

The Improvement Era



NOVEMBER, 1940

VOLUME 43 NUMBER 11

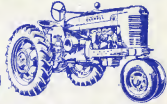
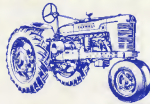
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This spirit has been lost and there is now much strife and many are seeking to take what others have created and rise upon the ruins of other men's work, hopes and endeavors.

The younger generation do not now find the opportunities that could be theirs if men, communities and industries would wake up and work together with the wholehearted enthusiasm of their Pioneer ancestors.

Utah is waking up and under the leadership of the Church, Civic and Industrial Organizations, a better day is dawning. Prof. Levi Edgar Young recently stated, "We need to emphasize the similarities we find in our various groups—not the differences".

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FOR 1941!



Forty-Third Anniversary Issue, 1897-1940

The Improvement Era

"The Glory of God is Intelligence"

NOVEMBER, 1940

VOLUME 43 NUMBER 11

"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

50 North Main Street, Salt Lake City, Utah.
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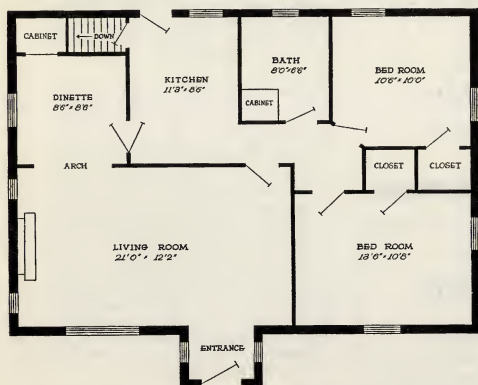
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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

A NEW rubber tire is available for wheelbarrows. The tire is filled with a resilient cushioning rubber which has the advantages over the air-inflated tire of requiring no inflation or servicing.

A SWORDFISH, in an unusual case, penetrated a copper sheath and eighteen and one half inches of hardwood of which fourteen and one half inches were of oak. The ship speared by the fish was the South Seas whaler *Fortune*.

IT HAS been found that young barley plants may absorb and move nutrient salts almost as readily in the dark as in the light over brief experimental periods. Such plants may grow normally for some time with food supplied only during the daily dark period.

A RECENT study of school children found that reading comics is one of the most common leisure-time interests of children of the fourth, fifth, and sixth grades. The children like the comics mostly for the adventure, excitement, and action, and not for the humor. The interests in comic strips are very similar to the interests in reading, radio, and the movies.

PLASTICS are invading women's dress from head to toe. A transparent visor of Lucite on a smart turban of doeskin may cover the head, and the heel of the foot may rest on a heel in part or all of crystal clear plexiglas to give an unusual effect.

DO LEAVES change color in the autumn as a result of frost? As the autumn comes on, the leaves become cut off from vital connection with the twigs and branches by a layer of cork. This gradually brings about death of the leaf independently of frost. As the protoplasm of the leaf-cell dies, the green chlorophyll held in them decomposes first, exposing substances which had been masked, and the leaves turn yellow. If a sugar is present, under the action of light a compound may be formed making the leaves completely red in color. An early frost destroys the yellow pigments, prevents the development of the red material, and the leaves turn a lifeless brown.

IN PARTS of the Egyptian Sudan, the hollowed trunk of a large tree, called *Tebeldi*, is used for the storage of water. During the rains the water collects in a depression made in the ground at the

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Send an ERA SUBSCRIPTION for Christmas . . .

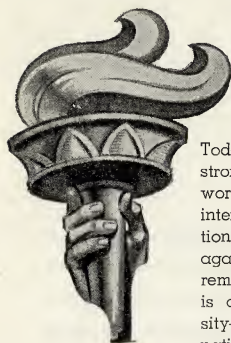
"The ERA gives pleasure and profit to every faithful member of the Church who reads it, and it has a tendency to inspire the reader with a desire to have his friends share the same pleasure."

—Heber J. Grant.



HOME-PRODUCED SUGAR

... IN WAR OR PEACE A GREAT NATIONAL ASSET



Today virtually every strong nation of the world has developed internal sugar production as a safeguard against interruption of remote supplies. Sugar is an absolute necessity—as important to a nation as its bread.

Home-produced sugar was born of necessity. When England cut off France's sugar supply Napoleon founded a domestic beet sugar industry. Soon Germany recognized its great value and became the largest beet sugar producer in Europe, exporting to England and other countries. During World War I shipments to England stopped and German U-boats jeopardized supplies from the tropics. After the war England founded a large beet sugar industry. Today sugar beets grow in Japan, in Manchukuo, on the whole face of Europe from Scandinavia to the Bosphorus, with Soviet Russia the largest producer of all. So commonplace is sugar, so available at your corner grocer, it is difficult to realize that at any given moment, the world's sugar supply is within a few months of exhaustion. Yet this is true. Vital, indeed, in these days of widespread wars,

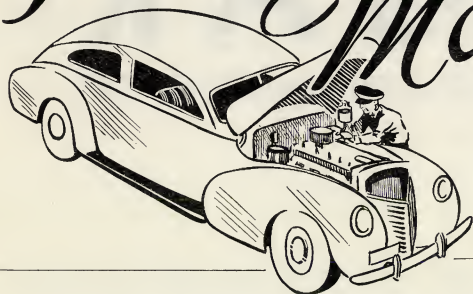
is the nation's home-produced sugar supply! Yet, although the beet sugar industry was cradled in the necessities of war, it has proven its necessity in time of peace. A non-surplus crop, the sugar beet radiates wide benefits: jobs on the farm and in the factory; jobs on railroads, in the coal mines, in the limestone quarries. The beet sugar industry brings to the West literally millions of dollars in new wealth each year. . . . Take away the West's beet sugar industry, and you take away its prosperity.

Beet sugar competes with no other American crop—in fact it stimulates other agricultural development! Sugar beet by-products are a boon to the milk producers, to the sheepmen, to the livestock growers. The beet sugar industry is important to everyone in the West . . . to everyone in America!

You can't live without sugar. Help protect America's sugar supply and the West's prosperity by using only Home-Produced Sugar. It's the best sugar you can buy—pure, fine-granulated, quick-dissolving. Perfect for canning, preserving, jellies, jams, cakes, pastry, candy, sauces, and for every sweetening or cooking purpose. **In war or peace Home-Produced Sugar is a great national asset—use it in your kitchen!**

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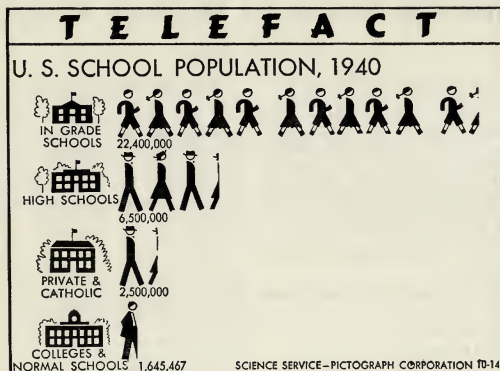
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14

**Important
Check-up
Operations**

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One Time



Exploring the Universe

(Concluded from page 644)

foot of the tree and is scooped up and poured into a hole near the lowest main branches. A seal of wet clay keeps insects and animals out of the water. Such hollow tree trunks may hold up to a thousand gallons of water which keeps fresh for a long time. In one province, Khordofan, near Ethiopia, all the trees are registered and the amount of water they contain recorded for information on the water resources.

CERTAIN cobras have the power of spitting their poison, the fluid being thrown a distance of several feet and aimed at the face of the foe.

MAN does not rate very well with mosquitoes, which prefer horses and cattle about six times as well and pigs three times as well, Federal entomologists report. Man is just a little ahead of chickens and cats as a preferred source of the blood meal which most of the biting mosquitoes require

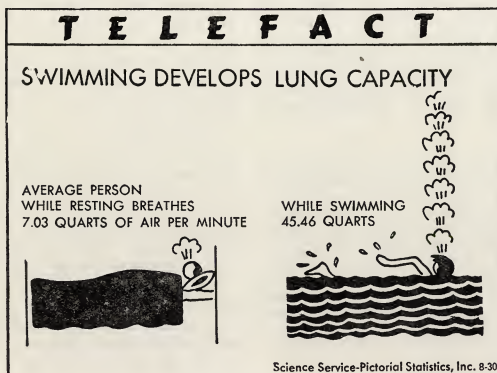
before they can begin depositing eggs.

IT takes the total production of a million cows to keep Americans supplied with the over a billion quarts of ice cream they consume annually.

LARD can now be kept without refrigeration and can have its food values kept without chemical change. This is made possible by the discovery that the juice of the tropical guaiacum tree, when used in small quantities, will prevent the oxidation of the lard.

A MACHINE has been made which will pluck the feathers off chickens at the rate of up to three hundred birds an hour, or about ten times that of an expert hand picker.

A DISCOVERY from England's blackouts can help to avoid the glare of an approaching strong headlight on a dark night. Close one eye when the bright light approaches and open it again when the car has passed. The eye which has been closed will be sensitive for darkness as before.



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Smart!



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STYLED AND CUT TO
"FIGURE FIT"

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THE HUMAN SIDE OF BRIGHAM YOUNG

By James P. Sharp

WHILE crossing the plains, some of the brethren went to Brigham Young with every little thing for advice. One evening when Brigham was very worried and walking about trying to get things straightened out, a man came to him and said: "Brother Brigham, shall I turn my oxen out on the prairie tonight or shall I put them in the wagon corral?"

"We are in Indian country. Better corral them."

"Shall I tie them up or turn them loose?"

"Better tie them up."

"Shall I tie them long or short?"

"Just medium."

"Shall I tie them loose or tight?"

"Tie them so tight the very old devil himself cannot untie them."

Brother Brigham loved cattle, and was especially fond of blooded bulls. One of his neighbors had a bull that had whipped every other one for blocks around, including Brigham's best. So as he rode about he kept watch for an animal that was better than the one his neighbor owned. He finally found one that suited him.

When it was delivered it so happened that this animal was placed in a corral next to the one that had the champion fighter in it. There was only a board partition separating them. Quite a crowd of young men and boys gathered as the animal was turned in the inclosure. They suggested turning them in together as both animals were pawing up the earth and doing considerable bellowing.

Brigham shook his head and said, "Young men, I have been accused of almost everything except conducting a bull fight. No one can ever say I fostered one; but, say, I see that two of those boards are a bit loose. Now if for any reason those boards come off and the bulls get to fighting, well, will one of you run up to my room and tell me about it? Don't stop for anything but come right in." He walked away.

The loading and hauling of the granite for the Salt Lake Temple worried Brigham Young considerably, for the rock was coming in mighty slow. It was hard to get men who understood the moving of such large rocks. Finally he hired a short, heavy-set, broad-shouldered Scot to load the wagons. This Scot got six others who had worked in the stone quarries in their native land, and with the aid of some red-pine poles, some rollers, and some blocks, soon had an endless string of wagons moving.

Now some of the brethren who had visited the quarry went to Brigham and told him this Scotchman was doing considerable swearing; in fact, they demanded he be fired. Brigham promised to investigate. He left one morning in his carriage. He was astonished at the number of wagons he met, all loaded with great granite blocks for the Temple.

He was deep in thought when the driver stopped the carriage near where the men were loading a large stone. Not a man of that group saw the carriage as they chained the rock fast, and the foreman waved for the next man to drive his wagon up. The driver of this outfit was a great bully and sometimes fought when necessary. Most of the men left him entirely alone. He saw the men in the carriage, and as if to make a good impression on whoever it was, ripped out an oath and began using his long bull whip unmercifully. Those oxen were a mass of whip marks from shoulders to hips. Brigham started to get out to speak to this man when he saw his Scotch foreman step to one side and heard him say, "You're infringing on my rights. Brigham hired me to do the swearing around here. Stop it and quit using that bull whip on those oxen."

This bully let out a loud laugh. As the Scotch foreman stepped towards him he began swinging his long whip. The Scotchman saw it coming. It snaked out. He raised his hands and it wound around his body twice. Such a blow would have brought a less stalwart man to his knees. He flinched a bit, seized the whip, gave it a quick jerk, and was in possession of the weapon. Slowly he unwound the coils from around his body. Great welts were already showing under his open shirt. He stepped back a few feet and raised the whip. He was just the right distance from his attacker to make the whip most effective. The lash cut the bully's trousers into shreds, and he began to run with the short-legged Scot after him.

The incident over, slowly the Scot coiled up the long whip as he walked back to where he picked up his pole and was ready for work. A hand was placed upon his shoulder. He dropped the pole and was ready to carry on with the fight. He looked up into the eyes of Brigham Young, who said:

"Brother, I admire any man who excels in anything. When I get back I am going to tell the Relief Society sisters what an expert you are at cutting carpet rags with a bull whip."



On the 84th anniversary of his birthday, the Rio Grande extends greetings to President Heber J. Grant. He is a distinguished churchman and executive, and a valued friend whose achievements have won for him a place of honor in the hearts of all those who know him.

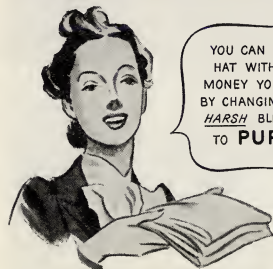
The same path has marked the progress of Utah and the Rio Grande ever since pioneering rails of the home road were laid thru the Rockies to Salt Lake City and Ogden three score years ago. Utah and the Rio Grande have advanced together, indelibly tracing the course of empire thru the Rocky Mountain West.

In Rio Grande's sound motion picture, "Desert Empire," President Heber J. Grant presents a vivid picture of Utah's dramatic and stirring history . . . Continued popularity of this film proves the intense interest of people everywhere in the pioneer days of our West . . . and the fearless courage and devotion to ideals of the Mormon people which have made Utah a sturdy commonwealth in the Union of States.

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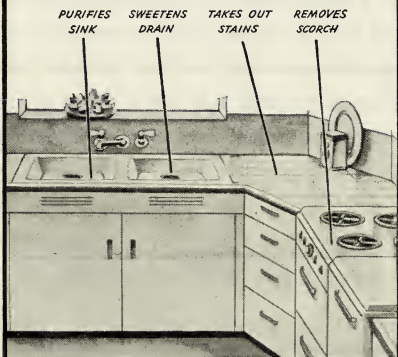
Purex, made by exclusive Intrafil Process, is gentle . . . Linens last!

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TO WORK IN
SINCE I LEARNED
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STICKINESS, FOOD
ODORS AND FOOD
PARTICLES ALL IN
2. MINUTES!



THE **PUREX** 2-MINUTE "Beauty Bath"



HERE'S ALL YOU DO! Pour a small amount of Purex onto drainboard full strength, and spread with a wet cloth. Wipe drainboards, sink and stove enamel with same cloth. Rinse with plain water. Pour a little Purex into drain, and let stand, to deodorize. Add this final touch to your regular kitchen clean-up—do it daily for just one week—and see how much sweeter and brighter your kitchen is! Get Purex at your grocer's today.



PUREX
THE *Gentle* BLEACH
AND ALL-ROUND CLEANSER

AGRICULTURAL OPPORTUNITIES

By C. ORVAL STOTT
Field Representative of the Church
Welfare Agricultural Advisory
Committee

ONE of the major long-time objectives of the Church Welfare Plan is to find permanent employment for distressed members who are worthy, and to place men of experience on farms. For more than two years, the Agricultural Committee of the Church has been collecting information on land projects in the Western States. It is the advice and counsel of the General Authorities that our people retain ownership of the land, that all local land opportunities be exhausted before families are moved to distant projects. There are many inquiries for land from families who cannot be placed in their own immediate locality.

There are in the hands of the chairmen of the stake agricultural advisory committees throughout the Church, listings of land projects that have been looked over by the Agricultural Committee of the Church, giving descriptive information and factual data relative to the projects. All interested families should work through their Priesthood quorums in the locality in the ward in which they live, and in turn the quorum officers and committees gather information from the stake agricultural advisory committee relative to these land opportunities. Thus the information gathered is made available to all Church members in this manner.

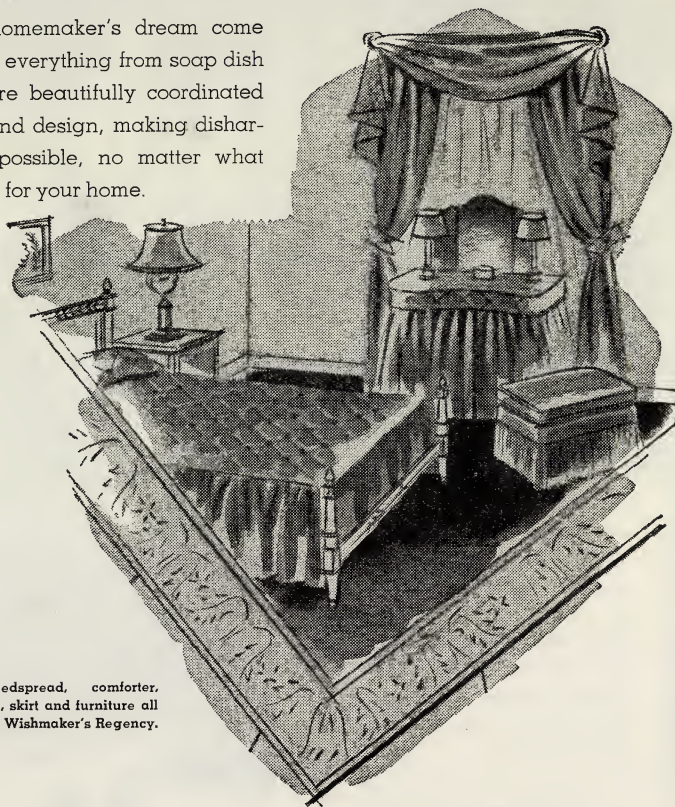
It is further the counsel of the General Committee that families should look over these projects and decide for themselves, in counsel with their Priesthood brethren, what might be the best move to make. Each family should make its own final decision. There have recently been appointed agricultural advisory committees in the adjacent areas of the several land projects in the north and west. These committees are listed below with the hope that all interested families who go into the areas to look over the land will contact these brethren for advice and counsel relative to the opportunities. These men are acquainted with local conditions and are in a position to give sound advice relative to opportunities. It happens many times that land agents are over-enthusiastic because of the financial gains which they make by disposing of lands, and they place the wrong

(Concluded on page 678)

YOU WILL BE YOUR OWN DECORATOR WITH ASSURED SUCCESS IN THE

ZCMI Wishmaker's House

It's the homemaker's dream come true, with everything from soap dish to furniture beautifully coordinated in color and design, making disharmony impossible, no matter what you select for your home.

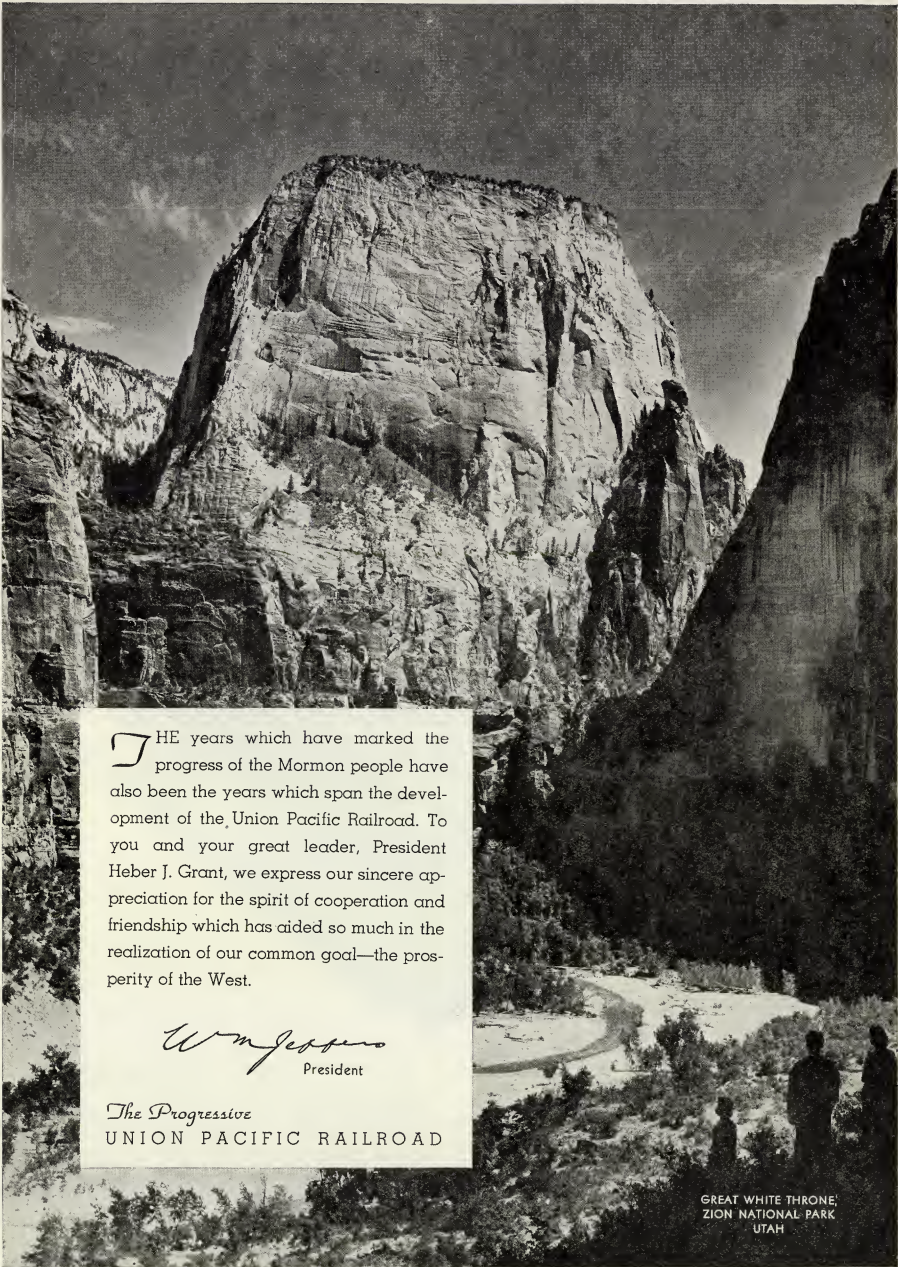


Draperies, bedspread, comforter, dressing table, skirt and furniture all harmonized in Wishmaker's Regency.

New worlds of decorating possibilities open up to you with the delicately coordinated colors in the Wishmaker's House, exclusive at Z C M I in Salt Lake City. Most revolutionary innovation in home furnishings for the past 25 years, Wishmaker brings you seven basic colors, each in six graded shades that not only blend beautifully with other shades

of the same hue, but form a harmoniously perfect contrast to every other color. These tones have been interpreted in graceful, gracious Regency designs, elegantly adapted to the modern home. Come in and see the Wishmaker's House soon . . . browse around and enjoy the distinct charm of these color-coordinated home furnishings.

Z C M I's Young Homemaker's Center—Third Floor



THE years which have marked the progress of the Mormon people have also been the years which span the development of the Union Pacific Railroad. To you and your great leader, President Heber J. Grant, we express our sincere appreciation for the spirit of cooperation and friendship which has aided so much in the realization of our common goal—the prosperity of the West.

Wm. Jessup
President

The Progressive
UNION PACIFIC RAILROAD

GREAT WHITE THRONE,
ZION NATIONAL PARK
UTAH

Armistice

By
LA RENE
KING
BLEECKER



GETHEMANE
From a painting by Heinrich Hofmann

THE flower-scented churches held requiem. . . .
Then Armistice was signed. And wounded men
Saw days grow into months and months to years,
And Leagues were scraps of paper, inked with fears. . . .

NO PEACE on earth when rulers stand alone,
Whose vision sees no glory save their own,
When nations, having failed to see the Star,
Embroid in bitter hates that lead to war;
With egoistic urge for power, they fail
To realize the aftermath. The Grail,
The holy cup of Christ, is filled with tears
Of those who seek but holy peace. The years
Since Jesus walked with men—so dim are they:
Did He not wear a crown of thorns and pray:
"Let this cup pass"? . . . Our faith, our love renew. . . .
"Father, forgive them. They know not what they do."

The EDITOR'S PAGE

To the Conference Assembled

"For verily the voice of the Lord is unto all men"

THE MESSAGES OF PRESIDENT GRANT

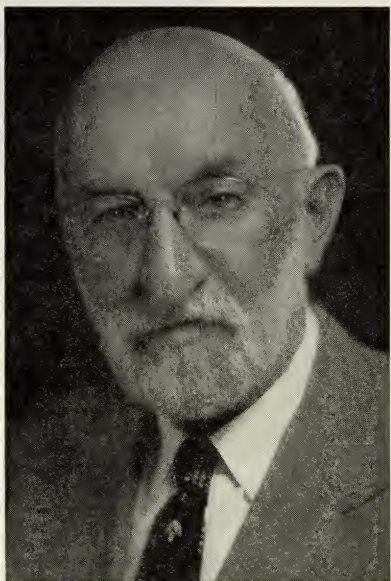
To the 111th Semi-Annual Conference of the Church

Following are the remarks of President Heber J. Grant at the opening of the fifth conference session Sunday morning:

IT is needless for me to tell you how grateful I am to be here today. I missed the conference six months ago, and I am grateful beyond expression to all of you good people, to the Saints generally, and to some people who are not members of our Church for your and their faith and prayers in my behalf that I should be healed. I am grateful to the doctors who so kindly, carefully, and energetically, at home, and while in Los Angeles, gave me the benefit of their services.

I lack the capacity to express the gratitude and thanksgiving in my heart for the blessings of the Lord to me and this people. I humbly pray that while I am speaking to you this morning the Spirit of the Lord may be and abide with me. I do not expect, however, to preach to you this morning; I simply desire to express my gratitude to the Lord, and I expect to have the pleasure this afternoon, as my doctor, Silas Smith, consented that I may speak again, at the close of the conference.

