent out three hundred and fifty-nine letters, and has held ninety-seven group meetings. There have been thirteen advanced to the office of Priest and twenty-two advanced to Elder. Five members have been to the

temple and had their families sealed to them.

With the full cooperation of all the Priesthood quorums, all members of all quorums are now employed and are earning a living for their families.

This is the type of activity in a ward that is motivated by the weekly ward Welfare meeting.

There is no power under heaven that is greater than that which is developed by a group of intelligent and humble men and women who unite to accomplish some worthy objective.

"AS I VIEW THE THING"

(Concluded from page 539)

but only a commentator upon secular affairs in the world. In that role, however, I must remind you that for many of our fellow Americans the Book of Mormon is a sacred writing. For them, it has exactly as much authority as the Book of Matthew, and it behooves none of us to treat lightly the things that our neighbors hold sacred.

The large group of American citizens who accept this particular gospel have proved themselves good and loyal patriots. They are devout, thrifty, God-fearing, and successful in the world. . . .

. . . If we are to have any Bible reading in the public schools of this country—schools supported by taxes upon the peoples of all creeds, and attended by children of all faiths—then our neighbors, the Saints, have a perfect right to demand that the Book of Mormon shall be read, with exactly the same reverence that is shown the books of Moses. If we are going to have religious teaching in the public, tax-supported schools, the missionary elders from Salt Lake City have exactly the same right as the representatives of any other faith to do the teaching.

Our constitutions, national and state, assume of course that the things which are Caesar's, including the use of tax-supported schools, shall be kept separate from religion. If we have decided, however, to whittle away the constitutional plan, then we must still have fair play and equality. It is time to introduce the Book of Mormon into the school room.

WHEN we advocate the teaching of the Mormon Bible and Mormon religion in all our public schools, we do not want to be condemned as sectarian, or intolerant. On the contrary, we will support just as strongly the teaching of Mary Baker Eddy's "Science and Health" to all the public school children of the state. We will join any of our Catholic friends who are willing to present a demand, that a priest or a teaching nun be allowed to enter each public school, to instruct every pupil who will consent to listen, in the principles of Catholic faith.

The one, and the only stumbling block in the way of religious instruction in public schools is the question, "Whose religion?" If we are going to have one, tolerated in defiance of the constitution and the Supreme Court of Illinois, then the only fair thing is to have them all. If we present a special argument in behalf of Mormon convictions, it is not because we are narrowly partisan, but only for the purpose of concrete example.

There are special reasons, of course, why

the Mormon faith should be taught to young Americans. . . . [that] they may be reminded of the heroic pioneers in one of the most dramatic episodes of American history; the inspired men and women who dared a savage wilderness and raised up fine cities where there had been only desert. Could there be any finer suggestion to our young people than this! . . .

As for the teaching of the Book of Mormon to all our boys and girls whose parents will consent for them to listen, there is even better argument. It is not a part of the tolerant Mormon creed that any should be made to listen unwillingly. Pupils whose parents do not wish them to hear about the more recent revelations of gospel should be excused. . . .

Such is the teaching of the Mormon Bible, a terrifying lesson for the religious in this day, as it was when first revealed to Prophet Smith in 1827. Small wonder that it impressed pious and thoughtful men of that time, in revolt against the materialism of their age; small wonder that converts began to come from all over America, and from lands across the seas. The later migrations of the Mormons, to Ohio, to Missouri, to Illinois and finally across the vast wilderness to Utah where the new Zion was to be carved out of a hostile desert, all are a part of American history.

No other religious faith is so completely American; no other has such a stirring history of martyrdom, high adventure, and phenomenal success in our land. For all these reasons, we are prepared to insist, that if any variety of religion is going to be taught in public schools, the Mormon faith has the first and best claim.

It is, to be sure, an austere and exacting discipline that is enjoined by Mormon faith. It demands tithing by all members, dutiful submission to church authority, missionary effort by all, and a regular performance of worship. Founded by simple folk and poor, like the Twelve recruited around Lake Galilee, it has grown great and powerful in the world through the magic of firm conviction and sacrifice. Let us, by all means, begin to teach Mormonism and the Book of Mormon in the schools of Illinois.

President Leo J. Muir states that Mr. Tucker has been interviewed by Florence Davis of Salem, Utah, and Ann Vander Woude of Ogden, Utah, missionaries laboring in South Illinois. "He has been very cordial and expresses a firm conviction as to the truthfulness of the Gospel."

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"PUT YOUR HOUSE IN ORDER"

(Continued from page 534)

or the other, or some varying degree in between, depends upon the extent to which we are able to keep our moral and spiritual house in order. And that depends upon how that house is built. In Matthew 7:24-27 is the following:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a

foolish man which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it.

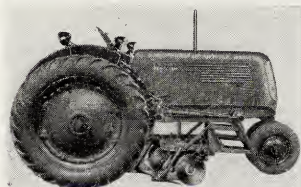
If wisdom is to guide our efforts, our preparations and defenses must contemplate more than the ordinary strain and stress. It is easy to stay by our convictions and principles when the tide is running with us. But how do we stand when opposition, disappointments, temptations, sorrow, and calamity appear? Do we still find ourselves hedged about by our defenses?

