

The Improvement Era



Mississippi River
from Jawbone Harbor, Nauvoo

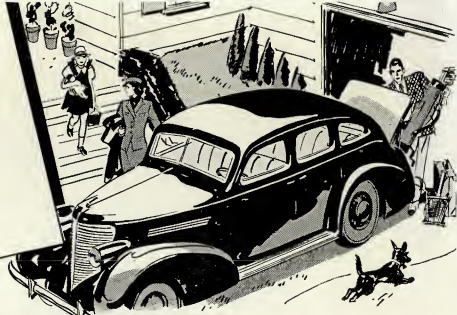
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AUGUST, 1938

VOLUME 41 NUMBER 8

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SALT LAKE CITY, UTAH

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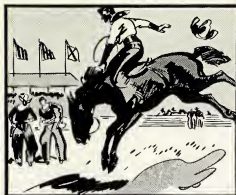
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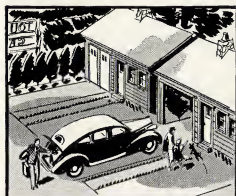
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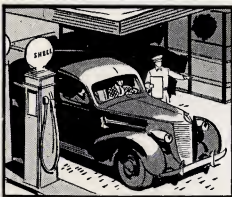
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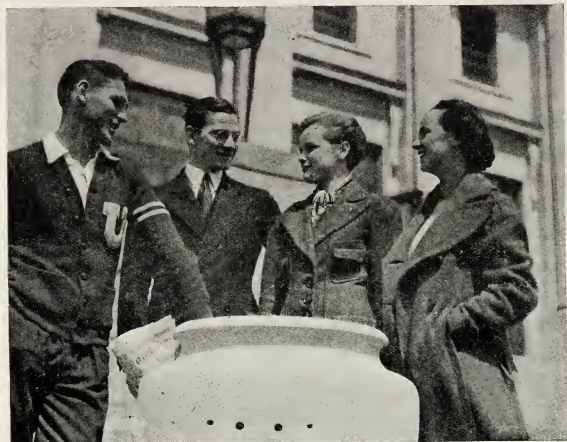
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SALT LAKE CITY

The Improvement Era

"The Glory of God is Intelligence"

AUGUST, 1938

VOLUME 41 NUMBER 8

"THE VOICE OF THE CHURCH"

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

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THIS photograph of the Mississippi River looking out from Jawbone Harbor, Nauvoo, was taken by George Strebel of Brigham Young University, during a painting and photographing pilgrimage to places of Church historic interest during the summer of 1936. For further Nauvoo scenes and comments see also pages 458 to 461.

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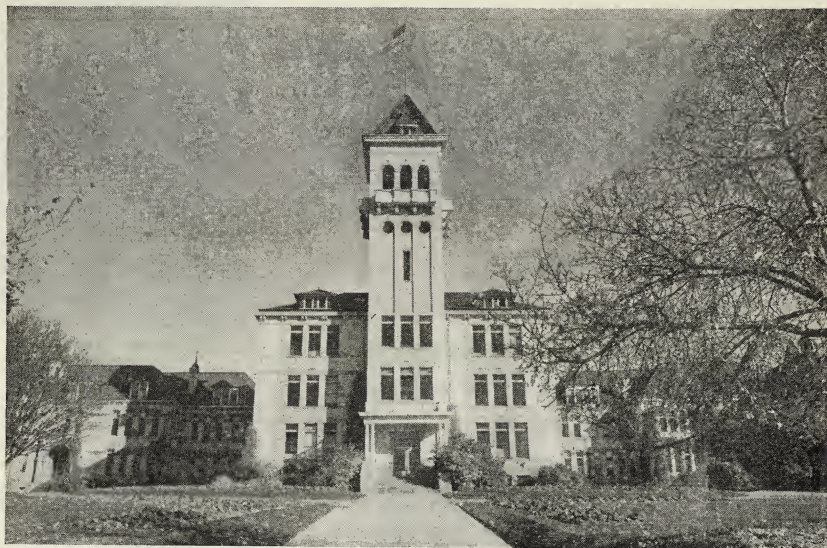
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ANDREW JENSON NEAR FORT TEJON, CALIFORNIA, JUNE 15, 1938.

Photograph by W. Aird MacDonald.

A MILLION MILES

By HAROLD H. JENSON
Historian, Sons of Utah Pioneers

ANDREW JENSON, assistant historian of the Church of Jesus Christ of Latter-day Saints, has reached his life's ambition, completing a million miles of travel. At the time he returned from presenting the "Covered Wagon" to Denmark, Governor Henry H. Blood, at the testimonial given the eighty-seven-year-old traveler at the Chamber of Commerce, Salt Lake City, said he hoped Andrew Jensen would reach the millionth mile. At that time the aged chronologer lacked but a few thousand miles of completing this record, which has taken him twice around the world, across the equator four times, across the Pacific four times and the Atlantic thirteen times; he has crossed the Andes and has visited every mission of the Church except South Africa, from Alaska to the South Seas, including the islands and continents.

Andrew Jensen first started traveling in 1866 when he left his native land of Denmark, crossed the Atlantic Ocean in a sailing vessel, and walked across the plains with an ox train. Since then he has crossed the plains on horseback, by train, automobile, and airplane. He has filled ten missions for the Church of which seven have been special missions in the interest of Church history. On his latest trip he followed the trek of the Mormon Battalion from Council Bluffs to California, which completed his million miles. He was honored on this trip by representatives of historical societies in the several different states through which he passed and was greeted by Governor Huxley of Kansas and Governor Tingley of New Mexico.

Perhaps no man has traveled so far in the interests of Church history, or

(Concluded on page 485)

Exploring the Universe —

By FRANKLIN S. HARRIS, JR.

"GERMAN SILVER" contains no silver. It is nickel alloyed with zinc and copper.

PLANT cancers, usually caused by germs, have been experimentally induced with chemicals. New hope in the control of cancer comes from a sugary substance produced by the common disease germ, colon bacillus, which has been found to kill one kind of cancer in rats in 24 hours without destroying the normal body tissue.

PROOF that writing developed in Palestine independently of Egypt and Mesopotamia is believed to have been found in a dagger of about 1600 B. C. Dr. Harry Tozner through a detailed study of scarabs and amulets found the persistent influence of Egyptian ways of thought and beliefs among the peoples of Southern Palestine.

A STUDY of the homing ability of mice found that it is dependent on the weather, bad weather improving the ability. In bad weather the mice came back the test half mile in one to two days. In good weather one came back after 66 days and then during a thunder shower.



THE best pitchers can throw a baseball about 120 feet a second. A golf ball, struck by an average player in making a drive, leaves the club at a speed of about 180 feet a second. Before the ball has moved from the tee it is considerably flattened where it touches the club. The club and ball travel together for not more than a half inch, and due to the slope of the face of the driver the ball revolves backward about 5,000 revolutions a minute.

FLOWERS have been induced to form fruit without pollination by using growth-promoting substances.

THE different requirements of various climates has been shown by work at the Hebrew University in Palestine. At high temperatures there is a higher vitamin B requirement. If the high fat-containing diets common in temperate climes do not have sufficient vitamin B with them they become distinctly harmful in tropical and sub-tropical climates.

PRELIMINARY work by Professor G. W. Potapenko of the California Institute of Technology indicates that soon we may be able to heat different parts of the body at will by using different very short radio waves. In the ordinary range used in short wave treatment the fatty tissue absorbs most, but going to shorter and shorter wave lengths of the order of a few inches long, the liver, then the blood, and then the bile, for example, absorb most.

A NEW useful blue pigment, copper phthalocyanine, has been found, similar in structure to the red hemoglobin of the blood and the green chlorophyll of plants. It is valuable to color industries because of its application and fastness properties, being extremely resistant to almost all of the severe color-destroying agencies.

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●—The Pioneer Miller



My granddaddy Sims, he ran the mill
At the edge of the town, by the side of
the hill.

It was his two calloused, sinewy hands
That adjusted the wheels and shifted the
bands—

That sharpened the stones and nailed the
racks—

And filled the hoppers and hung the sacks.

My granddaddy sang while the water's
power

Crushed amber wheat into bran and flour.

Men grazed ox teams on the nearby hill,

And camped and stretched in the shade of
the mill.

While Miller Sims worked busily on

And never stopped 'till their grist was gone.

My granddaddy died by the old grist mill,
The one he loved, by the side of the
hill.

The old creek water seemed to know

The reason the wheels refused to go;

And why the old stone wall still stands—

They wait the touch of the Miller's hands.

By EDNA S. DUSTIN



The EDITOR'S PAGE

Where Much Is Given

By PRESIDENT HEBER J. GRANT

WHILE in Europe, I remember reading an article telling of a man who embraced the Gospel up in the midnight sun country of Scandinavia.

He heard one of our missionaries preach on the first principles of the Gospel and bear fervent testimony regarding the divinity of the work in which we are engaged, and that Joseph Smith was a prophet of the true and living God. The man embraced the Gospel and came to Utah. He had never heard of the law of tithing, until the bishop came to him and said:

"My dear brother, you are making money and you are not paying any tithing. You should pay one-tenth of what you make to the Church."

He said: "One-tenth? Why, men do not save one-tenth of their wages. Nobody could do that."

The bishop said: "Do you believe that Joseph Smith was a prophet of God?"

"Yes, I do."

"Do you believe in the revelations in the Doctrine and Covenants?"

"Yes."

"Don't you know there is a revelation in that book to the effect that tithing is a law of God?"

And he converted him to that principle. After awhile the bishop came around again and said:

"You are not paying any Fast donations."

The man said: "Fast donations? Heavens on earth, bishop! Isn't tithing enough?"

The bishop said: "No. It does not cost you anything to pay Fast Day donations. Consult your doctor, and he will tell you that it will improve your health if you abstain from two or three meals once a month. All that we ask is that you give us at least the equivalent of the two meals and do without them, and by so doing gain spiritual growth and physical benefit. It will not cost you anything to pay Fast Day donations."

And so the man concluded to pay Fast Day donations. Later the bishop came around and said: "We are building a ward meetinghouse."

He said: "Why, the Church ought to build the meetinghouses."

"No, they only pay one-fourth of the cost." (That is all they gave in those days.) "The Saints have to do three-quarters of it."

He "hemmed and hawed," but he finally came through, as he wanted a good meetinghouse in which to worship the Lord.

Soon the bishop came around again, and said: "We are building a stake house."

And the brother complained again, but he finally made a donation.

In those days we had no high schools, and a Stake Academy was being built in the stake where this man resided, and he was requested to make a donation towards the cost of its erection. He complained again, but he was anxious that his children should have greater opportunities than he had had, and so he contributed again.

The time came when we were completing a temple in Salt Lake City. This man thought that the Church ought at least to build the temple, but he happened to have a large list of his ancestors for whom he desired to have work done, and concluded he would do his part to help build the temple.

Finally his boy graduated from the Academy and the bishop said: "My dear brother, that boy of yours has graduated from the Academy, is well informed, is an intelligent, fine young man, a good Latter-day Saint. I am going to send his name in to the President of the Church as worthy to go on a mission, and you will have to pay about thirty or thirty-five dollars a month to support him."

He said: "That settles it, bishop. That is the straw that breaks the camel's back. I expected that boy to earn seventy-five or a hundred dollars a month to help me out. I have given him an education, and I expected something in return. I want to say to you that he can go on a mission, and I am willing to give up the seventy-five or a hundred dollars that he could earn, but I will not pay one single dollar to support him on a mission. The Church can have him for nothing, but they have got to send him and maintain him on a mission."

The bishop said: "Let's change the subject."

So they talked for an hour or more about different things. The bishop kept leading him on and on, and finally he got to telling of the cold, hard country from which he had come; how difficult it was to make a bare living in the midnight sun country of Scandinavia, and he told the bishop how grateful he was that the Gospel of Jesus Christ had found him; that he now had a fine home here, and how prosperous he had become, and what a wonderful blessing financially the Gospel had been to him.

The bishop said: "By the way, my dear friend, whom do you love more than anybody else in all the world except your own family and your own flesh and blood?"

"Why, Bishop, I love more than anyone else the man who came away up to the cold country of the midnight sun and brought to me the Gospel of Jesus Christ, the plan of life and salvation, and under the inspiration of God bore witness of the divinity of the work and of the mission of the Prophet Joseph. I love him with all my heart and soul."

"By the way," said the bishop, "wouldn't you like somebody to love your boy just like that?"

He said: "Bishop, you have beaten me fairly and squarely. The boy can go."

I rejoice in the fact that the Gospel of Jesus Christ touches the hearts of men and causes them to make sacrifices. What is the Gospel? It is the plan of life and salvation. It is that which is of more value than life itself. No wonder we are ready and willing to make sacrifices for the Gospel, when we realize what it means if we live it. And there is one thing about contributing our money for meetinghouses, temples, and other things—we grow in the spirit and testimony of the Gospel, and I do not believe that we are ever poorer financially. I am a firm believer that the Lord opens up the windows of heaven when we do our duty financially and pours out blessings upon us of a spiritual nature, which are of far greater value than temporal things. But I believe He also gives us blessings of a temporal nature. I know in my heart that we grow financially, spiritually, and in every way as Latter-day Saints by doing our duty.