I am grateful to my friends in California, to my relatives and to my railroad, banking and insurance friends, to Mr. Chandler of the Los Angeles Times, and to all of the officials of the Church in California, because of their fine attention to me and their interest in my welfare. I am grateful for the fine



PRESIDENT HEBER J. GRANT—DAILY AT HIS DESK, AND ACTIVELY DIRECTING THE AFFAIRS OF THE CHURCH AS HIS EIGHTY-FOURTH BIRTHDAY ANNIVERSARY APPROACHES, NOVEMBER 22, 1940. (SEE ALSO PAGE 672.)

treatment I received at the Catholic hospital in Los Angeles.

I am very thankful for our fine conference, for the wonderful attendance here today, and for the magnificent body of the Priesthood that were together last night.

I am thankful beyond expression for the very wonderful and splendid moving picture that has been made of Brigham Young. I have heard some little criticism of it, but we cannot expect the people who do not know that Brigham Young was in very deed the representative of God upon this earth, who do not know his wonderful character, to tell the story as we would tell it. We know that he was a prophet of the living God and the representative of the Lord here upon the earth.

There is nothing in the picture that reflects in any way against our people. It is a very marvelous and wonderful thing, considering how people generally have treated us and

what they have thought of us. Of course there are many things in the picture that are not strictly correct, and that is announced in the picture itself. It is, of course, a picture, and we could not hope that they would make a picture at their expense, running into a couple of million dollars, to be just as we would like it.

We know that Brigham Young was a powerful and wonderful man, the greatest man of his day, and one of the great things (Continued on page 700)

OUR LANDS, OUR FIELDS, OUR HARVEST

By PRESIDENT J. REUBEN CLARK, JR.

Of the First Presidency

IN HIS eloquent oration on the Pio-
neers last July, President Bryant
S. Hinckley read the following
statements made by Brigham Young:

Talk about these rich valleys, why there is not another people on earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air, and everything pertaining to them unto the Lord, and the smiles of heaven rested on the land and it became productive, and today it yields the best of grain, fruit, and vegetables. . . . There never has been a land from the days of Adam until now that has been blessed more than this land has been blessed by our Father in Heaven; and it will be blessed more and more if we are faithful and humble and thankful to God for the wheat and corn, the oats, the fruit, the vegetables, the cattle, and everything He bestows upon us, and try to use them for the building up of His kingdom on earth.

I can remember, and so can all you older Brethren and Sisters, when our lands were in the hey-day of their productivity. We can remember when the snow drifted deep in the mountain gorges, when the runoffs of the springtime made our streams rushing torrents that watered our lands and spread out upon them the rich fertilizing sediments from the mountains, when our farmers and stockmen were prosperous, when we merited the symbol adopted for the State—a busy hive of industry—when our homes and fences and barns and corrals were in repair, when our farmers' words were as good as their bonds, and both were A-1.

The old-time snows have not been falling in the mountains for many years. Our farms are run-down, many acres of them are idle, our fences and barns and corrals are falling down, our homes are unpainted, the roofs leak, our streets are full of weeds, too many of our meeting houses are shabby, we look too much like idling ne'er-do-wells. Another

“WHY SHOULD THE LORD BLESS THE LAND WE DO NOT FARM?

WHY SHOULD HE GIVE US WATER FOR THAT LAND WE ARE NOT USING? WHY SHOULD HE GIVE US CROPS WHEN WE DO NOT PLANT? WHY SHOULD HE BLESS US WITH HIS BLESSINGS WHEN OUR RELIANCE IS PUT NOT IN HIM, BUT ON GOVERNMENT GRATUITIES FOR NOT WORKING, FOR NOT FARMING, FOR NOT DOING THE THINGS THAT HAVE BEEN MAN'S ALLOTTED PART SINCE ADAM WAS DRIVEN FROM THE GARDEN?”

fifty years of this will almost return us to the desert.

Again quoting Brother Brigham:

You inquire if we shall stay in these mountains. I answer yes, as long as we please to do the will of God our Father in heaven. If we are pleased to turn away from the holy commandments of the Lord Jesus Christ, as ancient Israel did, every man turning to his own way, we shall be scattered and peeled, driven before our enemies and persecuted until we learn to remember the Lord our God and are willing to walk in His ways.

There are other enemies than human persecutors. We can be our own worst enemies, and drive ourselves away from our most cherished possessions.

Would we not better pray again over this land and the air and the water and everything pertaining to them? Would we not better turn our reliance to our own efforts and their fruits as blessed by the Lord? Why should the Lord bless the land we do not farm? Why should He give us water for that land we are not using? Why should He give us crops when we do not plant? Why should He bless us with His blessings when our reliance is put not in Him but on

government gratuities for not working, for not farming, for not doing the things that have been man's allotted part since Adam was driven from the Garden?

The Lord cannot be pleased with shiftless idleness; those of us in default must mend their ways.

The tragedy of all this is that the innocent must as always suffer, at least in part, the punishments that afflict the guilty. The rain falls on the unjust as upon the just, and the lands of the just parch as do those of the unjust. Yet God will not forget them who serve Him and keep His commandments. Their reward is sure, in their happiness, in their blessings of contentment, of health, of the consciousness of a life well lived, in their salvation and exaltation. . . . Our fathers and grandfathers, our mothers and grandmothers were fashioned in heroic moulds; they were built of the virtues that make mighty empires. It is not too much to hope and pray that we of our day may measure to their stature.—*From a message to the entire Church, delivered at the opening session of the 111th Semi-Annual Conference, October 4, 1940.*



PRESIDENT DAVID O. MCKAY

ESSENTIALS OF A BETTER WORLD

By PRESIDENT DAVID O. MCKAY

Of the First Presidency

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

EDITOR'S NOTE

A ADDRESS delivered on the "Church of the Air" over Radio Station KSL and the nationwide Columbia Broadcasting System during the 111th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, in the Salt Lake Tabernacle, Sunday morning, October 6, 1940, at 11 a. m. mountain standard time.

FOR nearly twenty centuries millions of Christians have prayed for the coming of the Kingdom of God, and for more than twenty centuries millions of people have persistently rejected the conditions indispensable to the realization of this era of peace and brotherly kindness.

Even though the essentials for a better world have not been generally accepted, yet mankind has ever striven for a better way of living. In every progressive age of the world's history, thinking people have been dissatisfied with their current social and economic conditions, and have sought for remedial changes. Many of their hoped-for Utopias, however, though they have inspired men to action, have ended only as dreams and phantasies.

In response to this urge for change, the twentieth century is no exception. Indeed, during the last fifty years, people have witnessed greater political unrest, more stupendous upheavals than have probably occurred in the same length of time in the history of the world. European monarchies have been overthrown, and rising out of the monarchical ruins have come the dictatorship of the proletariat in Russia, the Fascist regime in Italy, the Nazi rule in Germany, and the Fascist form of government in Spain. Democracy, as exemplified in Great Britain and her dominions, and in the United States, has successfully withstood the battling horrors of one World War, and now, after only a quarter of a century, is again either actually participating in or standing on the brink of a second devastating conflict.

FUNDAMENTALS IN DISCARD

IF, in the spirit of charity, we say that misguided men have brought all this about because of their desire for a better government, the fact still remains that civilization is encompassed by social upheavals that threaten to divert if not entirely to thwart the progress and happiness of the present generation.

Humanity is passing through one of its most crucial experiences. We are in the midst of a revolution both of thought and mode of life. Beliefs of parents are questioned; old ideals are in the discard. Communism, Nazism, Fascism—totalitarianism—are giving birth to new conceptions that strike relentlessly at beliefs and teachings that were accepted a decade ago as fundamental and unassailable. "Under the influence of a science as superficial as proud," writes M. Paul Gaultier, a leading publicist of France, "old beliefs have been turned into ridicule, conscience is treated as a superstition, and honesty as a prejudice. Self-interest alone remains as a motive, and pleasure as the sole end of life. For too many people evil consists not in infringing social laws, but in getting caught. Morality and duty figure in their eyes as so many prejudices out of fashion, and vestiges of centuries gone by."

Granting the severity of this arraignment, the fact still remains that moral and religious skepticism is too generally apparent, and political chicanery, fraud, and civic unrighteousness all too common.

In the words of an assistant Secretary of State: "We seem to be slipping backward in the long march of progress. We are in danger of

losing part of the precious heritage for which our ancestors fought and gave their lives. Human liberty, democracy, parliamentary government, freedom of speech, tolerance, faith—these in important parts of the world have ceased to exist. Autocracy and dictatorships are demanding men's allegiance. Political institutions are cracking ominously. Democratic government is fighting for its life."

To climax these distracting conditions, war, with all its attendant horrors, is sweeping the earth as a devastating conflagration, leaving in its wake only ashes, agony, and death.

Truly, the time has come as perhaps never before when men should counsel together, and in wisdom determine how the world may be made a better place in which to live.

THE PERFECT GUIDE

TO achieve this desired end, the first and most important step is to choose as leader one whose leadership is infallible, whose teachings when practiced have never failed. In the present tempestuous sea of uncertainty, the Pilot must be one who

(Continued on page 694)

WHAT IS THE MEANING OF URIM AND THUMMIM?

And How Did the Instrument Function?

By DR. SIDNEY B. SPERRY

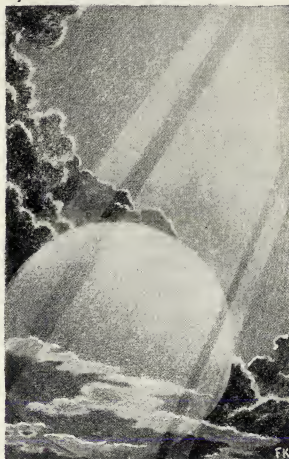
Brigham Young University

A CAREFUL survey of the available literature clearly demonstrates that modern investigators are unable to explain satisfactorily the nature of certain sacred instruments used by the seers and prophets of ancient Israel. Adolphe Lods, Professor at the Sorbonne in Paris, sums up the situation when he says, "The nature of the *ephod*, the *teraphim*, and the *urim* and *thummim*, is, in fact, an obscure and controversial matter."¹

While still in a quandary as to the exact nature of the *ephod* and the *teraphim*, the Mormon people can claim, thanks to the Prophet Joseph Smith, to know some definite facts pertaining to the nature and use of the *Urim and Thummim*. The literature of the Church is replete with references to the subject, as the careful student is fully aware. We shall not review it here. But there are two very interesting problems in relation to the instrument that the Prophet did not clear up for us. The first is primarily a linguistic problem since it has to do with the meaning of the name, *urim* and *thummim*; the second is theological in nature and deals with the manner in which the instrument functioned. The resources of modern linguistic science may point the way to a solution of the first problem, but only a seer could give us a complete answer to the second.

The meaning usually assigned by scholars to *urim* and *thummim* is "Lights and Perfections." But the meaning thus assigned is far from being satisfactory to the inquiring mind. It adds little, if anything, to our knowledge of the sacred instrument and its functions. The results of modern research in the Biblical languages now enable us, however, to give a much more satisfactory explanation of the name.

Acting on a suggestion of one of my former teachers, Professor G. R. Driver of Oxford University, I turn to the Assyrian and Babylonian languages for the requisite information.² Close study of Assyrian, Sumerian, and Babylonian is achieving splendid results in the field of Old Testament research and enables



us to give many convincing explanations of hitherto difficult and uncertain points. Assyrian and Babylonian are both closely related to Hebrew—in fact, one scholar used to call them in my hearing "the grandparents of Hebrew." We ought not, therefore, to be surprised if certain words obscure to us in Hebrew are readily explained with the aid of these other languages.

Assyrian contains a word *uru* "to give an oracle"; the latter in turn clearly explains the *urim* of the Hebrew. *Urim*, then, means "prophecies" or "revelations." These are very satisfactory meanings and are in close accord with facts relating to the instrument as understood by the Church. The word *thummim* is a little more difficult to handle. It is probably connected with the Babylonian verb *tamu* "to speak," "to swear," "to charm." In another form this verb appears as *tummu* "to cast a spell upon," "to bewitch" a person. These meanings give some trouble, for to be of use to us we shall have to translate them from their pagan connotations into a plural noun that is compatible with the spirit of the

Holy Priesthood. Put in another way, our problem is to find the prophetic equivalent of "spells," "charms," or "incantations." Perhaps one of the best illustrations of the prophetic idea is to be found in the Revelation of St. John, chapter one, verse ten, where the beloved Apostle says, in accordance with Moffatt's rendering, "On the Lord's day I found myself rapt in the spirit." In this instance the Greek equivalent of "spirit" is the word *pneuma* which in the New Testament nearly always refers to supernatural influences acting on man from without. The reader will also find it profitable to review carefully the third chapter of the Book of Abraham. So far as the writer can determine all of the interesting matter in this chapter was given to Abraham by means of the *urim* and *thummim* (see verses one and four) including the extraordinary happenings mentioned in verses eleven and twelve.

Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me: My son, my son, (and his hand was stretched out) behold I will show you all these. And he put his hand upon mine eyes. . . .

While enjoying this marvelous experience, Abraham was undoubtedly in an exalted condition. In both cases, in fact, John and Abraham must have been in a rapturous state in which they were oblivious to their immediate external surroundings. This condition would be the prophetic equivalent of the pagan "spells," "charms," or "incantations" referred to above. It is difficult to find single words in English that accurately express the spiritual state described. The word "manifestations" may be the one we want. "Visions" may be another close to the point.

Our *urim* and *thummim* therefore means "revelations and mani-

(Continued on page 690)

¹Adolphe Lods, *Israel*, translated by S. H. Hooke, p. 301. Alfred H. Knopf, New York, 1932.
²See G. R. Driver, "The Modern Study of the Hebrew Language," in *The People and the Book*, ed. by A. S. Peake, pp. 90 ff. Oxford University Press, 1925.

IS THE FRONTIER CLOSED?

"OH, FOR the days of the frontier—the days of free land, of open opportunity!"

For more than half a century a cloud has been growing on the American horizon. It is the idea that the United States has left behind her heroic youth, that she must resign herself to a grim maturity. Especially since the post-war debacle, many persons have longed for the bygone era when the financially hardpressed could tramp forth into the wilderness and stake out a claim on virgin soil. Of course there are bright beams in our national thought, but the dark vapors of pessimism and disillusionment have apparently been thickening ever since 1880, when Henry George bewailed the passing of free land in his *Progress and Poverty*.

Large numbers of young people arriving at working age nowadays feel oppressed by a sense of frustration and helplessness. Not infrequently they voice indignant criticism of the "older generation," the "system," or life in general. Commonly they believe that the frontier meant opportunity, and that the "closing" of the frontier meant the end of buoyant freedom and unimpeded chances to succeed.

Now, actually, is the frontier closed?

Yes, in a way; it has always been closed to persons who lacked physical and spiritual energy and courage.

To grasp the significance of this idea let us see what the frontier has meant at certain critical stages of our history, and what it means today. First, let us consider our earliest frontiersmen, the English adventurers who settled Jamestown exactly three hundred thirty-three years ago. They stood on the rim of prodigious, virtually untouched potentialities. Did anyone ever face greater opportunities? Perhaps not. Nevertheless, the frontier was closed to most of those pioneers—closed by starvation, by malaria, by hostile Indians. Talk of the poor man's privilege of coming to early America and making his fortune!

By
CARLTON
CULMSEE

Director, Extension
Division, Brigham
Young University

Tyler's *Narratives of Early Virginia* informs us that climatic diseases killed four out of five of the workers in the fields during their first year here.

Next, recall the pioneers at Plymouth and that first terrible winter when they lost half their company. A stormy sea, a bleak climate, a grudging soil, hordes of lurking Indians—these were some of the Pilgrims' opportunities. Indeed, the history of the old frontier is a story of severe labor done usually for little or no financial return, of frequent sacrifice of pleasure or even of life, of battles lost as well as won, of obstacles battered down at tremendous cost. Rarely was the true pioneer able to sit down to a jolly and lavish barbecue of natural resources. Time after time, to the weak-willed and self-pitying, the frontier must have appeared closed by difficulties and dangers.

Sometimes the frontier was officially closed. In the first half of the eighteenth century, the French attempted to hem in the English colonies between the Alleghenies and the Atlantic. The colonists and the British government broke the grip of France in a long, destructive war. But no sooner was the frontier thus opened than it was closed again: in the Proclamation of 1763, the British forbade their own colonists to go westward beyond a certain line. One reason why the colonists fought for independence, according to some historians, was to reopen the frontier.

Again, the frontier was officially closed in the second quarter of the nineteenth century. The young United States set up a line of Indian posts from Green Bay on Lake Michigan to the Red River in the south, and gave the so-called Great American Desert west of this line



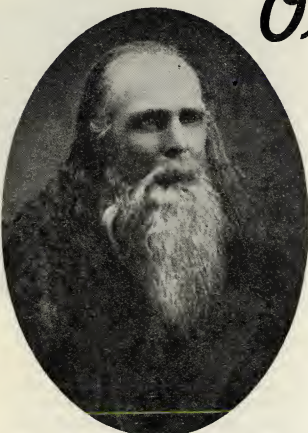
to the Indian tribes. But hardly had this military barrier been erected than it was undermined by the bordermen's restless courage and covetousness. It collapsed. Beyond, however, lay the more formidable obstacle of fifteen hundred miles of dry plains and mountains. Undaunted, bands of Oregon-bound backwoodsmen began scrambling over that broad barrier in the early forties.

THEN the Mormon Pioneers did a truly astonishing thing: They conceived of this vast expanse of arid and semi-arid plain and mountain, not as something to fear and shun, but as a splendid opportunity; and they established themselves in the very heart of it. What kind of physical advantages, natural resources, did Utah offer the Latter-day Saints in the forties? Look at the ninety-five per cent of Utah that lies untilled today, and you will gain a rough idea of how promising the intermountain country appeared to hungry wanderers in the middle of the nineteenth century. For anyone but the sturdy of spirit this frontier must have appeared closed by deficient rainfall. The Mormons came at a time when the idea of irrigation was fantastic, if not ridiculous, to most Anglo-Americans. They came to a land of aridity and

(Continued on page 688)

BEGINNING...

Orrin Porter Rockwell



ORRIN PORTER ROCKWELL AS HE APPEARED IN LATER LIFE

CHAPTER I. "OLD PORT."

By NICHOLAS
VAN ALFEN

Weber Seminary

PREFACE

PORTER ROCKWELL has undoubtedly been greatly misrepresented in the past. No one seems to have seriously attempted to investigate beneath the superficial anecdotes that are in circulation about this man. These anecdotes are not, as a whole, defaming in nature, but they tend to mislead the public, and an honest insight into the real nature of the man is impossible unless all the facts are known.

He was a colorful and picturesque character. As a result, the sensational element has overshadowed the real man. It seems to be common knowledge that his hair was long, that he was quick on the trigger, and that he used liquor in later years. But few realize that within the bosom of that man was a source of loyalty, honesty, and friendship that few men possessed. Few have served their fellow men more and with less thought of reward. There was no living man that the Prophet Joseph Smith trusted more than he did Porter Rockwell. The latter would have gratefully given his life for that of his Prophet.

This is a summary of his life and a portrayal of his character. The sources are meager, but the writer has tried to be impartial in putting the scraps together. Authenticated available material has been used whether it is favorable to Rockwell or not.

A BUCKBOARD, drawn by a pair of tired, galloping thoroughbreds, came swinging up the road in a cloud of dust. The lone occupant appeared perfectly at ease as he handled the reins. The breeze held his long beard firmly against his buckskin shirt, while he leaned forward as if to urge his horses to a greater effort. Any woman would have been proud to have his hair, which would have reached far below his shoulders, but this man kept it braided and coiled in a bob at the back of his head.

He presently whirled his team into the barnyard of a ranch by the roadside. Hurriedly the horses were freed and two others taken from the corral. They were slender, fleet animals of the same calibre as those turned loose. Soon the man's presence was noticed and he immediately received help in harnessing the eager team. Not many questions were asked, because the buckboard was soon whisked away up the dusty road. Besides, everyone knew that the questions for which there was no time would soon be answered, because Porter Rockwell always got his man. Within a few days the *Deseret News* printed this notice:

Caught him—just before going to press we received intelligence of the capture of the murderer of Swett. He was captured yesterday by O. P. Rockwell!

Yes, this was Orrin Porter Rockwell "after his man." "Old Port," as he was fond of calling himself, scout, pioneer, frontiersman: adventurous, hardy, and fearless. Sheriff Rockwell when in pursuit of a criminal used a buckboard, when he could, drawn by a pair of his fleet horses which were relayed about every twenty or twenty-five miles.²

In the minds of the old pioneers, Rockwell ranged all the way from five feet nine inches to six feet in height, and from one hundred forty pounds to one hundred eighty pounds. Here are some of the descriptions given of this man:

Porter Rockwell was a man about fifty, tall and strong, with ample leather leggings

¹*Deseret News*, Friday, December 18, 1869.
²John F. Everett, Springville, Utah, 1935. A personal friend of Rockwell.

overhanging his huge spurs, and I saw handles of two revolvers peeping from his blouse. His forehead was already a little bald, and he wore his long grizzly locks after the ancient fashion of the United States, plaited and gathered up at the nape of the neck; his brow puckered with frowning wrinkles, contrasted curiously with his cool, determined grey eyes, jolly red face, well-touched up with "paint," and his laughing good-humored mouth. He had the manner of a jovial, reckless, devil-may-care English ruffian. The officers called him Porter, and preferred him to the "slimy villains" who will drink with a man and then murder him.³

Of all the picturesque figures of early days none is a more fascinating subject for character study than the noted scout, Orrin Porter Rockwell. Unable to read or write, superstitious, silent, morose, he was a natural-born man-hunter, all his instincts and faculties preeminently suited to the desperate game of running down criminals. . . . He was of slight build and somewhat sallow complexion, yet his every gesture denoted tremendous wiry strength and endurance. His low forehead, shaggy eyebrows, and none-too-handsome features gave his appearance a somewhat aboriginal aspect, but his good eyes and the firm corners of his mouth were marks of principle and character. His long grey hair was worn tightly braided and pinned up in a compact plait at the back of his head.⁴

His figure was of middle height, and very strongly made; broad across the shoulders, and set squarely on the legs. His arm was of large girth, his chest round as a barrel, and his hand looked as powerful as a grizzly bear's. His face was of the mastiff type, and its expression, fidelity, fearlessness, ferocity. A man with a massive lower jaw, firm mouth, and good-humored but steady and searching eyes of steel-blue.⁵

He is a man without much education, and of very ordinary intelligence, but at the same time extremely amiable and polite, with exceedingly distinguished and graceful manners. He has an imposing look, with a dash of the aristocratic in it, which is also perceptible in his small, plump, fair, and well-made hands.⁶

SAYS Caroline Lamb Slack of Toquerville, Utah: "Yes, I remember Porter Rockwell; he gener-

(Continued on page 683)

³Robert F. Burton, *The City of the Saints*, p. 449.
⁴New York, Harper and Brothers Co., 1852.
⁵Glynn Benson, *The Salt Lake Tribune*, February 24, 1924. Also, *Adventure*, 1922.
⁶"Fitz Hugh Ludov, *The Heart of the Continent*, p. 353. New York: Hurd and Houghton Co., 1870.
⁷Jules Remy and Julius Brencley, *A Journey To Great Salt Lake City*, Vol. 2, pp. 314-315. London: W. Jeffs, 1861.

a WOMAN'S PLACE

A story in which Thanksgiving dinner comes 'round again—but not uneventfully.

By MABEL HARMER



BEFORE SHE COULD REACH THE KITCHEN DOOR SHE KNEW WHAT HAD HAPPENED. THROUGH THE KITCHEN WINDOW SHONE A TERRIFYING GLOW.

POLLY BRADFORD stood on the top step, drawing on her gloves. Hardly anyone else in Cedar Springs bothered to put on dress-up gloves when they went into town, but Polly, thought Grandma, would do what she considered the proper thing if she were in the wilds of Timbuctoo. From the tip of the single quill on her felt hat to her medium high heels she typified what the correctly dressed woman should wear on an afternoon shopping tour.

"I'm having Jim drive me down for a few things," Polly was saying. "Is there anything you would like?"

This was mere formula and Polly knew it as well as Grandma did. Doing her own shopping on the rare occasions when she really needed anything was one of the few tasks left to the older woman and one that she would not have relinquished for love, money, or a new fur cape.

Her crocheting lay idle in her lap as she watched Polly walk down the steps and around the path to the waiting car, brisk efficiency in every move she made. Ellen Bradford didn't dislike her daughter-in-law; on the contrary, she liked and admired her very much, but she envied her more than any other person she knew. She envied her because she was only forty-nine, and at that age women were entitled to do all the work they wanted to.

A great many people, Ellen admitted as she picked up her crocheting again, would be completely happy if they were in her place. She had a lovely front bedroom, nothing to do except sit with her needlework or reading on the sunny front porch, and, best of all, she was going to be able to spend the rest of her life on the beloved farm where the older Jim had brought her as a bride.

Persuading her son and his wife to give up their own place and come to live with her after Jim's death was the only way she could have managed to do this. Otherwise it would have been necessary to turn the farm over to strangers and go somewhere else to live. No, it was better this way, even if Polly had insisted upon taking over the complete management of the entire house and retiring her to a place by the fireside in the winter and the porch in the summer. And she was only seventy-two yet and good for another ten years' work, if only she could get a chance to do it—but Polly thought that it didn't look right for a woman of her age to be working. She had earned a good rest, and

Polly was going to see that she got it.