THE great San Francisco-Oakland Bay Bridge is eight and one-half miles long from end to end; it spans four and one-half miles of navigable water. Its upper deck has six lanes and is designed to carry ten million cars annually. Its lower deck, for trains and heavy trucks, is designed to carry fifty million train passengers and six million heavy trucks annually. The strength necessary to carry such a load even under normal conditions staggers the imagination. But to provide that strength was not the difficult problem. The great engineering feat was to provide for any unusual conditions of stress and strain that might arise. It was not sufficient to build strong enough to carry a specified load under normal conditions. Abnormal conditions were bound to arise and the bridge must be able to withstand them without loss of strength or stability. So the engineers built that bridge strong enough to withstand nine times the strain of normal use and conditions. Whether they provided sufficient reserve strength only the future can tell.

We cannot calculate by mathematical formulae whether our spiritual house is capable of withstanding any degree of abnormal adversity. But in our preparations we should never lose sight of the fact that we must be prepared for the unexpected, the abnormal. The quality of our moral and spiritual convictions, though sufficient in times of little stress, may not be sufficient for the troublous times ahead. And that there are troublous times ahead, who can deny? The present itself is disturbing enough to bid us look to our defenses. How much extra strength must we supply to the house in which we live to make sure it will withstand all storms, all strains, and all stresses?

In the physical world all living things are spurred and motivated by nature's greatest propelling force—the desire for self-preservation. Under its imperial command we are compelled to provide for and supply our physical needs. The immediate and direct effects are too great and too devastating for us to disregard that command. But in our moral and spiritual lives we have no such dictatorship, no such imperious overlord. The will, the mind, the soul must be exercised consciously and freely. We set this house in order because we will to do so, because we choose that as the better part. Of course, that choice is motivated by the conviction that we thus better ourselves. But it requires thought, study, humility, faith to reach that conviction. Then the hungering of the soul becomes as real as the hungering of the stomach, and cries for sustenance. What really happens is that we become conscious of the urging of our spiritual nature. We discover that it has life, and, like all living things, it must be fed or it will die. So the first step in setting our house in order is to know that there is such a house. The

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"PUT YOUR HOUSE IN ORDER"

second step is to know what things must be done to set it in order. The spiritual man must be fed spiritual things. And Moroni has given us the clue to those things. He says:

It is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge as the daylight is from the dark night.

For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge: for every thing which inviteth to do good and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; (Moroni 7:15-17.)

And in Alma is given in detail the process by which we may proceed to build our spiritual house and keep it in order:

Now, we will compare the word unto a

seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me. . . .

O then, is this not real? I say unto you, Yea, because it is light; and whatsoever is light is good, because it is discernible, therefore ye must know that it is good; and now, behold, after ye have tasted this light, is your knowledge perfect?

Behold, I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment to know if the seed was good.

And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit.

But if ye neglect the tree, and take no

thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

And thus, if you will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.

And because of your diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white; yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst. (Alma 32:28, 35-42.)



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"UNDERSTANDING SHALL KEEP THEE"

(Continued from page 530)

bring about the desired "higher civilization," what agency can?

Without all the laws of the universe being revealed, there is still a measure that may be applied to determine the course of human conduct. When the Creator brought the universe into being it is quite natural to assume that He had some purpose in mind. If so (and He has revealed it

to man) then such a yardstick might easily and profitably be applied to all human conduct, to determine whether such conduct is in fulfillment of that purpose. Also, knowing this purpose, and having faith in the Creator of it, man not only *knows* how to be righteous, but is *moved* to be righteous.

The purpose is referred to as a revealed purpose for a very definite reason. Man cannot discover it through any of his own research, for his own means and methods are not always accurate, and his reasoning is limited to his own experience. In fact, leaving the discovery of life's purpose to each individual would produce as many purposes as there are individuals. The various conflicting philosophies of life are examples of that. Only a heaven-revealed purpose can reconcile all the truth that may come forth and all the logic that may be applied. Such a purpose will not conflict with any truth, scientific or otherwise, speaking of truth as a "knowledge of things as they were, are, and are to be."

Undoubtedly, the term "heaven-revealed purpose" needs some explanation. A complete exposition of its meaning is not possible here, but a brief summary of its scope is significant in regard to the subject-matter.

The "heaven-revealed purpose" understood by Latter-day Saints includes a knowledge of the nature of man's intelligence—which was never created and can never be destroyed; it will exist forever. This brings us to a very definite conclusion, borne out by revealed truth: that we had a pre-existent life—we lived before being placed on this sphere. Knowing the nature of his intelligence, it is surely man's desire to increase its power. In other words, there is a natural force behind the intelligence to progress. Thus, this existence is but one step in an eternal plan of progression, a preparation for future existence, in which we may again enjoy the association of our Creator, as we at one time in the past enjoyed it, provided we are prepared for it.

A comprehension of the purpose already referred to includes an understanding of our relationship to God and to each other. We are literal children of God, spiritually. He is in reality the Father of our spirits, and we are His children. Thus, all men and women, as spir-

itual beings before taking on mortal life, are actually brothers and sisters. In the past, that is, in the existence before this one, we have always looked to this Father for guidance, and, having followed it, have progressed; and we have helped each other along the road eternal. Following the same Source for tutelage we may still progress. Having this understanding of the Fatherhood of God and the brotherhood of man, and knowing further that this life is but a preparatory school for something greater, a foundation exists upon which to build life's structure; a standard is thereby available by which each can measure his every act.