THE ARTICLES OF FAITH

xiii. *The Reign of Law*

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve

(Read Article 12)

THE REIGN OF LAW

OUR incomparable civilization—electrified, motorized, radioed, and synthesized from elements until lately unknown—was born about three hundred years ago. Looking back, the impelling, creative cause of the mighty changes wrought during three short centuries is easily recognized.

Three hundred years ago most men thought that they lived in a world of chaos. Any regularity of nature might be upset by the occult operations of an alchemist or a witch. Occultism ruled the beliefs of men. Magic and the black arts kept fear in human hearts. Weird dancing under the full moon at midnight might cause a pestilence in a distant city; or stewing fingernails at midnight, but in the dark of the moon, might defeat an army. Men could sell their souls to the devil for money or power; fairies, elves, and gnomes could play pranks upon human beings or actually harm them. The law of yesterday might be nullified today. Nothing was stable or certain. Disorder ruled the universe. Men lived intolerable lives under such fables and "old wives' tales."

All this has been done away with in the new age, to which we belong. Men now know that nature is orderly; that the law of today, if surrounding conditions remain unchanged, is the law of tomorrow, or of eternity. Constancy is nature's first distinguishing mark.

Innumerable experiments have confirmed the view of continued regularity in nature. The recent doctrine of indeterminism, a name for incomplete knowledge, refers only to the sub-atomic world. Necromancy, witchcraft, and their lusty superstitious brood have been relegated to the chamber of man-made horrors. Men draw deep breaths of content in a universal order of certainty.

Moreover, the declaration of a

man, however eminent, must now be backed up with evidence, before being accepted. However hoary the tradition may be, it has no claim upon men's acceptance unless it is willing to be subjected to intelligent tests and examinations. In that respect Aristotle and the modern beginner in science are placed upon the same plane.

It was a great day for humanity, more than three hundred years ago, when Galileo dropped stones of different sizes from the leaning tower of Pisa, Italy. When they reached the ground at the same time, large and small, the Aristotelian doctrine that a heavy stone would reach the ground first was shattered into bits. But at the same moment freedom of thought and study was enlarged. Since that day, unfortified authority has been in disrespect. New courage has entered the thinking of men.

The material universe is under the reign of law. Every natural phenomenon is derived from the operation of law. We do not yet understand every law, but we are secure that law governs the multitudinous manifestations of nature. The stars in their courses, the planets in their paths, the molecules and the electrons in their positions—all move according to unvarying law. The life and growth of plant and beast and man obey constant law. Thunder and lightning, rain and sunshine are but expressions of existing never-varying law. In the light of such

knowledge the universe may be trusted, and therefore is loved. It is upon this foundation that our civilization has come into being. Whenever, in our headstrong moments, we refuse to recognize and obey law, we move towards destruction. It is now understood that true freedom is won by obedience to law.

Men are convinced that the same truth holds in the spiritual universe. There, our knowledge is more limited. We cannot visualize this domain of nature so clearly. However, as far as we have penetrated the veil between the material and spiritual, the existence of law has been perceived. Every sound and great spiritual teacher has announced it. Jesus declared not only that "Ye shall know the truth, and the truth shall make you free," but He also said "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself." This challenge sets up the experimental testing of truth as justifiable in the spiritual as in the material domain.

WHEREVER we turn, we discover an orderly universe, recognized by its constancy of phenomena under like conditions. Without such certainty, there could be no real joy in living upon earth.

In view of this knowledge it would be a sad reflection on man's intelligence, if he did not arrange his own life, individually and collectively, in an orderly manner. A lawless community, as a lawless universe, serves but to destroy human happiness. This has been recognized to some degree by all peoples. Consequently, from the beginning of human history, governments have been set up for the guidance and security of the people. The more perfect the governmental laws and their application to the people, the more prosperous the nation has become. Obedience to such community laws are necessary for the welfare of the group, just as obedience to physical laws prospers the people.

It follows, therefore, of necessity, that the Church, which is a society built upon the existence and recognition of law, must support every orderly government set up for the security of humanity. Moreover, since human governments employ officers to carry out the laws, the Church yields, as a body of citizens,



full respect to those who are charged with the enforcement of law. As citizens, the members of the Church are strictly law-abiding. The Church believes in honoring and sustaining the law and its officers, in any country in which it is operating. It could not be otherwise, for the whole Gospel structure is made up of laws for man's benefit.

It may in all fairness be asked, however, if the Church should yield obedience to all differing man-made governments. The answer is given in the revelations to the Prophet Joseph Smith:

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them. And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than this cometh of evil. (Doc. and Cov., Sec. 98:4, 5, 6.)

That means, in short, that the only governments acceptable to God, and therefore to the Church, are those resting upon a constitution and in which the people have a full voice. Without a constitution, a land is subject to the whims of the ruler. Without general participation by the people, citizens become but automatons in the government machinery, subject to an autocratic will.

There lies in this principle a spirit of trust in the people, which is characteristic of the Church. The very name of the Church implies co-operation between the Lord and the people. After all, it is a fundamental Gospel doctrine that men, with God's aid, must move themselves on to salvation. Men must be trusted; if they fail, it is to their own detriment. In the Church, the power of nomination remains with the officers of the Church, but the people may accept or reject the persons nominated. This arrangement preserves popular participation in government, and at the same time removes the evils of competition for office. It would be difficult to introduce political methods into the government of the Church.

In fine, then, Latter-day Saints, wherever they are, should be amenable to the laws of the land in which they live. If it is an unconstitutional form of government, they would naturally have the right to advocate by proper means a better government for the benefit of the people.



ARTICLES OF FAITH Of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

HOWEVER, men who attain office are not always honorable in the execution of their duties. Members of the Church should first of all keep in mind the characters of the persons to whom they give public office.

This also is made very clear in the revelation to the Prophet Joseph Smith:

Nevertheless, when the wicked rule the people mourn. Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil. (Doc. and Cov., Sec. 98:9, 10.)

It is the duty of the people to remove corrupt officers from office.

Latter-day Saints hold to the doctrine that political governments have no right to interfere with religious beliefs and practices, so long as others are not deprived of their legal right. This is well set forth in Section 134 of the Doctrine and Covenants which is the Church's declaration of belief regarding governments and laws in general.

We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul. . . . We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members as citizens, denied. We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship. (Doc. and Cov., Sec. 134:4, 9, 10.)

Such a statement is in full harmony with the doctrine that men must be obedient to the constitutional laws of the land. Lawmakers are under strict limitations. They may not attempt to legislate beyond the domain of accepted human government.

The recognition of law, temporal and spiritual, and obedience to it, are basic truths and tenets of the Church of Jesus Christ of Latter-day Saints. It is the only way to freedom—and the Latter-day Saints must be a free people. The Lord has spoken it:

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh ye free. (Doc. and Cov., Sec. 98:8.)



NAUVOO VISITORS

Robert Kingery, Chairman, Illinois State Planning Commission, points out the Temple site as the "City of Nauvoo" approaches the shore. Reading from left to right: Robert Kingery, Joseph Meek, Executive Secretary, Illinois Chamber of Commerce; B. S. Hinckley, T. W. Kunning, Manager, Domestic Commerce Dept. Chicago Association of Commerce; Albert Cotsworth, Jr., Passenger Traffic Manager, C. & G. R.R.; Lane K. Newberry, prominent Illinois artist.

By BRYANT
S. HINCKLEY

*President of the Northern
States Mission.*

THE NAUVOO MEMORIAL

AS TIME LIFTS THE CLOUDS OF PREJUDICE THAT ENVELOPED THIS GREAT DRAMA, IT REVEALS A PIECE OF WORK SO FINE IN CHARACTER AND OF SUCH MAGNITUDE AS TO REFLECT GREAT CREDIT UPON THE PEOPLE WHO DID IT AND UPON THE STATE WHERE IT TOOK PLACE.

FIFTY years ago Brigham H. Roberts, writing of Nauvoo, said:

While the people who once made it the abode of peace are thriving in other lands, made rich and fruitful by their industry, this languishing city awaits their return to recover the lost glory that won for her the proud name "Nauvoo, the Beautiful."

This reads like a prophecy and today its fulfillment looks like a reality.

Time has worked a mighty change in Nauvoo. Today nothing but a rusty pump marks the spot where once stood the beautiful Nauvoo Temple, with its shining tower one hundred sixty-five feet high—a spot consecrated by the toil and sacrifice of the people who built it, and halloved by the purpose for which it was built.

The once prosperous and beautiful city that surrounded it has dwindled into a forgotten village with less than a thousand people. Some of the old Mormon homes are still standing, mellowed with age and lovely; many are gone, but the green hills and the rolling Mississippi remain, and over it all lies the somber atmosphere of a vanished glory. No other spot in this fair land has a more fascinating and a more dramatic history.

Ninety-nine years have come and gone since Joseph Smith, with his family, moved into the log house on

the present site of Nauvoo where he gathered about him the homeless and poverty-stricken Saints. Nauvoo (then known as Commerce) was a mosquito-infested bog, covered with trees and underbrush. From this small center began a new chapter in the great story of pioneering and colonization in America. Impoverished and persecuted, these people did not waste their time mourning over their misfortunes, but forgot their troubles and went to work, and after a hundred years the world applauds what they did, and well it might do.

For a small group of people such as they were, with nothing but their

strong hands and their willing hearts, backed by a sublime faith in their leader and in their Creator to transform a bog and a wilderness into fruitful fields and a beautiful city of 20,000 inhabitants in the brief space of six years, is a miracle of human achievement.

An English writer, visiting Nauvoo in 1842, said: "I do not believe there is another people in existence that could have made so much improvement in the same length of time, under the same circumstances."

When he moved to Nauvoo, Joseph Smith was five months past thirty-three years of age, in the full vigor of young manhood. The

NAUVOO TEMPLE

The cornerstone laid April 6, 1841.
Capstone May 25, 1845.
Dedicated April 30, 1846.
Desecrated by mob September, 1846.
Destroyed by fire November 19, 1848.
Walls blown down by a tornado May 27, 1850.
Dimensions 88 feet wide by 128 feet long.
65 feet from floor to ceiling.
Tower 100 feet high.
Total height 165 feet.
Cost, approximately a million dollars.



NAUVOO TEMPLE
From a painting by
Lane K. Newberry.

SOME FACTS ABOUT
NAUVOO

May 1, 1839—First purchase of land.
May 10, 1839—Joseph Smith and family moved to Commerce (Nauvoo).
July 22, 1839—Many miraculously healed through faith.
October 5, 1839—First Conference held at Commerce (Nauvoo) and a Stake of Zion organized.
April, 1840—"Commerce" changed to "Nauvoo".
November, 1840—"Times and Seasons" published.
December 16, 1841—Charter of City of Nauvoo signed by Governor Thomas Carlin.
February 1, 1841—First city election held.
March 17, 1842—Female Relief Society organized.
August 30, 1842—Nauvoo divided into ten wards.
October 6, 1842—Saints met for worship on temporary floor of temple.
June 7, 1844—First and only issue of the *Expositor*.
June 27, 1844—Martyrdom of Joseph and Hyrum Smith at Carthage.
August 8, 1844—The Twelve Apostles sustained as the presiding authority.
January 25, 1845—Charter of City of Nauvoo repealed.
April, 1845—Name of Nauvoo changed to City of Joseph.
February 11, 1846—Main body of Saints left Nauvoo crossing the Mississippi on ice.
September 16, 1846—All remaining Saints driven from the city.
September, 1849—A company of Icarians settled there.
September, 1849—City again incorporated.
Present population less than a thousand.

brief years stretching between his moving to Nauvoo and his martyrdom in Carthage, were the crowning years of his great career. These years were full of events of major consequences to his people and to the world—years full of spiritual power, material progress, enterprise, triumph, trouble, and tragedy.

The stay of the Latter-day Saints



A NAUVOO WINTER SCENE
From a painting by Lane K. Newberry.

in the State of Illinois was a brief one—covering six years. The territory which they occupied was small, covering two or three counties; but the things which they did, the suffering which they endured, the history which they made, will forever challenge the sympathy and admiration of the thoughtful of mankind; and it should, through all generations of time, quicken the pride, stimulate the faith, and strengthen the resolution of Latter-day Saints.

Against the background of a century, any candid observer viewing the rise and fall of Nauvoo, sees an accomplishment without a parallel.

PROMINENT CITIZENS OF ILLINOIS VISIT
HISTORIC NAUVOO

Among those present in the group, reading from left to right: L. E. Hanks, Assistant Engineer, C. B. & Q. RR.; Fred Babcock, Travel and Resort Editor, Chicago "Tribune"; W. H. Sinnock, President Quincy Historical Society of Quincy, Illinois; Ralph W. Jennings, Advertising Manager, C. B. & Q. RR.; Williams, Salt Lake City; Nancy Ford, Travel and Resort Editor, Chicago "Journal of Commerce"; Lee Davis, Travel and Resort Editor, Chicago "Herald & Examiner"; Robert Kingery, Chairman, Illinois State Planning Commission; Joseph Meek, Executive Secretary, Illinois Chamber of Commerce; Don Ashton, Advertising Agent (assistant), Young, Salt Lake City; Tom Judd, Editorial Representative, "Deseret News," Salt Lake City; David Casar, Travel and Resort Editor, Chicago "Evening American"; Lane K. Newberry, prominent Illinois artist; Bryant S. Hinkley, President Northern States Mission, Mormon Church; Lusia Lewis, Travel and Resort Editor, Chicago "Daily News"; T. W. Kunning, Manager, Domestic Commerce Department, Chicago Association of Commerce; Albert Cutworth, Jr., Passenger Traffic Manager, C. B. & Q. RR.; Joseph H. Finn.