Now there was this matter of the Thanksgiving dinner tomorrow. For fifty years Grandma Ellen had been cooking a Thanksgiving dinner for Bradfords young and old, first in the old log house and then in the big house that she and Jim had built after they had struggled through the hard years to prosperity. The biggest turkey of the flock was always saved for their own dinner. And the dressing! No other dressing that she had ever tasted had equaled her own—bread toasted in the oven until it was crisp and delicately browned, then put through the grinder and moistened with the broth the giblets had been cooked in. Just the right amounts of sage, onion, and minced giblets. The family would certainly notice the difference in the dressing tomorrow, she was sure of that.

Then she had always made such piles of spice cookies, molasses hermits, pumpkin and mince pies. Polly hadn't even allowed her to make mincemeat this year; had said that some from the store would do just as well. It might for her, but a true Bradford would soon notice the difference and there would be nearly thirty of them sitting down at the table tomorrow. Right now, Polly should have been out in the kitchen surrounded by flour sifters, rolling-pins, and kneading boards instead of gallivanting off downtown to buy things that should rightfully be kitchenmade.

How glad she would be to get in and do it herself if only her daughter-in-law wasn't so firmly convinced that, at her age, a woman's place was not in the kitchen. A woman's place was in the kitchen at any age, if that was where she wanted to be, according to Ellen's own ideas.

SHE looked over to the lower field where Dave Jenkins was doing the fall plowing. Dave was

a year older than she was, if she remembered right, but perhaps it wasn't necessary for a man to cease all activity in order to maintain the family honor. She picked up her crocheting again distastefully. A poor substitute this was for fingers that were yearning to be making spice cookies and mincemeat pies.

She was still sitting on the porch when Polly and Jim returned from town laden with packages in anticipation of the morrow's festivities.

"I'm sorry to be so late," said Polly, pausing on her way into the house. "Has everything been all right?"

"Everything," Grandma returned crisply. "Did Polly suppose that all the hens would run away if she turned her back for a couple of hours?"

"I'll get supper on as quickly as I can," said Polly, as she started on again, "and I believe that you had better come in. It's beginning to get cool."

Grandma drew her shawl about her shoulders and sat for a few more minutes. Nobody was going to tell her when it was time to go in the house. At sundown it grew too chilly to stay out any longer so she picked up her things and went into the house.

"I was just coming to call you," said Polly. "I've hurried a bite on so that we can go back and meet the eight o'clock train. I wish that we could take you, but the car will be crowded as it is with Ruby and Joseph and the two children, not to mention their luggage. I do hope the train is on time. We're going to be late getting back."

(Continued on page 683)

BIG MEN

By JACK SEARS

ANYONE WHO IS JEALOUS OF A YOUNGSTER ON THE WAY UP AND REFUSES A HELPING HAND, IS NOT REALLY A BIG MAN.



FROM SOMEWHERE THERE APPEARS A YOUNGSTER WHO WILL NOT STAY PUT—WHO INSISTS ON BEING HEARD.

IN MY contact with so many young people, I have become greatly interested in watching the attitude of big men towards those youngsters who will not stay put—who insist on being heard.

The test of a real man, no matter how his public rates him, comes when some youngster pops up right out of a clear sky to do great things. The public gasps, asks who this newcomer is and where he came from, and wants to know all about him.

The great test of the big man in my opinion is when this youngster is in direct competition with his own line, backed by youth, enthusiasm, and talent, as against the big man's wisdom, a sound background, and years of accumulated knowledge.

I have watched several young fellows rise and have given the matter careful thought of late, and my conclusions are that whenever you hear of some live-wire youngster bursting forth to do his stuff, you can rest assured he has been discovered,

coached, and encouraged by someone in the know of knowing. The public hears nothing about the youth's advisers. Many times I have investigated a rising star's source of knowledge, and invariably there is some gifted person guiding this youngster whom the public acclaims a wonder.

A truly big man enjoys the success of others as well as his own



BEHIND HIM THERE IS THE GUIDING HAND OF SOME GENIUS

success. A real man in any line will give his valuable time in helping others truly to be themselves—helps them to arrive at the top of the peak.

I have seen so many people who represent different professions, who seem to think no one else can do anything worth while except themselves, and who will take a rap at any youngster who sticks his head above the horizon.

George Arliss, a gifted actor, never surrounds himself with a lot of mediocre and weak actors and actresses. Arliss demands each role be filled by the most gifted player to be obtained. I have never seen a time in Arliss' career of about thirty years when anyone has stolen the show from him.

THE great men who grow and develop year after year, and as they grow, give out help to others, build for themselves a noble background. Anyone who is jealous of a youngster on the way up and refuses a helping hand to youth is not really a big man. No matter how important a man may think himself, no man is really great who will not recognize in others a right to develop.

One very capable artist once criticized me severely for establishing an art school where a staff of capable artists, each one the best obtainable, taught a class of aspiring young people. This artist contended that my school would develop too many artists and all established artists would suffer. I gave it as my opinion that if his ideas were maintained in all lines of endeavor, we should not have universities or any other institutions to develop the young. There would be no progress, and the fire and enthusiasm of youth with its ideas and ideals would perish from the earth. No new talent and enthusiasm would be created to take the place of those who naturally step out of the picture.

I reminded this man that I personally knew he had been helped in his youth over the rough places and had been encouraged to push ahead. I told him that art schools alone do not produce artists—they only guide them aright and help them, through study, to find themselves; that a real artist, whether old or young, cannot be held down or his art ardor killed no matter what happens.

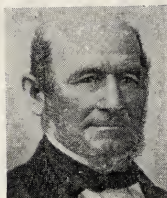
Youth have had and can continue to have any and all of my knowledge, if they consider my opinion worth anything to them. I am delighted if I can assist in developing youngsters who sincerely reach out for success.



THE PUBLIC HEARS NOTHING ABOUT THE YOUTH'S ADVISERS.

Shall We Go HUNGRY?

A VITAL QUESTION ANSWERED NEARLY A CENTURY AGO BY A PROPHET OF THE LORD—HEBER C. KIMBALL.



HEBER C. KIMBALL

Selected from his sermons

By WESTON N. NORDGREN

EIGHTY-FOUR years ago Heber C. Kimball spoke upon the timeliness of saving grain and other foodstuffs. He said:

The present is a peculiar time: Many people are frightened at their condition. . . . If you will reflect for one moment, you will remember that the scenery we are now passing through was predicted more than three years past. If this people had observed the counsel that was given to them from time to time, would any of you have been placed in the straitened circumstances you are in this day? No, you would not.

When Brother Brigham and myself, with a hundred and forty-one men, came into this valley nearly nine years ago, he proclaimed the propriety of this people's laying up their grain for a time to come, a time of scarcity, and that time has come. He said there would be a time when it would be one of the greatest temporal blessings for this people to have wheat in their storehouses. You have been warned beforehand, and that by revelation from God through Joseph Smith, and afterward through Brigham Young, who is our prophet; you have been warned, time and time again, to take care of your grain. In future build yourselves good storehouses and save your grain for a time of famine, and sickness, and death upon the nations of the wicked (to get rid of the evil doers). I have noticed these predictions. I have reflected upon them ever since they were told us.

There will not many calamities come upon the nations of the earth until this people first feel their effects, and when hard times commence they will begin at the House of God . . . where the people have assembled together according to the commandments of the Almighty. We have got to feel the effects of these things, and if we do so patiently it will be good for us. No serious loss or injury will arise from calamities, if we do as we are told.

The Spirit has been in my heart all the time, and when the drought came I laid up all the wheat that I could get in my mill by toll, and never used any of it for horses or cattle, but kept it to feed my laborers and my family. I have now dealt it out until I have nearly used it up, and I have not sold it for money . . . but I have let my brethren have it, and kept it to sustain my family.

Let all take such a course, and in future raise an abundance of grain and save ourselves from the dilemma which we will otherwise fall into. It is necessary for you to understand and comprehend these things, and I wish you to understand them for yourselves—I can only act for one. When I lay up grain and others do not, I cannot let them starve to death—it is not in me to

do that; but it is a pretty difficult position to be placed in. When we attempt to draw the line of distinction between right and wrong, it is unpleasant to have individuals among us who will lie for a pound of flour. When we know such individuals it is right for me to give flour to them? No, it is not right for me to give it to any one, only in exchange for something else, except under certain circumstances.

I know you will prosper, and live in peace in the mountains of the Great Salt Lake, and be perfectly independent. You will have food and raiment, houses and lands, flocks and herds, and everything your heart can desire that there is in heaven and on earth, if you but do as you are told.

Take care of your grain: for it is of more worth to you than gold and silver. I know you will see harder times before another harvest than you have seen this season. Do you believe it? Did they believe it last year, when there were fifteen thousand bushels of wheat in the Tithing Office? No. When Brother Brigham said the same thing last spring, to stir up the people to be careful of their grain, they said, "Oh, no, Brother Brigham, we cannot surely come to such a scarcity as you foretell—look at the storehouse—it is full." How much was there in the storehouse this harvest? There is not one bushel of grain of any kind, and I do not know that there will be.

BRETHREN and sisters, please look at this: You know I am telling you the truth. There is enough, and we need never want bread; but if we do not take the right course, we are sure to see sorrow, and the greatest you have ever seen. Those who were never without bread, and clothing, and good houses to dwell in, murmur the worst; and those who never had any troubles and trials since they were in this Church, or since they have been on the earth, are the most ready to complain.

Go and read the prophets: they all say so. Don't be frightened; I tell you it will come; and it would be better for you to believe it and go and make calculations accordingly. Shall we ever be brought to want? I tell you, if we live our religion, we never shall.

We will redeem this land, and we will save the children of this land, and the Constitution of the United States; and we will bring about the restitution of the House of Israel.

The HERITAGE OF FREEDOM

By JUDGE DANIEL HARRINGTON

IN this day and in this hour when individual freedom is being discounted and even derided in many quarters, and when even in our own country, race and national resentments are being greatly and unwisely fostered, it is wise that we recur to the priceless gifts of our heritage and rekindle our faith in this gift of freedom.

In 1870, Orville Dewey, in one of the finest apostrophes ever uttered to liberty, in speaking of some of the obligations of freedom said:

When a people leaves the leading-strings of prescriptive authority, and enters upon the ground of freedom, that ground must be fenced with law; it must be filled with wisdom; it must be hallowed with prayer. The tribunal of justice, the free school, the holy church must be built there, to intrinche, to defend, and to keep the sacred heritage.

Further on in this great apostrophe this gifted author, in ringing sentences, says:

Ah! instead of madly delighting in his freedom, I could imagine a man to protest, to complain, to tremble that such a tremendous prerogative is accorded to him. But it is accorded to him; and nothing but willing obedience can discharge that solemn trust; nothing but heroism greater than that which fights battles, and pours out its blood on this country's altar—the heroism of self-renunciation and self-control. . . . Come the liberty that shall strike off every chain, not only of iron, and iron-law, but of painful constriction, of fear, of enslaving passion, of mad self-will; the liberty of perfect truth and love, of holy faith and glad obedience!

This "holy faith" and this "glad obedience" should be kept warm in our hearts and clear in our minds. If these ennobling ideals are carried out and acted upon, they will tend continually to make us more appreciative of our freedom, more earnest in its defense. We will then, as Dewey in his great masterpiece points out, regard this heritage, not only as a gift but as a bond, with the eternal verities of justice and right.

Whether we are native-born or
(Concluded on next page)

YOUNG PEOPLE OFFERED \$250 IN PRIZES FOR ESSAYS ON LIQUOR

Two hundred fifty dollars in cash prizes—one each of \$100, \$50, \$25, \$15, \$10, and ten of \$5—will be given to high school students, and any others under eighteen years of age, who write the best four-hundred-word essays on one of the following subjects:

(1) "I believe that the use of intoxicating liquor is as harmful as is taught in high school and in Sunday School."

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

To write intelligently you should know and summarize briefly what you are being taught about alcohol. You should then weigh your experience and observation against these teachings.

Look about you! What have you observed about health and alcohol? Happiness—Long Life—Social Success—Employment—Home Life—School Days—Social Events. What does alcohol play in all of these? How about the machine age—auto accidents and all the split-second activities of our fast-moving world?

The above offer is made by the American Business Men's Research Foundation, 111 West Jackson Blvd., Chicago, Illinois, to whom all essays should be sent on or before November 30, 1940.

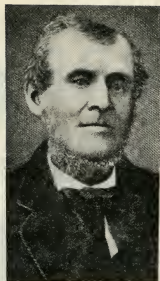
Surely there should be some prize winners among L. D. S. boys and girls writing on topic number one.—*Joseph F. Merrill.*

The Heritage of Freedom

(Concluded from preceding page)

have made this nation the choice and the home of our adoption, these ideals and these duties are equally binding upon all within our borders. Many of our citizens are mixed nationally, that is, one parent native-born, the other foreign-born. In cases of this kind, as well as with native-born persons and those who have made this the home of their adoption, there should not be, there cannot be, any divided allegiance. We are all Americans, all equal before the law and stand ready to render equal service. Under such circumstances, we are like the apostles in the temple of old; we are all of one heart and one mind. Surely, therefore, no sentimental pride of nationality or former fealty can be suffered to weaken our patriotism. The order and desire of all our citizens is to stand loyally under the aegis of the American flag.

If we thus keep our purposes strong and our hearts warm this government of the people, for the people, and by the people, as expressed by Lincoln, shall not perish from the earth.



MARTIN HARRIS

IT WAS in the early part of its beneficent service to the farmers that the Trust Company for which he [Charles Butler] acted had an opportunity rarely given to a financial institution. It might have been the means of printing a Bible and of becoming sponsor for a new religion. One morning in 1830 as Mr. Butler entered the office, usually found full of farmers seeking loans, he met a respectable citizen, one Martin Harris of Palmyra, who brought him letters of commendation from a person of repute in his town and desired a loan of thirteen hundred dollars. Since the building up of the communities was very much at heart with him, it was Mr. Butler's custom never to advise a loan unless the applicant could give proof of good habits, character, and capacity, and also a worthy purpose for which the money was desired. So a catechism began and went on to complete satisfaction until the last question was propounded. With much hesitation the farmer admitted that he wanted the money to pay for publishing a book. Now farmers in New York had not up to that time been much given to the habit of mortgaging their farms in order to publish books, and Mr. Butler's curiosity was excited. It was not diminished when Mr. Harris seriously said that the book he wished to publish was a Bible.

It was that Bible which was written on golden plates by Jacob the brother of Nephi, Enos the son of Jacob, Jarom the son of Enos, Omni the son of Jarom, Mormon the son of Omni, and Moroni the son of Mormon. In the years 384 A. D., said Mr. Harris, after the great battle on the hill Cumorah, in what is now western New York, Moroni, one of the few survivors, became a wanderer; and in A. D. 420 he sealed up the golden plates on which the records of God's promises were written and hid them in the hill. There they had lain until a little while before, when divine inspiration had come to Joseph Smith, a young man living in Palmyra, directing him to go to a certain hill in the town of Manchester—this same ancient hill of Cumorah—just south of Palmyra, and there to dig in the earth until he came to these plates, the books of the Bible of Mor-

An Impression of MARTIN HARRIS

FROM THE LIFE AND LETTERS
OF CHARLES BUTLER

By FRANCIS
HOVEY STODDARD

CHARLES BUTLER lived from 1802 to 1897—a contemporary on the American scene of the early leaders of the Church of Jesus Christ of Latter-day Saints. He was an eminent American lawyer, financier, and philanthropist, active in the development of western railroads, and in charitable and educational institutions, being the founder of the Union Theological Seminary. His life and letters were the subject of a book by Francis Hovey Stoddard, published by Scribner's in 1903, and it is from this work that we quote, with the permission of the publisher, this excerpt giving an account of an interview with Martin Harris.

mon, the son of Omni. Joseph Smith had gone, said Mr. Harris, and there he found the golden plates, thin tablets about eight inches long by seven wide, bound together by three rings, engraved on each side in hieroglyphics in a dialect of ancient Egyptian, not then known upon the earth. With these plates the angel of the Lord had helped Joseph Smith to find also the Urim and Thummim, the two transparent stones in silver bows, through which Smith, the inspired prophet, could read and interpret the writings. This was the book that Martin Harris wished to publish, the famous Mormon Bible, documentary basis of a religion noted in later days, and still of importance in at least one western state.

The earnest convert, although much discouraged by Mr. Butler's refusal to make the loan or to commend the project to the consideration of the New York Life Insurance and Trust Company, departed asserting that nevertheless the Bible would be printed, that he would receive a copy, and that when he had read it he would become a convert. Only a few days later Mr. Butler met a tall, alert-looking young man on the street who gave him a letter from James Watson Webb of the New York *Courier and Inquirer*, introducing James Gordon Bennett, sent thus promptly as a reporter into these distant western wilds for information concerning this Mormon Bible. Mr. Bennett was then the assistant Editor of the *Courier* and four years later became the enterprising founder of the New York *Herald*. It may be added that two of the assertions of Martin Harris were made good, for the book was published and Charles Butler received a copy.

An ADVENTURE IN OLD CITY CREEK



By CLAUDE
T. BARNES

ARISING early one delightful summer morning, I drove leisurely up the meandering, maple-bordered roadway of my favorite retreat, City Creek, which heads among the seeping snows that apron some upper peaks of the Wasatch Mountains and emerges beneath the slopes of the magnificent Capitol of the State of Utah. A famous canyon it is; at least, such I thought as I tarried at its Rock Bridge and looked at that cliff semblance called the Sleeping Sailor, then, a little farther on, at the Elephant's Head, standing as it has for thousands of years in a secluded ravine. Replete with interest, too; thus, a quarter of a mile above the reservoir on the dry hillside is the type locality of *Cogswellia bicolor*; a little further on, Barney's Brook flows in crystal beauty over the embankment, a stream named after Barney Adams, the grandfather of Maude Adams; and then above the Highline, Coal Hollow Creek descends, so named because in the early days from the lovely forests at its head Brigham Young made charcoal.

On and on I rode, ever reflecting upon such things, until I came to that charming spot known to me as Nancy Falls at the confluence of the North Fork and the main stream. In seating myself within the bowered shade of the spraying fall, I flushed a water ouzel from her nest in a niche only inches from the rushing water. She idled within a yard or so of me, giving her little nod every few seconds; I noticed it was neither a teeter nor a bob, but a perpendicular movement with legs bending or crouching. Her mate flew to the brink of the fall and, surprised at my intrusion, chattered his "ching ching ching" with the tinkling rapidity and intonation of a large fishing reel.

Engrossed with the scene, I did not notice the approach of one of my friends, an old, grizzled pros-

pector, until he stood at my side; but I was delighted to learn that he, too, was on his way up that beautiful canyon known as the North Fork.

"You wouldn't believe it now," he said, as we arose from the waterfall, "but in the days of the Warm Springs mining boom many years ago there was a little village called Modoc right on this spot, and across the creek there is still the foundation of the lime kiln they had here at the time."

We trudged along together up the shaded trail of the North Fork until we came to a ravine leading eastward, for it is there that the adventure I began to relate occurred many years before in the experience of the old miner now by my side.

"Yes, I knew Brigham Young—knew him well," the old codger informed me as we went along; "in fact, it was a few years after I had finished working for him making charcoal down there on Coal Creek that I nearly lost my life with that bear up the gulch here ahead of us."

"Tell me about it," I invited.

"I will when we get there. I was just a husky lad at the time, but I can remember that afternoon when I strolled up here alone—whe! I was just a big kid, picking at the rocks even at that early date—lots of mining prospecting going on in this old City Creek canyon in those days, before they thought much about Park City or Eureka. There are plenty of deep shafts on these upper hills if you know where to find

TO MY UTTER HORROR, AS I LOOKED BACK OVER MY SHOULDER TOWARDS THE ENTRANCE, THERE STOOD INSIDE THE MOUTH OF THE TUNNEL THE HUGE MOTHER BEAR!

'em. Why, up Cottonwood Gulch above Rotary Park there's a tunnel nearly six hundred feet long, called the Treasure Box, that they're still working now and again; and I could mention others such as the Prince, the Felt, and the Lawrence. Wouldn't believe it as you ride along in the auto down there, would you?"

"No; but what about that bear?"

"Well, as I said, I strolled up the gulch here one afternoon about this time of the year and went clear to the head. On my way back I was caught in a thunderstorm, so I took refuge in that very tunnel you see up there on the other side of that big fir."

"Yes, I see it; how long is it?"

"Only about forty feet, but it's the most exciting forty feet I ever saw," he replied.

WE walked to the tunnel entrance, and then back to its very end, where it was dusky but not dark.

"Just the same as it was then; not a lick of work done on it since, except by wood rats nosing around!" he exclaimed. "Well, as I say, I came in here to get out of the rain, and I had hardly sat down before I noticed two little bear cubs moving about in the back of the tunnel—just little fellows, not much larger than the teddy bears the kids have. Even as I looked at them they began to

(Continued on page 686)

LINCOLN'S PROCLAMATION OF THANKSGIVING

The names of five people should have prominence in tracing the evolution of Thanksgiving Day in America: Governor Bradford, the founder, representing the colonial era; President Washington, first executive to proclaim a national observance of the day; President Madison, for his revival of the institution; Mrs. Sarah Josepha Hale for her life-long efforts on behalf of a specific date; and President Lincoln, who established by his proclamation of 1863, the First Annual National Thanksgiving Day. The proclamation, issued October 3, 1863, follows:

"THE year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is habitually insensible to the ever-watchful providence of almighty God.

"In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to foreign states to invite and provoke their aggressions, peace has been preserved with all nations; order has been maintained; the laws have been respected and obeyed; and harmony has prevailed everywhere, except in the theater of military conflict; while that theater has been greatly contracted by the advancing armies and navies of the Union.

"Needful diversions of wealth and of strength from the fields of peaceful industry to the national defense have not arrested the plow, the shuttle, or the ship; the ax, has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege, and the battlefield; and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom.

"No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

"It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and one voice by the whole American people. I do, therefore, invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and

(Concluded on page 683)

Music

Concerning New Compositions

By Dr. Frank W. Asper

THE fact that the music committee continually receives manuscripts from all parts of the country asking that they be published, prompted the writing of this article. In the past, it has published and sponsored many compositions by our home composers as well as others, and it hopes to be able to do so in the future. It, of course, cannot publish compositions below a fixed standard, and a creation which would be of no use to a publisher would of necessity also be of no use to the Church. Influence is not necessary in order to have something published, for the committee is eager to get as many fine compositions as possible. There are many things that composers do not understand that can, with a little effort, be corrected and their compositions made more suitable for publication.

Many do not realize that in order to compose music they must first have a knowledge of how to write it. We often hear that so and so wrote a piece in just a very few minutes, and it is one of the most successful numbers that has ever been on sale. If we study the biographies of men who have done this, we find that those who compose rapidly are those who have had thorough training and are well equipped to do creative work quickly. In no instance have we had a great composer who was untrained, and even after he has received his training it has taken him long hours to write a composition which would endure the test of time.

Some people have the idea that our early Church leaders were poor and untrained men, but that is not the case; many of them were well-to-do, even wealthy, and educated men, most of them losing their money after they joined the Church. If we look to our spiritual leaders, we find that without exception all of them were great students and were constantly trying to improve themselves. The Prophet Joseph Smith was possibly the greatest student of all. This is also true of the early musicians of our Church. Those whose songs we sing so much had very fine training, and many were thoroughly skilled in the art of composition, and following the example of our spiritual leaders tried to advance themselves in the art of music by constant study, realizing that inspiration cannot be had without working for it.

The first question that arises before submitting a composition is: Are the words copyright? There is a heavy penalty for publishing, without permission, words which are copyright. Not long ago one of our largest broadcasting stations lost a lawsuit because it had a poem read on one of the broadcasts which had been requested but for which no permission had been

obtained. In case the words to be used are copyright, then the composer of the music must have a written statement from the author giving him the right to use them.

Second, is the copy legible? If a composition which is not legible is submitted to a large publishing house, it is immediately discarded because it is invariably a sign of the illiteracy of the composer, and they realize that the music too will be inconsistent and not worth the trouble to decipher.

Third, is the time signature correct and is every bar complete in every voice? Frequently manuscripts are submitted in which the voice parts are not complete in every measure. It is a common occurrence in arrangements for mixed voices in measures of four beats to find that the alto can be accounted for in only possibly two or two and a half beats and the soprano may have five or six beats.

Fourth, is the key signature correct? So often a composition is sent in with no key signature at all, or some of the lines have no key signature. This is pure neglect and should not be tolerated. Sometimes the composer might have intended that a certain accidental be carried over to a following measure, but no indication of this has been made. Certainly if the composer cannot put the piece down accurately on paper, no one else can tell what it intended.

What about the range of the voices? Sometimes we receive numbers where the bass goes down to low D or even to low C or the soprano goes to high B flat or C. This is not practical for the average ward choir, and the committee cannot recommend such for publication.

It should also be made clear what syllables are to be sung with certain notes. Sometimes the compositions that come in can be given three or four different interpretations.

Do the voice parts skip around awkwardly or do they flow with ease and are they melodious? Are any of the intervals difficult to sing? There should not be a preponderance of tonic, dominant, and subdominant chords with too few, if any, non-harmonic chords in the composition. A piece of this kind nowadays is considered very commonplace and has but little attraction for the average listener. There must be, after all, originality in the writing, and if the composer really has something to say he will always assert himself.

The Church music committee is grateful for the composers who have been members of our Church and now that the art of composing is more popular and instruction and knowledge of how to write is easier to obtain, we are looking forward to greater and better things.



The Legend of • INDIAN SUMMER

By ETTA MAI SCOTT

LONG ago when the Indians roamed unrestricted over this country, a great disaster fell upon them. Their God, which they knew as the Sun God, angered at their disregard of him and their negligence to render the worship due him, turned his face away from them and for the whole summer hid his life-giving rays from the earth's surface. Day after day the sky was blanketed with dark, threatening clouds whence cold, drizzling rain often descended.

Without the life-giving rays of the warm sun, the maize already planted by the Indians in the early springtime began to droop and die from lack of sunshine. Little children grew wan and pale. Food became scarce, and wailing became a common sound among the tribes—and still the sun did not show his face.