ALTHOUGH the knowledge of past existences is temporarily withheld, it will be restored. But regardless of this, we go into the next step of our eternal existence with a knowledge of our earth experiences; in fact, all the development we attain becomes an inseparable part of us; likewise with all vices and habits we have and form. So, the seriousness of every-day living becomes forcibly apparent.

Next, keeping in mind the brotherhood of man, one is inclined to assume a more charitable, helpful, and kindly attitude toward others, replacing the utter disregard, one for another, that is today so prevalent. One begins to feel a duty to assist his fellow being, not to crush him. If one regards all others as his brothers and sisters, he does not have a desire to cheat them, lie to them, or kill them.

Further, mindful of the Fatherhood of God, in whom we can confide, and from whom we may ask guidance and counsel, an individual has a source to which he can look for help in charting his daily course. A desire is inculcated in the human soul to become like the God he worships, by following His leadership, and by obeying His counsel and advice, even though for the time being it may not be understood. And, having this attitude, there comes a desire for actual association with such a Being.

What are the effects of this understanding upon daily life? Life becomes more moral, less selfish. One begins to feel less arrogant, less self-sufficient, and more humbly confident in the ultimate triumph of everything that is good and true. There is nothing in a universe made up only of force and



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"Understanding Shall Keep Thee"

matter to bring about this effect.

And lastly, knowing that one has the power to increase eternally in intelligence and righteous power, one looks continually at the effect each act has upon his immortal character. That which detracts tends to be avoided; that which exalts and enhances tends to be cultivated. Greed, vice, immorality, lying, and hatred do not find place in the life of a man whose greatest aim is to prepare for a future life of association with Deity. Such a man bends his efforts to develop his character, his will, and his spirituality, by avoiding these evils. Worldly ambitions and powers, for their own sake, do not in the least attract him.

The surprising effect is that while one is preparing for such a future life, he automatically and untriflingly toils for social, economic, and political advancement. In working for his eternal welfare, he is wholeheartedly engaged in good works and has no time or effort to waste on anything that will not help him and others to reach this ultimate goal.

As a result of making these comparisons, one is led to the conclusion that knowledge alone, being only an implement in the hands of its possessor, will not of itself produce the effects my atheistic friend predicted.

Only when people obey eternal principles and laws governing human conduct, will this earthly sphere be cleared of vice, immorality, greed, and other forms of evil. Only then will higher standards of civilization and culture be realized. Neither knowledge nor common philosophies can accomplish this colossal task.

Faith in a Supreme Being, an understanding of His purposes, and a knowledge of our relationship to God and to each other will motivate action that will not only make this world cleaner and finer and its inhabitants more intelligently happy, but will also prepare them for a greater and happier life in the hereafter.

Some Important Book of Mormon Questions

(Continued from page 528)

years after the battle of Cumorah, says that there were still Nephties alive:

Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me.

For behold, their wars are exceedingly fierce among themselves; and because of their hatred they put to death every Nephtie that will not deny the Christ. (Moroni 1:1-2.)

It is obvious that some Nephties were denying the Christ to save their

lives, and it is very possible that there may have been some who escaped or who were in such distant, isolated areas that they were not involved in the war.

The greatest building period of the mighty empires of the Mayas and Toltecs of Mexico and Guatemala was between 500 and 1000 A. D. These great civilizations flourished

(Continued on page 570)

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SOME IMPORTANT BOOK OF MORMON QUESTIONS

(Continued from page 569)

after the Book of Mormon period had closed. However, there is some remarkable evidence which tends to prove that the ruling classes of both these famous post-Book of Mormon peoples were of the white race. For example, Fernando de Alva Ixtlilxochitl, a royal Indian of Mexico, writing in about 1600, tells that the rulers of the Valley of Mexico as late as 1100 A. D. were white and bearded. This seems to have been true also of the ancient Itzas, the ruling people of the Mayas.

How great an area was occupied by the Nephites and Lamanites? For about nine hundred and fifty of the thousand years of Nephite history, the Nephites and Lamanites occupied the same limited area. The Nephites held the land of Zarahemla and the Lamanites the neighboring land of Nephi. Both of these lands together probably comprised only a few thousand square miles of territory. It was probably but two or three hundred miles between the heart of the land of Nephi and the heart of the land of Zarahemla. This may be concluded because it was but a twenty-one-day journey on foot for a lost company which included women and children. (Mosiah 23:2 and 24:20, 25.) These lands were separated by a narrow strip of mountain wilderness in which was located the springs that constituted the headwaters of the River Sidon. The Sidon flowed down from the highlands and through the land of Zarahemla on the north and on to the sea. The entire area, including Nephi, Zarahemla, and the wilderness, was almost entirely surrounded by water. (See Alma 22.)

Some careful students of Book of Mormon geography are of the view that the lands of Nephi and Zarahemla constituted but a few thousand square miles, that they were not very far apart, and that they were located somewhere in the central region of the Americas. Two theories of their location are indicated on the accompanying map.