As time lifts the clouds of prejudice that enveloped this great drama, it reveals a piece of work so fine in character and of such significance and magnitude as to reflect great credit upon the people who did it and upon the state where it took place. The example which those people gave to the world of self-reliance, of faith in a just and beneficent Creator, of power to do, to do without, to endure, to conquer, to face adversity, and to win must be preserved and passed on to coming generations.

MANY of the appreciative and far-seeing citizens of Illinois are determined that an achievement of such consequences shall not be forgotten—shall not be allowed to pass into everlasting oblivion. "These landmarks must be restored and preserved," they say.

The man who has been primarily responsible for bringing this matter to public notice and who has succeeded in stirring the thinking of the people of Illinois and in awakening their interest in this project is Mr. Lane K. Newberry, a young artist. He began his career as an artist by painting historic landmarks in the State of Illinois. During the past seven years he has spent a great deal of time in and about Nauvoo, putting on canvas some of the landmarks that remain as silent witnesses





THE TEMPLE WELL

This well was in the temple at Nauvoo, and was used to supply water for the Baptismal Font. In the picture: Lane K. Newberry, B. S. Hinckley, and Tom Judd, grandson of Pres. Heber J. Grant.

of the character and culture of the people who laid out the city, built the houses, and erected the temple.

Mr. Newberry is not only an artist with vision, imagination, and purpose, but he is a man with capacity for bringing things to pass. He is a pioneer in his own field—bold in conception, strong and courageous in execution. He loves the pioneer spirit.

During the 1938 April Conference he visited Salt Lake City and had an interview with the First Presidency of the Church, in which he explained to them what he hoped would be done at Nauvoo and solicited their approval and cooperation in this effort. As a result of this interview, he received the following letter:

April 9, 1938.

Mr. Lane K. Newberry
400 North Michigan
Chicago, Illinois.

Dear Mr. Newberry:

Following your presentation to us this morning of your Nauvoo project, we want to say to you that we appreciate very much your vision and enthusiasm.

It will indeed please us to cooperate with you in the project and help work it out. To this end we can assure you that we will wholeheartedly do what we properly may to encourage those of our people who are able to do so, to visit Nauvoo during the summer of 1939. We shall be glad to erect in the future such memorial on the Temple Block, if secured by the State of Illinois, as will fittingly carry out your project.

Faithfully yours,

THE FIRST PRESIDENCY
By Heber J. Grant,
J. Reuben Clark, Jr..

This movement was given great impetus on May 21st when a group of railroad officials, state officials, newspaper and camera men made a pilgrimage from Chicago to Nauvoo, Carthage, and Quincy. Among them

were Lane K. Newberry, artist; Albert Cottsworth, Jr., passenger and traffic manager of the Chicago, Burlington, and Quincy Railroad; Robert Kingery, chairman of the State Planning Commission of Illinois; Paul Angle, secretary of the Illinois Historical Society; and the travel editors of the leading newspapers of Chicago and Illinois.

As a result of this visit they were enthusiastic in their support of the project. Since then the public press has actively encouraged it. Definite steps are now being taken to secure the property preparatory to submitting the project for the approval of the Governor.

At the writer's solicitation, Mr. Newberry consented to put in writing the reasons for his great interest in this project and the project as he views it. Here is what he has to say:

June 8, 1938

400 No. Michigan Ave.
Chicago.

Dear President Hinckley:

You requested I write you, making a statement to be published in *The Improvement Era*, explaining why I am so interested in seeing the Nauvoo project completed.

There are many reasons why I have devoted so much energy to this project—the first among them is this:

I feel that the World should honor men and women who accomplished what the Mormons accomplished in Nauvoo—the building of a substantial city in the short period of six years in a swamp, with nothing but their bare hands to work with. There was a spirit back of the building of this city that the World needs today, and it only can be attained by honoring those who had it yesterday.

Nauvoo is, without a doubt, the most historic spot in Illinois, because it tells the story of a whole group and not just one man. If the project goes through it will afford the State of Illinois an opportunity for a gesture of good-will toward the Latter-day Saints all over the World, and any gesture of this kind will do the poor old troubled World no harm.

I feel that Nauvoo should be saved now while the buildings still remain intact, because, in spite of their fine construction, nature is taking her toll, and sooner or later they will all disappear, taking with them an indescribable atmosphere of culture and stability that they now impart to all visitors.

I would like to see the Temple restored on the Temple Site at Nauvoo because it would give the State of Illinois one of the finest examples of primitive art in America. And last, but not least, I would like to see the economic philosophy that I heard voiced at the recent conference in Salt Lake City, reach more of our people in America.

BRIGHAM YOUNG'S HOME

First a carpenter, then a missionary—Brigham Young led the Exodus from Nauvoo to Salt Lake City. This is just one of the old homes still standing and in a remarkable state of preservation in this historic town.



All of this would come to pass if the State of Illinois, or the citizens of the State, would buy the Temple Block and give it back to the Church, so that a suitable memorial, such as the Temple, could be constructed to stand forever as the monument Brigham Young spoke of in the last entry in his diary, before leaving Nauvoo. Then the bottom-lands should be purchased and made into a State Park.

This bottom-land would, if made into a State Park, always face the Temple, and is one of the beauty spots of America, even at the present time, with no improvement whatsoever.

For the benefit of those who have not read Brigham Young's last entry, I will repeat it here:

"Our homes, gardens, orchards, farms, streets, bridges, mills, public halls, magnificent Temple, and other public improvements, we leave as a monument of our patriotism, industry, economy, uprightness of purpose and integrity of heart."

This explains the purpose better than almost anything else that could be said.

In the past the above words, if they had been read by the people of America generally, would have obliterated much of the misunderstanding that caused the Mormon people to suffer over the past years.

No one can fail to see the greatness of these people, who will look at what remains of this monument Brigham Young spoke of. However, many of the old homes are falling down and must be preserved at once if we are to keep the absolute "proof" that the pioneers of Nauvoo were a great people.

Sincerely yours,

(Signed) Lane K. Newberry.

Stated specifically, this is what is proposed:

1. To transfer to the Church that part of the Temple Block that does not already belong to it.
2. To ask the Church to erect a suitable memorial on the block when it is transferred to them.
3. To dedicate as a State Park that part of the lowland where the remaining old Mormon homes stand.
4. To have these homes restored as they were and maintained as they were.
5. To secure the land lying between the Temple Block and the parked land below.

A LANDMARK THAT HAS BEEN PRESERVED

The home of Wilford Woodruff, 4th President of the Mormon Church, still in an excellent state of preservation in spite of its 99 years, because it has been given the attention it deserves.



Who is to do this? Preferably the State of Illinois; if not, her citizens. Why they propose to do it is made clear in Mr. Newberry's letter.

Who will control it when the Temple Block is transferred to the Church? The Church will own and control it and will erect thereon a suitable memorial.

When the land below is dedicated as a park and the homes are restored and the project in its entirety is completed, who will tell to the visitor who comes to see it the story of those who lived in the homes—laid out the city—built the temple? That is a fair question and



CARTHAGE JAIL

Lane K. Newberry demonstrates how Hyrum Smith was shot while harricading the door in the old jail at Carthage, Illinois. The hole through which the bullet passed, may be seen in the door. This jail is now being restored by the Church with the co-operation of the State of Illinois.

deserves a straight and unequivocal answer.

Understanding as I do the motive behind this movement and the character of the men behind it, I do not hesitate to say, in answer to this



TEMPLE SITE

Bryant S. Hinckley speaks at the Temple site.

question, that the wishes of those in whose honor this memorial is established will govern who shall tell the story.

The declared purpose of this noble undertaking is to honor the Mormon pioneers who built Nauvoo and who were driven from it and went to Utah—to preserve their landmarks—to glorify their achievements—to catch the spirit and purpose that sustained and animated them. Their people will tell the story.

No depression could defeat, no adversity conquer a people animated with the hope and sustained with the faith that warmed their hearts. Relying upon their Creator and their own resourcefulness they fought every foe, conquered every enemy, and won a place among the good and great of all time.

The generation of men who built Nauvoo has gone. I knew them. They were a picturesque group—strong and gentle and rugged—men of courage and kindness, of fine extraction and noble purpose.

The cheerful pioneer women who carried with them the divine instinct of home-making were equally as fearless and strong to endure as the heroic men by whose side they walked and toiled.

NEXT year, 1939, will be the one hundredth anniversary of the settlement of Nauvoo by the Latter-day Saints. It is proposed during that year to conduct a pilgrimage from Salt Lake City to Nauvoo, Carthage, and Quincy, going over the trail made by the original pioneers in 1847, holding appropriate exercises at historic camps along the

(Concluded on page 511)

BECKONING ROADS

By DOROTHY CLAPP ROBINSON

CHAPTER 7

THE STORY THUS FAR: Nancy

Porter and Peter Holverson, two marriageable and very-much-in-love young people of a rural Mormon community, found themselves anticipating "their spring—the spring in which they, with others of their friends, had decided to go to the Temple to be married at June Conference time. But poor agricultural prospects and accumulated debt caused Peter, a high-principled and cautious young man, to postpone the marriage until "better times." Questioning his motives and his wisdom, and in the anger of her disappointment, Nancy impulsively served notice on her betrothed that the "postponement" would be permanent and the "engagement" was off." The embarrassment was intensified by the fact that two couples of "their crowd," Mark and Phyllis, and Lynn and Vera, who were apparently less economically prepared for marriage, decided to go through with their plans notwithstanding. And so these two parted, with hopes postponed—or abandoned. Living in a discouraged home with a chronically and seriously ill father, discouraged younger brothers, and a work-worn mother, who held tenaciously to principles and ideals, Nancy became rebellious and determined to better her situation. She finally secured a temporary job as commissary-keeper of a large ranching operation in a nearby section of the country. Reid Wood, young, impatient, city-bred son of the ranch-owner-operator, called to take her to her new assignment. The trip was made; the job was reached. There was something about Reid Wood that she wanted to remember. There was something about Peter Holverson that she couldn't forget. There was some resentment between Reid Wood and his father that she couldn't understand. And so she found herself among cross-currents with a job on her hands and heavy thoughts in her mind. With the passing days she found herself liking her job and her surroundings, and found herself drawing near to the kindly inner nature of her employer, father Ben Wood—and found her thoughts often drifting to his restless son, Reid, with whom she rode and talked, learning something of the cause of his restless discontent. A serious accident to Mr. Ben Wood put his son Reid in charge of the ranching operation, under which responsibility he showed some signs of commendable leadership and some signs of possessive arrogance. Nancy soon learned that her former sweetheart, Peter Holverson, was under serious financial obligation to the Woods—and that young Wood intended to force payment. The intrusion of a presumptuous nurse, Miss Meade, employed to care for Mr. Wood, further complicated an already difficult situation. A brief trip back to Nancy's home relieved the tension somewhat, after which she returned to her job at the Wood ranch to find that she had been missed by the household in general and by Reid Wood in particular.

REID was not at breakfast the next morning. Miss Meade had volumes to tell about what they had done while she had been away. Nancy listened, seemingly with rapt attention, but the mood of the night before was still upon her. She escaped to her desk as soon as possible. Later in the day Reid came in and perched on the desk before her.

"Did you see him?" he demanded without preamble.

"See whom?"

"Don't pretend innocence. The big Swede, of course."

"Certainly I saw him." She had glimpsed him in the field as she had driven past.

"Oh, you did, huh?" His eyes narrowed. Had he expected denial? "I suppose that is the reason you went, because I sent him home the night before. Thought you would get even with me! Out with it—that was the reason, wasn't it?"

The girl's eyes snapped. "What is this, an inquisition? Because I am working for you is no reason—"

"Don't." His voice dropped to a contrite note. "Don't be angry with me. I couldn't endure it. You are sweet."

"Perhaps Pete thinks so, too."

"D——Pete." His temper flared again. "Does he always have to be in the picture? No rustic bouncer is going to get away with a girl I want. Can't you be nice to me?"

She looked into his eyes and saw something there that was little boyish and afraid and selfish. She saw something else, too, that brought a quick beat to her heart. Was it just pride and jealousy or was it something finer and better?

"I like you a lot," she answered honestly, "when you are fair. But you are so selfish at times. Like blaming me over Pete's note."

Instead of the angry retort she expected, he laughed. "That wasn't selfishness. Don't you recognize a plain garden variety of jealousy?"

But we're going places from now on. There is a dance at Blaine on the Twenty-fourth. Shall we go?"

"But Pete—"

"Will you go with me?" he demanded.

The screen door opened. Miss Meade came in.

"Yes," Nancy answered quickly. "I will go with you."