Finally, when the failure of even a scanty harvest greeted the Indians at the end of the growing season, they began to repent of their action and began praying for forgiveness. They fasted, and danced the dances sacred to their creed. But the sun god would not hear or have pity on them.

Then the great chief of the tribe called the clan together, and taking his stand before them, said: "If the sacrifice of one man will appease the wrath of the sun god, then I will offer myself that the rest of the tribe may live."

Taking his bow and arrow in his hand, he climbed to the top of a great rock, while the hungry tribe stood looking helplessly upward. Slowly the Chief fitted an arrow to the bow, pointed it toward heaven where he believed the Sun God

reigned; gradually he drew the bow-string backward; then in anguish he cried: "O Sun God! Let the sins of my people be upon my head, and let the quarrel now lie between thee and me. If I touch thee not with my arrow, I pray thee strike me dead where I stand. But if my arrow touch thee, I pray thee show thy face, that my people and I may have peace with thee."

With that he loosed the string, and the people crowding about him watched it go shooting upward. On and on, up and up, it went, until their eyes could see it no longer, and when after a space of waiting the arrow fell not upon the earth again, the watchers began to ponder in their hearts on the strength and power of their great chief.

But ere a single voice had broken the stillness of the air about them, the arrow tipped with a drop of blood fell at the feet of the man who had cast it into the air. Then suddenly the clouds parted and the sun came out, almost blinding them with its dazzling brightness and causing the tribe to fall upon their faces terrified at what had happened.

Then like a breath of soft music they heard the Sun God speaking and lifted their eyes in reverence.

"Fear not," they heard him saying. "I have heard the prayer of your leader, and my anger has turned into love and sympathy for you. Henceforth ye shall sow and reap in abundance, without fail, and to prove I am sincere in my grief for your lost harvest, I solemnly promise hereafter that ye shall have not only one but two summers."

Thus was sealed the pledge that the Sun God made that day with the old Indian chief and his people and every year since that memorable day there have been two summers. The first summer, known as the season for growing things, has never since failed to yield a harvest. And the second summer, that beautiful, warm, hazy period in golden October, when the corn hangs with drooping head in the fields and the hills round about are rimmed in misty purple, is to us, the legend-loving people of America, the promised Indian summer.

A SCIENTIST SPEAKS ON AN ETERNAL QUESTION

By DEAN E. J. MCCAUSTLAND

CONCERNING the author, Dean McCaustland, Dr. Richard R. Lyman of the Council of the Twelve writes:

"Dean McCaustland was a teacher at Cornell University when I attended that institution as a graduate student, thirty-eight years ago. This man's ideals and standards of life were so exalted, and his religious views so sane and sensible, that, very naturally, I was drawn close to him.

"Since that time my good friend has served many years as Dean of the Faculty of Engineering, and Director of the Experiment Station at the University of Missouri, and he is at present professor emeritus of this institution.

"This distinguished friend of mine, learning that I was to be in attendance at a conference to be held in Albuquerque, New Mexico, some years ago, came to the meeting. Very naturally I invited him to speak. His remarks were so impressive that I asked him to make a synopsis of his address for *The Improvement Era*. Very readily he accepted my invitation and sent this article. . . ."

IT WAS my good fortune some time ago, to attend a meeting sponsored by a group of young Mormons who were preparing themselves for the mission fields of the world.

Their brief and pointed remarks relating to their work interested me to a high degree. These young men, sane, well-balanced, sincerely devoted to their cause, are a power in the world for the extension of Christian ideals in the highest and broadest sense of their meaning.

They impressed me by the force and logic of their simple creed, a creed which embodies not only the mere outward symbol of Christian love but a real love of one's fellow men and an earnest desire to live life to its fullest in the giving of their services to their beliefs in their ideals of Christian love.

Their devotion to their work and the joyousness characterizing the giving of their services to this cause, their simple faith and rational outlook on life, made this one of the most inspiring and impressive meetings which I have ever had the pleasure of attending.

Toward the end of the meeting, and at the kind invitation of the leader—a man of high Christian ideals and beliefs, a man I have known intimately for many, many years—I offered some

remarks which were intended to touch upon one particular Christian belief, current in my youthful years, but now, happily, mostly rejected by those with a broader understanding of the meaning of "God's Love." I refer to the "alleged" necessity of formal baptism of infants as a qualification for salvation, even though the child involved be newborn.

I am a man well along in the seventies; yet, after all these years, there is one episode of my childhood that has dimmed but little in my memory, and I cannot yet recall it without a sense of horror. I do not blame any individual and would gladly forget the experience were I convinced that in all types of devout and accepted "Christians" there is nothing left of the idea which was so shocking and so horrible as it was to me at the time. I refer to the then current belief of a "fiery hell," everlastingly torturing the souls of the infant dead who died without baptism.

I had a sister two years my senior, and we were very devoted to each other. She succumbed at the age of seven years to an attack of diphtheria and I was left, not only desolate over the idea of death, which I could not fully comprehend, but heartbroken over the horror which submerged my soul—the idea of a burning "hell" after death," flaming on and on forever.

Not only was my beloved sister gone, but, since she had died suddenly and without the previous ritual of "baptism"—so I learned—she was doomed to the everlasting torture of flames of fire! This idea came to me when I overheard my mother discussing with my grandmother, the wisdom of letting my paternal grandparents in Ireland know the terrible truth that my sister had died without benefit of the rites of baptism. Can you imagine my state of mind, believing my beloved sister burning in hell forever and forever!

To the end of life, I shall never be able to shake off the horror of that idea. I went into a decline, and was ill for no apparent reason. I wept when questioned and the constant thought of the tortures my sister was enduring and would endure for all eternity, grew unbearable.

I cannot now recall how my mother finally discovered the basis of my grief and promptly set about relieving my fears. Happily, she was a woman who bore within herself a great deal of the real spirit of Christ, and when she found the cause of my fear and illness, her common sense and sympathy and her clarity of vision and belief in God's eternal love for all humanity, enabled her to banish my fears completely.

Perhaps this same shocking idea has been a stumbling block to many devout searchers for truth and for peace.

It is indeed an inspiring experience to listen to a group of earnest, broad-minded young men, who not only preach the truth as they see it, but who also live their daily life in service to that belief.

Genealogy

Family Gatherings

Compiled by James M. Kirkham

PROBABLY no group of people put such emphasis on the family unit as do the Latter-day Saints. Our belief is that the family, consisting of parents and their children, will, if the members prove faithful, continue in that same relationship throughout the eternal life to come.

This hope and understanding of the future gives the strongest of reasons for closer family ties and associations. No wonder, then, there are many family reunions and gatherings held at appropriate times, when descendants of a common ancestor come together to renew associations and fellowship, and keep alive a love and appreciation of their ancestry. Nothing seems to give them such a thrill as the story of their own forefathers who labored and made sacrifices to win blessings for their children.

To secure the best results from such family gatherings, these should be well organized, not having merely a set of regular officers, but a group of genuinely active leaders, each of whom does his own part well. An explanation of how to arrange, and what officers should be chosen for, an ideal family organization will be found in Lesson Ten of *Methods of Genealogical Research*.

Various activities should be planned for these gatherings that will entertain and instruct both old and young. Games and other devices should be utilized to provide opportunity for all in attendance to mingle together informally. Among the larger families there will be cousins and other relatives who, because of living at a distance from each other, will meet for the first time at these reunions. Some adults will recall with satisfaction and pleasure occasions when, in the past, they took part as children in these family gatherings and formed close friendly ties which have endured through the years.

There seems to be no question about these reunions having a profound influence upon both young and old. These gatherings can be made a social experience of great importance. People who bear the same name, and those who by marriage have become members of the family, will strive to honor the name that is theirs, and live true to its noblest traditions. The family name itself becomes a center of interest. Around it are built up certain desirable attitudes such as pride in achievement, pride of living a good life, an eager desire to keep the family name upon a high standard, all of which will do honor to their progenitors, and will help to develop better members of the Church, better citizens, and intensify the spirit of family unity.

There is another very important activity that should be followed by every

Latter-day Saint family: to trace their own family lineage and do the temple work for their progenitors.

At the dedication of the Salt Lake Temple, President Wilford Woodruff revealed to the Saints a very definite responsibility each family should accept—the privilege to link up by sealing the chain of ancestors who did not know or understand in life the sealing power of the Priesthood, by virtue of which there can be a uniting of father, mother, and children in the celestial order of the family.

We quote from the words of President Woodruff as given to the Church and endorsed at the April Conference, 1894:

In my prayers the Lord revealed to me that it was my duty to say to all Israel to carry this principle out, and in fulfillment of that revelation I lay it before this people. . . . We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. . . . This is the will of the Lord to his people. (*Utah Genealogical Magazine* 13:149.)

President George Q. Cannon, who was counselor to President Woodruff at the time, at this same conference went a little more into detail:

Hence it falls to our duty to trace up our lineage; it is our duty to be sealed to our parents, that our lineage may be preserved; that we may preserve our families in direct descent, and trace them back. . . . There has been a disposition manifested among our people to some extent, for some men and women to gather up all the names of families, whether they were related or not, and perform ordinances for them. . . . But you can see the advantage of pursuing now the course that is pointed out by the word of God to us. It will make everyone careful to obtain the connection, and to get the names properly of the sons and daughters of men, to have them sealed to their parents. It will draw the line fairly. It will define the lineage clearly; . . . and we will find that everything will be made plain, and each man will trace his genealogy clear back, and we will know our connection. . .

In thus honoring our parents we also observe that ancient law, which has such a great blessing attached to it: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." (*Ibid*, pp. 154, 156, 158.)

The Genealogical Society recommends and urges all persons who are descendants of a common ancestor to organize themselves into a family organization named after that common ancestor.

We have a definite responsibility toward our dead. A family organization can aid materially in unifying efforts in research and in preventing duplications in temple work. Best results are obtained by a harmonious cooperation of all members of a family unit, rather than by each going ahead as an individual. *In unity there is strength. Through unity comes success.*

On the Book Rack

FOR THIS MY GLORY
(Paul Bailey. Lymanhouse, 1940.
386 pp.)

THIS "story of a Mormon life" is written with exceptional power and beauty. It is a book for which we have long waited. And, we wonder why, with the wealth of Mormon history available, it has not been done before.

It is a story of love and sorrow, of romance and stirring adventure, of human weakness and strength, of heart-searchings, spiritual toil, and self-conquest. The well-told tale is laid against a background of Mormon history. It begins in the bloody Missouri days and ends in Utah at the time of the polygamy persecutions—covering a man's life from boyhood to old age.

As the story proceeds, places, events, and personalities famous in Mormon history appear, such as Joseph Smith, Brigham Young, Willard Richards, Sam Brannan; Far West, Nauvoo, Winter Quarters, the Mormon Battalion, early Los Angeles and San Francisco, Sutter's Fort and the discovery of gold, the Ship Brooklyn, Salt Lake City, and the settlements of Utah—all finding their places unobtrusively, but clearly as the plot is unfolded. In fact, the book is not only a novel of absorbing interest, but a fine, correct view of important phases of Mormon history.

It is the only novel to follow the Mormon Battalion from the enlistment, over the man-killing desert march, to the day when it was mustered out. This is one of the strongest portions of the book. The vivid description of that march is powerfully done. There the author uses to the full his vigorous, often entrancing style, and reveals the promise of a splendid writing career.



PAUL BAILEY

The accurate treatment of historical figures and episodes indicates careful and exhaustive research. Likewise, the non-Mormon as well as the Mormon point of view is fearlessly presented. The ax hefts, let the chips fall where they may. That makes honest writing.

The book shows above all else that a story of intriguing interest may be produced by telling the truth about Mormon history. Distorting Mormon historical facts, and adding imaginary, often filthy episodes, has been a pastime of many novelists. Paul

Bailey has shown in his book that this is not necessary. Indeed, can anything be stranger or more interesting than truth?

We welcome this fine story and hope it may find entrance into many homes within and beyond the Church, for the skillful placing of a life and love story in a romantic historical setting will appeal to young and old. Our congratulations to the author upon a piece of work well done!—J. A. W.

FAITH FOR LIVING

(Lewis Mumford. Harcourt, Brace and Company, New York, 1940. 333 pages. \$2.00.)

LEWIS MUMFORD, whose *Culture of Cities* and *Herman Melville* have placed him high in the world of letters, has in his latest book turned his facile brain to a field which needs much consideration in current times. Logically, in an unbiased manner, Mr. Mumford makes an analysis of world conditions today. His very calmness infuses a new hope into his readers' minds. After having analyzed the faults of fascism, the author turns to the positive rebuilding of "faith for living." In order to build a new life a new system of values must be formed. Into this new system of values must go a decreased belief that money can solace sorrows or eliminate troubles. Into this system must also go an increased understanding and desire for family life. Into it also must go a fundamental concept of the necessity of common responsibility.

From a thoughtful reading of this book, the readers will go away feeling that there is indeed "faith for living," if only they will accept the challenge of today to reestablish life as it should be.—M. C. J.

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Poetry

TO PRESIDENT HEBER J. GRANT

By Mabel Jones

IN times when hate and passion reign,
And men rule by the sword,
Our hearts well up in gratitude
For the Prophet of the Lord—

For one who guides with kindness,
Who rules with truth as might,
For one whose word is peace and love,
Whose heart is in the right.

To you, the leader of the Church,
We send our faith and prayer:
That better health be given you
And strength to meet each care;

That throughout many coming years
This people may be led
By your fine wisdom and advice
To greater goals ahead;

That the example of your life
May be to all the world
An ensign of true brotherhood,
A banner high unfurled,

A call to us, your followers,
A plea to every man
To heed the teachings of the Christ,
And live His Gospel plan.

TO A FIRST-BORN SON

By Gene Romolo

FOR many months beneath my heart you
lay;
The stream that gives my body life fed you;
The air I breathed, you shared both night
and day;
A potent strength of love from me you
drew;
From flesh of mine and bone of mine there
grew
This tiny dimpled fist, each wiggly toe,
And then, we, who had been as one, were
two:
When came that hour I long had feared to
know,
With your first cry was ecstasy—born of
my woe.

And now, I hold you cradled in my arms,
As other women through the years have
done
Who have been prideful of a first-born's
charms,
And I am wondering, my little son,
In what strange channels life for you may
run.

I would not have your way be always fair,
Lest you should fail to strive for what is
won
By strong endeavor. I am full aware,
With you I may walk troubled ways—or
heaven share.
My precious one, for you a prayer I make.
Wherever honor is, Lord, keep my boy!
Let him not look at sin as mere mistake!
Help him to smile, not frown when things
annoy.

And take from every task a meed of joy!
I've given unto him the best of me;
May he that best for betterment employ!
O Father, as You taught Your Son, teach
mine that he
May learn from You to live his life majestic-
ally!

THERE IS NO DEATH

By Anna Johnson

THERE is no death! The stars that fade
Are only dimmed to mortal sight.
When daylight wanes, they reappear
To light the corridors of night.

There is no death! The sun goes down
To shine where other eyes may see.
Dark storms may cover up its light,
Yet it comes through with victory.

There is no death! The trees and shrubs
Come forth to greet the early spring.
The buds and blossoms smile again,
And countless birds return to sing.

There is no death! The boat sails out
Across the far horizon lines,
Yet to the countless eyes that watch,
The coming glory bursts, and shines.

The soul that goes is like a star
That dims before our mortal sight,
And just beyond our vale of tears,
It dwells in corridors of light.

TO JOHN

By Margaret Jane Cole

I, too, have sought and cherished loveli-
ness,
And clasped against my heart the memory
Of saffron dusks, some autumn dawn's
caress
Of spangled mist on bush and scarlet tree.
I, too, have watched young April's fingers
thread

The grass with starry bloom in fragile art,
And felt her fleet and shining footsteps tread
A path of emerald light across my heart,
For I have made my heart a singing lute,
That I may keep the songs that beauty
sings;

When fields are hushed and white, and
hills are mute,
I need but touch the silent pulsing strings
And hear a dryad sing of wild blue dawns,
And catch the startled rush of fleeing fawns.

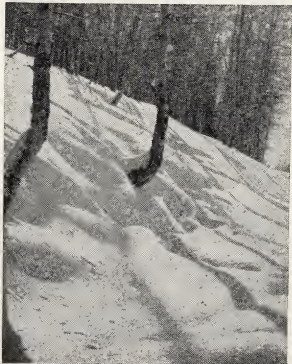


Photo by Scott Allen

PILGRIM'S PROGRESS

By William Mulder

FROM Babylon he came, steadfast his tread
Upon these shores to which his pilgrim
feet
Were brought, where new-found liberty
made sweet
His daily bread.

A child of providence, he knew the meek
Were earth's inheritors; yet in his stride,
Humility seemed haughtier than pride:
He was not weak.

Iron the hand upon his staff, the rod
Which led him out upon the narrow way;
He had no fear what man might do or say:
He served but God.

For every word and act, the Book his guide,
The burden of his righteousness; his creed,
Though stern and militant, made faith his
need.

He lived by it and died.

He wrought salvation here, but held his eye
Upon the glory of the world to come;
His pilgrim's progress on the earth is done:
His hope gave doubt the lie.

Give thanks his soul was fire; give thanks
he stood
In freedom's wilderness and spent his zeal
In serving God; he built a commonweal
Of lasting good.

MEDITATION

By Lucille Waters Mattson

TIME, in days, is so small
And unimportant
I pay no heed.
It is like a silent swallow-shadow
Streaking past my window
At faintest dawn:
Gone while I am sleeping!

One day I shall wake and find
The burden of these thoughtless years
Weighing heavily.

GIVE THANKS, O MAN!

By Beatrice B. Beebe

GIVE thanks, O man, for every word and
deed
Of yours that brought a ray of cheer to
those
Crushed down beneath a weary weight of
need.
Particularly those you counted foes.
Give thanks for every furrowed brow you
soothed;
For every heart whose aching void you
filled;
For every harassed soul whose way you
smoothed;
For every neighbor's happiness you willed.
Give thanks that not a single day can pass
Without its call for good that you can do.
If thanks like this you cannot give, alas,
The blessings you can claim as yours are
few.
Thanksgiving's truly kept when one can
find
His greatest blessing—love for all mankind.



The Church Moves On

RIGHTEOUS LIVING KEYNOTE OF OCTOBER CONFERENCE

THE 111th Semi-Annual General Conference of the Church, which convened on Temple Square in Salt Lake City during October 4, 5, and 6, was altogether a powerful appeal for Latter-day Saints to live righteously and to work diligently and industriously in furthering the great program of the Church. A prayer for world peace was the opening message of the First Presidency and provided the setting for pertinent advice touching upon the spiritual and economic life of members of the Church which characterized every session. The issues of a perplexing day were boldly defined and the challenge and warning to the peoples of the earth as boldly uttered.

Personally presiding at the general sessions of the conference was President Heber J. Grant, who, still convalescing from his recent illness, twice addressed the assemblies. (See page 655 for President Grant's messages.) President J. Reuben Clark, Jr., conducted the meetings. Feature of the Sunday morning gathering was a Church of the Air address by President David O. McKay heard over the nationwide Columbia Broadcasting System. The address, "Essentials of a Better World," immediately followed the weekly nationwide broadcast of the Tabernacle Choir, which also formed part of the Sunday morning services. Full quorums of the Council of the Twelve and First Council of Seventy were in attendance and actively participated in conference proceedings.

In addition to early morning Priesthood and Church Welfare meetings, a convention of Seventies and stake missionaries, foreign language conferences, missionary reunions, and a general Priesthood meeting, there was held as a pre-conference feature an unprecedented gathering of the bishoprics of the 1068 wards in the Church, brought together with members of the First Presidency and the Presiding Bishopric to discuss the duties of bishops and their counselors, the importance of exercising care in issuing temple recommends, the mechanics of ward teaching, the human touch in Church contacts, the need for better supervision of ward recreational activities, and progress of beautification and building programs. In company with members of stake presidencies, ward and stake clerks, members of high councils, and mission presidents, the bishops and their counselors filled the lower floor of the Tabernacle in their special session and listened to sound recommendations concerning some of the most significant issues facing the Church today.

Interesting supplementary activities during conference were the dedication of a memorial plaque on the site of the old Salt Lake Theatre (see this page) and planned inspection tours of Deseret Industries and the Church Welfare center at the Central Bishops' Storehouse.

Auxiliary organizations shared important places: conference was preceded by a two-day convention of the National Woman's Relief Society; the Primary organization conducted a general meeting in the Assembly Hall; the Genealogical Society of Utah conducted a special program designed to explain and recommend features of the new plan of genealogical instruction; and the Deseret Sunday School Union brought conference activities to a close with a Sunday evening general session dedicated to the story of several Latter-day Saint hymns.

SURVIVOR OF MARTIN HANDCART COMPANY REACHES CENTURY MARK

STILL managing her own home and keenly interested in all current affairs, Hannah Madsen Aldrich of Mt. Pleasant, Utah, last October 14 celebrated her hundredth birthday anniversary. Born in Sjelland, Denmark, Sister Aldrich came to America with her convert parents in June, 1856, traveling with them to Iowa City, where a few weeks later, after constructing their own handcart, the family joined the company of westward-bound pioneers under the leadership of Captain Edward Martin. Father Ole Madsen perished during the bitter November which found the starved and ill-clad company trapped in the mountains on their belated journey to the Salt Lake Valley. The sixteen-year-old Hannah was among those rescued by Joseph A. Young and Stephen Taylor, who found the lost band, supplied them with provisions, and escorted them to Salt Lake, where they arrived December 1, 1856.

Hannah Madsen married Martin Aldrich, a young convert from Massachusetts, in 1860. He died in 1919. Five of their eight children are still living.

LAST OF EUROPEAN MISSIONARIES RETURNS

GASTON CHAPPUIS, acting head of the French Mission, arrived in Salt Lake late in September after nearly a year spent in war-ridden Europe after the general evacuation of European missionaries in the fall of 1939. He was accompanied by his wife, the former Flore Lahon of Liege, Belgium.

NEW TIME FOR CHURCH RADIO BROADCASTS

THE regular Sunday broadcast of the Church originating over Station KSL is now heard from 9:15 to 9:45 p. m., M. S. T. instead of from 2:30 to 3:00 p. m., M. S. T. The familiar Sunday evening program will continue to present a weekly religious address and the music of the Tabernacle organ.

PLAQUE MARKS SITE OF SALT LAKE THEATRE *

A FEATURE of the October general conference of the Church was the dedication, October 4, of a commemorative plaque marking the site of the Salt Lake Theatre, famed pioneer playhouse, on the corner of First South and State streets in Salt Lake, where a new \$500,000 building of the Mountain States Telephone and Telegraph Company now stands.

Among those attending the ceremony on October 4 were President Heber J. Grant and leaders of the Church and Frederick H. Reid of Denver, president of the telephone company. Committee in charge of arrangements included George D. Pyper, General Superintendent of the Deseret Sunday School Union and manager of the theater from 1899 until it was razed in 1929; Franklin S. Cundiff, Utah, manager of the telephone company; and Don C. Young, Jr.

The plaque was sculptured by Mahonri Young, grandson of President Brigham Young, under whose administration the theater was built in 1860.

BISHOPS, PRESIDING ELDERS APPOINTED

Boise Fourth Ward, Boise Stake, Charles G. Hansen succeeds R. F. Cottle.

Burley Second Ward, Burley Stake, John L. Holyoak succeeds James D. Hoggan.

Sandy Second Ward, East Jordan Stake, Glendon R. Sanderson succeeds Stanley A. Rasmussen.

Portage Ward, Malad Stake, Loyal G. Harris succeeds John R. Gibbs.

Preston Ward, Nevada Stake, James Nielson succeeds Pharo Arnoldson.

Glencoe Ward, Onida Stake, Hyrum W. Jepson succeeds Alfred E. Westerberg.

Vernon Ward, St. Johns Stake, Cecil C. Naegle succeeds Charles Whitting.

Balboa Ward, San Francisco Stake, Leon F. Liddell succeeds R. Vance Pearson.

Linden Ward, Snowflake Stake, Nowlin D. Kartchner succeeds Lawrence D. Rogers.

Showlow Ward, Snowflake Stake, Le Roy Ellsworth succeeds Don C. Tanner.

Jensen Ward, Uintah Stake, Lloyd J. Merkle succeeds Albert C. Boyle.

Elsinore Ward, South Sevier Stake, Loren P. Christiansen succeeds Leon T. Madsen.



The Church Moves On

MISSIONARIES WILL LABOR ONLY IN AMERICAS

TRANSFER to other fields of all missionaries now laboring in Australia, New Zealand, South Africa, Samoa, Tahiti, and Tonga is being effected by order of the First Presidency, a step which will leave missionaries of the Church working only in North and South America and in Hawaii.

Being affected by the move are some 142 missionaries, exclusive of mission presidents and their families. There have been forty Elders laboring in Australia, thirty-six in New Zealand, thirty-three in South Africa, twelve in Tahiti, eleven in Samoa, and ten in Tonga.

A general evacuation of European missionaries took place a year ago, in September, 1939.

PRIMARY RECOMMENDS CHANGE IN MEETING DAY

RECOMMENDATION that weekly Primary meetings be held hereafter on Wednesday instead of on Tuesday as in the past has been sent to all stake Primary superintendents, it is announced by May Green Hinkley, General Superintendent of the Primary organization.

Although Wednesday has been designated, with the approval of the First presidency, as the meeting day, it is pointed out that the new schedule will become effective only as the ward and stake are able to make the change.

CHURCH ENCYCLOPEDIA APPROVED FOR PRINTING

ALIFETIME of research by Andrew Jenson, assistant Church historian, in the form of an encyclopedic history of the Church has received approval of the First Presidency for publication. Material for the 1100-page volume has been gathered by historian Jenson since he was twenty-two years old. He has spent most of the last ten years condensing the information from some 850 manuscript volumes. Expected to be off the press next month, the alphabetically arranged history will contain an account of each unit and area of the Church up to the present time.