Book of Mormon populations were also probably much smaller than is commonly supposed. It is interesting to note that during all Nephite history there was mentioned no influx of additional white population from the outside world. The Nephite situation was much different

from our own recent Church history, which has seen countless boatloads of migrants arrive from the old world. It should also be carefully observed that at the very close of Nephite history, after a thousand years had elapsed, only 230,000 Nephite soldiers were killed in the battle of Cumorah, and the army was virtually exterminated. Since that was a battle to the finish, it is certain that virtually every available man was a soldier. However, even allowing ten women, children, and incapacitated males for every soldier, the total population at the close of the Nephite account would be but 2,300,000.

Were the Nephites and Lamanites engaged in constant warfare? Nearly everyone has heard generalities made to the effect that the Book of Mormon is nothing but a series of battles and wars. The record does not bear this out. In all there were recorded only about fifteen wars. There was an average of about sixty-five years between each war, which is far better than the European average for the thousand years just past. Looking only at recent American history, it is recalled that the American Revolution began in 1776; in 1812 there was the war with England; in 1846 came the Mexican War; the Civil War began in 1861; the war with Spain in 1898; and the first World War was entered by the United States in 1917. Since the Declaration of Independence, the United States has averaged only about twenty-five years between wars. In comparison, therefore, the ancient Nephites and Lamanites were very peace-loving nations.

Does the scientific world accept the Book of Mormon? It has been said by some that the Smithsonian Institution of Washington, D. C., the Carnegie Institution, and other organizations interested in American antiquities are satisfied that the Book of Mormon is true and that they even use it as a guide in some of the explorations. The fact is that these organizations have never officially accepted the Nephite record, probably because they have never given it any careful study. The important thing is that these organizations are putting millions of dollars' worth of time, materials, and effort into solving the great enigma of the ancient civilizations of America. They are steadily gathering data which even now greatly strengthen

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SOME IMPORTANT BOOK OF MORMON QUESTIONS

the position of the Book of Mormon. It is their data which may soon make it possible to establish the position of the Book of Mormon peoples in their proper relationship to the great civilizations of the Itzan Mayas and Toltecs which followed them.

At present, the Book of Mormon

does not stand proved by these agencies but, what is more important, it does not stand *disproved*, in even the slightest degree, although it has been in print for the world to criticize for more than a hundred years. Whenever scientists who are concerned with ancient America go deeper than theory, when they strike truth, the Book of Mormon is confirmed.

An important conclusion may be drawn: If Latter-day Saints are to make the Book of Mormon the great missionary which it is intended to be, they must read it more frequently and more carefully, especially in the light of its ancient historical background as gradually revealed by the discoveries of modern scientists.

CUMORAH-LAND

(Continued from page 526)

... the position of these forts, generally in close proximity to water, and other circumstances not less conclusive, imply a defensive origin. The unequivocal traces of long occupancy found within many of them, would further imply that they were fortified towns and villages, permanently occupied. In respect to date, nothing positive can be affirmed. Many of them are now covered with heavy forests. I have seen trees from two to four feet in diameter standing upon the embankments and in the trenches, which would indicate that the date of their origin would be some centuries ago.

In Frontenac's report to France, long before the white colonists had made many changes in that country,

he said of these strongholds for defense:

At Sandy Creek we found another formidable fort on an eminence. The trenches were eight and ten feet wide. Iron implements were also dug up here. By whom were these forts wrought? Not by the natives, surely. If the natives ever had the art of working iron, it is not probable that they would lose an art so useful. Further, no native Indian tribe could build such regular and well-planned works for self-defense. Again, this fort at Sandy Creek which is cut out of rock could not have been the work of native tribes. It is far too stupendous for untaught savages to effect; and it is very doubtful if it could have been done without the use of power.

In Turner's *Holland Purchase* (p. 24), we read:

We are surrounded by evidence that a race preceded the present Indians, farther advanced in civilization and the arts, and far more numerous. Here and there upon the brow of hills, at the head of ravines, are their fortifications, their location selected with skill and adapted for refuge, subsistence, and defense. Uprooted trees of the forest that are the growth of many centuries, expose their mounding remains, the uncovered mound with masses of their skeletons promiscuously heaped one on top of the other, as if they were gathered and hurriedly entombed dead of well-contested battlefields. In our villages, upon the hill-sides, the plow and the spade uncover their rude implements adapted to war, the chase, and domestic use. All these are dumb yet eloquent chronicles of bygone ages.

Although not confined to this region, there is perhaps no portion of the United

(Concluded on page 572)



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CUMORAH-LAND

(Concluded from page 571)

States where ancient relics are so numerous. Commencing near Oswego River, they extend westwardly over all the western countries of New York state. We clear away our forests and speak familiarly of subduing the "virgin soil," and yet the plow upturns the skulls of those whose history is lost. This portion of the state either had natural attractions and inducements to make it a favorite residence, or this ancient people, assailed from the north and west, made this their refuge in a war of extermination, fortified the commanding eminences, met the shock of a final issue, were subject to its adverse results. . . .

There is perhaps no part of the United States where ancient relics are so numerous. The evidence that this was one, at least, of their final battle grounds, predominates. Evidence of the fortifications, entrenchments and warlike instruments, would indicate that there was a war of extermination. This we may conclude also, from masses of human skeletons we find indiscriminately thrown together indicating a common and simultaneous sepulchre, for age, sex, infancy and no condition, was exempt.