Once during the weeks that followed Nancy went in the car to the Reserve with him. And two Sunday evenings at her request he drove her to a little church at the head of the valley. And then it was the Twenty-fourth, the night of the big dance in the Recreation Hall at home.

REID was ready early. He went into his father's room to wait. His white flannels and blue coat were immaculate. These last weeks had darkened his skin but not a crisp black hair of his head was out of place. The father's eyes veiled in unacknowledged pride. He was learning to know this son of his better than he had ever dreamed of knowing him and the knowledge brought a furtive anxiety. But habit prevailed.

"So you've switched girls again?" he demanded.

"Might as well try them all," the son answered, but his eyes denied the flippancy.

Nancy came in then for inspection. Her hair, the color of corn silk, had been washed and brushed into a hundred little curls of light. Her new dress, a blue organdie, billowed and folded in ruffles about her trim figure, deepening the azure of her eyes and parting to give occasional glimpses of silver sandals.

"Are they giving a prize for the best-looking couple?" Mr. Wood asked.

"If they are we shall get it," Nancy laughed.

Reid did not reply but his eyes followed her every move. He held her wrap and just then there was a knock at the door. It was Mark.

"I wondered if I could ride over with you?" he asked.

Nancy saw Reid's mouth tighten. She spoke hastily.

"Why, certainly, Mark. We'd be glad to have him, wouldn't we, Reid?"

But when she would have made room for him beside her in the one seat of the car, Mark declined. "I'll sit in the rumble."

They were driving westward when Reid spoke in her ear. "That punk would stick along and spoil our evening."

"He can't spoil our evening. Nothing can do that."



HOSTILITY DIED FROM HIS FACE. HE DREW HER TO HIM, BUT BEFORE HIS LIPS COULD TOUCH HERS SHE SLIPPED LIGHTLY AWAY AND WITH A SOFT "GOODNIGHT" WAS GONE.

That pleased Reid and presently he added, "Guess I shouldn't begrudge him an hour or two with his best girl."

"You don't."

"Don't kid yourself." One hand left the steering wheel and caressed her cheek. "I begrudge every look another man gives you."

Nancy's heart was singing. Certainly love could say no more. But was it love? She spoke hesitantly.

"Pete called—about the dance."

"I expected it. When?"

"The evening after you asked me."

"I always knew he was slow."

They drove slowly. Nancy found her spirits rising with each mile of the ride. She had wanted to go to this dance. Not since Easter had she been out with a crowd for a good time. She stole a look at her companion and the little, unacknowledged loneliness that had, lately, kept her isolated in a desert of doubt and insecurity, lifted suddenly, leaving her eager with anticipation. She had wanted to go with him. The night was before them.

THE moment the car stopped Mark swung to the ground and with quick thanks hastened away in the direction of his home.

As they entered the Recreation Hall the girl's glance swept the room. Her crowd was all there: Marie and Donna and Vera. Only Phyllis was absent. Vera was dancing with a boy she had never seen before, but who looked vaguely familiar. Lynn, standing on the side lines, was watching them disinterestedly. And then—and then there was Pete and with him a girl—a most unusual girl. Her flashing eyes and sooty black hair would have made her outstanding in any group. Added to them was a flame-colored dress that paled slightly every other girl in the room. And Pete was having a good time. That was the thought uppermost in her mind as she came from the cloak room.

"Ready?" Reid opened his arms and they swept into the rhythm of the waltz. Once in passing they brushed Pete. Nancy did not catch his glance. Her interest was entirely with his companion. Reid drew her close.

"Feel that glare. That was for me."

"No extra pay for overtime on imagination."

"It's the truth. But the old Granite Face did not do so badly for himself, at that."

On and on. It was a beautiful

dream. Nancy knew she had never danced so well. Her companion was much easier and more sure than anyone she had danced with. He held her with a flare of possessiveness that drew all eyes. Once as Vera passed she caught a good look at her companion.

"That must be Pete's brother," she told Reid. When the number was over Vera introduced him as Jon Holverson. Nancy danced with him.

"Are you the Nancy?"

"Yes." Then as he continued to scrutinize her, "Do I pass?"

He shook his head as if to clear his mind. "Something wrong here. Pete must be slipping if he would let you out with a sheik like Woods."

"Pete and I are—just friends."

"Do tell. But I happen to know Hans Peter better than that. He isn't that kind. He's strong on holding his point."

His voice was so sure she looked closely at him. He had the same heavy eyebrows as his brother. Their mouths and chins were similar, but this boy's had not yet settled into the lines of firmness and purpose that were so characteristic of the other. Nancy doubted if they ever would, for there just couldn't be but one Pete in the world. She laughed shortly.

"That was our trouble," she told him.

"I thought so." There was frank pride in Jon's voice. "The old boy is a little slow making up his mind but once made he stands by. Now if you will let me—"

"Who is the girl Pete has?" she interrupted with deliberate casualness.

"Who? That's Tony. Know who she is?"

Yes. She knew who Tony was. She used to worry about her.

"How does she happen to be here?" She wanted to ask if Pete had sent for her.

"My folks are here. That's my sister Beth in the pink dress. Tony rode up with them. She's another that is strong on holding her point." But that really told nothing.

"Looks as if she might not have to hold on much longer." She caught herself waiting a little breathlessly for the answer. But Jon had lost interest.

"Miracles do happen," he volunteered originally as he swung her about.

She met Beth and Tony and the latter measured her with slightly veiled glances. Drifting about she

(Continued on page 505)



A SONG OF OLD ISRAEL

BY
BERTHA S. STEVENSON

— — *the song of a
pure heart, sung down
through the ages, even
unto a modern day.*

THE Psalms are the songs of "Old Israel." They are universally classed with the great poetry of the world. For beauty of structure and thought they are unsurpassed. Chief among those of greatest beauty is the twenty-fourth psalm, one of five anthems, fitting into the historic account of the inauguration by King David of the newly captured fortress of Jerusalem which he had taken from the Jebusites.

The account of the military and choral procession is found in II Samuel, chapter twenty-six:

And David went and brought up the ark of God from the house of Obed-Edom into the city of David with joy. And when they had gone six paces they offered sacrifices and David danced with joy.

The institution of a sacrifice and a sacred dance is explained in the incident in II Samuel of Uzzah's violent death which had put a tragic ending to an attempt, three months previously, to bring the Ark of the Covenant to Jerusalem.

While the children of Israel traveled in the wilderness the Ark traveled with them and when they were in camp it was housed in a tent which served as a sanctuary. The taking of the Ark into the city of David was the occasion for great rejoicing, and the multitude, thirty thousand strong, sang:

Rejoice in the Lord, O! ye righteous,
Praise is comely for the upright.

They sang of the greatness of the Lord and His glorification and ownership; in the first part of the psalm:

The earth is the Lord's and the fulness thereof;
The world, and they that dwell therein.

The entrance of the Ark is about to make the heathen strong-

hold, the hill of Jehovah, and the procession pauses to ask who is worthy to take part in this sacred inauguration:

Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?

Dr. Moulton tells us this anthem for the inauguration of Jerusalem was very likely sung by two choirs. The first choir representing David and the conquering hosts is before the gates on the outside of the wall and asks the question, "Who shall ascend into the hill of the Lord," while a second choir stationed within the walls answers that moral purity is the preparation for entrance into the presence of God. Those within the wall represent the priestly hosts.

The anthem is constructed on a military basis. A city is summoned to receive a conqueror. There are summons, challenge, and answer repeated, and "The Lord of Hosts" is the watchword. The whole is a combination of military and religious ceremonial in two parts.

As the procession begins to make its way up the hill the first choir who asked, "Who shall ascend into the hill of the Lord," is answered by the wardens within, "He that hath clean hands and a pure heart."

Part two begins with a summons for the ancient fortress to receive the King of Glory.

Lift up your heads, O! ye gates,
And the King of Glory shall come in.

They are answered from within by the challenge:

Who is the King of Glory?

The first choir answers (avoiding the great name) with other titles of Jehovah:

The Lord strong and mighty,
The Lord mighty in battle.

But the watchword has not been spoken and the gates refuse to open. The summons is repeated, and the challenge from within is heard. At last the watchword, "The Lord of Hosts" is shouted, and the ancient gates open to receive the Ark of Jehovah.

The twenty-fourth psalm expresses reverent humility and then by climactic progression reaches the summits, the Lord of Hosts is the divine pattern of holiness, He is the King of Glory.

It is sometimes urged that this anthem would suit any conquering expedition returning to Jerusalem. But Biblical scholars think no occasion could have such adequateness as this which constituted the City of David as Jehovah's city.

And that night after the Ark had been taken into the city of David the word of the Lord came to Nathan, the Prophet, telling him to go to David and command him to build a house of cedar that the Ark might have a permanent sanctuary.

Two anthems make up the Twenty-fourth Psalm, the story background of which has been given.

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THE STORY OF OUR HYMNS

xxx. *Abide With Me*

Words by HENRY FRANCIS LYTE
Music by DR. WILLIAM HENRY MONK

THE AUTHOR

HENRY FRANCIS LYTE

HENRY FRANCIS LYTE, who wrote the immortal hymn, "Abide With Me," was born at Ednam, near Kelso, Roxburghshire, Scotland, June 1, 1793. He was the second son of Captain Henry Lyte who was the eleventh in direct descent of his progenitors and who presented his work, "The Light of Britayne," to Queen Elizabeth at St. Paul's when she went to give thanks for the defeat of the Spanish Armada.

As a boy the subject of this sketch studied at Portora, the Royal School, at Enniskillen. Trinity College, Dublin, however, was his *Alma Mater*. And so England, Scotland, and Ireland all share in his fame. His ancestors can be traced further back than Shakespeare's or Milton's. At twenty, Lyte was the winner of three prize poems in three years. He early decided to follow the medical profession but gave up this intention and took holy orders, becoming a curate of Taghmon, near Wexford. Ill health caused him to resign and after a visit to the continent, he went in 1837, to Marazion, Cornwall, where he married an Irish woman named Anne Maxwell, daughter of the Reverend W. Maxwell, D. D., of Falkland, who wrote the twenty-fourth chapter of Boswell's *Life of Johnson*. In 1823, Lyte became "perpetual curate" of Lower Brixham, and for twenty-four years labored among the humble fishermen of Devonshire. With his wife and two children he lived in the rectory which overlooked the sea. Rose trees which he planted there still bloom.

Many interesting stories of his character have been handed down from one generation to another; how he climbed Berry Head at night to warn the fishing fleet of the weather; how he gave bottles of rare old wine to sick fishermen and their wives.

Lyte was of delicate health, and

By GEORGE D. PYPER

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee



HENRY FRANCIS LYTE

ABIDE WITH ME

By Henry Francis Lyte

ABIDE with me! fast falls the eventide,
The darkness deepens; Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me!

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me!

I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!

his condition finally developed into tuberculosis. As he approached the end, he decided to go to the warmer climate of southern Italy. Against the advice of his family and friends he addressed his flock and gave communion before departure. Various stories concerning the writing of "Abide With Me" are told in this sketch.

The day following his farewell address, Dr. Lyte began the journey to Italy, but could travel no farther than Nice, France. That peace for which he longed came to him there, November 20, 1847, the year the pioneers came into Salt Lake Valley. Lyte died with uplifted hands saying: "Peace, joy." His body rests in the English cemetery at Nice.

THE HYMN

"**A**BIDE WITH ME" is counted among the greatest of Christian hymns. In *Anglican Hymnology*, by Rev. James King, M. A., of London, by vote of representatives from 52 hymn books, "Abide With Me" is classed as Number 5 among the best hymns. In the *Best Church Hymns*, by Rev. Louis F. Benson, D. D., it has ninth place in a vote of 107 hymn books.

It is said that Dr. Lyte received his inspiration for writing "Abide With Me" from the words of the disciples (Luke 24:29) as they walked toward Emmaus and said to Jesus:

Abide with us; for it is toward evening and the day is fast spent.

There is considerable variance, however, in stories concerning time and place of the writing of this hymn. A grand niece of the hymnologist tells that the hymn was written about a fortnight before he died at Nice; that his spirit was in Brixham though his body was in Nice. But his daughter, writing three years after his death, gives a more authentic account of the birthplace of this beautiful hymn. She says:

There is no doubt that he wrote it at the old rectory of Brixham as the sun was setting and his eyes looked over the beloved waves of Torbay, Old Harry, and Berry Head. There is internal evidence of this in the opening lines,—

Abide with me; fast falls the eventide,
The darkness deepens; Lord, with me abide.

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The PROTESTORS OF CHRISTENDOM

vi. The Struggle of Church and State

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a member of the General Board of the Deseret Sunday School Union

THE twelfth century, which marked the culmination of the apparent power of the church, also marks the beginning of a revolt against its supremacy which finally ended in the Protestant Reformation four centuries later.—Rufus M. Jones, "Studies in Mystical Religion."



BEFORE the beginning of the fifth century, the church had become an apostate church: its organization and doctrines had been changed, and the witness of the Spirit was no longer given; both in its organization and doctrines it had been dominated by the state. State and church had tried to suppress "heresy."