BRANCH, WARD CHANGES

Cluff Branch, Summit Stake, has been made a ward, with John E. Wright as bishop.

El Sereno, formerly a dependent branch of Alhambra Ward, Pasadena Stake, has been organized as a ward, with Howard W. Hunter as bishop.

August, 1940

The new chapel for the Martinez Ward, Oakland Stake, was completed at the cost of \$12,800. Construction began on December 27, 1939, and was rapidly carried forward without involving the ward in indebtedness at any time.

September 13, 1940

John Wilford Steed, 93, who crossed the plains in 1854 by ox team and who was believed to have been the oldest pioneer resident of Davis County, Utah, died.

September 14, 1940

Mrs. Jessie Magginnetti, Salt Lake

pioneer who was present at the driving of the gold spike at Promontory Point in 1869 and who was at one time employed in the Brigham Young household, passed her eighty-ninth birthday.

Ground was broken for the construction of the proposed \$70,000 combined Pine View Ward chapel and Long Beach Stake tabernacle at Long Beach, with Bishop Marvin O. Ashton of the Presiding Bishopric attending the exercises.

September 18, 1940

Almo Thomas Butterfield, 72, prominent Riverton, Utah, civic, business, and Church leader, died. He was a former president of the West Jordan Stake.

Unveiling of a marker on the sites of the first cotton mill in Utah and the first flour mill in Utah County climaxed the program commemorating the ninety-ninth anniversary of the founding of Springfield.

September 21, 1940

At funeral services in the University Ward, a tribute by President Heber J. Grant was paid to Newton Allen Williams, retired vice president of the Union Pacific Railroad, as a staunch champion of the Mormon Church. President David O. McKay delivered President Grant's address.

September 26, 1940

Mrs. Elizabeth Sarah Davies Oakey of Ogden, Utah, observed her ninetieth birthday anniversary. She crossed the plains to Utah by ox team in 1855.

Death took Alvin A. Beesley, 67, founder and president of the Beesley Music Company, one of the West's most prominent music figures, and noted Church and civic leader. His father, Ebenezer Beesley, was director of the Tabernacle Choir from 1870 to 1885 and was composer of many excellent Latter-day Saint hymns.

DESCENDANTS OF PIONEERS MAKE HOLE-IN-ROCK TRIP

AN unusual pilgrimage involving hardship and hazard and paying tribute to pioneer fathers who sixty years ago passed through a difficult region in answer to a Church call, was made September 16 to 21 by a company of nearly three hundred men and women of the San Juan country. Traveling chiefly by pack outfits over territory where no wheeled conveyance can be taken, the children and grandchildren of earlier pioneers made their way to Hole-in-the-Rock on the Colorado River to see for themselves the forbidding country through which their parents came. Most of the company started from Bluff and Blanding, a hundred miles east of the river, and others set out from Escalante, about the same distance west of the river.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED OCTOBER 7, 1940—DEPARTED OCTOBER 17, 1940

First row, left to right: Lars Crandall, Bessie Johnson, Afton Hiatt, Fern W. Olson, Kathleen N. Bird, Eva Randall, Lillian L. Andrews, Lois Paul, Pauline Murray, LeGrand Flake.
Second row: Eldon M. Magnusson, Clara M. Hollingshaus, Elmer Clark, Mildred Tenney, Don B. Colton, Marie Gatzemeyer, Helen M. Cutler, Lee Johnson, Bernice Judd, Glen W. Stewart, Bert O. Marble.
Third row: Leroy Howell, Reynold Watkins, Helen Berry, Fred Pryor, Willis J. Randall, Ben M. Webb, Udiell W. Cardon, Pearl Rider, W. LeGrande Collins, Lloyd L. Miller, Jr., ...
Fourth row: Edward Q. Jensen, Wallace C. Turnbow, Merrell McDonald, Elaine Newquist, Louise M. Williams, George K. Nelson, Ara McNeill, Maxine Bliss, Paul J. Pristrey, Francis M. Willis, Frank A. Brinkerhoff.
Fifth row: William L. Betts, Earl L. Smith, Dilworth Brinton, Jack J. Poulson, Seth E. Pulley, Emerle L. Crosland, Wilford G. Hunter, Alman P. Tynan, Francis W. Miller.
Sixth row: LeGrand Flake, William L. Jones, Durston E. Hardy, Hyrum R. Christensen, Morris D. Parkinson, D. W. Stowell, Jr., John A. Barracough, Arden B. Hutchings, Peter A. Dranenburg, Douglas L. Cheney, Rulon W. Gregory.
Seventh row: Wm. E. Berrett, instructor; George Melvin Glade, Malcolm C. Young, Elwin A. Christiansen, Marwood W. Bawden, Richard Lowry Harman, Volce B. Benson, Clyde E. Woodward, Ivan McPherson, Eugene Prigmore.
Eighth row: Brent H. Davis, Willard L. Jones, C. Winston Dahlquist, Lester A. Petersen, Lars Anderson, Graft L. Smith, Wesley Bowman, Carl L. Brockbank, John B. Alley, Wayne M. Van Almen.
Ninth row: Delbert E. Roach, Raymond P. Neeley, Byron B. Erickson, Robert C. Patch, Stanley A. Omer, Ewart T. Lee, Lawrence L. Memmott, Max G. Birch, William E. Shea, ...
Tenth row: Earl Jensen, Sam Purdy, Melvin Johnson, Elden J. Peterson, John Vickers, Gordon Hobbs, Guy Coombs, Jesse Jensen, Lester H. Thomson.

Editorial

The Eighty-fourth Milestone

ON November 22, President Heber J. Grant will celebrate the eighty-fourth anniversary of his birth. The *Era* family, staff and readers, join with the whole membership of the Church in congratulating President Grant upon the event and wishing him many years with increasing health in which to lead the Church, and to be an inspiration to the latter-day Kingdom of the Lord.

An inspiration he has been and is. His majestic, fearless, forceful sincerity, ever present, is the utter need of this unhappy day when men speak with forked tongues in public and private to the destruction of human joy. In his generation none has spoken and acted more sincerely than President Grant.

The genuine love and hunger for truth, the companions of sincerity, have been evident in President Grant's career. Deception or dissembling are foreign to him. He speaks the truth, as he may see it, irrespective of consequences. He has ever tried to help his fellow men find and hold fast to truth. Thus he has preached the sermon most needed in a world lying under the dominion of untruth.

An unselfish generosity has marked President Grant's life. He has given liberally and continually not merely of his surplus but often from his own needs, of money, time and kindly deeds and words. His generous estimate of men has given new courage and prosperity to many. Jealousy, the soul-killing enemy of man, is not in his nature. Generosity must replace selfishness to bring happiness on earth. That is another of President Grant's life sermons.

These and other virtues have culminated in a tender kindness. It is easy for President Grant to love, difficult to hate. Forcefully he has fought evil; with equal eagerness he has sought to save men from their folly. In him justice claims her own, but mercy has compassion on mercy and claims her own. As he stood in the pulpit of the great Tabernacle at the last General Conference there flowed from him a Christ-like penetrating spirit of gratitude, love, and blessing, to comfort and encourage the Saints and all humanity.

These qualities and many others are fruits of President Grant's certain, unwavering faith in God, in the Lord Jesus Christ, and the divine call of Joseph Smith, the Prophet of the last dispensation.

Latter-day Saints are grateful for the life, labors, and lessons of President Grant. They will do well to thank the Lord daily for his leadership, and to follow earnestly in the path that he has trodden these many years.—J. A. W.

Reenactment

WE HEAR a good deal these days, as we always have, concerning public opinion. Always a vital concern to men who live together, it has become yet more so with the extension of mass communication as the spoken word has been added to the

printed page in its appeals to the millions. Public opinion manifests itself in many ways—by comment on the street, through the press, at the ballot box, on the air. Sometimes it is whispered; sometimes it is translated into action. Ofttimes it is misguided and misrepresented; ofttimes those who presume to voice public opinion are really speaking only for themselves. Sometimes straw ballots and trial polls, controlled, directed, and participated in by the few, are represented as indicating the views of the many.

Abraham Lincoln once said: "He who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions." And what was true in his day is true with increased intensity in ours. The difficulty arises in the fact that the ability to influence public opinion is not always accompanied by a like degree of integrity or honesty or honorable motive. A man may be a spell-binder and a scallawag at the same time. A man may wield great influence without regard to his morals or his ethics or his purposes.

Eloquence is not always the companion of truth. A persuasive leader can sway the sentiments and the actions of many followers more honest but less discriminating than he. The first recorded occurrence that we have of such misdirection on the part of an able but not honorable leader comes down to us from the account of things before time began when Lucifer, a brilliant personality, waged war in heaven and misled a third of the hosts thereof to their own downfall and to his. More currently it would seem that other persuasive and plausible leaders have been able to mislead considerably more than a third of the "hosts" in their particular spheres of influence. Their success would seem almost to overshadow Lucifer's accomplishment.

And this is one of the regrettable things about misdirected leadership—that not alone do the leaders pay the penalties of their follies, but likewise the followers as well, of which current history offers altogether too many tragic examples.

To mislead men either in mind or in spirit is as serious an offense as abusing them physically, even though it is not as easy to apprehend nor as quick to arouse resentment, nor as quickly punishable by the laws of men—yet it is an offense against man and God and will not go unnoticed or unrequited. The man or movement that promises to lead us to greener pastures—with a rope around our necks—is reenacting an age-old drama, first enacted before the foundations of this world were laid. Whenever we yield in any degree or particular a fundamental right or tradition of liberty and freedom, we have gone back on a road that has often been retraced with "blood and tears and toil and sweat." And this is true no matter how acceptable in a personal way the leader may be or how persuasive his oratory. There are millions who would now so testify to their unavailing sorrow—if the privilege of testifying were still theirs!

And all this we should remember, before we set aside any hard-won and quickly-lost right of liberty or tradition of freedom—for any cause—real or imaginary.—R. L. E.

EVIDENCES AND RECONCILIATIONS

xxi. Was the "Manifesto" Based on Revelation?

THE October, 1890, General Conference of the Church was history-making. On Monday, October 6, 1890, Wilford Woodruff, President of the Church, presented for the action of the people an "Official Declaration" discontinuing the practice of plural marriage. Upon the motion of Lorenzo Snow, then the president of the Twelve Apostles, and by vote of the conference, the official declaration "concerning plural marriage" became "authoritative and binding" and therefore the law and order of the Church. This official declaration has since been known, in common speech, as the "Manifesto."

The practice of plural marriage had subjected the Church, from the days of the Prophet Joseph Smith, to continuous opposition and severe persecution. Nevertheless, the Saints—only about two per cent of whom had practiced plural marriage, as reported by the Utah Commission—continued to teach and defend the principle which had come to them through revelation. At length, acts of the Congress of the United States (1862, 1882, and 1887) made plural marriage unlawful and a punishable offense. The Church, believing these laws to be unconstitutional because they abrogated the right of religious freedom, sought protection from the courts of the land. During this period furious persecution followed those who had entered into this order of marriage. Under a rigorous enforcement of the laws in question, many were fined and given penitentiary sentences, the property of the Church was confiscated, and the cessation of many of the activities of the Church was threatened. At length, in May, 1890, the Supreme Court of the land, with three members dissenting, ruled that the acts prohibiting plural marriage and confiscating Church property were constitutional.

Now the Lord had expressly declared that His people should be obedient to any constitutional government under which they might live. (D. & C. 98:5, 6.) Further, the revelations of the Lord declare that if such a government should prevent the practice of any command given to the Church, the people and the Church would be held guiltless.

Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings. (D. & C. 124:49.)

After the Supreme Court had spoken, there was no further opportunity for appeal. All lawful means had been used. The action proposed by President Woodruff was therefore wholly in keeping with authoritative Church procedure.

Nevertheless, it must be kept in mind that this Church, founded by revelation, is ever guided by revelation. It may be held with certainty that when the President of the Church presents a momentous matter, such as the "Manifesto," to the people it is by the spirit of revelation from God. It is not the product of man's thinking or desire. It must also be remembered that the power which has the right to command, also has the right and power to revoke. The principle of plural marriage was revealed through Joseph Smith, the Prophet, and the "Manifesto" came through Wilford Woodruff, who held the same keys of authority as were possessed by Joseph Smith.

With this in view, "Yes" is the unhesitating answer to the question whether the "Manifesto" is based upon revelation.

Fortunately, however, there is direct evidence that the "Manifesto" was the product of revelation.

President Woodruff himself declared at the said Conference that "to have taken a stand in anything which is not pleasing in the sight of God, or before the heavens, I would rather have gone out and been shot."

The Church had courageously supported what they believed to be a command of God. Any change would have to come from a revelation from God. President Woodruff had prayed about the matter, and had besought God repeatedly what to do. On September 24, 1890, "the spirit came upon him" and the "Manifesto" was the result. This was publicly stated at the time of the Conference of October, 1890.

In his journal of September 25, 1890, President Woodruff writes "... after praying to the Lord and feeling inspired I have issued the following declaration [the 'Manifesto'] which is sustained by my counselors and the Twelve Apostles."

On December 19, 1891, in a Church petition for general amnesty, signed by the Presidency and the whole Council of the Twelve, occurs the following statement: "According to our faith the head of our Church receives from time to time, revelations for the religious guidance of his people."

"In September, 1890, the present head of the Church, in anguish and prayer, cried to God for help for his flock, and received the permission to advise the members of the Church of Jesus Christ of Latter-day Saints that the law commanding polygamy was henceforth suspended."

Even with these statements, the nature of the "Manifesto" became a subject of discussion among the people. The question that captions this article was asked by many. When these controversies reached the ears of President Woodruff, he proceeded to answer them in public. This was done in unmistakable words, notably on one occasion: on Sunday, November 1, 1891, in Logan, reported in the *Deseret Weekly*, of November 7, 1891, (Vol. 43, pp. 659, 660.)

The report of this sermon, by Elder Arthur Winter, was published in President Woodruff's lifetime, and therefore subject to his correction, if inaccurate.

In Logan, he said among other things:

(Continued on page 693)

President Young *as a* Mining and Industrial Pioneer



This specimen cabinet was owned by Brigham Young and is testimony of his interest in mining and related industries. The cabinet is now owned by his descendants.

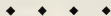
PRESIDENT BRIGHAM YOUNG urged the Latter-day Saints to work for the pioneer miners and business men who came to Utah, saying, "... work honestly and faithfully and they will pay you faithfully."

He went on to state that the pioneer miners wanted to discover and develop mines in Utah, adding, "... they want to make money and they want to make it honestly and according to the principles of honest dealing."

"If they have means and are determined to risk it in opening mines," President Young continued, "you work for them by the day. Haul their ores, build their furnaces and take your pay for it and better your lands, build houses, improve your farms, buy your stock, and make yourselves better off."



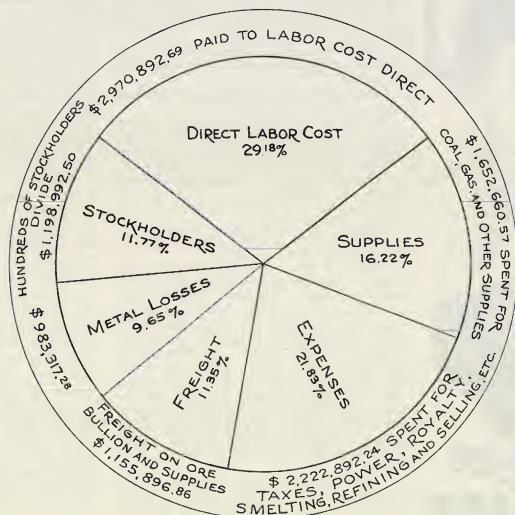
Through large payrolls and supply purchases, Utah's metal mines have materially aided the people of Utah to buy lands, build homes, improve their farms, buy stock and make themselves better off.



Once again President Young's wisdom is proven.

THE METAL MINING INDUSTRY OF UTAH

What Happens to the Money of a Mine?



THE above chart shows what became of \$10,184,652.14, gross value, of metals produced by the North Lily Mining Company from its property in the Tintic mining district, Utah, from 1927 to 1939 inclusive. The mine was brought into production in 1927, but the chart does not take into consideration several hundred thousand dollars spent in development, prior to the discovery of ore.

The chart serves to illustrate how basic mining really is, and how the money it produces flows into the hands of labor and into the channels of business and industry of the state.

The largest share during the 10-year period went directly to labor, with workers at the mine and smelters receiving 29.18 per cent of the total or \$2,970,892.69. Labor also participated again in handling the freight, manufacturing and shipping the supplies, mining coal for the mine and miners, etc. After labor received the money, it went into other channels of business and industry. Taxes during the ten year period amounted to \$568,775.86.

Therefore, it can readily be seen that a mine creates a chain of business that flows through all arteries of the state.

Oh boy . . .
give me **GRAHAMS**
sweetened with
CHAPARRAL Honey



Honey Bee GRAHAMS

Chaparral is a rare flower that blooms in mid-summer, high on the mountains. The bees love it . . . and produce a honey of exquisite flavor that is used by **Purity** in **Honey Bee** **Grahams**. Fortunately, the flavor of Chaparral honey, unlike other kinds, is not lessened by oven heat. It's all there . . . in the rich crunchy brown cracker that comes to your grocer fresh from the great **Purity** ovens.

BIG SPECIAL OFFER! . . . 384 PAGE MODERN WEBSTER DICTIONARY

For only 10¢ plus picture of "Boy" printed on flap inside box of **Honey Bee** **Grahams**! Big desk-size volume (5 1/2 x 7 1/4 inch). Defines thousands of words . . . cover of genuine **Fabco**, morocco-grained to look like leather. Offered solely to induce you to try delicious **Honey Bee** **Grahams**!



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Enclosed find 10¢ plus picture of "Boy" printed on flap inside of box of **Honey Bee** **Grahams**. Please send **Modern Webster Dictionary** postpaid.

Name
Address
City State

Homing

PAYING THE CHILD

By Lois Snelling

TOMMIE DEANE and Joe Land were going to the movies together, and Tommie, accompanied by his mother, arrived at Joe's home.

"Have you your money, dear?" Mrs. Land asked Joe, when the boys were ready to start.

"Yes, Mother," and Joe pulled a coin out of his pocket to show her.

When the two were gone, Mrs. Deane, who had come to visit with Mrs. Land, while their sons were away, remarked, "What does Joe do to earn his money?"

"Oh, he's pretty good about tasks around the house. There are a number of little jobs that he understands are his, and that it is his responsibility to get them done."

"Well, do you pay him for each job, or a lump sum for all of them?"

"Why, I don't pay Joe for doing his work. I don't like the idea of commercializing the home in that way. When I married Charles, and we launched the project of carrying on a home, I wouldn't have liked to have him say, 'Now, here is a quarter for cooking dinner today. Get the dishes washed up, and I'll pay you ten cents more.'"

The home was a mutual affair, and our income was also. Keeping the house was my job, while Charles ran the office that produced the income. We decided on an allowance from that income for the family expenses, and it was my problem to keep within it.

"Then when Joe came along, we just considered him a third member of our cooperative project. As soon as he was old enough to understand, I interested him in whatever I was doing. He soon loved to help, so it was easy to impress upon him that everybody should do his part. I showed him, little by little, that he and his daddy and I loved our home and enjoyed it, and that we must all work together to keep it going. And since there was a common income, we were all entitled to our share. I didn't say, 'Clean up the back yard, and I'll pay you.' He was taught that the cleaning of the back yard was his job. But a person who works should never have to beg, so Joe does not have to ask for money when he needs it. He has his regular allowance, just as I have mine, and he must live within it. I think it gives one a feeling of self-reliance and independence to have his own funds, however small."

"Well," Mrs. Deane said, "I have never given Tommie a regular allowance. I try to make him feel that he is earning the money he spends."

I suppose it is just a matter of viewpoint," Mrs. Land replied, "but I like the allowance plan. While I want Joe to know that he is expected to work, still I want him to think that we are all three working together towards one single goal. I believe he does better work thinking he is doing it for 'our firm', which includes himself, than he would if he were a mere laborer doing a job for me for pay."

CANNING TIME

By Theima Ireland

FARMERS hurry to the city.
Housewives in the markets cram.
For you see it's jelly season;
They're all making traffic jam.

CONDUCTED BY MARBA C. JOSEPHSON

Here's How

A DOLLAR AN IDEA!

WE'RE ready for a new feature in the *Era*—your department, you home-makers. Every one of you has some pet way of doing something that every other reader of the *Era* simply can't wait to hear about. So, if you have any **HANDY HINTS** which make your home-making happier and easier—send them along—and if we can use them, we'll send you one good American dollar in exchange.

Here's one idea that we picked up from a woman with a family. She wanted to make a name for herself as a pastry cook. But she had the washing, ironing, and cooking for a family of seven, taught school, and did no end of Church work. Where there's a will there's a way—and she found the way: she simply punched holes in the bottom of an empty, sharp-edged can—and now she "cuts in" the shortening with ease and speed. How many minutes can you save on Thanksgiving pies alone—by using this idea?

And another woman who had a large family who wore countless numbers of socks became so tired of trying to match them after her washing that she had a brain-storm and now fastens them together with clips or safety pins. Presto, they hang in pairs. This idea of clips extends to rubbers, galoshes, and mittens—for in the days coming up, who's going to have time to rummage through a weather closet to find mates? Clothespins make an ideal clip for this purpose. If you have a large family, paint the clothespins a different color for each member, and the eye will save the nerves.

By now you have thought up a dozen time-savers that you have used—and you know that they are better than either of these two primers. Send them to **Handy Hints** Department, % *Era*.

Cooks' Corner

By Barbara Badger Burnett

Stuffed Cauliflower

- 1 head cauliflower
- 2 tablespoons chopped onion
- 3 tablespoons butter
- 3 cups diced beef
- 1/2 cup diced cheese
- 1 can tuna fish
- 1/2 cup milk
- salt and pepper

Cook whole head of cauliflower in boiling salted water 20 minutes, or until nearly tender. Remove from water and cool. Sauté chopped onion in butter until tender. Add the bread, cheese, fish, and seasoning. Stir in the milk and blend thoroughly. Place the cauliflower in a buttered baking dish. Stuff dressing between flowerets. Sprinkle with milk and bake in a moderate

oven (350°) thirty minutes, or until cauliflower is brown.

Chinese Chicken

- 1 cup crushed pineapple
- 2 tablespoons butter
- 2 tablespoons flour
- 1½ cups chicken stock
- 3 cups diced chicken
- salt and pepper
- noodles

Cook pineapple in butter a few minutes. Add flour, blend, and add chicken stock. When sauce is thick, add seasonings and diced chicken. Serve hot over noodles. Sprinkle with chopped salted almonds.

Cranberry and Cottage Cheese Salad

- 1 cup cranberry jelly
- 1 cup boiling water
- 1 package lemon-flavored gelatin
- 2 cups cottage cheese
- fruit
- dressing

Melt the jelly in the boiling water. Pour over gelatin. Cool until mixture begins to congeal. Add the cottage cheese. Mold in a ring mold and chill. Serve on lettuce. Fill the center with fresh or canned fruits. Garnish with salad dressing.

Fudge Top Pie

- 30 graham crackers
- 3 tablespoons sugar
- ½ cup melted butter

Roll the crackers into fine crumbs. Add the sugar and mix well. Add the melted butter and mix thoroughly until some of the mixture will hold together when squeezed in one's hand. Put into a 10-inch pie plate and press firmly against the sides and bottom to make a thick crust. Bake 15 minutes in a moderate oven (375°). Chill the crust thoroughly before adding the filling.

Cream Filling

- 1 package vanilla pudding
- 2 cups milk

Add ½ cup milk to the pudding and stir until smooth. Add the rest of the milk and stir constantly until boiling point is reached. Cool slightly before pouring into pie shell.

Fudge Topping

- 2 tablespoons butter
- 1 cup powdered sugar
- milk
- 1 square baking chocolate

Soften the butter and work into the powdered sugar. Add enough milk to give it a spready consistency. Add the melted chocolate and mix well. Spread over the top of the pie.

Apples on a Stick

- 2 cups sugar
- ½ cup white Karo
- ¾ cup water
- ½ teaspoon cinnamon flavoring
- red coloring
- 12 apples
- 12 wooden skewers

Cook the sugar, Karo, and water in a saucepan, stirring until sugar is dissolved. Continue cooking until syrup is brittle when tested in cold water. Add the flavoring and coloring and remove from the heat. Set over hot water. Insert skewers in blossom end of apples; hold each apple by the skewer and plunge into the hot syrup. Draw out quickly and twist! until syrup is spread smoothly over the apple. Place, skewer end down, in a cake rack over a large bowl, so that the apple does not touch anything while hardening. These apples should be made the day they are to be used.

NO MORE SKIMPY BREAKFASTS at OUR house!



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

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



ECONOMICAL!

—makes three pancakes for a penny.

QUICK!

—just add liquid.

DEPENDABLE!

the ingredients are always the same, always perfectly mixed.

GLOBE "A1"
PANCAKE AND WAFFLE FLOUR

Melchizedek Priesthood

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

ANTI-LIQUOR-TOBACCO COLUMN

A LAW ENFORCEMENT COMMITTEE

THE FIFTEEN stakes in Salt Lake County are now united by a committee on which each stake is represented in an effort to enforce the liquor and tobacco laws relative to minors. The member of the county committee from a given stake is also the chairman of his stake committee on law enforcement. The stake committee supervises the ward committees, the duty of which is to contact all vendors of tobacco and alcoholic beverages in the wards with a view of securing their cooperation in law observance. Violators of the laws will be referred to the county attorney's office for prosecution. This office has promised full cooperation.