Swire's Antiquities of New York (p. 71), says of the burial pit only twelve miles from the Hill Cumorah:

Human bones have been discovered here beneath accumulated debris; and in nearly every part of the trench skeletons of adults of both sexes, of children and infants, have been found. They seem to have been thrown together promiscuously. They have also been found in narrow depressions resembling artificial trenches.

Besides the various earthworks above described, there are a number of other interesting objects of antiquarian interests in this country. Among them might be mentioned the bone-pits or deposits of human bones. One is described as being full of human skeletons promiscuously piled together. Upwards of forty pairs of patella could be counted, but evidently there were many

more deposited in the pit. . . .

The bone pits which occur in western New York, are of various sizes, but usually contain a large number of skeletons. One of these pits, discovered and opened up in Niagara county, was estimated to have contained several thousand individuals. Another place I visited were found mounds containing human skeletons in greater or less quantities, deposited promiscuously, and embracing skeletons of individuals of all ages and of both sexes. Not less than four hundred were found in one place. . . .

We found not less than 100 bodies in one mound, including children of different ages, piled promiscuously together with grown-ups. One of the skulls was found pierced by an arrow, which was still sticking in it, driven about half way through. The subjects of these mounds were doubtless killed in battle and hastily buried.

Flint has written of these remains:

We have conclusive evidence that these mounds served as tombs, and abound in human bones. It has often been said that some of the mounds are full of bones that have been perforated, as though the living subjects were killed in battle; and that the skeletons were heaped together in promiscuous confusion, as if buried after a conflict, without order of arrangement. In some cases arrow points are still sticking in the bones.

The geography of the Book of Mormon is so uncertain and indefinite that we cannot safely locate many cities or places; yet Cumorah is so faithfully described in the Book of Mormon and by the modern students of the region, that it seems we need not search for it in Mexico or Yucatan. No place has been found in the south which is comparable with Cumorah-land as the heart of an ancient battlefield in the land of many waters.

THE SPIRIT OF REVERENCE AND WORSHIP

(Continued from page 525)

blasphemous expressions are placed in the mouths of otherwise respectable characters, instead of enhancing the story they detract from its value and interest. Many expressions where the name of Deity occurs, without question, occur as a means of emphasis. How strange it is that some people, and good people at that, think that to use some expression involving the name of the Lord, adds interest, wit, or power, to their stories! How often this is seen in the moving pictures, even in shows that otherwise are commendable. But all such expressions in the theatre, and the use of tobacco and liquor, are detrimental to the morals and spirituality of those who witness them, and especially is it true in the case of the youth of tender years whose character is in the form-

ative stage. It is a shame that such expressions are found so frequently even in the higher class publications which come into the homes of Latter-day Saints.

Above all other peoples on the earth, the Latter-day Saints should hold in the utmost sacredness and reverence all things that are holy. The people of the world have not been trained as we have been in such matters, notwithstanding there are many honest, devout, and refined people in the world. But we have the guidance of the Holy Spirit and the revelations of the Lord, and He has solemnly taught us in our own day our duty in relation to all such things.

Even in some of the sacred hymns that are universally used, the frequent and familiar use of the name of the Lord enters, and spoils their

THE SPIRIT OF REVERENCE AND WORSHIP

use so far as we are concerned. A few hymns of this nature, with noble, uplifting thoughts, have found their way into the musical exercises of the Latter-day Saints.

There are times, of course, when the use of the name of Deity is perfectly proper. The Lord has given us such examples in the blessings on the Sacrament and the ordinance of baptism. The same is true in the conferring of the Priesthood, for, as we have been taught, all things are to be done in the name of the Son; all our prayers should be addressed to the Father and brought to a close in the name of the Son. Even in this, however, we frequently hear improper expressions that jar on the sensitiveness of refined ears. Running the risk of criticism, I would like to call attention to a few expressions which it would be better not to use. At times we hear a very earnest, fervent prayer given in the spirit of pure humility and innocence, closed with this expression: "for Christ's sake, Amen." I never hear this expression that it does not bring to my mind the similar use by blasphemers on the streets. Of course, in the prayer, such a thing as an improper expression was not intended and never entered the mind of the one who prayed. Then again, we do not pray, or conduct exercises, for His sake, but for our own. Our Redeemer has done everything that is essential for our salvation, and He has taught us that if we serve Him with all the soul, and all our days, yet we are "unprofitable servants" and have done only that which it was our duty to do. Paul says we were bought with a price, and we are not our own. Our Redeemer has a perfect right to command us, and all that we do is for our own sakes. He can do without us, but we cannot do without Him. We are told that we are unprofitable servants (Luke 17: 5-10, and Mosiah 2:20-25), and so we are, if we think of trying to pay our Savior back for what He has done for us, for that we never can do, and we cannot by any number of acts, or a full life of faithful service, place our Savior in our debt. How much better it is in our worship, and in our praying when we come to a conclusion, to end what we are doing, with a simple, humble statement, as we have been commanded to do, that it is done "in the name" of Jesus Christ, our Lord!