In the time of the Apostles, they had nominated bishops and these had been approved or rejected by the people.¹ "They (the bishops-elders) are invested in office by the Apostles. . . . They are invested in office with the consent of the local church. . . . The local church brings to the investiture only its consent."² With the Apostles dead and leaving no successors, the method of the selection of bishops was of necessity changed. The method of selection by the Apostles had not permitted of self-seeking for the office; and the inspiration of the Spirit, "the testing by the Spirit"³ had tended to exclude the unworthy. Now the bishops were often selected by the people and the elders, or by a mob as the people, or by the aristocracy, or by a powerful individual; and intrigue and ambition, at times even crime, played important roles.

Individuals or factions within the

church used force to secure their ends of personal ambition and frequently appealed to the civil power to use force in their behalf. After the election of Pope Leo III (795-816), he was attacked and severely handled by the relatives of the preceding pope. Leo then made a personal appeal to Charlemagne for help, crossing the Alps for the purpose. As a reward for crossing the Alps and using the civil power to settle this controversy between Leo and his enemies, Leo crowned Charlemagne emperor and accorded him the right of intervening in the future in papal elections. "The emperor also secured the right of intervening in the papal election, similar to that formerly possessed by Constantine. [italics ours] . . . the pope-elect was not to be consecrated before having sworn fealty to the emperor in the presence of one of his ambassadors."⁴ During the service in Saint Peter's on Christmas day to celebrate the settlement of the dispute in Leo's favor, the pope set a crown on the head of Charlemagne and saluted him as "Emperor of the Romans." This made it possible later for popes to claim the right to dispose of the imperial crown as they pleased. The empire rested on force, its own force; the papacy rested, for centuries, on force too, the force of an individual, noble, king, emperor,

or faction of the people of Rome. At times, pope and emperor were united in the use of force; more frequently they were opposed to each other, each seeking to gain his ends. "Pope and emperor, one being the head of the Christian church, and the other the chief of the Christian princes, stood united by the closest bonds, the papacy and the Empire forming in a sense hinges on which the whole history of the Middle Ages turns."⁵

Of these two, first the emperor and then the pope will dominate the other and Europe. In both cases, violence will rule the church, and dissenters will be treated roughly. In the period of the dominance of the pope, there will be widespread dissatisfaction throughout Europe and the beginnings of the long struggle for freedom of conscience and the restoration of the Gospel will be made.

The death of Charles the Great was followed by a rebellion against the pope. Valentine (827) was pope for one month only and was followed by Gregory IV (827-844). On Gregory's death, both John and Sergius II were elected pope, but Gregory was successful by force in retaining the papal throne.

¹Prima Clementis, 42.

²Battifol, *L'Eglise naissante et le Catholicisme*, p. 153.

³Prima Clementis, 42.

⁴Funk, *A Manual of Church History*, vol. 1, p. 251.

⁵Funk, *A Manual of Church History*, vol. 1, p. 253.

Writers differ as to the importance they attach to this use of force, but the fact is not in dispute. In 876, Formosus, bishop of Porto, tried to gain possession of the papal throne, but had to flee Rome. Though he had sided with a faction against John VIII and had been excommunicated by him, he had been restored by Marinus and he became pope (891-896). Under Stephen VI, his body was disinterred because of illegal seizure of the papal throne (it was dressed in pontifical robes), and a trial was held over it. After condemnation, the three fingers used in giving the papal blessing were broken, and the body then thrown into the Tiber. Later it was buried in Saint Peter's. Stephen VI was in turn dethroned, thrown into prison and killed. "The shortness of the following pontificates . . . [shows] the sad state of anarchy then prevailing in Rome."⁶ Boniface VI was pope for only two weeks. Romanus, who followed Stephen VI, reigned four months; Theodore II, twenty days. In a disorderly election, Sergius III was elected pope. He had been elected in the midst of violence, and force also was to dispossess him and to determine his successor: "On the refusal of the emperor Lambert to recognize the election [of Sergius], and at his demand [italics ours] a new pope was found in the person of John IX (898-900)."⁷ Sergius did not become pope at this time; superior force was against him; however, in 904, he was reelected pope and did succeed in maintaining himself in the office. Sufficient force was with him: "His cause was championed by the powerful party of noblemen headed by the senator Theophylactus or, rather, by his ambitious wife, Theodora, and his daughters, Marozia and Theodora the younger, a party which, during the next few decades, was to wield an overwhelming and disastrous influence over the history of Rome. . . ."⁸ John's successor, Benedict IV, was pope for three years, but his successor, Leo V, was pope for thirty days when he was overthrown by Pope Christopher who, in turn, had to make way for Sergius III who, when first elected, had had to step aside for John IX. Sergius and the following five popes reigned for twenty-seven years when violence, in a form still more objectionable, if possible, than before, asserted itself: "On the death of Stephen VII (929-31), Marozia ap-

pointed her own son, John XI (931-36), pope, that she might rule through him. . . . Her second son Alberic, on the very day of [her] marriage [to Hugh, king of Provence and Italy] . . . [seized] the whole civil power of the Roman state. Pope John was consequently obliged to confine himself to a purely spiritual rule. . . . Octavian, the eight-year-old son of Alberic . . . succeeded (on his father's death in 954) to his position, and, on a vacancy occurring the following year, he seized upon that office also, and now changed his name to John XII."⁹

In 961, Otto of Germany came into Italy. "Masses were celebrated in the church of the chief of the apostles. Otto was extolled with high praises and was called 'August'. . . . The king and queen were crowned . . . and they gave many gifts throughout the holy Roman church. . . ."

"A great conflict arose between the emperor and the pope. . . . John withdrew into Campania, leaving the apostolic see for fear of the emperor. The Romans were in great confusion, and they begged the emperor that he would elect a certain Leo pope. This seemed good to the emperor, and Leo was elected and enthroned in the most holy see. . . ."

"The Romans, as was their ancient habit, were divided among themselves; and John the pope was recalled from Campania, and entered Rome with a strong army. Leo took flight and withdrew to a distance. Not long after, the emperor returned with the pope (Leo) and a great army into Italy. John the pope heard of the king's furious onslaughts: he left Rome and fled to Campania. [Soon after he died.] The Romans elected Benedict, the sub-deacon, pope. . . ."

"The emperor heard of this schism and grew very angry. He swore that he would besiege the city of Rome on all sides unless Benedict would give way to the rightful pope [Leo]. . . . Fire and sword caused great famine in Rome. . . . Forced by dire need they took Benedict the pope and gave him into the hands of the emperor. . . . The emperor sent the pontiff into exile in Saxony, and Leo returned to the most sacred seat, amid the praises of the Roman people."¹⁰

⁶Funk, *A Manual of Church History*, vol. 1, p. 258. This innovation was not imitated by the immediate successors of John XII, but, with the next century, it became the rule for the pope to change his name on election.

¹⁰Robinson, *Readings in European History*, vol. 1, p. 254, 5, condensed from the *Chronicle of Benedict of Andrea*.

The following period of thirty years was a period of still greater violence. John XIII (965-72) spent eleven months of the year of his election in a dungeon. He was succeeded by Benedict VI (972-74), who was followed by a certain Crescentius, John XIII. For thirty years the Crescentius family controlled Rome. The emperor dead, Crescentius de Theodora [Theodora's son] threw the pope into prison and soon after put him to death. Franco, a deacon, became pope as Boniface VII (974-83). "John XIV, . . . who succeeded Benedict, was starved to death in the Castle of St. Angelo, and Boniface VII ascended a second time the throne of St. Peter, and, after a reign of eleven months, perished in a tumult."¹¹

AT THE death of John XV the Romans left the emperor free to choose his successor. In consequence there followed one another in the papacy the first German and the first Frenchman to attain to the highest ecclesiastical honor, the former being the emperor's cousin and chaplain, Bruno, and the second, Gerbert, Bruno's tutor.

After the emperor's departure Crescentius Numentanus, who had usurped the government, set up John, bishop of Piacenza, "commonly known as John XVI (997-98)" as pope.

There now followed a period of such disorder, though the selection of the pope (bishop of Rome) was largely dominated by the emperor of the Holy Roman Empire, that the manner of choosing the pope was changed.

While one party was seeking to make Gregory bishop of Rome (1012), Alberic, a descendant of Theodora, entered the city of Rome, and placed three members of his own family on the papal throne: two of these were his brothers and the other his son. The first of these, Benedict VIII, disputed the papal throne with Gregory. The case was referred to the German king, Henry II (1012-24), who decided in favor of Benedict, who, in turn, gave him the crown of the Holy Roman Empire. Benedict's brother became pope as John XIX, and was succeeded by Silvester III (1045), twelve years of age. After seven weeks Silvester III gave way to Gregory VI (1045-46). The new pope had obtained the bishopric of Rome "by payment," but "this may

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¹¹Funk, *A Manual of Church History*, vol. 1, p. 260.



WHEAT HARVEST ON THE PLAINS OF WESTERN CANADA.

W. J. Oliver Photo, Calgary, Canada.

BACK TO THE WATER DITCH

From north of the border comes a Church Welfare story that points the way.

By C. FRANK STEELE

Bishop of Lethbridge Ward

HE WAS "going back to the water ditch," but he wasn't going alone. A dozen or more of his neighbors had reached the same decision and the following Sunday would see them in their new home, a home with a beautiful name—Rosemary!

It caught the imagination of these dry-landers of the Orton country. They seemed to delight in speaking it. Perhaps it spelled new opportunity; certainly it spelled new hope. And so, after years of fighting drouth and dust and wind and pestilence and a growing sense of defeat these twentieth century Mormon pioneers of Western Canada found themselves leaving for a new homestead, "under the water ditch," asking only a chance to become self-sustaining by work and sacrifice and patient effort.

President Asel E. Palmer of the Lethbridge Stake, his counselors, Elders H. Ostlund, K. C., and Octave W. Ursebach, take no little measure of pride in this novel Church Welfare project, admittedly

still an experiment but a very promising one. The stake president explains that it was undertaken to "rehabilitate our needy families" by assisting them to establish themselves on irrigated farms close to the Church, in organized communities and adjacent to markets. It was not conceived hastily. It was a well-matured plan, carefully worked out and implemented by a limited advance of funds from the Church. Land at exceptionally attractive terms was secured from the Eastern Irrigation District, a soundly established 200,000-acre project lying 150 miles southeast of Calgary on the main line of the Canadian Pacific Railway.

"This Church Welfare venture in our stake," said President Palmer, "meant some monetary assistance to these families, for they were without money. They had to make a small down payment on their farms; they had to have some supplies to get started and food for their families until fall. Some had to have machinery, others seed and fodder. We helped them meet these essential re-

quirements. But the biggest help our Church Welfare organization gave them was in the nature of moral assistance—the assurance that they were not launching out alone. That wonderful element of practical service that the Church has always given its people entered largely into this settlement venture. And right here, may I pay tribute where tribute is due. In Bishop Norton of the Rosemary Ward these settlers from our dry land communities found a genuine friend. His influence and aid have gone far in making the enterprise a success."

And so we are introduced to another personality in this interesting colonization move—Bishop Roy Norton of Rosemary.

THE first settlement of Latter-day Saints at Rosemary was made in the year 1919. At that time the Canadian Pacific Railway, desirous of attracting irrigation farmers to its extensive land holdings in Southern Alberta, was doing widespread advertising in the United States. Colonization offices were opened in a number of cities, among them Idaho Falls, Idaho.

Land values in Idaho's Snake River Valley at the time ran up to around \$350 an acre, which made the \$50 an acre land with water, offered by these Canadian agents, look highly attractive. To the Idaho Falls agency of the Canadian Pacific Railway went Roy Norton and a number of his neighbors. Curiosity soon gave way to interest, as the story of Alberta irrigation opportunities was unfolded, and the result was that they decided to move to Canada. They thereupon disposed of their Idaho holdings and were soon on their northward trek with much the same wonderment and enthusiasm as that of the pioneers of 1887 who founded the first Mormon



WINGS OVER CANADA

Here the camera has caught the sweep of the Canadian plains, the graphic lines of a million-bushel grain elevator, and the flight of a mail plane, herald of a new day.

Photo by Dick Matthews.
"Lethbridge Daily Herald."

colony in Canada at Cardston under the leadership of that great man of faith, Charles Ora Card.

The little colony of Latter-day Saints soon found there was no Church organization near, and so they invited President Edward J. Wood to visit them. The organization of the Rosemary Branch on December 6, 1920, was the sequel to that visit. There were seven families in the branch, Leonard O. Bramwell being the first branch president. The little community pioneered along in their new home for a time but soon many became discouraged, and eventually the Nortons were the only ones remaining. The others left, some returning to the United States.

"You stayed with the country right through," I remarked to the energetic bishop recently as we discussed the rise of Rosemary. The bishop owns one of the finest farms in the region and around him are his family, also prospering and contented.

"I did and I am glad of it. I liked the country and I saw a future for our people here if they would make the necessary sacrifices to get established. Then, I never forgot the promise made by the late Patriarch 'Uncle' Henry Hinman of Cardston, which was that if our people would stay and build permanent homes in the country, and keep the commandments of the Lord, they would raise crops in abundance. . . That promise, partially at least, has come to pass for those who remained. We have been blessed with

abundant harvests . . ." he said.