This movement is going forward with vigor and enthusiasm. Hopes are high that its results will be outstanding.

The following letter sent out by the county committee is self-explanatory:

ALCOHOL-TOBACCO LAW ENFORCEMENT COMMITTEE

L. D. S. STAKES OF SALT LAKE COUNTY
608 Beneficial Life Building
Salt Lake City, Utah

October 1, 1940.

To Licensed Cigarette Dealers,
Salt Lake County, Utah.

**LAW REGULATING THE SALE OF TOBACCO
AND USE THEREOF BY MINORS**

"Any person who furnishes to any minor (a person under 21 years of age) by gift, sale, or otherwise any cigarette paper or wrapper, or any paper made or prepared for the purpose of making cigarettes, or any tobacco of any kind whatsoever, is guilty of a misdemeanor, and shall be punished by a fine of not less than \$25.00 or more than \$200.00 or by imprisonment in the county jail not exceeding six months, or by both such fine and imprisonment." (Sec. 93-1-12 Revised Statutes of Utah, 1933.)

"It is a misdemeanor . . . for the proprietor of any place of business to knowingly permit minors to frequent such place of business while they are using tobacco. The term place of business as here used shall apply to any and all such places as shops, stores, factories, public garages, offices, theatres, recreation and dance halls, pool rooms, cafes, cafeterias, cabarets, restaurants, passenger coaches, and waiting rooms." (Sec. 93-3-1 R. S. U., 1933.)

"It shall be unlawful for any person to sell, give, or furnish any cigar, cigarette or tobacco in any form, to any person under twenty-one years of age." (Sec. 954 Rev. Ordinances, Salt Lake City.)

"It shall be unlawful for any person under the age of twenty-one years to purchase, accept or have in his or her possession any cigar, cigarette or tobacco in any form." (Sec. 955 Rev. Ordinances, Salt Lake City.)

By the foregoing, State and City have outlawed the sale of tobacco to minors. Licensed dealers are expected to co-operate in the enforcement of the law. Their assistance in the detection of violators who sometimes break the law in order to get an edge on their competitors will be in keeping with the spirit of the law.

Yours for cooperation,
Frank Moxley, Chairman.

POLICE FORBIDDEN TO DRINK

A BONE-DRY law for the police of San Antonio (Texas) went into effect recently when the city commission amended the civil service code. According to the new law, the police are forbidden to drink intoxicating liquors either while on or off duty.

COULDN'T BE BOUGHT

ACCORDING to the public press, Gene Autry, the popular radio-singing cowboy of Hollywood, recently turned down an offer of \$2,000 from a tobacco company if he would give a "testimonial" endorsing their brand of "smokes."

"How we admire moral courage!"

LIQUOR CONSUMPTION AND TRAFFIC DEATHS

THE American Business Men's Research Foundation has found through its studies that traffic deaths parallel liquor consumption. Says the Foundation:

Notwithstanding better cars, better brakes, better roads, and better trained drivers, due to intensive nation-wide safety campaigns, there were reported during the twelve months from July 1, 1939, to June, 1940, inclusive, a total of 33,640 deaths as compared with a total of 31,940 for the similar twelve months of the year before, an increase of $5\frac{1}{2}$ per cent.

During this same period there was a liquor consumption of 105,269,814 gallons, an increase of seven per cent over the pre-

Agricultural Opportunities

(Concluded from page 650)

emphasis on opportunities. Therefore, we suggest that these committee members be utilized by inquiring families for land opportunity.

It has come to the Church officials that many of our people are acquiring land under some of the projects without sufficient thought being given to selecting good soil, the location on the project, culinary water development, time required for delivery of irrigation water, etc. Therefore, home-seekers, counsel with these contact men on the respective projects; they can help you.

The following committees have been named and approved by the General Authorities of the Church to serve as advisors in this field on the respective land projects:

Newlands Project, Fallon, Nevada: Royal D. Crook, County Agent, Fallon. LeRoy C. Schanks, District Pres., Fallon.
Willamette Valley, Oregon: Charles T. Darley, West Stayton. Bishop Arthur C. Hawkins, R. D. 1, Box 211, Salem.
Rosa Project, Washington: J. E. Cobby, Rt. 2, Sunnyside, Washington. Wallace Murdock, c/o Indian Agency, Toppensish, Wash.
Grand Coulee, Washington: L. L. Birmingham, Coulee City, Washington.
Milk River Area, Great Falls Areas, Montana: C. L. Warnick, Fort Shaw, Montana. Leonard G. Ball, Idaho Falls, Idaho. Lloyd Croxford, Great Falls, Montana.
Salmon River Area, Idaho: Bishop Thomas P. Allen, Salmon City, Idaho. Royal Waddoups, Moore, Idaho.

ceding year. Figures are given for other years that show this close parallel between increased liquor consumption and the increase in traffic deaths. This is visibly shown in a graph for a six-year period 1934-1940.

Why should the law not forbid drinking by any motor car driver?

Melchizedek Priesthood Outline of Study, December, 1940

TEXT: Priesthood and Church Government.

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

LESSON XXXIV
ORGANIZATION OF THE CHURCH
(Read chapter 15, pp. 185-191)

I. Fundamental considerations

- Purpose, plan, and organization interdependent
- Competent organization essential

to accomplishment of purpose of Church

- Plan of Church organization provided for in revelation
- Completeness of Church organization (See Supplementary Readings, No. 1)
 - Serves every need of individual
 - Makes outside organizations unnecessary

Supplementary Readings

For Priesthood and Church Government

1. Separate action leads to clamminess, conflict, disunion
 2. Membership in oath-bound, antagonistic organizations detrimental to individual's Church performance
 3. Associations for general welfare not objectionable
 - III. Order of the Priesthood the genius of Church organization
 - a. First Presidency
 - b. Quorum of the Twelve
 - c. Melchizedek Priesthood quorums
 - d. Aeronch Priesthood quorums
 - IV. Territorial divisions: access to every member through compact organization
 - a. Stake
 - b. Ward
 - c. Ward branch
 - d. Mission
 1. District
 2. Branch
 - V. Auxiliary organizations: aids to Priesthood
 - a. Purpose
 1. Helps in government
 2. Teaching of Gospel to all ages
 - b. Place: subject to authority of Priesthood
- b. Stake
 1. Stake presidency
 2. Stake board officers
 - c. Ward
 1. Bishopric
 2. Auxiliary officers and teachers
 - d. Mission
 1. President
 2. Missionaries
 3. District, branch officers
 - II. Executive provisions: President of Church chief executive
 - III. Legislative provisions: "An aristocracy of nomination with a democracy of consent" (See Supplementary Readings, No. 2)
 - a. Initiative by nominating body
 - b. Approval by people
 - IV. Judicial provisions
 - a. Jurisdiction of officers limited to respective office
 - b. Jurisdiction of Church courts limited to infractions of moral law
 - c. Punishment of Church courts
 1. May disfellowship
 2. May excommunicate
 - d. Officers subject to judicial control
 - e. Excommunicants subject to reinstatement
 - V. Conferences and council meetings (See Supplementary Readings, No. 3)
 - a. Purpose: instruction, faith-promotion
 - b. Kinds: general, stake, ward
 1. Priesthood
 2. Auxiliary
 - c. Joseph Smith on order of council meetings

Problems and projects:

1. Consult the organization diagrams (pp. 186-7 in the text). What do they indicate concerning Priesthood leadership in Church organization? Call upon several members to trace the lines of authority in the various administrative offices and territorial divisions of the Church. Have the quorum presidencies make clear its own place in the diagram.

2. Ask members of the quorum to review the course of their growth and development as individuals. How much of it is the product of training provided by the Church? What contributions has the Priesthood made? What have the auxiliaries? Picture their lives without the benefits of Church organization. What do their testimonies reveal concerning the completeness and sufficiency of Church organization?

3. In the light of possible shortcomings in actual practice, defend the statement: "I do not know of any more perfect organization than exists in the Church of Jesus Christ of Latter-day Saints."

4. How broad is the foundation of Church organization as set forth in Doctrine and Covenants 20 and 124:143? Did the organization as we have it today appear all at once, fully developed? Show how innovations from time to time have always been a fulfilling of the original purpose and plan of the Church rather than a departure from them. Fix by periods, or date, if possible, some of the forward steps in Church organization: for example, establishment of first stake of Zion, founding of Relief Society, etc.

5. Apply this test to possible membership in various organizations you know outside the Church: "Is the proposed association such as to cause me to lose interest in the Church or to interfere with my duties and activities in the Church?"

LESSON XXXV

ORGANIZATION OF THE CHURCH (Cont.)

(Read chapter 15, pp. 191-197)

- I. Administrative authorities
 - a. General Authorities: Churchwide supervision
 1. First Presidency
 2. Council of the Twelve
 3. Patriarch to the Church
 4. First Quorum of Seventy
 5. Presiding Bishopric
 - b. General officers: general boards

Problems and projects:

1. Explain the principle of Church government set forth in the statement that in the Church there is "an aristocracy of nomination and a democracy of approval." Cite specific illustrations showing it in operation, for example, in the selection and appointment of a teacher in one of the auxiliaries.

2. What are the "fundamental restraints" which regulate effective authority (executive, legislative, and judicial functions in a single administrative authority) in the case of Priesthood and which are often absent in earthly institutions of purely political nature?

3. Call in an officer of one of the auxiliaries to recount incidents and situations in his or her career as an officer which clearly illustrate his or her relationship to the bishop of the ward, the stake board, the general board, the First Presidency.

4. How unique is our system of conferences contrasted with other religious organizations? Obtain expressions from quorum members concerning their own feelings toward conference and conference-time. Have reports prepared of conferences outstanding in an individual's life or significant in Church history.

5. Name the auxiliaries. What is the special contribution of each to the program of the Church as an aid to the Priesthood?

LESSON XXXVI

OPEN SUNDAY

The final Sunday of the year's study course may well be spent in a review of the field so far covered in an effort to see, with the perspective which the passing of a year has given, the unity of the lessons under consideration. A skillful summary and re-emphasis of points as needed in the respective quorums will go far toward establishing a sure foundation upon which to build next year's continued study of *Priesthood and Church Government*.

1. Once more the Church was organized, having within it all the old authority—the Apostleship, the Priesthood, the gifts, the graces, the blessings that characterized the Church of Christ in the day when it was upon the earth. Nothing was wanting. The same power, the same blessings, the same gifts, the same union, the same love, the same testimony on the part of those who had received these ordinances, until today we have in these mountain valleys a people the exact counterpart in every particular of that primitive Church which Christ and His Apostles organized upon the earth. (George Q. Cannon, *Journal of Discourses*, Vol. 24, p. 343, 344.)

2. What can be said, then, of this division in Church Government? In the first place, there is in the Church no department established exclusively for the legislation: no body of persons, no council or quorum is set apart specifically to make laws and regulations for the Church. One of the prime characteristics of a Theocracy is that the Sovereign is the Law-giver; hence, the great body of laws existing at any time in the Church will be those given by God; either as revealed through His servants or written by His own finger. The laws, rules, covenants, commands, regulations, and the like, contained in the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, constitute the fundamental law or constitution of the Church. (We except, of course, those laws that have been fulfilled or set aside by the Lord—notably the law of carnal commandments.) These laws coming from the mouth of God directly may be styled general or primary laws. (Keeler, *Church Government*, p. 97.)

But there is a set of laws given in the Church which are of a minor character, or special in their nature. It is true, however, that even in the making of these lesser laws and regulations the direction of the Holy Spirit has aided. It is in the realm of these secondary, or special rules, regulations, and laws that the legislative branch of the Church is manifest. General acts, or laws proper, emanate from God, and special or secondary acts come from the body of Christ through its servants. (Keeler, *Church Government*, p. 98.)

3. We have a fervent desire that in your general conferences everything should be discussed with a great deal of care and propriety, lest you grieve the Holy Spirit, which shall be poured out at all times upon your heads, when you are exercised with those principles of righteousness that are agreeable to the mind of God, and are properly affected one toward another, and are careful by all means to remember those who are in bondage, and in heaviness, and in deep affliction for your sakes. And if there are any among you who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the Holy Spirit. We ought at all times to be very careful that such high-mindedness shall never have place in our hearts; but condescend to men of low estate, and with all long-suffering bear the infirmities of the weak. (Teachings of Joseph Smith, p. 141.)

Aaronic Priesthood

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

STAKE YOUTH LEADERSHIP SUPERVISING COMMITTEES

INDICATING TWO SEPARATE COMMITTEES FOR AARONIC PRIESTHOOD
AND FOR THE AARONIC PRIESTHOOD EXTENSION PLAN

STAKE AARONIC PRIESTHOOD COMMITTEE

Member Stake Presidency—Adviser

Chairman

Member of High Council*—Priests

Member of High Council*—Teachers

Member of High Council*—Deacons

Committeeman*—Social and Fraternal Activities

Committeeman*—Better Teaching, Assignments, and Advancement

Committeeman*—Rolls, Records, Reports, and Standard Quorum Award

Committeeman—Adults**

Committeeman—Adults**

Secretary

(Not the Stake Clerk)

Suggested assignments only. Others may be included.

*Minimum of six for Quorum Supervision

**Minimum of two for Adult Supervision

For details see Aaronic Priesthood Handbook, page 81.

STAKE AARONIC PRIESTHOOD EXTENSION COMMITTEE

Chairman

Member of Stake Presidency

Quorum Supervision Group

Member High Council—Priests

Member of High Council—Teachers

Member of High Council—Deacons

Sunday School Supervision Group

Member Stake Board—"C" Department

Member Stake Board—"B" Department

Member Stake Board—"A" Department

Y. M. M. I. A. Supervision Group

Member Stake Board—M Men Supervisor

Member Stake Board—Explorer Commissioner

Member Stake Board—Scout Commissioner

Secretary

(Not the Stake Clerk)

May be same as Aaronic Priesthood Committee Secretary

Check: (1) Leadership

(2) Programs

(3) Inactives

For details see Aaronic Priesthood Handbook, page 165.

Graphic presentation of organization and assignment plan of the two separate committees supervising stake activity of Aaronic Priesthood members.

STAKE ORGANIZATION AND SUPERVISION

THE Stake Aaronic Priesthood Committee is directly responsible for the success of the program in the wards. Working in close cooperation with the bishoprics, who form the presidency of the Aaronic Priesthood in the wards, and with the quorum advisers, who form the ward committees, members of the stake committee (operating as a stake board) should promote and motivate all plans of the program. There should be at least six members, three of them members of the High Council, and preferably enough to equal the number of wards. One member of the committee (not a member of the stake presidency) should be appointed as chairman by the stake presidency. He should be a member of the High Council.

THE STAKE AARONIC PRIESTHOOD EXTENSION COMMITTEE

THE Stake Aaronic Priesthood Extension Committee is an entirely different committee from the Stake Aaronic Priesthood Committee. The one with a member of the High Council as chairman supervises directly the quorums in the wards in cooperation with bishops and quorum advisers. The other is a correlating committee which brings together leaders of Aaronic Priesthood groups in quorums, Sunday School, and the Y. M. M. I. A. The chairman of this group is a member of the stake presidency.

The Stake Aaronic Priesthood Committee acts in the stake for the Priesthood in very much the same manner as the stake boards of Sunday School and Y. M. M. I. A. act for their organizations.

The Extension Committee brings together the leaders in the three groups—Aaronic Priesthood, Sunday School, and the Y. M. M. I. A.—to correlate their leadership, their activities, and missionary work among inactive members 12 to 20 years of age.

The complete plan is published in the Aaronic Priesthood Handbook, which is available at the office of the Presiding Bishopric, 40 North Main Street, Salt Lake City, Utah. The price is ten cents, postpaid.

Aaronic Priesthood

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

THE pathetic episode of Jephthah's daughter, sacrificed by her warrior sire in fulfillment of a rash vow plighted to Jehovah on the eve of going into battle, is familiar, doubtless, to even the youngest reader. As God had forbidden human sacrifices, many commentators have held that Jephthah was unauthorized and under condemnation in thus immolating his child, and it is pointed out by the historian of today as evidence of how far God's people had wandered from His law, that such deeds could be done among them, and accounted, as it undoubtedly was by Jephthah, a religious and imperative duty. We have nothing to offer in confutation of these plausible views, except it be the suggestion that, if God really required Jephthah to slay his daughter—as He once commanded Abraham to sacrifice his only son—then was Jephthah justified, no matter what our narrow views may be concerning it. As the Scriptures do not say that God commanded or required it, it leaves the subject open to speculation.

Ibzan, a Zebulonite, Elon, of the same tribe, and Abdon, son of Hillel, a Pirathonite, followed consecutively as judges. Little is said of their administrations, except that during the first a freer intercourse was encouraged with the surrounding nations, Ibzan himself setting the example by marrying his children to foreigners.

The name of one of the judges—allowing that there were indeed fifteen—is not furnished by the Scriptures, but it is generally held that the thirteenth was the famous Samson, a Danite and child of promise, who was born and grew to manhood during a time when his native land was overrun by the warlike and powerful nation of the Philistines, inhabiting the low plains between the mountains of western Palestine and the shores of what is now known as the Mediterranean Sea. It was against the Philistines that this redoubtable champion,

the Israelitish Hercules, wrought those deeds of prowess which cause his history to read like a fairy tale, to the wonder and admiration of all pious readers, and the scorn and unbelief of the ungodly. We need not linger on it now, as it is not strictly in the line of our narrative. The Book of Judges, from the thirteenth to the sixteenth chapters, gives it succinctly and in detail.

It was during this period, "when there was no king in Israel," that the terrible outrage against the Levite's wife, recorded in the nineteenth chapter of Judges, was committed by the men of Benjamin in Gibeah. Phinehas, son of Eleazar, was High Priest at the time, and it was at his direction that the war against Benjamin, in punishment of the fearful crime referred to, was waged until that tribe was well nigh exterminated.

We find the judgeship vested in Eli, an aged and exemplary Levite, who was also the High Priest of Israel. He was a descendant of Ithamar, Aaron's youngest son, which makes it evident that, at some time during the interim between him and Phinehas, the sacred succession had changed from the house of Eleazar to that of his younger brother. The Scriptures are silent as to the

cause, but that it was a valid change is not to be doubted, since Eli enjoyed the favor of Jehovah, and retained it until it was withdrawn as a punishment for the sins of his sons, Hophni and Phinehas, and the failure of their father to properly recompense their transgressions.

These sons were Priests in the Tabernacle of the Lord, having charge of the altar and sacred offerings. But they not only used their Priesthood to rob the people who came to offer sacrifice, but were guilty of sexual crimes as well, thus bringing God's holy service into disrepute, and disgracing and dragging in the mire the priestly robes they wore. Eli was warned repeatedly of their evil deeds, and of the terrible consequences that would ensue if they were permitted to continue. A prophet of God was sent to tell him that his indifference and slowness to act had displeased the Lord, who had decreed a terrible judgment upon him and his house for their transgressions. Eli, who was conscientious and God-fearing, accepted the chastening, and called his sons to an account, but, like many another father, foolishly fond, he did no more than to remonstrate with them, and permitted them to remain in office and continue their evil careers unchecked.

Ward Teachers' Message for December, 1940

YOUR HOUSE IN ORDER

AND the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.—Doc. & Cov. 1:14.

We are living in the "last days." The prophecies, both ancient and modern, are being fulfilled. The judgments are being poured out upon the nations.

To Latter-day Saints this is a time of fulfillment. The words of the prophets of this dispensation are being justified as are those of the prophets of Bible and Book of Mormon times.

No Latter-day Saint should fail to heed the warnings of the signs of the times. The hour has struck for those who would obey the commandments. The time has come for every member to set his house in order.

What shall we do to put our houses in order? The answer is clear. Obey the commandments; follow the counsel of the authorities of the Church—general, stake, and ward. Honor the Sabbath day. Observe the Word of Wisdom. Pay our tithes and offerings. Help the poor.

In the Doctrine and Covenants, Section 136, these admonitions are given:

... Seek ye; and keep all your pledges one with another; and covet not that which is thy brother's.

Keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the God of your fathers, the God of Abraham and of Isaac and of Jacob. . . .

Cease to contend one with another; cease to speak evil one of another.

Cease drunkenness; and let your words tend to edifying one another.

If thou borrowest of thy neighbor, thou shalt restore that which thou hast borrowed; and if thou canst not repay then go straightway and tell thy neighbor, lest he condemn thee.

If thou shalt find that which thy neighbor has lost, thou shalt make diligent search till thou shalt deliver it to him again.

Thou shalt be diligent in preserving what thou hast, that thou mayest be a wise steward; for it is the free gift of the Lord thy God, and thou art his steward.

And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great unless they speedily repent, yea, very speedily. . . .

Now, therefore, O ye people of my church; and ye elders listen together; you have received my kingdom.

Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. . . .

Brethren and sisters, let us follow the advice and counsel of the servants of the Lord. Let us obey the commandments. Let us put our houses in order and serve the Lord.

Mutual Messages

Executives

THANKSGIVING MESSAGE

THANKSGIVING should give all Latter-day Saints pause for thought. Especially should it cause those who are working with the youth of the Church to be grateful for the opportunity that is theirs to mould the lives of those who come to them for guidance. By the force of their examples as well as by the vigor of their teachings, they can lead people in the way they should go.

At this Thanksgiving time, we as executives should also like to express our gratitude to you officers for the truly efficient manner in which you are carrying your work forward. Without your capable and enthusiastic response to the demands made upon you, the great cause of the Mutual Improvement Associations could not progress as it has been progressing.

Let us all at this Thanksgiving season, indicate our appreciation for freedom of government by teaching true democratic principles and by living according to these principles both in Mutual and elsewhere. Let us, moreover, indicate our thankfulness to our Father in heaven for His restoration of the Gospel that during these troublous times we can have definite knowledge of what we should do and how we should comport ourselves.

SPEECH MANUAL

WE are delighted with the response to the new speech manual *Thy Speech Bewrayeth Thee*. We are certain that the Mutual will find much satisfaction in this course and that as a result of its being studied the entire Mutual will improve markedly in speech. We should like to encourage both the manual and activity counselors to give their whole-hearted support to the speech program this year.

DRAMA PROGRAM

Now is the time to begin planning the drama program, remembering to include the Explorers and Juniors in the scheduling of the drama evenings.

PREVIEW OF DECEMBER WORKS

THE Sunday evening service for December should be planned immediately. The theme around which it is centered is "We Live With Great Characters—Christ, the Teacher." The reading of the Sermon on the Mount should be assigned, and the speech teacher asked to help in its preparation so that it will be given well. The three talks should receive atten-

tion from the speech director, and preparation made for an intelligent congregational reading of the Lord's Prayer.

Probably the most important social feature of the year is the New Year's Eve Party, scheduled for Tuesday, December 31. We are especially eager that our young people be entertained in a wholesome manner, that they have a glorious time, and that because of our careful planning they feel that a clean, upright party is more enjoyable than one which they remember half-ashamedly. As executives, plan this social especially carefully so that it will attract all Mutual members and all who should be Mutual members and that, having attracted them, they will remember it as the outstanding event of the social calendar.

M Men-Gleaners

SUGGESTIONS FOR M MEN-GLEANER READINGS

ALTHOUGH the one evening for presenting M Men-Gleaner Readings is past, this project is carried on throughout the year. Suggestions will appear each month. You will find two suggested passages from the New Testament for the class to memorize—such as those below.

Passages for November: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." —Matthew 24:14.

"... I am come that they might have life, and that they might have it more abundantly." —St. John 10:10.

If any Stake M Men or Gleaner Supervisor has not received the mimeographed sheets on the reading course projects containing the Quiz on the New Testament and the day-by-day assignments, send to the Young Men's M. I. A. Office at 50 North Main Street.

The oft-expressed report that the Bible is the best seller is still true in this year of 1940. The article by Bryant S. Hinckley in the October *Era* will serve as an introductory approach.

Although Gleaning week has passed, unless you have bound your ward sheaf, your Gleaning Committee is still very active, trying every day to get more Gleaners to join the M. I. A.

While you are Gleaning, don't forget non-members of the Church. One ward in Idaho has only two girls of Gleaner age living within its boundaries, yet attendance at class has reached twenty-five girls, twenty-three of whom were not Church members.

M Men basket-ball season is here again. This year eligibility rules for the team members are very strict and will be rigidly enforced. It is always unfortunate when a team is kept from competition because one man has not maintained the necessary standards, yet this is sometimes the case. Gleaner Girls can either help the M Men keep the rules or they can influence them to violate the regulations "just this once."

Again we emphasize the fact that nothing in the way of teas, receptions, or parties should be given on Sunday afternoons, and Firesides should always be in keeping with the Sabbath day with a program of study or discussion definitely outlined.

Explorers

THE READING COURSE

HERE are five ways to motivate the Reading Course of the Explorer Department for this year: (See October *Era* for Reading Course References.)

1. Select an Explorer to tell one of the stories of the Reading Course. He may be aided in selecting the story he can review best.

2. Talk about the stories with the boys. Call attention to the characters in the stories. Relate a part of one of the stories and stop at a key point. Urge them to finish it.

3. Present each Explorer a copy of the Reading Course. (See Log No. 10, page 87.)

4. Call attention to the fact that reading the stories listed is one of the requirements for the Arrowhead Award. Adopt the slogan: Every Explorer an Arrowhead Award Winner.

5. Take a Book of Mormon before the boys. Use it to motivate interest in what it contains, especially the stories included in the Reading Course. Most Explorers have never examined or opened the Book of Mormon.

IMPORTANCE OF REGISTERING AND RE-REGISTERING EXPLORERS

IT is a distinct opportunity for older boys of the M. I. A. to become affiliated with the Boy Scouts of America.

Almost every community in America has an active group of high-type citizens serving as leaders and members of executive committees. These men are proud of the honor bestowed upon them by such a call to service.