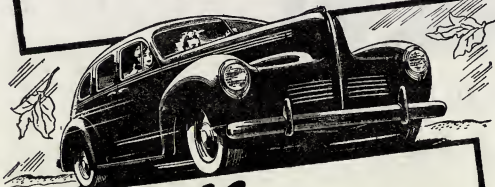
Another expression finding its place among us, especially on the

part of speakers and writers on Gospel themes, is to refer to our Lord as *the* Christ. Of course there is, and can be, no other. We have been given the information, however, that His name is Jesus Christ and that He is the Only Begotten Son of the Father in the flesh, but the Firstborn in the spirit. He is our Elder Brother and was honored by the Father with the fulness of authority and power as a member of the grand Presidency, of Father, Son, and Holy Ghost. He was commissioned, before the world was framed, to come to this earth and here offer Himself

a sacrifice, through the shedding of His blood, for the sins of mankind, on condition of their true repentance; and for the transgression of our first parents which brought our fallen, mortal state. The name Christ is a title comparable to the title Messiah and meaning *The Anointed One*, and has reference to the office of our Savior. If the remarks of a speaker have reference to the nature and calling of our Lord in the office which He holds, then the definite article preceding the name is in perfect order. However, when we are

(Concluded on page 575)

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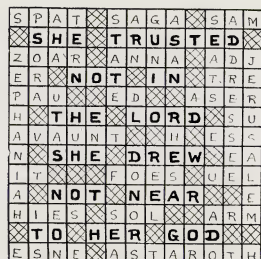


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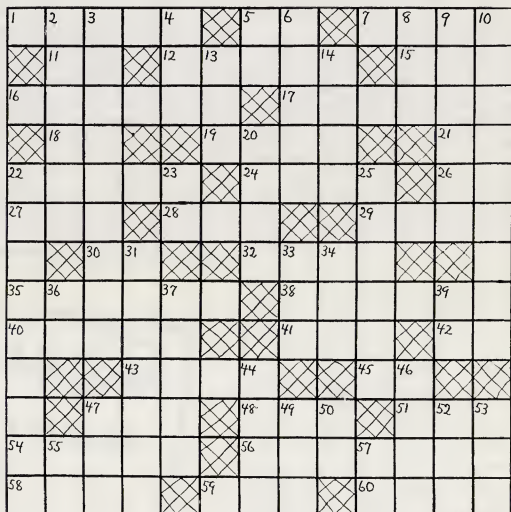
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West

Scriptural Crossword Puzzle—Wise Men Ask a Question

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

—MATT. 2: 1



ACROSS

- 1 "... the young child was born"
- 5 "Mary, of whom was born Jesus, who... called Christ"
- 7 Ruth went with Naomi from ... to 10 down
- 11 This chapter of Matthew tells of Christ's healing powers
- 12 "plucked up by the..."
- 15 "Blessed... the meek"
- 16 Animals
- 17 Noise
- 18 "And... sent them to Bethlehem"
- 19 "... shall rule my people Israel"
- 21 Island possession of the U. S.
- 22 Spinning machine
- 23 "took him from the sheepfolds: From following the..."
- 26 Indian mulberry
- 27 The bitter vetch
- 28 "what ye hear in the..."
- 29 Part of a church
- 30 "Emmanuel, which being interpreted... God with us"
- 32 "he demanded of them where Christ should be..."
- 35 Uncover
- 38 City of Wisconsin
- 40 Horse
- 41 One of Paul's epistles
- 42 Type measure
- 43 "When Herod the... had heard these things"
- 45 "In Bethlehem... Judaea"
- 47 Constellation
- 48 Old Dutch measure
- 51 Third king of Judah
- 54 Turn outward
- 56 "He... in God"
- 58 Entangles
- 59 "they saw... young child"
- 60 They rejected Christ

Our Text from Matthew is 1, 5, 18, 19, 30, 32, 43, 45, 59, and 60 combined

DOWN

- 2 "Then saith he to Thomas, Reach... thy finger"
- 3 Wide
- 4 "Ye do..., not knowing the scriptures, nor the power of God"
- 5 Shout of triumph
- 6 "He esteemeth iron as..."
- 8 "For ye shall be as an... whose leaf fade"
- 9 King when Paul was let down in a basket; sea rat (anag.)
- 10 Birthplace of Christ
- 11 Most of most
- 14 Surfeit
- 20 "every green... for meat"
- 22 Herod "was troubled, and all... with him"
- 23 "and when... have found him"
- 25 Rude guitar
- 31 Searchers
- 33 Western state
- 34 Knock
- 36 Matthew is in this part of the Bible
- 37 Simpleton
- 39 Compass point
- 44 Native place of Goliath the giant
- 46 Fortune
- 47 "and... it out to husbandmen"
- 49 "Blessed... the merciful"
- 50 Greek letter
- 52 "A time to rend, and a time to..."
- 53 Public notices
- 55 Old Dominion; state
- 57 Society of Jesus

The Spirit of Reverence and Worship

(Concluded from page 573)

speaking of the Redeemer in some other sense than by reference to His official title it is well for us not to use the article, but the whole name of our Lord, or, even better still, in order to avoid the too frequent repetition, we can say, our Redeemer, or Savior, or the Lord.