Years passed and Mormon families drifted back to Rosemary. The irrigation project changed hands, the railway company turning it over to the water users under a new arrangement that has worked out with marked success. Farmers saw \$50 land drop to from \$3.40 to \$10 an acre without interest, including water. This was raw land but land which would give rich returns with irrigation. Cereal crops, hay, roots, alfalfa seed, commercial peas and beans and other special crops made up the farmer's program and with this diversification he has been steadily "paying out." The change in policy and administration, coupled with the reduction in land and water rates, opened the door for a fresh influx of settlers, among these the Latter-day Saint families from the drought districts.

This Mormon immigration was encouraged by the project manager, Mr. E. L. Gray, M. L. A., for he knew what the Latter-day Saints had done in other sections of Western America from the Lethbridge district's irrigation units, south

through the inter-mountain region into Arizona. Then, he is a personal friend of the president of the Lethbridge Stake, President Palmer, who is himself a technical agriculturist, graduate of the Utah State Agricultural College, and now assistant superintendent of the Dominion Experimental Station at Lethbridge. A nationally recognized authority on western rehabilitation problems, President Palmer combined his scientific training and careful judgment with the practical skill and enthusiasm of Bishop Norton and the result was the establishment of 13 families on irrigated farms the first year.

They feel this to be a good start, for the progress made that first season has more than justified the effort. The settlers are making good. Said Bishop Norton: "Ninety-five percent of those placed on farms under the Church project have done well and are contented and thankful. It must be remembered that some moved on to improved farms, others

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WORK, WATER, AND SOIL!
Photo by W. J. Oliver, Calgary, Canada.



LADY AT THE WINDOW

By EZRA J. POULSEN

A SHORT
SHORT
STORY

THROUGH her latticed window Jane Hamilton watched the children playing in the street. Their shouts, as usual, disturbed her; and she turned back toward the center table in her old-fashioned parlor, her eyes bitter.

"May and December don't mix," she sighed. And relaxing in her arm chair, like a faded flower in her satin and old lace, she let her mind sweep across the years.

It was not so much the difference between May and December as it was the bitterness—since that day life had really ceased.

The lines in her face seemed to grow rigid, and she closed her eyes. Jane Hamilton, though a small woman, was hard—hard in the sense that her mind was rigid to the world around: too much confinement in the big house; too much looking at life through windows across wide lawns; too much fretted by noisy children in the street.

The grandfather clock in the wide hall struck the hour. Again the laughter from the street broke her solitude, but not so much this time as the sharp clanging of the door-bell.

The small woman sprang nervously to the window. It was her habit to make a secret appraisal of visitors before admitting them, for people never came to see her unless they wanted something.

The first glimpse across the wide, massive porch brought a queer, harsh smile to her lips. She hesitated, drawing back into the shadow of the curtain. "I might have known," she murmured. "I might have known. Rodney Creighton here about that park again."

Jane Hamilton went back to her chair, half closing her eyes, as if dismissing the man from her mind, but only for a second. With sudden, restless energy, she leaned forward and rang for the maid, who never answered the door without a signal from her mistress.

Rodney Creighton was a stalker, youngish man with a smiling face; yet he paused on the threshold as if it required an effort to enter. There was no denying the small, gray-haired old lady who rose to meet him was somehow radiating chill.

"Good morning, sir."

"Good morning, Mrs. Hamilton."



JANE HAMILTON, THOUGH A SMALL WOMAN, WAS HARD—HARD IN THE SENSE THAT HER MIND WAS RIGID TO THE WORLD AROUND.

"Have a chair"—this after an awkward pause.

"Thanks." Mr. Creighton cleared his throat and began to announce his mission with an air of "The sooner over with the better." "The city council asked me to call about er—er our new plans for a park, Mrs. Hamilton. You know—"

"I know," she remarked with an angry toss of her head, "that you've come to ask me to sell part of my grounds for that park."

"You are exactly right," he chuckled. "It would be a great help to this section. The children, you know—"

"Yes, the children—" Jane Hamilton's voice seemed lifeless like lead. She clutched the arms of her chair until the blue veins stood out in her wrists, and stared at the man. "The answer is no!"

Rodney Creighton braced himself as if the negative answer carried a physical shock. For several seconds he regarded her in thoughtful silence. Though she expected him to go, he never moved.

"I think this is about the twentieth time the city council has approached me about this—er—playground," she murmured gratingly.

He relaxed and smiled whimsically. "The twenty-first, to be exact, Mrs. Hamilton. As secretary I keep

the record. You see we do want very much to improve this section of town, especially for the sake of the kiddies." He was on his feet again, moving toward the door. "But if we can't, we can't."

A moment later by the paneled door, he paused. "Your husband, you know, promised—"

JANE HAMILTON came to her feet. "Yes, promised," she cried, her voice shaking with emotion. "And what did he get? You—you insult his memory—"

Rodney Creighton's face quickly registered alarm and distress. "I—I had no such intention, Mrs. Hamilton. I beg your pardon." Bowing apologetically, he withdrew.

Again through the latticed window she watched the man pass beyond the iron gates down at the street. Her bloodless lips twitched; her small frame shook. John Hamilton, her husband, had died through the fault of the city—snuffed out instantly as a result of his car's hitting an open drain left by a careless city employee. Then followed for her twenty years of childless widowhood.

It is one thing to suffer; and another, to understand the suffering of others. Jane Hamilton had not learned to do the latter; and as she watched the receding form of Rodney Creighton, she was conscious of his existence, only as a reminder of her unhappiness—her break with life.

Even the shouting children on the street failed to penetrate her numb soul, yet a strange impulse prompted her to lift the lattice shutters higher, letting in a few straggling rays of the morning sunshine. The children seemed more noisy than ever; their voices were vibrating through the trees like an angry protest against her decision. Against this she hardened her heart, but for the first time Jane Hamilton noticed an unusual number of cars in the street. Then the voices became subdued and tense. A siren screamed around the corner. Her lips parted, and she gasped, clutching frantically at the lace at her throat, as she saw a white-faced child lifted from beneath the wheels of a car. Even now the

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AN APOLOGY

for

THEISM

By FRANK
WARREN SMITH

HUMAN BEINGS come into this world blind and deaf, but sight and hearing come within a few weeks and the child begins to explore the new world in which he finds himself. His first quest is for food, and everything is tried out on that basis—whether it is good to eat. But with advancing years, the child begins to see other things, some to be avoided like fire, others to be used in various ways. As he grows older, he begins to classify objects of the inanimate world and the categories of living things.

Now abandoning a useful simile without carrying it too far we may say that man, starting from remote beginnings, and proceeding through the ancient philosophers of Egypt, Greece, and Rome, has almost completely catalogued the universe. The broad foundations of natural science have now been laid with such certainty that it is improbable that any great revolution will come in the future like the change from the astronomy of Ptolemy to that of Galileo and his followers or the change from phlogiston through the nineteenth century to present day electrons.

The scientists are fairly well informed on how the universe proceeds on its inexorably determinate path; every event seems to be the inevitable result of preceding events and there is no place in nature for volition or free will. But when we proceed from the question of how things go to the question of why they go, we are little better off than primitive man. Solomon said that three things were unknown to him: "The way of a ship in the sea, the way of a bird in the air, and the way of a man with a maid." The first two points have been well elucidated but the third remains where Solomon left it.

One of the first things that any intelligent person notes in this world is that man is essentially different from the animals, in his possession of mental ability to dissociate himself from his environment and think abstractly. So far as we can observe, no animal ever realizes itself; no horse ever says, "I am a horse." Further, man in distinction from the animals can acquire information and transmit it to his successors. Animals have no art of writing and no speech beyond cries that express emotions and erect no monuments to

THE AUTHOR, Frank Warren Smith, joined the Church comparatively late in life. He is a member of an old New England family and was educated principally at Harvard University. For some years he has resided in Guassave, Sinaloa, Mexico, whence he writes this "Apology for Theism," with this note to Dr. Widtsoe: "Some years ago I talked with you about a tract to invite scientific men to the Church. Recently I completed reading Santayana's *The Last Puritan*, and spurred on by that reading I have written the words that go to you herewith."

commemorate events. Further, man differs from animals in possessing religion, and there must be some ground work of truth in religion because of its universal existence among all men everywhere and at all times since the beginning of history and tradition.

Religion may be defined as the attempt of man to explore and discover the why of the universe even before he had fully explored the how of visible things. Further, I maintain that there must be an invisible universe to account for those things which we can see or feel. The so-called laws of nature which we can deduce from the study of nature are inadequate to account for nature. We can analyze the phenomenon which takes place when the sun rises over a snow-capped mountain peak but we can not evaluate in the CGS system the awe or exaltation which such a phenomenon excites in our heart.

Further, just as we see gradations of intelligence from the lowest living things up to the lowest man and from him to the great illuminati of this world, so I infer there are gradations of intelligence in the invisible world, and by natural inference I assume an Intelligent Being, dominating the visible and invisible universe but apart from it, a Being who arranged the universe,

set it on its path of development, and upholds it from moment to moment. This Supreme Intelligence I call "God,"—and it is necessary to make a digression at this point: God is great but He is not Greatness; He is all-powerful, but He is not power. Theologians in general, in order to have a God great and powerful enough to fill and dominate the universe, have made Him infinite in all directions or dimension. This is the God of the Westminster Confession and of the Mohammedans, but I lay aside that idea and say that God is a person and of course it is absurd to speak of an infinite person. He is the Ruler of the universe that we know but we can not evaluate His relationship to space, matter, force, time, and mind in their ultimate aspects.

Further I say dogmatically that God is able to communicate with human beings, to reveal to them the basis of moral conduct, to disclose future events, and to offer rewards of more light and spiritual advancement to those who accept His laws and obey them.

Modern science, when not frankly atheistic, has generally adopted the ideas of the Epicureans; namely, that God is only an abstract principle and does not interfere in the conduct of the visible universe, even admitting that He created it and set it on its way. The disadvantage of this point of view is that if there be no personal God who gives laws for moral actions, then there is no sin and no basis for conduct beyond expediency and ethics and, while it is generally expedient to live in accordance with the moral law, conditions are continually arising where expediency leads a man away from it.

Further, modern psychology is ready to give explanations of all so-called religious phenomena. Revelations, dreams, miracles, healings, have all been reduced to formulae which come from man's own mind and not from any outside force or intelligence. Still there are numberless persons who believe in a personal God and His revelation of His mind and will to man. Of course for most men this is entirely a matter of faith and we shall not arrive at any more sure basis of knowledge until after death. Job said: "I know that my Redeemer liveth" and Goethe said, "*Mehr Licht.*"

THE CHURCH BENEATH THE SOUTHERN CROSS

By O. CLARON ALLDREDGE

Of the South African Mission

TOWARD the latter part of the fifteenth century, a part of the overland trade route to India and the Far East had fallen into the hands of the Turks. A growing fear that the Turks would overrun Europe and cut off this route completely, inspired the search for a new all-water route by which these ancient merchants could bring silk, spices and jewels, to be sold at tremendous profit, to the people of Europe.

At the instance of Prince Henry the Navigator, Bartholomew Diaz, a courageous Portuguese sea captain, set sail, with two tiny vessels and a store ship, bound for India. Prince Henry believed it was possible to sail around Africa, but as yet no white man had ever done so. After months had passed, a terrific storm arose, and while it raged the tiny vessels were carried around the southeast point of South Africa—they had rounded the Cape of Good Hope. However, they did not reach India, for they only sailed a short distance up the east coast, and it remained for Vasco da Gama,

on a subsequent voyage to complete the journey.

The stories that were circulated by these ancient mariners inspired other nations to investigate the possibilities of South Africa for colonization, but nothing resulted except in its being used by the old trading companies as a haven in which to repair their ships.

More than one hundred and fifty years had passed (1652) before the Dutch under Jan van Riebeeck began the first permanent settlement in South Africa where Cape Town now stands. The ownership of the Cape changed hands three times between the Dutch and the English, when finally in 1806, under the command of Lord Charles Somerset, another sparkling jewel was added to the brilliant crown of Britain, on whose empire the sun never sets. Indeed it was a gem, for diamonds (1867) and gold (1886) have since been discovered and now form the basis of South Africa's prosperity. Johannesburg, a hustling city of 400,000 Europeans, is the center of South Africa's Golden Rand.



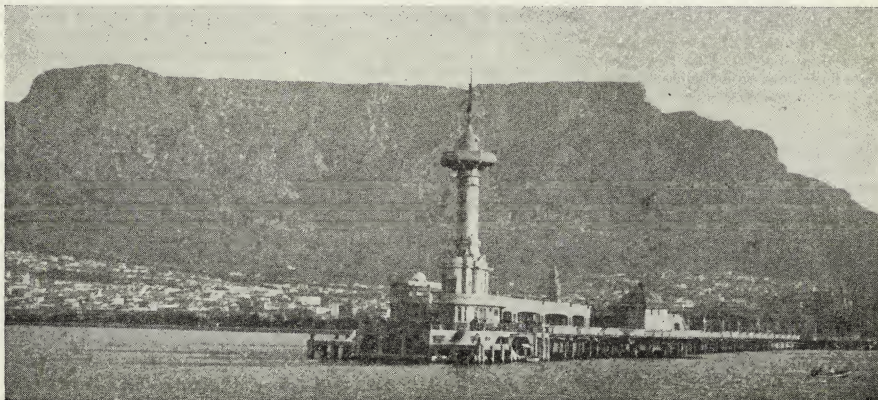
RHODES MEMORIAL

The Dutch, although the country is under the English flag, exert a tremendous influence in the South African government. The feeling that the country was taken from them by the more powerful English has caused no end of trouble. All legal documents and public announcements are printed in English and Afrikaans. Radio broadcasting is also done in both languages as a result of this feeling.