Our experience with troops in all parts of the Church has convinced us of two facts—that registration of Explorers with the Boy Scouts of America is possible and desirable. A few reasons why older boys should register follow:

Mutual Messages

- (a) It stabilizes the organization. It produces a sense of belonging to something tangible. It prevents a "floating" transient, indefinite membership which is demoralizing.
- (b) It connects us with a highly-respected international movement. This affiliation affords an avenue for world-wide recognition of our Church and its ideals.
- (c) It makes available a foundation program unequalled anywhere. This program includes:
 1. Information on more than one hundred vocational and avocational subjects assembled in an understandable and interesting manner by experts in each field.
 2. A system of advancement and awards recognized internationally.
 3. Character-building values incorporated in an attractive program adapted to boys of Explorer age.
 4. It affords instruction and guidance in an advanced camping program.
 5. Makes available the experience of specialists in the field of boy leadership.
 6. Opportunities for high adventure in camping, athletics, social activities, and education adapted to a young man's liking.
- (d) To use the Explorer program in whole or part without registering is unfair and inconsistent with our agreement and relationship with the National Council.

(Concluded on page 684)

Lincoln's Proclamation of Thanksgiving

(Concluded from page 665)

observe the last Thursday of November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens. And I recommend to them that, while offering up the ascriptions justly due to Him for singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the almighty hand to heal the wounds of the nation, and to restore it, as soon as may be consistent with the Divine purposes, to the full enjoyment of peace, harmony, tranquility, and union.

In testimony whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, this third day of October, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States the eighty-eighth.

Abraham Lincoln.

By the President: William H. Seward,
Secretary of State.

(Reprinted by courtesy of the Lincoln National Life Foundation.)

ORRIN PORTER ROCKWELL

(Concluded from page 659)

ally traveled around with President Young. He was not a very large man, he was quite small."

Says James H. Jennings of Rockville, Utah: "I saw Porter Rockwell many times, but never got acquainted with him. He was a very husky man, cheerful and liked by all."

At any rate, regardless of the confusion as to what his exact appearance was, Porter was a man's man, wiry, and a born fighter.

Despite his rough and rude exterior he was big-hearted and generous. He loved children and his family. It is proverbial that he was solidly true to his friends. Law-abiding citizens respected him and thought well of him, but every criminal hated and feared him.

He passed through dangers, unscathed, as numerous as those recorded in the most lurid fiction. He had a natural and uncanny instinct

—After much interviewing of old timers and reading written material the writer is inclined to believe that Porter was not a large man, probably 160 lbs.

in following the trails of law-breakers. Where other men could hardly see a trail with the horses at a walk, Porter could follow at a gallop. As a peace officer he unflinchingly faced the most dangerous criminals and desperados of the region and the times, until his name eventually became a terror to all law-breakers. He was unexcelled as a reinsman, and no one was superior to him as a judge of horse flesh. From his ranch in Skull Valley came those famous, wiry, tireless horses, bearing the "O. P." and "Cedar Tree" brands, for whom the day's route was never too tough.

This man filled a niche in the early history of the Church and Utah which no other man could have filled so successfully. Loyal to the Prophet, and servant of the people was this unique character, Orrin Porter Rockwell.

(To be Continued)

—Deseret News, "Leaves From Old Albums," Dec. 21, 1918.

A WOMAN'S PLACE

(Continued from page 660)

They had been gone about a quarter of an hour, and Ellen was just starting up the stairway to go to her own room when she heard a knock at the back door. This was unusual enough to arouse her curiosity because visitors always came to the front door and the two hired men had left long before.

With Scout barking ahead of her she went to the kitchen and opened the door upon one of the sorriest appearing individuals that she had laid eyes on in many a year. He was not an old man, but evidently old in the ways of following the road. He took off a dilapidated hat and said, "Could you spare me a bite to eat, Mum?"

Ellen Bradford had never yet refused anyone a meal, so she told the man to sit down on the steps while she went back to make some sandwiches. She briefly considered inviting him inside to eat but quickly decided that he was much too dirty to come in contact with the perfect cleanliness of the Bradford kitchen.

She fried up a panful of eggs and bacon, made it into sandwiches, and handed them out on a plate, together with a pitcher of milk and a glass. "You can just leave the things on the step when you are through," she said, "and I'll pick them up later. Stay back, Scout," she commanded

the dog, largely to remind the tramp of his presence. The tramp mumbled his thanks and Ellen shut the door and quietly locked it.

She locked the front door, also, and then sat down in the living-room to await the return of the folks. She was not at all nervous and with Scout and the radio for company was not even lonesome. Jim had left a good fire in the grate and she had been dozing before it for some time when Scout, who had been prowling about the house, awakened

(Continued on page 684)

Know Your Bible

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A WOMAN'S PLACE

(Continued from page 683)

her by barking and pawing at her dress.

FOR a moment she thought that the folks had returned and went to the front door but found no one there. This, too, was clearly not in accord with what Scout wanted, for he barked a vigorous protest and ran toward the kitchen. Ellen, now fully awake and not a little alarmed, followed him, and before she could reach the kitchen door she knew what had happened. Through the kitchen window shone a terrifying glow. The barn was on fire.

"That tramp!" she said under her breath. "I should have seen that he got off the place." She unlocked the door and was half way down the steps when she remembered that she would have to get something to put over the horses' heads before leading them out. What was handiest? She couldn't take time to go up-stairs for a blanket; the flames were already bursting through the roof on the north side; she would have to take the small Navajo on the couch. She ran back to the living room, snatched it up, and was out again in

a few seconds with Scout dashing back and forth barking vociferously.

The barn door was wide open, so she knew that the tramp had fled—the coward! He might at least have stayed long enough to tell her. Which should she take out first, the horses or Bess? It didn't really matter because she was determined to get them all out safely.

She took a few precious moments to soothe and reassure the cow and then put the blanket over her head and led her out. She was not sure that a blanket was a necessary procedure with cows, never before having had any first-hand experience with fire, but she couldn't take time to find out otherwise. The animal came docilely enough, although it seemed terribly slow to the anxious woman, and after the smallest possible distance she turned her loose and hurried back to the flaming barn. She did hope that the horses wouldn't be more difficult.

There was no time to be lost and she could only try and hope for the best. She slipped the blanket over Nan's head first and then untied the halter. Nan was the leader of the two and if she came out peaceably,

Star would be likely to come the same way. The mare snorted and pawed the ground. It wasn't going to be too easy. The air was becoming frightfully thick now, too, and the fire, which had fortunately been on the other side, was eating its way rapidly to this part of the barn.

"Come on, Nan," she coaxed. "Good old Nan. There's nothing to be afraid of."

She gave a tug to the rope. It was now or never. If Nan wouldn't come, she would have to take a chance on Star, or leave them both if she was to save her own life. Nan reared her head in protest once more and then followed Ellen's urgent leading.

Outside she coughed the smoke out of her lungs, cast a fearful look at the flames mounting into the sky, and rushed back into the barn again after Star. Far down the road she heard the siren of a fire truck and realized with swift gratitude that some neighbor had sent in an alarm. She had just succeeded in bringing Star outside the blazing structure when the engine was driven into the yard and the men began leaping onto the ground. (Continued on page 685)

Mutual Messages

(Concluded from page 683)



LET us show that we are truly Thankful to our Heavenly Father for the gifts of the Gospel in this blessed land, by doing something to improve our environment. Beautification begins at home—in our class homes and our personal homes. If we cannot spend even a little money, we can achieve orderly arrangements, cleanliness, and peace with a little effort on the part of all of us. And if we can go farther—pictures, flowers, fresh paint, curtains—the way is open to great improvements. Talk to your presidents and bishops and mothers and see what can be done.

This year we have achieved a real understanding of the values and joys of *My Story, Let I Forget*. Fine records, delightful mementoes, happy moments, more ability to express ourselves, greater discrimination—all these are inside the covers of our books along with the obvious pictures and penmanship. The value to the girls and leaders is endless. And our children and grandchildren are going to treasure these books too. Don't let them rest idly after November 19th. Let's keep going until the "check-up" lesson on April 8th.

We urge all Junior leaders to study over and over pages 24 to 35 inclusive of the manuals. Leadership raised to the "nth degree" is all we need to do a superb job in our work. "Leadership" means study and preparation away beyond anything we expect to use. It means enthusiasm for the Gospel and enthusiasm for the girls. It means tact, and ingenuity, and "57 varieties" of adaptability. It means that wherever you are and whatever you are doing, you have *Juniors* in the back of your mind and you "pick up" with a magnet mind anything which will help impress the work or give variety to your presentations. Keep your eyes open now for ideas on "light"—new stories and twists that will dramatize the Gospel lessons *You and Your Light*. They begin November 26th, and if Junior leaders adequately study and prepare themselves to meet the hunger and enthusiasm of idealistic young minds, they will have served themselves as well as their girls—strengthening testimonies, fortifying hearts for what may be difficult days!



Helen Martin Horne, Bee-Keeper in 21st Ward, submitted this poem as her Silver Jubilee contribution:

BRIGHTON HOME

In memory of outing at Brighton with Bee-Hive Girls this Silver Jubilee Year

Surrounded by the peaks of mountains high
And pines that breathe an incense to the sky
The Brighton Home in summer is the haunt
Of many girls . . . light-hearted . . . come
to flaunt
The joy their young hearts feel in festive
song
And happy laughter; or, the whole day long
To spend in pleasant rambles on the trails
That lead to mountain tops and pine-clad
nooks
Perfume of flowers, the clear blue sheen of
lakes
Brimming the mountain's full and spacious
cups.
To take the span of Silver Lake in boats,
Or ride on horse-back on the mountain road,
The wind upon their faces, and the thud
Of horses' hoofs upon the clean, brown
earth.
Of cool and fresh, clean air there is no
dearth.
And blood and limb respond to its embrace;
The joy of living breathes o'er all the place;
Keen hunger finds respite in wholesome food,
And rest at night is deep and sweet and
good.

And now, to Brighton Home we sing a song!
A song as happy as the mountain wind,
As wholesome as the clean and perfumed
air,

As joyous as the hearts that gather there
(When summer once again returns), to find
The woods and lakes and mountains e'en
more fair, . . .
. . . And God is kind!

A Woman's Place

(Continued from page 684)

"Good grief, Ellen, is that you?" cried Steve Daley, as he ran forward to help lead the horse to safety. "Where's your men folks?"

"Jim's gone to meet the train," Ellen replied, when she could get her breath. "And why shouldn't this be me?"

Steve had no ready answer for that one, or at any rate, not the time to enlarge upon it, and Ellen walked back to where she could watch the fight to save the house and other buildings, since there was no chance now to do anything about the barn.

THE blaze had pretty much died down when Jim, Polly, and the others drove into the yard. "The horses—and Bess?" shouted Jim as he ran toward his mother.

"They're all right, Jim," Ellen answered reassuringly.

"Thanks to your Ma there," added Steve, who was standing near, resting from his labors in fire-fighting. "She went into the barn before any of us got here and brought 'em all out safe and sound."

"Oh, Mother, you didn't!" gasped Polly. "That's terrible. We should never have left you alone."

"Humph, I guess your Ma can take care of herself," said Steve laconically. "The older generation has got what it takes at a time like this."

Polly could only nod assent, and she and Ellen took their guests inside while Jim stayed out with the men until there was no longer any danger of the flames bursting out again.

Early the next morning Ellen was downstairs while Jim was still out milking the cow. She wore her big, blue work apron over her dress and a look of cheerful determination on her face. She had just put the bread into the oven to toast for the dressing and was beginning to go over the turkey for the last of the pin feathers when Jim came in from his morning chores.

"Hello, Mother," he said, making a good show of pretending that it was the usual thing to see her in the kitchen this early in the morning. "Were you able to sleep after all the excitement?"

"Certainly," she said, going busily on with her work. "I've always been able to sleep. That's one thing that helps keep me strong and healthy. You can bring in the pumpkins if you're looking for something

(Concluded on page 686)

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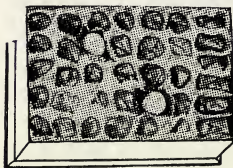
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A Woman's Place

(Concluded from page 685)

to do. It takes a lot of pies to feed a family like ours."

"Especially when they're your pies," Jim said, his face brightening in anticipation.

She had finished with the turkey and was just starting out on the pie crust when Polly appeared upon the scene. "I guess I overslept, what with the excitement last night, and all," she said, groping for words while the situation was gradually dawning upon her consciousness.

"I see that you have a good start with everything."

"Yes," replied Ellen blandly. "I thought it was time I was getting everything going. You know," she continued, "I believe I learned something last night. For a long time now I've been sitting around here like I was a useless old woman, but I guess if I can fight a fire, I'm still young enough and strong enough to cook a Thanksgiving dinner."

An Adventure In Old City Creek

(Continued from page 664)

wow and box each other and wrestle about like two tumbleweeds. The little rascals were so playfully fierce with each other that I went closer to them and laughed time and again as they struck at each other with their tiny paws and squalled with delight at each new attempt to try their strength. Naturally I wanted to take them down with me as pets, but I had neither rope nor sack, and for the moment couldn't figure how to accomplish the feat."

"Well, what did you do?" I enquired.

"I'll never forget the next few minutes," he continued. "As I squatted there enjoying their antics the tunnel suddenly went almost dark, and to my utter horror, as I looked back over my shoulder towards the entrance, there stood inside the mouth of the tunnel the huge mother bear! I was trapped between a she-bear and her cubs—trapped in this tunnel which, as you see, is only about five feet wide and six feet high. My first thought was one of condemnation of myself to think what a fool I'd been not to have anticipated such a situation; for the only weapon I had was a prospector's pick like this little one I have in my hand now. Whew! I'll never forget this tunnel!"

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An Adventure In Old City Creek

"What in the world did you do?" I asked as I surveyed the length and size of the tunnel with my eyes.

"Well, the bear gave one big 'woof' the moment she saw me, and then arose on her hind feet with every hair bristling, as I could well see by the light at her sides. She seemed to hesitate about tackling me, for it was quite evident to her that I wasn't hurting those noisy little rascals in the end of the tunnel, but it was equally apparent to her, I suppose, that I must not be permitted to go any nearer to them. She must have fed them shortly before I had come upon the scene, for the little ruffians preferred fighting to eating and paid no attention to us.

"The bear bristled, came down on all four feet, took a couple of steps towards me, made a breathy, snarling sound with her lips and teeth, and then arose again on her haunches. I could feel my hair move all over my scalp and under my cap, for I was afraid to move in either direction."

I myself could do nothing but stare, since being inside the actual tunnel made the scene real indeed.

"Finally," continued my prospector friend, "I decided to edge away toward the cubs, but, when I did so, the old bear became so threatening that I stopped in my tracks. Then she did something that instantly stopped the snarling and fighting of the little fellows—she whined with that peculiar tone in bear language which must mean 'Come here.' At any rate, they ceased their tumbling, but, seeing me, refused to come by me. In other words, the attitude of the mother must have told them I was danger, and at the same time she wanted them to come to her past me.

"Well, I suppose all four of us tried to figure it out. As you know full well, a grizzly in a similar circumstance would have made mince meat of me in no time, whereas a black bear hesitates to attack a man except when its cubs are actually bawling with peril. She knew I wasn't hurting them. They stood restlessly-like, swinging their heads uncertainly from side to side.

"Then I hit on an idea—I slowly stood up as close to one side of the tunnel as I could, supporting myself with my hands against the top as I leaned over it, thus leaving as

(Concluded on page 688)



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An Adventure In Old City Creek

(Concluded from page 687)

much of the hole as possible free. Inch by inch I edged towards the cubs, holding my feet as high as I could against the sides. They looked at every movement and so did she; and then, at last, as if comprehension had come upon us all, the little cubs caught on and scooted out beneath me to their mother.

With a 'woof' she was away, with the two little ruffians behind her, while I slumped to the floor of this tunnel right here, utterly alone."

"There is much in the action of those bears that I want to think about—for instance, do animals know when evil is and is not intended?" I observed as we slowly trudged onward up the canyon.

IS THE FRONTIER CLOSED?

(Continued from page 658)

semi-aridity where the few Indians were chronically famished and were accustomed to regard grasshoppers as tasty morsels. They came, therefore, to a region where they had to adopt radically unfamiliar methods of agriculture, methods which invited errors that could have been fatal. If you do not think so, recall the deaths from starvation in Virginia, a region far more productive naturally than Utah ever was.

The Mormons, as a matter of fact, may be said to have driven a thick opening wedge into a moisture-deficient region which includes half of the area of the nation. According to Dr. John A. Widtsoe's book *Dry-Farming*, more than sixty per cent of continental United States may be classed as deficient in rainfall. Most of this vast area of desert, semi-desert, and sub-humid land might well have remained a closed frontier if men had not been resourceful, persistent, and courageous. Out of men's minds have come many weapons and tools with which to subjugate the stubborn west. Irrigation and new methods of cultivation, barbed wire, the windmill—these are only a few tokens of man's fertility of inner resource; each has played a significant part in the winning of a dry wilderness.

But reference must be made to the most famous "closing" of the frontier, to the year most generally accepted as the time when America left the frontier behind—left national youth and free opportunity behind. The year is 1890. The superintendent of the census for that year declared it almost impossible to draw a frontier line any more because the unsettled area had been so broken into by "isolated bodies of settlement." Referring to this statement, Frederick Jackson Turner avowed that a great historic movement was ended; the westward movement, the era of free land, was

closed. And, he asked, what will America do now?

What did America do after 1890? She went ahead much as she had been doing for generations, with the exaggeration, of course, of certain tendencies. Probably most important, she continued to build up her cities. Ever since the year 1820, the flow of population into the cities had been numerically greater than the frontier movement. But the frontier also went on: in the first one-third of this century, Americans filed original entries on enough land to make a belt about twenty-eight miles wide around the thickest part of the globe, or an area equivalent to nearly four-fifths of the Louisiana Purchase. Time after time in these lands men were defeated by aridity, wind, crop pests; time after time they succeeded with better methods of cultivation, new machinery, new crops, or harder seeds, with courage and persistence.

The real significance of 1890 appears to be this: about that time a confluence of forces made definite progress in undermining romantic optimism in our literature and our philosophic outlook. Some of the forces at work were, apparently, an influx of pessimistic, naturalistic literature and philosophy from abroad, a deepening absorption in the physical aspects of life, and a growing feeling that man was perhaps the slave instead of the master of natural law. There began to arise a wave of disillusionment, discouragement, and self-pity. Ed Howe with his misanthropic, lugubrious *Story of a Country Town* was an early symptom of what was going on in one current of our national thought. Hamlin Garland, early interpreter of the "middle border," contributed to the vague feeling that nature had turned against man at last and that human beings were victims of forces beyond their control. He declared that, in the late

IS THE FRONTIER CLOSED?

eighties, when drought and depression were scourging the Great Plains, the Dakota homesteaders were filled with a "sullen rebellion against government and against God." He declared that the entire frontier movement was a madness; that no land had ever been *free land*: that it had been bought at exorbitant rates of blood and sweat and tears. And, he finally asked, are we marching toward a false goal?

FROM the drought and depression literature of the eighties and nineties to the dustbowl literature of the 1930's, from Garland's *Main-Travelled Roads* to Steinbeck's *Grapes of Wrath*, one powerful current in our literature has been that of frustration, complaint, self-pity, helplessness. From a literary standpoint, the Frontier of Success has become the Frontier of Defeat. Many of the books produced on the Frontier of Defeat give the impression that the spirit and mind are of little or no importance, that physical nature is all, and that Mother Nature is a brutal old monster who betrays us and beats us into futility and suffering. Frequently this world-weary philosophy rests on

evidence of depleted natural resources.

Nature, as a matter of fact, has literally unlimited resources for us. This is not to say that we have free land to offer young homemakers as in the old days of the coonskin cap and the long rifle. In a few relatively small areas, to be sure, reclamation projects will make new farms possible. The Grand Coulee dam is expected to enable several hundred thousand persons to support themselves on productive farms. But these areas are only drops in the bucket of national need. No one should minimize the fact that our most obvious natural resources are appropriated, and some are in part exhausted. Persons who look only at the physical aspect of things can find substantial reason for despair. But let us try to wrench our fascinated eyes away from external natural resources, such as virgin soil and silver and timber, and examine our internal natural resources.

We have heard much about the Forgotten Man, but the real *forgotten man* in this age is the individual human being and his mental and physical and spiritual potentialities.

We acclaim science for its thousands of miraculous discoveries and useful gifts; yet what are these but miracles of the human mind and energy and spirit working with God? A humble, dark-skinned scientist in the south has found hundreds of new uses for peanuts; let us be grateful to the mind and spirit of that thinker, George Washington Carver, and not to the peanuts! As soon as we appreciate the boundless possibilities of human beings, we begin to catch visions of endless progress and achievement; dull lifeless rock and earth become transfigured.

Our gold and silver deposits, for example, may now be worked down to low-grade ore, but our western hills abound with a variety of non-metallic minerals which will be employed for many purposes as science reveals new uses and efficient processes of production. Our semi-precious stones, our native juniper and other woods, and various other local materials can be used in a variety of handicrafts. Into these, some of us can pour unlimited ingenuity and skill and artistry, wedding beauty with utility again to the

(Concluded on page 690)

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 —Heber J. Grant.

Is the Frontier Closed?

(Concluded from page 689)

good of our souls and the support of our bodies.

Although our water resources are definitely limited, we can learn to utilize our water and land more efficiently through alert study of cultivation methods, fertilizers, and new or improved crops. We can devise wiser ways of marketing products and by-products. In the arts, sciences, and industries, the possibilities are beyond power of prediction for the resourceful, energetic, and courageous. Our scenery is another source of aesthetic and spiritual as well as material values. But the physical bases of these resources are mere worthless boulders and dirt without the ingenious mind and eager spirit of man working creatively with his maker.

What, then, of the frontier? Is it closed? The frontier has always been closed to persons who lacked courage, energy, resourcefulness, who pitied themselves and blamed others for their helplessness. But America is still young, the human race is still young. We shall always find rich opportunities for personal development, fruitful labor, and helpful service as long as we appreciate the higher powers of man and the Higher Power above man.

What Is the Urim and Thummim?

(Continued from page 657)

festations" or "revelations and visions." Even "oracles and manifestations" may be used if "oracles" is used in the proper sense described in the Doctrine and Covenants (90: 4, 5; 124:39, 126).

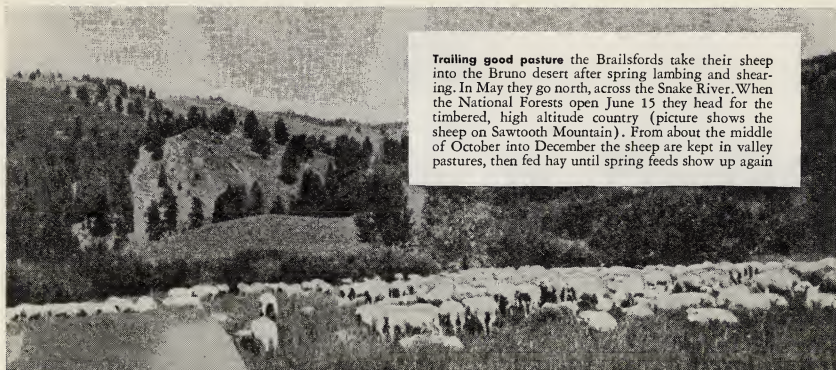
Nevertheless, through you [Joseph Smith] shall the oracles be given to another, yea, even unto the church. And all they who receive the oracles of God, let them beware how they hold them. . . .

. . . your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion. . . .

I give unto him [Joseph Smith] for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole church.

Having established what seems to us a more satisfactory meaning for *urim* and *thummim* we proceed to discuss the second problem which

(Continued on page 692)



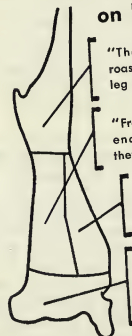
Trailing good pasture the Brailsfords take their sheep into the Bruno desert after spring lambing and shearing. In May they go north, across the Snake River. When the National Forests open June 15 they head for the timbered, high altitude country (picture shows the sheep on Sawtooth Mountain). From about the middle of October into December the sheep are kept in valley pastures, then fed hay until spring feeds show up again

*A Safeway Farm Reporter Interview
of interest to Utah Farmers*

Story of a Pioneer



Mr. Brailsford's tips on buying lamb



"The two back legs make good roasts, of course — what you'd call leg of lamb"

"From the backbone down to the end of the ribs are the chops — they sell fast"

"Below the chops is a lot of meat that's grand for stew — more people should know about it"

"Few people seem to know that the front legs and quarters are fine meat, so these cuts usually cost less"

When A. H. Brailsford first came to the Idaho country Twin Falls was just sage brush. Still active at 73, he now has two of his sons, Bill and Fred Brailsford, as partners in the family sheep business. There are eight Brailsford children and sheep money has helped put seven of them through college. Brailsford and Sons ships about 6000 lambs a year. "We do pretty well on wool, too," Mr. Brailsford told me. "Our ewes give around 50,000 pounds yearly. That's not a big clip for this state but I've always run just a medium-size outfit and worked hard for quality." Mr. Brailsford was one of the first members of the Idaho Wool Growers Association

"I CAME out to the west from Canada when I was a kid, back in 1884," A. H. Brailsford told me. "I started punching cattle for the big Sparks and Temin outfit — John Sparks later became Governor of Nevada.

"I salted away most of my \$30 a month wages and later, when I came to where Twin Falls is now, I kept on saving until I had enough to buy the present home ranch and start in the sheep business. Getting started was a tough pull for Mrs. Brailsford and myself but we made it somehow.

"If lamb and wool prices are high some sheepmen get excited and increase their outfits. But that's just when my outfit is the smallest because I've unloaded. I also ship my lambs over a period of two months so as not to hit a bad market with the bulk of them.