The great lesson for us to learn, in all our preaching, writing, and conversations, is to use the name and titles of Deity sparingly, not with familiarity, or with lack of reverence.

The Psalmist has instructed us wisely: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

Evidences and Reconciliations

(Concluded from page 545)

agents, and to a certain extent, moulders and makers of our own lives. The fact remains, however, that the proportion of happy marriages is higher among those of the same faith, and highest among those married in the temple.

Let not this writing be misunderstood. The excellent people of differing faiths who have married, and who earnestly, sincerely are seeking to make their unions happy, are entitled to our highest respect. For them our hope is that they may come to a unity of faith—faith in the restored Gospel of the Lord Jesus Christ. Yet, such couples are probably the first to admit, perhaps only inwardly, that the contentions made in answer to the question at the head of this writing, are sound and worthy of serious consideration by all who look forward to matrimony.

Youth of Israel! Marry within the Church!—J. A. W.

"Impressions"

(Concluded from page 521)

and the heritage of every man, woman, and child of us to accomplish just that.

It's a glorious prospect! A magnificent horizon when viewed in the right light. And, by our faithfulness, what a grand dramatic pageant we could stage through the hours of time if we had a growing army of a million or so marching into middle and old age supporting the same stalwartness of body and, above all, the radiant, tender, sympathetic sternness of countenance grooved with channels of happy servitude, such as displayed by our kind brother, David O. McKay.

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SHAKE! NEIGHBOR. THANKS FOR CLEANING UP THOSE NOXIOUS WEEDS WHICH WERE ABOUT TO GET US BOTH DOWN. FULL CROPS AND GOOD PRICES THIS YEAR REALLY MEAN SOMETHING.

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LET'S SAY IT CORRECTLY

BY special request, we are repeating the pronunciation of the title of the magazine, which has been variously pronounced as if it were spelled, *aira* or *ira*. The correct pronunciation gives the long *e* sound in the word *eye*, or the sound as in the word *here*, which is a modified long *e*. By trying the word over and over again, with the correct pronunciation, you will find that the long *e* sound adds much to the word.

IT'S IN THE BIBLE

RECENTLY we gleaned this bit of wisdom from a Gideon Bible in a hotel room:
If in trouble, read Psalms 34.
If trade is poor, read Psalms 37.
If very prosperous, read I Corinthians 10:12.
If overcome and backsliding, read James 1, and Hosea 14:4-9.
If tired of sin, read Psalms 51, and Luke 18:9-14.
If desirous of peace, power, and plenty, read John 14.
If lonesome and discouraged, read Psalms 23, and Psalms 27.
If losing confidence in men, read I Corinthians 13.
If you desire peaceful slumbers, read Psalms 121.

Albert L. Zobell, Jr.,
Salt Lake City, Utah

Newdale, Idaho.

Dear Sirs:

I AM president of the Newdale Ward M. I. A. and I have the *Era* in my home and we all love it very much for the worthwhile articles it contains. I read practically every word of every issue. "More power to the *Era*."

Mrs. Schwendiman.

High Point, North Carolina.

YOU may be interested to know that this subscription probably came about through your own efforts. I let Sister Farrington read a couple of your splendid letters to me and these, with the comments you made and quotations of President Grant, gave her a desire to subscribe. She knew the value of this great missionary and asked for the privilege of subscribing—I never mentioned it to her. Again—"The Voice of the Church"—sells itself.

G. Albert Wimmer
Y. M. M. I. A. Supervisor
East Central States Mission

Bloomington, Illinois.

Dear Editor:

DURING the recent *Era* campaign, an interesting statement was made by John Sullivan, North Indianapolis Branch President. He said, "The *Era* is the best missionary in the home and you don't have to feed it!"

Seriously, though, we greatly appreciate the enrichment which the *Era* brings to our lives. Keep up the good work.

Sincerely yours,

Monroe J. Paxman,
Northern States Mission.

Cokeville, Wyo.

To Editors of the *Era*:

DO you mind if I make a statement on *Era* reading? You are not running any serial stories, perhaps you have a good reason. My family are not reading the *Era* as they should. When the serials were running there was a constant rush for it. We all especially liked the Book of Mormon story a few years ago. I forget the name. I didn't get to read much of it but my children did and they still think it was very good. At any rate I notice they all go for the magazine that leaves them expecting something next time.

Sincerely,

Mrs. Herman Teichert.

MAKES A DIFFERENCE

"By the way," he asked, "who is that long and lank girl standing over there?"

"Hush," whispered his friend. "She used to be long and lank, but she's just inherited \$100,000. She's tall and stately now."

THE QUICK AND THE DEAD

Traffic Officer: "What's the matter with you?"
"I'm well, thanks, but my engine's dead."

DOUBLE CALAMITY

Father: "Aren't you glad now that you prayed for a baby sister?"

Son (after viewing his twin baby sisters): "Yes; and aren't you glad I quit when I did?"

MIDNIGHT OIL

What every mother of several children knows: It's never too late to mend.

TWENTY-FIVE YEARS OF TRYING

Hubby (at silver wedding): "Well, dear, the years have fitted by, and I haven't deceived you yet, have I?"

Wife: "No, John, but goodness knows you've tried hard enough!"