This feeling between the English and the Dutch, together with the question of how to deal with the natives, are problems that have, and must be met continually. No less than eight wars have been needed to control the Kaffir, while the Boer War brought only a partial solution of the troubles between the English and the Dutch.

There are fewer than two million

TABLE MOUNTAIN FROM THE BREAKWATER.
PIER AND CAPE TOWN IN THE FOREGROUND.



white people in the Union of South Africa, concentrated principally in a few cities beginning with Cape Town and extending up the east coast to Durban and inland to the Transvaal, where Johannesburg is the center.

The central part of the Union is a parched, barren thousand-mile desert known as the Karoo, interrupted only by the city of Bloemfontein in the Orange Free State and the famous diamond fields of Kimberley, where the illustrious Cecil John Rhodes acquired the fortune that made possible the Rhodes Scholarships to Oxford University. Hundreds of miles to the north the lion and jackal play in the thick jungles of the tropics.

South Africa, however, has more than gold and diamonds on which her fame is based. In the Eastern Transvaal, the renowned Kruger National Park presents an alluring picture of unspoiled Africa. There the wild animals play in the tropical flora that has been preserved by the government. Away to the north, in the heart of the dream land of Rhodes, flow the languid waters of the Zambesi River. There the crocodile and hippopotamus basks in the tropical sunshine. As it reaches a width of one mile, it is suddenly interrupted as it plunges roaring, foaming, boiling over four hundred feet into the abyss below. The thunderous roar of Victoria Falls can be heard for six miles and its foamy spray descends to form another phenomenon—The Rain Forest. This awe-inspiring freak of nature, one of the seven wonders of the world, caused the hunter, James Chapman, to say: "We stood for some time lost in thought, contemplating the wonderful works of that Providence which could bring into combination at one view such a variety of the most stupendous and beautiful effects, inspiring at once, terror, devotion and delight and bowing the feeble and oft-unwilling mind to acknowledge and believe in the superior power of Him who rules heaven and earth and created all their wonders."

THE African aborigines have remained in many respects, unchanged through the years. Basutoland, Swaziland, and Zululand for centuries have been their home. Though in close contact with European culture, they are still to be found living in their native kraals.

At the present time only thirty Latter-day Saint missionaries are allowed, by the government, to re-



VICTORIA FALLS, SOUTH AFRICA

side in the country at once. Twice this number could easily be used in proselyting the Gospel. For this reason, of necessity, missionary work must be confined to those cities where Europeans predominate.

Various methods have been used in other missions to obtain publicity. In South Africa, baseball, musical concerts, dramatics, and the radio have proved very effective. It was former President Don Mack Dalton who introduced baseball to South Africa and did so much to popularize it.

Splendid teams have represented the Church both in Cape Town and Johannesburg. The following is an

extract from the *Johannesburg Sunday Express*:

TEAM OF NON-SMOKERS AND TEETOTALLERS. AMERICAN BALL PLAYERS AT WEMBLEY

Among the new sides competing in the Saturday Baseball league are the Wembley Americans, a club that promises to become one of the most popular in the competition. They are known as the Mormons, and for a very good reason, since the majority of the players are young missionaries from the State of Utah, assisting among other things, to convince the world that Mormons are not polygamists. In every way these Americans can be called a team. They are always in one another's company; they dine together; and they play the game in a happy-go-lucky spirit that is certain to appeal. That they should not experience any great difficulty in attaining physical fitness is obvious from the mode of livelihood, for they are total abstainers and non-smokers, while in addition, they do not drink either tea or coffee.

The Church in South Africa, under the guiding hand of President Le Grand P. Backman, made wonderful strides of advancement. A new chapel and recreation hall was erected at headquarters in Mowbray, making it possible to carry out the complete Church program.

The mission is large territorially and involves extensive traveling from one district to another. Most districts are larger than the average mission in the States. Membership is increasing steadily and the prejudice that formerly surrounded the Church here is rapidly disappearing. The mission during the recent past has ranked high in baptisms per missionary and led the missions of the world in Book of Mormon sales. The Lord is blessing our efforts as incoming President Richard E. Folland is warmly welcomed to the land beneath the Southern Cross.

SOUTH AFRICAN NATIVE. EIGHT WARS WERE NEEDED TO CONTROL HIM.





SNOW BEAR

SNOW BEAR'S PRISONER

A Tale from the Open North

By CLIFFORD
E. GARRETT

STANLEY DUMONT walked lazily, munching the lunch his mother had prepared and fondly holding his glistening new .32 rifle. It was his first trip over the old trail since his recent graduation from an academy down in Montreal. His mood was thoughtful, for he was close to his twentieth birthday and must soon enter upon the serious duties of life.

His dark eyes proudly appraised the shining weapon presented to him by Dad Conroy, a patriarch of the Lost Deer country. Dad, who had teetered Stanley on his knee and watched him grow up from babyhood, had promised him if he excelled in his studies he would make him a present, at his graduation, of the finest rifle sold by the Hudson Bay Company.

Stanley was eager to visit his old friend, and he quickened his pace down the trail which would take him to the patriarch's cabin. Dad Conroy had always inspired him to do his best; and the chief reason for his securing an education had been the old man's persuasion, telling him of the good things beyond the country of husky dogs and big timber.

Almost everyone in the Lost Deer country knew Dad Conroy, and his name was never mentioned with disrespect. The best years of his life had been spent in the service of the Hudson Bay Company; and it was his career with this powerful northern firm that had made him one of the best-known characters in the land of the long shadow. Many people visited his cabin, perched on

the bank of sleepy Great Musky River.

Dad's life contained many chapters of high adventure, but now it ran peacefully on toward the sunset. He had only his hobbies—basket-weaving and guiding sportsmen—and his rich memories of the past. Now and then he could be induced to dwell upon some of these in his raw, inimitable manner; and many a campfire circle had been thrilled by his anecdotes.

As Stanley went in the gate of the new sapling fence around Dad's premises, he saw the patriarch busily engaged in weaving a beautiful creation of his handicraft from a bundle of green sprouts.

"Eh, Stanley!" exclaimed the old man, jerking up his head at the rasp of shoes on the gravel walk. "You sneaked up on me that time. Guess I was day-dreamin' too deep, son. You do after you reach my age. Time was when men lived like wild geese—allus watchful, ready to defend their lives on instant's notice. But pray, lad, don't hang back—come right on in! And how's the new rifle tickin' off?" as the youth dropped into a wicker chair.

"Couldn't be better," grinned Stanley, keeping the gun across his knees, as if the floor might soil its beauty. "Dad, you remember Conjor, the old eagle we fed down by the river before I went away to the academy? He was caught in one of your fox sets and got a leg cut clean off. Well, I shot some feathers out of him today. Guess he thought it was treachery, but since I saw him kill a hen goose yesterday I don't like him. Just because he lost a leg in your trap we felt sorry for him,

and fed him until he could fly again. And he returns our kindness by swooping down and grabbing that goose off her nest."

"My boy, that is nature," Conroy sighed. "The strong live; the weak perish. In the North country especially, life is hard, cruel hard. It was back in the days of my youth. Eskimos, when hungry, are worse than Conjor. Books don't tell me that—but only the book of my life. Son, you never seen a hungry Eskimo livin' out on the barren . . ."

Stanley knew he had only to slide down deeper into the wicker chair, rest his hunting boots on the porch rail, and listen.

"MANY a long year ago," began the patriarch, "I was drivin' freight in for Fort Churchill on the Bay. I had over nine hundred mile to drive north to Fairy Cross Land—in—pretty name for not so pretty place. That ain't such a big distance today, but then it was like spannin' the globe.

"Plenty dangerous things to cope with, too, but them days old Conroy was tough as whit-leather and just darin' trouble to lay a grizzly paw on his shoulder. Here at Bald Point"—and with the end of a sprout Dad marked a rough map on the floor—"it got more dangerous than any other place along the whole trail up from Churchill. Many a musher had lost his team and his life at Bald Point 'count of the snowslides or good men gone bad. It's the cold and the lonesomeness get 'em I reckon—and the whisperin' noises circlin' 'em in the nights.

"About now was time for the caribou to march across the trunda to new feedin' grounds, over towards the Great Slave country. And seemed like some Eskimo tribes couldn't stand to see their meat supply walkin' off from 'em. It was my luck to be along here at this time; and these sulky Eskimos, already worked up to a frenzy over food worry, speculate to make me the scape goat just because I'm handy when the caribou migration starts.

"I felt like even before leavin' the Fort that somethin' was due to happen. Just a feelin', law. . . . But I lash up my huskies to a healthy trot. Freight on this day of the Lord's grace had to be rifles, goin' to posts fu'ther north for trade with natives livin' on the fringes of the great barren. The dogs has it hard, 'count o' the heavy load, and I'm feelin' blue as indigo 'count Kaltag, my leader, havin' a cut pad. He has limped along faithful. . . . I'm worried. Meeker, my newest dog in the team, has proved to be no better leader than the feller who sold him to me proved an honest man. He is always laggin' or tryin' to stir trouble in the team.

"I begin to get a stronger feelin' of danger, even when the trail ahead and behind is clear of anything that could spell trouble. But it took more than open eyes and ears then, son. . . . Then I notice that Kaltag has jerked up his ears and is watchin' somethin' down the trail. About that time I spotted the thing—a caribou herd. Bet they was twelve hundred head, bulls, cows, and calves, composin' that wild family. And they was comin' our way like a blast of the north wind. I seen danger ridin' on the antlers of them chargin' beasts. I couldn't figger what started 'em goin' wild, but there they was thunderin' our way, and the trouble was, they was dis-putin' our rights to the trail.

"It was here that timber line come down to meet the barren, and a rocky ridge was partner to the trail on the other side. I could never get my freight over the ridge, or reach the shelter of the spruce, before the stampede would trample my dog team and me, too. I see my only openin' is to drive right straight into the herd, crackin' my whip and yellin', and try to split 'em so I can drive right down the aisle.

"It ain't no pleasant prospect to face—chargin' into a wild bunch like that, so many tons of hoofs and horns. And here I want to give Kaltag his due. Though crippled, I never saw him run faster or more beautiful in his life, or show better generalship in leadin' that team. Reckon he understood how heavy I was dependin' on him.

"As the herd races over a rise, almost upon us, I can see the critters are bein' driven by two dozen wildly yellin' Eskimos. I couldn't think the yellow boys could travel like they showed me there they could—but I argued not with my own eyes. Scatter-brained like, I don't figger for some time what the Eskimo lads

really wants. I'm too busy right then to do a lot of calculatin' anyway.

"The stampede leaders is now snortin' almost in our faces. I ups and cracks the long whip high over Kaltag's head, and I begin yellin' as we make a flyin' wedge into the brutes. Them bulls was sure vicious lookin', seen at such close range. For a minute or two the air around me was full of flyin' antlers and hoofs. Then for a wonder we was through, with nothin' but a hoof mark or two I had got as I hung onto the sledge for dear life, and rode out that storm.

"The Eskimos has spread wide, too, and we slip through 'em, but we're not done with 'em by a long shot. I perceive the tall one, who I figger to be the chief, is havin' some trouble gettin' his men to turn from chasin' the herd. They must consider it best to camp on the heels of the caribou, as not even old doc medicine man knows when another bunch will be along, to supply meat. But I see the chief has got 'em convinced about his notion of what they had ought to do, and they all turn back, every blame yellow hide of them makin' in my direction.

"Kaltag wasn't aware of this new danger and he slackened his speed some, but leaned to the traces like a Trojan when I yelps, 'Kaltag! Mush, hi!'

"I KNEW Eskimos could run all day long behind a dog-team. And I knew that tall one was gettin' closer when I heard the thunder of his big flint-lock gun, and the spat of the bullet hitting the snow crust too close to make me feel easy. It broke on me, as I looked back, that the leader with the flint-lock was

Snow Bear. This didn't make me any easier in my mind, lad.

"He booms again, and as the charge whistles over my head I duck. Then those Olomuks give a mild cheer. They want me pretty bad, but for what I do not yet know. Never before had the Olomuks mistreated me, or give any reason to distrust 'em. But long ago the meanness of the tall one had traveled over the Lost Deer country: 'Don't trust Snow Bear!'

"I took it for granted that this gent and his friends was bent on pilferin' some freight. I got busy makin' speed, and drove on for a while without lookin' back. Then, not hearin' any more shots, I got curious and took a peek to see what was up. The Eskimos have stopped and are huddled like snow-birds—havin' a conference. Snow Bear must be chairman of the committee, wavin' his arms and arguin', seemed like—and I bet he wasn't oratin' on the weather either.