"The main thing in any business is to take the lead and do things. That's what I like about Safeway. The way they have taken the lead in pushing lamb sales has been of great help to us sheepmen. Producer-consumer campaigns on lamb put on by Safeway and the other chains have done a lot to stimulate and stabilize lamb prices."

THE SAFEWAY FARM REPORTER

"Safeway advertising has helped educate people to buy cuts of lamb that are not as well known as chops and roasts. That's good for us sheepmen — it sells our whole product — and it's good for the consumer, too, because these less well known cuts are usually economical to buy"



What Is the Urim and Thummim?

(Continued from page 690)

relates to the manner in which the instrument functioned. It may at first appear presumptuous on our part to do so in view of the fact that the Prophet Joseph Smith consistently refused to discuss the point. Let us make it clear at the outset, however, that we make no attempt to give a complete explanation. Our discussion is tentative in nature, but we hope in the general direction of the truth.

It will be remembered that the *urim* and *thummim* used by the Prophet was the one given by the Savior to the brother of Jared on the mount (Doctrine and Covenants 17:1; Ether 3:23). That is to say, the active parts of the instrument, two celestial stones, were given to the brother of Jared.

That the stones of the *urim* and *thummim* were from the celestial world should be a fact of supreme importance—so it seems to us—in any attempted explanation of how the sacred instrument functioned. Somehow or other celestial material seems to have helped bridge the chasm of the unknown for ancient and modern seers. A hint as to the role played by such material is presented to us in the Doctrine and Covenants (130:8-10):

The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, whereby by things pertaining to a higher order of kingdoms will be made known.

May we not assume, therefore, that when a seer in all humility used the *urim* and *thummim* he was for the time being in a mental or spiritual state somewhat analogous to that of the "inhabitants" mentioned in the revelation above? That which was unknown to him would be "manifested" or mirrored to his mind. Putting the matter in another way: The celestial nature of the *urim* and *thummim* enabled the seer by concentrating all of his spiritual faculties to pass into the realm of the unknown and have the truth manifested to him. Using a technical term familiar to the chemist, the holy instrument was in effect a kind of spiritual



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What Is the Urim and Thummim?

"catalyzer"—it promoted an action that otherwise could not readily go forward without its use.

It is quite evident that our explanation of how the *urim* and *thummim* functioned is not complete—indeed, could not be under the circumstances. We shall be well satisfied if it contributes a little to the understanding of a problem connected with the translation of the Book of Mormon. Revelation alone can give us a completely satisfactory answer.

Evidences and Reconciliations

(Continued from page 673)

... This Church has never been led a day except by revelation. And He will never leave it. It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by the inspiration of Almighty God. If they do not do it that way, they cannot do it at all.

I do not want the Latter-day Saints to understand that the Lord is not with us, and that He is not giving revelation to us; for He is giving us revelation, and will give us revelation until this scene is wound up.

I have had some revelations of late, and very important ones to me, and I will tell you what the Lord has said to me. Let me bring your minds to what is termed the Manifesto. The Lord has told me by revelation that there are many members of the Church throughout Zion who are sorely tried in their hearts because of that Manifesto.

The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice. If we had not stopped it you would have had no use for . . . any of the men in this temple at Logan; for all ordinances would be stopped throughout the land of Zion. Confusion would reign throughout Israel, and many men would be made prisoners. This trouble would have come upon the whole Church, and we should have been compelled to stop the practice. Now, the question is, whether it should be stopped in this manner, or in the way the Lord has manifested to us, and leave our Prophets and Apostles and fathers free men, and the temples in the hands of the people, so that the dead may be redeemed. . . .

... The Lord . . . has told me exactly what to do, and what the result would be if we did not do it. . . . But I want to say this: I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of Heaven commanded me to do what I did do; and when the hour came that I was commanded to do that, it was all clear to me. I went before the Lord, and I wrote what the Lord told me to write. . . .

At the same meeting in Logan President George Q. Cannon said:

We have striven to the utmost extent of our ability to convince this nation that this is a true principle of religion. I myself

(Concluded on page 694)



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EVIDENCES AND RECONCILIATIONS

(Concluded from page 693)

have testified before Presidents of the United States, before Cabinet officers, before judges of the Supreme Court, before members of the United States Senate and House of Representatives, and before committees of Congress, that I knew that doctrine was from God. I told them I felt that if I had not obeyed it I would have been damned, because the Lord gave to me a direct command to obey that principle. . . .

Over a thousand have gone to prison to show our sincerity. A prominent official of this Territory said to a gentleman the other day: "They say to me that these people are not sincere. Why," says he. "I know they are sincere. I went myself to the penitentiary and I labored with all the power I had to convince Lorenzo Snow that he should express his willingness to obey the law; but notwithstanding all my persuasions, and notwithstanding he had a year and a half sentence upon him, I could not move him. I believe he would have gone out and been shot rather than to have said he would get out of prison on such terms."

God gave the command and it required

the command of God to cause us to change our attitude. President Woodruff holds the same authority that the man did through whom the revelation came to the Church. It required that same authority to say to us, "It is enough. God has accepted your sacrifice. He has looked down upon you and seen what you have passed through, and how determined you have been to keep His commandments, and now He says, It is enough." It is the same authority that gave us the principle. It is not the word of man. (*Deseret Weekly*, November 21, 1891, Vol. 43, p. 689.)

Certainly, the "Manifesto" was based on revelation. It has the full effect of a commandment of God. Those who ignore it are breakers of the law of the Church. And, it must be kept in mind that, under divine procedure, whenever the Church of God is established on earth, no legitimate Priesthood power operates outside of the Church—J. A. W.

ESSENTIALS OF A BETTER WORLD

(Continued from page 656)

through the storm can see the beacon in the harbor of peace.

The Church of Jesus Christ of Latter-day Saints proclaims that there is but one such Guiding Hand in the Universe, but one unfailing Light, and that the Light of Christ, who said: "I am come that they might have life, and that they might have it more abundantly." An active, sincere faith in the basic teachings of Jesus of Nazareth is the greatest need of the world. Because many reject this truth is all the more reason why sincere believers should proclaim it.

The ultimate purpose of Christianity is to develop honorable, upright individuals in an ideal society known as the Kingdom of God. No one, not even the unbeliever, can gainsay this as a most worthy goal. True, nearly two thousand years of trial have failed to bring about even an approach to the realization of either the perfecting of the individual or the establishing of an ideal society. As a result, Christianity and its handmaiden, Democracy, are now on trial before the world tribunal. The fact is, however, that conditions in this war-torn world instead of proving that Christianity has failed, emphatically bear witness that men are forever learning, but never coming to a knowledge of the truth; or, as one man cynically remarked, "Men's lives consist mostly in making the same mistakes over again."

Christianity, as summarized in the

divine admonition, "Love the Lord thy God, and thy neighbor as thyself," has never yet been accepted and practised by the nations of the world. Were that principle even partly applied, our advanced scientific knowledge, our almost unlimited mechanized power, our unexcelled opportunities for education would be directed, not as now, for the destruction of human beings, but for the betterment of individuals, and for the advancement and redemption of mankind.

As the first essential to a better world, therefore, we declare with the Apostle Peter that there is "none other name under heaven given among men whereby we must be saved."

IMPROVEMENT IN MORALS

It is charged that "one of the distinctive traits of modern society in every country is the sinking of the moral ideal in the minds and life of the people." Manifestly, then, a second essential in world betterment is the raising of the moral standard.

If anyone listening in is saying to himself, "This is trite," then I say such a thought itself justifies the call for men who will re-dedicate themselves to the principles of honesty, justice, tolerance, and love, and who will practice these virtues in their business and professional activities. "And this life is possible," as someone has declared, "in social conditions the most diverse, and with

(Continued on page 696)

NOVEMBER 22, 1940

November 22, 1940, marks the eighty-fourth birthday of President Heber J. Grant, whose vigor, enthusiasm, and vision, plus his genius for organization, have given so much impetus to the progress of our great Intermountain West.

The Utah Power & Light Company, as a citizen of many of the communities which have benefited by the influence of this man, takes this occasion to pay tribute to the president of the Church of Jesus Christ of Latter-day Saints.



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Essentials of a Better World

(Continued from page 694)

natural gifts the most unequal. It is not fortune, or personal advantage, but our turning them to account that constitutes the value of life." "Nothing," says Emerson, "can bring you peace but the triumph of principles."

In the light of political scandals recently disclosed in some of our states, what a brilliant though discarded gem, for example, is the plain, every-day principle of honesty. Though as genuine as the blue-tinted diamond, how little it is valued in a world where "business is honey-combed with dishonesty, and the political world abounds in duplicity and chicanery." Even to repeat such a charge makes one feel heavy-hearted. In contrast, recall the calm assurance, the confidence that pervades your soul when you know you are in the presence of one whom you can trust. Let us re-polish and make more brilliant this old-fashioned principle so essential to human happiness. Would that all men and nations might unite with the Church in saying:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men."

A RE-DEDICATION TO PRINCIPLE OF UNSELFISHNESS

MAN needs a re-dedication to the principles of unselfishness. No peace or freedom can come to this world so long as men live only for themselves. It is true that self-preservation is the first law of nature, but it is not a law of spiritual growth. He who lets selfishness and his passions rule him binds his soul in slavery, but he who, in the majesty of spiritual strength, uses his physical tendencies and yearnings, and his possessions to serve purposes higher than personal indulgence and comfort, takes the first step toward the happy and useful life. This truth was taught not only "in the Beginning" when the Gospel was first revealed to man, but also when the Savior began His earthly ministry. On the Mount of Temptation was enacted the first scene in the Christ's earthly drama of the abundant life. There He resisted the challenge to gratify His appetite; He turned aside the appeal to His vanity and pride; He scorned the bribe of worldly wealth and power, as in spiritual

(Continued on page 698)

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Essentials of a Better World

(Continued from page 696)
victory He said to the Tempter, "Get thee hence," and "angels came and ministered unto him." Only thus by the brilliant triumph of the spirit over the flesh can we hope for a better world.

UPHOLDING THE CONSTITUTION

FINALLY, if we would make the world better, let us foster a keener appreciation of the freedom and liberty guaranteed by the government of the United States as framed by the founders of this nation. Here again self-proclaimed progressives cry that such old-time adherence is out of date. But there are some fundamental principles of this Republic which, like eternal truths, never get out of date, and which are applicable at all times to liberty-loving peoples. Such are the underlying principles of the Constitution, a document framed by patriotic, freedom-loving men, who Latter-day Saints declare were inspired by the Lord.

This date, October 6, has been set apart by Churches as "Loyalty Day." It is highly fitting, therefore, as a means of making the world better, not only to urge loyalty to the Constitution and to threatened fundamentals of the United States government, but also to warn the people that there is evidence in the United States of disloyalty to tried and true fundamentals in government. There are unsound economic theories; there are European "isms," which, termite-like, secretly and, recently, quite openly and defiantly, are threatening to undermine our democratic institutions.

Today, as never before, the issue is clearly defined—liberty and freedom of choice, or oppression and subjugation for the individual and for nations.

As we contemplate the deplorable fact that within the brief space of one year, ten European nations have lost their independence, that over two hundred and fifty million people have surrendered all guarantees of personal liberty, deeper should be our gratitude, more intense our appreciation of the Constitution, and more strengthened our determination to resist at all costs any and all attempts to curtail our liberties, or to change the underlying system of our government.

When the people who call themselves Christian militantly enlist
(Concluded on page 700)

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ESSENTIALS OF A BETTER WORLD

(Concluded from page 698)

under the leadership of the One to whom they refer as King of the World; when they accept as facts and not as theories His moral and spiritual teachings; when for selfishness they substitute kindness and thoughtfulness for others; when they aggressively defend the principles of true liberty, then may we begin to realize the hope that wrong may be abolished, righteousness be en-

throned in human hearts, and honest relations and justice become the daily practice of society. Then, and not until then, will the kingdoms of this world become the Kingdom of our God.

Then shall all shackles fall; the stormy
Of wild war music o'er the earth shall
cease;
Love shall tread out the baleful fire of
anger,
And in its ashes plant the tree of peace!

TO THE CONFERENCE ASSEMBLED

(Continued from page 655)

about Brigham Young was that he always gave credit to Joseph Smith for everything that he did. He claimed that he was simply building upon the foundation laid by the prophet of God, who had seen God and conversed with Jesus Christ. He never doubted for one minute the final triumph of the people here in Utah. He was a man of God, and the people thought the world and all of him.

I am very thankful for the health of the people. I am very thankful for the very marvelous and wonderful change that I find wherever I go in the attitude towards the Mormon people. To be known as a Mormon, living the Gospel of Jesus Christ, is a recommendation to all those that know us as a people. As the years come and go the Word of Wisdom and all the various teachings and doctrines laid down by the Prophet Joseph Smith and so faithfully and strongly carried out by Brigham Young are making us friends all over the world.

The doctor told me I could have five or six minutes, or even ten. I have occupied only about five, but as I am going to talk to you again at the close of the conference and as I do not want to overdo in the least degree, I shall simply say, God bless you, one and all. God bless the honest world over. God bless all good people, and hasten the day when people shall seek God for guidance and direction, when wars will cease and peace will reign, is my prayer, and I ask it in humility and in the name of the Lord Jesus Christ, our Redeemer. I bless you by the authority of the holy Priesthood of the living God that I hold, and I do it in the name of Christ, our Redeemer. Amen.

Following are the remarks of President Heber J. Grant as the concluding speaker

at the Sunday afternoon conference session:

It is needless for me to tell you good people how grateful I feel that I am able to speak to you at the close of this conference. As a rule I never put my remarks on paper, but my mind is not working as well the last five or six months as usual, and I therefore asked my secretary, Brother Anderson, to copy quite a number of things that I know off by heart; at least I did before my illness, but I do not know whether I know them today or not, so I am going to read to you.

There is nothing in all the world for which I am so grateful as an absolute knowledge that we, the Latter-day Saints, have the true Gospel of Jesus Christ. I read from William George Jordan's book *The Power of Truth*. There are eight articles in the book. One year I distributed seven thousand five hundred copies of the first article, autographing them all, to friends. The author says:

Law is the eternal truth of nature—the unity that always produces identical results under identical conditions. When a man discovers a great truth in Nature he has the key to the understanding of a million phenomena; when he grasps a great truth in morals he has in it, the key to his spiritual re-creation. For the individual, there is no such thing as theoretic truth; a great truth that is not absorbed by our whole mind and life and has not become an inseparable part of our living is not a real truth to us. If we know the truth and do not live it, our life is—a lie. . . .

In exact proportion to the basic truth they contain do religions last, become permanent and growing, and satisfy and inspire the hearts of men. Mushrooms of error have a quick growth, but they exhaust their vitality and die; but truth still lives.

The man who makes the acquisition of wealth the goal and ultimatum of his life, seeing it as an end rather than a means to an end, is not true. Why does the world usually make wealth the criterion of success, and riches the synonym of attainment? Real success in life means the individual's conquest of himself; it means "how he has bettered himself," not "how has he bettered

(Concluded on page 703)

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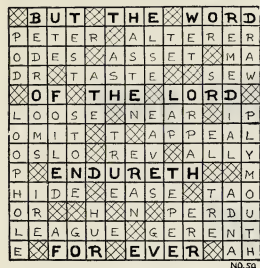
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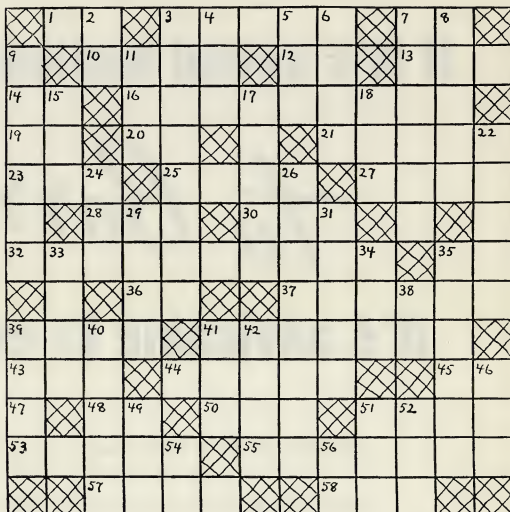
SOLUTION OF OCTOBER PUZZLE



No. 50

Scriptural Crossword Puzzle — The Law Proclaimed

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the Lord your God."—LEV. 18: 1, 2.



ACROSS

- 1 "Yet these . . . may eat"
 3 "and ye . . . be holy"
 7 "I also will . . . this unto you"
 10 Arizona Indian
 12 "And Joshua burnt . . ." Josh. 8: 28
 13 "Thy raiment waxed not . . ."
 14 "and reverence . . . sanctuary"
 16 "These are the statutes and . . . which the Lord made"
 19 River in Europe
 20 ". . . the first day shall be a sabbath"
 21 "These were . . . of the sons of Esau" Gen. 36: 15
 23 "This is the law of the beasts, . . . of the fowl"
 25 "ye shall . . . my statutes"
 27 "for the land is . . ."
 28 One of Solomon's men; aim (anag.)
 30 Goddess of dawn
 32 "they ask of me the . . . of justice" Isa. 58: 2
 35 "the lamps . . . burn continually"
 36 National Guard
 37 "The Lord is thy . . ."
 39 "If ye . . . in my statutes"
 41 "ye shall do no servile work . . ."
 43 "Why make ye this . . ."
 44 "and put . . . upon them"
 45 Hawaiian bird
 47 "for . . . the Lord am holy"
 48 "I . . . the Lord which hallow you"
 50 "This is . . . thing which the Lord commanded to be done"
 51 "holy unto the . . ."
 53 One of the seven deacons Acts 6: 8
 55 Contrary
 57 "in all . . . dwellings"
 58 "but thou shalt fear thy . . ."
 Our Text from Leviticus is 1, 3, 7, 14, 16, 23, 25, 27, 32, 35, 39, 41, 47, 48, 50, 51, 57, and 58 combined

DOWN

- 2 Interjection; reversed, a pronoun
 3 Catching fire
 4 "And Moses . . . his face"
 5 Old Testament book
 6 Jacob did this to his father to get his blessing
 7 Dutch coin; not kid (anag.)
 8 Surname; noels (anag.)
 9 Preliminary certificate (Sp. Law) or a map (anag.)
 11 Oasis (Southwestern U. S.)
 15 Yonder
 17 "offering of thy firstfruits . . . ears of corn dried by the fire"
 18 Old Testament book
 22 Spanish title
 24 Father
 26 Appropriated
 29 Animal
 31 "for he that is now called a Prophet was beforetime called a . . ." (pl.)
 33 "and he shall . . . therein all the days of his life"
 34 "And the priest shall . . . him"
 35 Male singers
 38 Greek letter
 39 "or hurl at him by laying of . . . that he die"
 40 Consisting of earthy matter
 41 This small thing helps to make the whole
 42 Sunk fence
 46 Song
 49 Low
 51 Constellation
 52 Ordained
 54 Greek letter
 56 Vice Grand

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The Editor's Page

(Concluded from page 700)

his fortune?" The great question of life is not "What have I?" but "What am I?" Truth is the sun of morality, and, like that lesser sun in the heavens, we can walk by its light, live in its warmth and life, even if we see but a small part of it, and receive but a microscopic fraction of its rays.

Which of the great religions of the world is the real, the final, the absolute truth?

It is the Gospel of the Lord Jesus Christ, again restored to the earth by personal administration of our Father in Heaven and His Son Jesus Christ.

I shall now read what the Lord says—not what I say. It is not what Joseph Smith said, but what the Lord said to him:

(Editor's Note: President Grant here read Doctrine and Covenants, 121:33 to 46, inclusive, which we commend to the frequent reading of the membership of the Church.)

These words coming from God I appeal to you people to read and re-read. I have read them hundreds of times. They are from Section 121 of the Doctrine and Covenants, and are among the greatest words ever given to the Prophet Joseph Smith as recorded in the Doctrine and Covenants. They were given to him in Liberty Jail shortly after he had been tried and sentenced to be shot, in connection with his brother Hyrum and others, by the state militia. Thank the Lord for raising up General Doniphan, who declared that he would have nothing to do with such cold-blooded murder, and that he would withdraw his brigade. His remonstrance so alarmed them that they dared not put the decree into execution.

I now read again—not the words of Joseph Smith, but the words of the Lord given to Joseph Smith:

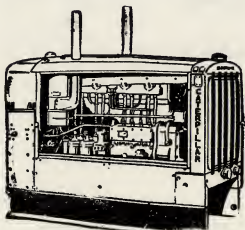
(Editor's Note: President Grant here read Doctrine and Covenants 1:2 to 39, inclusive, which is a preface to latter-day revelation and a proclamation of warning to all men.)

I know as I know that I live that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of mankind. I know that Joseph Smith was a prophet of the true and the living God, and the instrument in the hands of God of again restoring to the earth the Gospel of the Lord Jesus Christ, the plan of life and salvation. I leave my blessing upon the righteous people of all the world. I bless the Latter-day Saints at home and abroad, those holding positions of trust, and those that have gone forth to proclaim the Gospel. I promise them that the Spirit of the Lord will attend them if they live clean and pure lives.

I thank the Lord for this privilege of bearing my testimony again and making this declaration to the Saints in this conference assembled. May God's blessing attend you through time and all eternity in the earnest and sincere prayer of my heart. God bless you. Amen.

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Your Page and Ours

LET'S SAY IT CORRECTLY

THE word *ancient* means existing for a long time past; *antique*, on the other hand, means belonging to a former time, for instance, "History to the ancients was related in terms of the literature and mythology that had grown up with the race," and "Mary's bedroom set is a genuine antique."

SEATTLE FIRST STAKE TO REACH ERA QUOTA

EXCEEDING its quota by no fewer than eighty-four subscriptions, the Seattle Stake on October 11 became the first stake to go "over the top" in the 1940 *Improvement Era* campaign. Director S. C. Seal risked no loss of time, but sent his final list of subscriptions in by airmail special delivery. Congratulations to Seattle workers.

A WORD of appreciation to you for the splendid work being accomplished through the medium of *The Improvement Era*. We, like thousands of others, have found the publication to be a force of constant spiritual uplift.

It may interest you to know that we use the *Era* for another purpose not often mentioned. Inasmuch as most of us who help to edit our mission paper are amateurs, we look to the *Era* for suggestions and new ideas for layouts, editorial material, etc. We have always considered it to be rather a big brother on whom we could always rely for assistance when we met a problem too great for us to handle. The *Era* has been passed along to many of our friends whom we contact here in the printing trade, and they consider it to be the last word in style and "readability."

May God continue to bless you in this wonderful work.

Sincerely,

Warren I. Ottley,
Editor Te Karere, New Zealand Mission.

THE OCTOBER COVER

OUR October cover—the striking photograph of the Brigham Young monument in Salt Lake City, appearing against flood-lighted Temple spires—was the work of Dean Green, whose photographic activities have attracted favorable attention at many exhibitions.

AN "ERA" IDEA FROM THE EASTERN STATES

SOME time ago there came to us on all mail from the Eastern States Mission an orange and black gummed seal across the envelope flap, of the exact size illustrated here:



We thought it a good idea from a wide-awake mission, and we note it here for what it may be worth to others who are endeavoring to place "the *Era* in every home"—and have it read besides.

PARTY THROWBACK

A political delegation called on a candidate at his country home. He received them in his shirtsleeves, with a pitchfork in his hand, and insisted that they go down to the barn with him where he was pitching hay into the loft. Arrived at the barn, they found no hay.

"Jim," said the candidate to his hired man, "where's the hay?"

"Sorry, sir," the man replied, "I ain't had time yet to throw it back since you threw it up for yesterday's delegation."

THE SUPREME TEST

Manager: "Young man, have you the firmness of character that enables a person to do his duty in the face of ingratitude, criticism, and even ridicule?"

Applicant: "I should have. I cooked two full weeks for a fishing party."

ANOTHER VERSION

The visitor paid his bill at the fashionable hotel, and, as he went out, he noticed a sign near the door, "Have you left anything?"

So he went back and spoke to the manager. "That sign's wrong," he said. "It should read, 'Have you anything left?'"

FIGURES IN THREE DIMENSIONS

An employer was examining an applicant for the job of book-keeper.

"Of course you understand double entry?" he said.

"Sure," said the applicant. "The last place I had I kept the books triple entry—one set for the boss showing the real profits, a second set for the stockholders showing no profits, and a third set for the income tax people showing a loss."

NEED A COMPASS?

Golfer: "What a terrible course!"

Caddy: "This isn't the course, sir. You got off it quite a while ago. We're now in Mrs. Smith's rock garden."

I LOVE ME

"Which of your family made the most brilliant marriage?" "My wife."

NOT ASHAMED OF IT

Father: "Yes, my boy, I am a self-made man."

Son: "Gee, pop, that's what I like about you. You take the blame for everything."

HE RAN INTO A SQUALL

The genial but overdue boarder came downstairs.

"Good morning, Mrs. Monahan," he called out cheerily. "Did you ever see anything so unsettled as the weather we are having these days?"

"Well, there's your board bill," the landlady informed him.

FARM SENSE

Teacher: "Johnny, if five sheep were in a field and one jumped out, how many would be left?"

Johnny: "There wouldn't be any left. You know arithmetic, but you don't know sheep."

THE MODERN CAESAR

When the average man argues with a woman, the final result usually is: "He came, he saw, he concurred."

FAIR WARNING

"Rastus, I see your mule has 'U. S.' branded on his hind-quarters. Was he in the army?"

"No, boss, dat 'U. S.' don't stand for 'Uncle Sam'; it means 'Unsafe.'"



Golden HARVEST

This is the time of year when products of farm and field are reaped and stored—a harvest that rewards a long summer of toil. It's harvest time, too, for radio listeners among KSL's vast audience. The Columbia Broadcasting System and KSL have filled to capacity a storehouse of radio enjoyment. This is the fruit of many years' effort—a careful selection of the best in radio that brings hours of relaxation to all listeners.

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