THE GAMBLE

Waiter: "Would you like to try our windmill soup?"

Diner: "Windmill soup. What's that?"

Waiter: "You get some if it goes around."

THE TRUTH HURTS

"I say, Mary, isn't it time baby said 'Daddy'?"

"No, Jack, we've decided not to let him know who you are until he gets stronger."

HIGH WATER

A small negro boy went to a physician to be treated for a painful sensation in one of his ears. Upon examination, the ear was found to be full of water.

"How did it happen?" he was asked. "Been going in swimming?"

"Nah, suh," said the little fellow, "been eatin' watermelon!"

A TIME FOR EVERYTHING

Mandy was eating her lunch when a friend came in with the bad news. "Mandy, prepare yourself for the worst. Your husband has been in a bad wreck."

"Good grief," said Mandy, "if my husband am dead you suah are goin' to hear some awful wallin' when I finish my dinmah."

MODERN WEAPONS

Billy the Kid, the Arizona desperado, killed nineteen men before he was twenty-one. We wonder what kind of car he was driving.

GROWING PAINS

Visitor: "How old are you?"

Little Boy: "I'm at the awkward age."

Visitor: "The awkward age?"

Little Boy: "Yes, I'm too big to cry, and too small to swear."

HOT STUFF

Romeo: "Juliet, dearest, I'm burning with love for you."

Juliet: "Come, now, Romeo, don't make a fuel of yourself."

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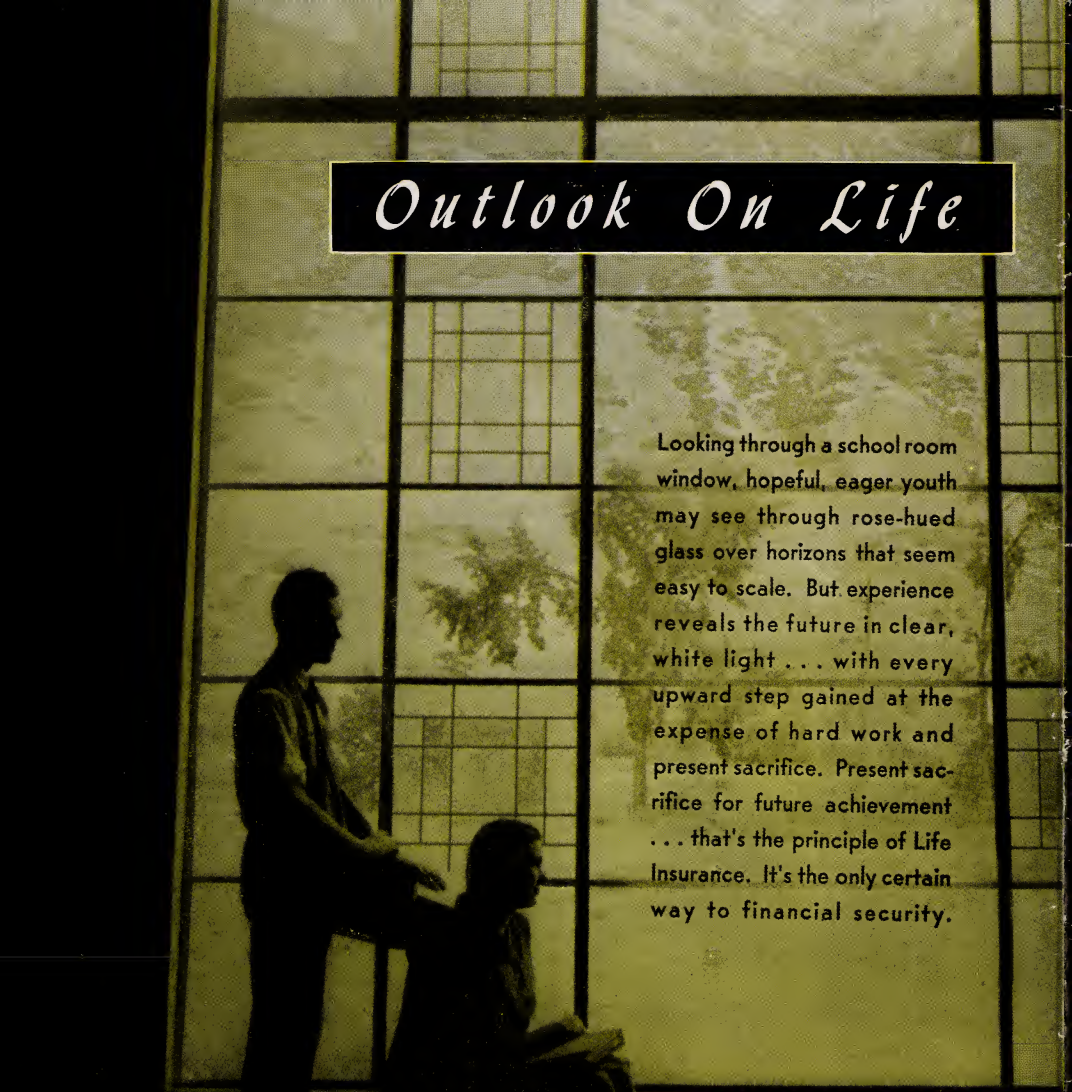
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