"'Bout that time he sees me lookin' back and must get the idee I'm laughin' at him, for he pulls a bead on me and blazes away with the old flint-lock. It was a miss, but nothin' to brag about. Not to be outdone, I dub my rifle out of the sledge duffle. Ridin' backwards on the load, I demonstrated my modern firearm. No results, except to kick up snow and bring Snow Bear on my trail hot-foot. That blubber-eater sure can cover distance, loping along like a great Arctic wolf, and just about as vicious.

"The chase had become pretty tough. It was lucky Snow Bear had the only gun in the bunch. I ought

(Continued on page 507)

KALTAG



THE CAMERAMAN AT PASADENA CONFERENCE

From a recent Pasadena Stake Conference held in Glendale Ward have come these photographs of speakers and listeners. The photographer is David Stewart of Los Angeles.



TOP: SUPT. GEORGE D. PYPER BRINGS A SMILE FROM THE AUDIENCE.
SECOND: BERNIECE IVORY SPEAKS FOR THE PRIMARY BOARD.
THIRD: TRACY Y. CANNON OF THE SUNDAY SCHOOL GENERAL BOARD COMES TO THE PULPIT.
FOURTH: A MESSAGE FROM STAKE PRESIDENT DAVID H. CANNON.
BOTTOM: EVELL WANLASS AND THE CHOIR.

Mormon Missionaries Under the Union Jack

REPRESENTING GREAT BRITAIN. THESE ATHLETES WON AN INTERNATIONAL BASKETBALL CHAMPIONSHIP IN LILLE, FRANCE.

By PARRY D. SORENSEN
Of the British Mission

LONDON papers of April 21 carried on their sports pages an article which began something like this:

England won the first international basketball match ever played in this country last night at Wembley Stadium by staging a terrific finish to defeat Germany, 40-35. . .

Three weeks later, the same papers printed the following piece of news:

Lille, France—England won the International Basketball tourney concluded here last night by defeating France, defending champions, 28-26. . .

These seemingly routine stories suddenly spring to life when one or two more facts are added. One, that "England's" team was composed of nine Americans, and that these Americans were all Mormon missionaries, chosen by officials of the Amateur Basketball Association of England and Wales to wear the Union Jack as Britain's representatives in competition with the national teams of other nations.

As victors in the British National championship games held in Wembley Stadium, London, April 18 and 19 (at which the other finalist was another team of Mormon missionaries, the Rochdale Greys) it became the right of the Catford Saints, a team of Mormon missionaries, to represent England, wearing the Union Jack, at international matches in London, April 20, with Germany, and at Lille, France, in early May, playing against Germany, France, and Belgium, in all of which encounters the Saints were successful, and brought the international championship to England.

After winning from Germany in London April 20, the first to greet the players as we came off the floor was Sir Noel Curtis-Bennett, president of the A.B.B.A. "Well played, Saints," were his words as he shook the hand of each player.

Friday, May 6, nine missionaries, accompanied by William Browning, London area secretary, left London's

(Continued on page 502)

How Do We RECKON OUR TITHING?

OLIN H. JEPSON

ONE young man stated that his conscience was his sole guide; that he kept no account of his earnings; simply paying some money to the bishop when impressed until he felt in his heart that he had paid enough. He seemed to think that the Lord would manifest to him, without any effort of his own, what tithing he should pay.

A fairly prosperous farmer, owner of a fine improved ranch, kept a detailed financial account of his affairs. At the close of each month he balanced his figures. If his expenses exceeded his income he paid no tithing that month, notwithstanding he had lived well during the period. He had not included in his figures what he and his family had consumed, i. e., milk, butter, eggs, meat, fruit, vegetables, flour, wood, modern conveniences, etc.

Another brother with a part time job paying over a hundred dollars per month also had a small farm where he lived and worked. He deducted all his car and travel expense, all machinery equipment, and current upkeep expenses, before figuring what he should be tithed. Needless to say, his tithing was somewhat skimpy.

A storekeeper refused to pay tithing during these lean depression years because his books failed to show a profit. Yet he had the best home in town and his family had plenty to spare and even to waste.

On the other hand, a young couple, after struggling along for a few years, took stock of themselves one day. They decided to repent of their neglect and from then on to pay a strict tithing. As they paid they were blessed. Today, after a few short years, they are out of debt, have an adequate home, and are thriving. Everything they own has been tithed and they are humbly proud and happy over it.

If we deduct all living and working expenses; if we pay alms publicly as the Pharisees, and call it a tithing, we are deceiving ourselves.

Faithful, intelligent observance of the law of tithing will bring benefits and blessings as surely and rightfully as observance of the Word of Wisdom or any other law of the Gospel.

Full tithing is one of the highest types of honesty, because it is a debt of honor.

Neighborhood, unselfishness, and love for our fellow men is highly exemplified in the quiet consistent payment of tithes and offerings. The donor is unknown to the recipient, and the help is distributed to the needy by the most inspired and unselfish organization on earth—the Priesthood of God.

ADVERTISING



BOOKKEEPING AND ADVERTISING

BOOKKEEPING



TWO CITY BOYS THAT HAVE MADE
GOOD IN THE COUNTRY

By C. O. STOTT

Field Representative, Church
Welfare Committee

THE time was when bookkeeping was thought of as belonging to the setup in a bank or a mercantile institution in the city—not so, however, today. The farmer who is succeeding financially today is keeping a record of his business. He is doing more than merely recording receipts and expenses.

The wise farmer forecasts his year's operations. He does this by recording, a year in advance, his probable income and expenses. This is followed up by an actual record of happenings. In order to profit most from the record of performance, he, at the end of the year, summarizes, tabulates, and analyzes his year's operations. Thus he eliminates leaks in the business when planning his subsequent year's program.

City Boy, "record keeping," has made good in the country. The best and most progressive farmers have long since invited him into their secret chamber as a permanent guest. Many successful farmers have learned the value of record keeping so well that they are keeping cost accounts on each separate major enterprise, in addition to a general farm record. Farmers generally would do well to give this proposition consideration.

"Laugh and the world laughs with you, weep and you weep alone." Advertise and the world consumes your farm products, fail to advertise and you eat most of them yourselves. This may seem far-fetched, but it is too true, in actuality. One of the surest, safest, and best means of ad-

vertising is to put on the market uniform quality products properly packaged and labeled. It is a sad commentary to make, but too many farmers continue to put their best products on the top of the basket.

Agricultural producers have definitely proved that it is wise to standardize, grade, package, and label their products properly and adequately. May we repeat for emphasis that this is one of the best ways to advertise. It is advisable to adopt a trade name or label that appeals to the consumer and one that adequately reveals the package content.

Strange as it may seem to some, the human palate is the greatest single factor in determining dietary habits. This appeal is first made through the optic nerve. Does this not suggest an answer to the question, "Does it pay to advertise?" Progressive farmers have answered in the affirmative. The necessity and opportunity for cooperation among producers in this matter is paramount. This second of the city boys, "advertising," has and is making good in the country.

Until and unless farmers generally consider their occupation a business, requiring the application of all known business principles for success, there will be drudgery and discontent emanating from the homes on the land. All strata of human society are interested in this question. As the rural areas prosper so will the wheels of industry hum in direct proportion. Bookkeeping and advertising are helping to stabilize rural prosperity.

Poetry

DUSK

By Catherine E. Berry

Now it is dusk and the stars have come out
Hanging their lanterns in the sky;
A pale moon rides on the rim of the night,
Tracing in silver the clouds that sail by.

Here in the blue and silver of dusk,
Standing alone in this shining light,
I have found peace at the end of the road,
Beauty and peace in the quiet of night.

MY GARDEN IS A PATCHWORK QUILT

By Elizabeth Cannon Porter

MY GARDEN is a patchwork quilt.
Finely wrought of Persian silk.

Verbenas make a rich design:
Iris and lilies mark the line.

Bougainvillea, a purple splash.
Poppies add a crimson dash.

Roses gay of copper hue
Accent the larkspur's deepest blue.

Ferns lend a tracery of green,
Periwinkle silver sheen.

Lantana drapes in lilac fold;
And cannas weave a thread of gold.

Jasmine perfumes the dark of night;
Moonflowers greet the morning light.

The patches on the coverlet
Are fragrant sweet with mignonette.

TO ANY TEACHER

By Genneva Dickey Watson

THE thoughts you bring to fill this morning's need
May clear some sky of dark confining bars;
And scattered like a myriad silver seed
Your words become a galaxy of stars.

SUMMER MAGIC

By Ethel Romig Fuller

OFTEN when tasks seem long or hard,
I take my work into the yard
Where the tall June grass is daisy-starred—
What a privilege, mine, to be shelling peas
In the shimmering shade of maple trees!

Mending and darning soon are done,
Where vision encompasses, one by one:
Fields turning gold in the summer sun,
Hills where slow blue shadows creep,
Or a meadow of buttercups and sheep.

While stemming currants, or pitting cherries,
Or hulling a hamper of crimson berries,
I might see a flock of wild canaries
Who flutter and chirp and feed and whistle
From the feathering top of a roadside thistle.

And peeling potatoes, or sewing a seam
Mean many an hour wherein to dream;
Or likely as not the sound of a team,
And the cheery call of a passing neighbor
To break the monotony of labor.

SPIRIT OF FJORDS

By Solveig Paulson

WHO am I?
I am Solveig, daughter of the fjords.
In my hands I hold the mystery of the mid-
night sun,
On my lips a promise lingers that no man
forgets,
A promise and a sigh that echo always in
the hearts of those who know me.

I am Solveig.
I toss my head and light leaps to stay my
shining hair,
I run with fleet feet and streams babble and
swing forward.

If I stand for a moment against the sky
Looking toward the blue greeness of the sea
The birds are still and winds whimper,
Seeing the dark brooding of my eyes.
I lift my arms;
Flowers yearn and strain toward the gray
gulls

Who brush slow circles through the glinting
air,
Green waves push against each other and
break themselves in silver fragments
On the cliffs beneath my feet.

In my heart is tinsel laughter
And in my soul dark banks of wisdom
Born of the North.



Photograph by Dr. Frederick J. Pack.

THE ORGAN ETERNAL

By Adeline R. Ensigen

I WALKED into the wooded hills
Where flowers bloom in the fertile sod,
And there with ardor I beheld
The grandeur of the works of God.

I saw a grove of stately trees
That seemed as organ pipes to me—
An organ in God's great outdoors,
To fill the world with melody.

I heard the bird's sweet fluted call,
The laughing brook, the humming bee,
Until the earth was bathed in song
And my own soul in harmony.

In gratitude I bowed my head
For blessings that were mine that day,
And prayed that I might ever hear
The great Eternal organ play.

LOVE FRAGMENT

By Norman Wm. Freestone

Love, clothed as a beggar, asked for bread.
A kindly smile! A sardonic grin!
I turned my key and shut him out—
And later found myself locked in.

THE TESTIMONY

By Estelle Webb Thomas

SHE rises timidly—the rows of faces
Blur into one, then settle to their places—
A wee old lady with no gift for words,
Whose low and faltering voice can scarce
be heard;

A quaint old lady with a frill of lace,
A shade less ivory than her parchment face,
Fastened securely beneath her quivering
chin
By a great golden brooch—her mother's pin.

She calls them tenderly, "Dear Brothers,
Sisters,"
(To her they're never Mistresses and Mis-
ters)
"I know—" the weak voice falters and she
stands

Fumbling the hymn book in her trembling
hands;

They cannot know she sees with inner eye
A moving scene, full fifty years gone by:
A dying child, her strong man bowed in
prayer.

Herself, then young and comely, kneeling
there.

And swiftly, as one views them on a screen,
Clear-cut and real, follows scene on scene
And on the dying note of memory's chiming
She murmurs, "God has blessed me many
times:

"And this I know—" again she hesitates;
Indulgently polite, the audience waits;
Widowed, her trusting children by her side,
From out the past she speaks, "He will
provide,
If we but trust Him and our fellowmen.
This is my prayer, in His dear name.
Amen!"

She sinks into her seat, she gently sighs,
The quick tears of the aged smart her eyes,
In gratitude that once more she so weak,
Has found the courage and strength to
speak.

WINDING ROADS

By Elsie Chamberlain Carroll

I LOVE the lure of a winding road
That leads through canyon lanes,
Past painted houses where potted plants
Peep out through shining panes.

I love the lure of a winding road
That follows a canyon's turns,
When the smell of spring is in the air,
Or when autumn's splendor burns.

I love the lure of a winding road
That climbs to a mountain's crest,
Away from the city's shuffle and strife
To a spot where the soul can rest.

I love the lure of the winding road
That leads through life's queer maze;
Its ups and downs and sudden turns
Give zest to the dullest days.

The Church Moves On

NEW MEMBER APPOINTED TO CHURCH WELFARE GENERAL COMMITTEE

STERLING H. NELSON, a member of the Highland Stake presidency and a grain and produce broker, was appoint-

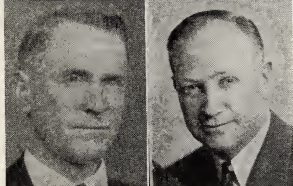


STERLING H. NELSON

ed to the General Committee of the Church Welfare Program Sunday, July 10, 1938. Mr. Nelson has been of assistance already in his special field by aiding the Church Welfare Committee in their handling of the grain and produce situation. As a member of the General Committee, he will assume much of the responsibility in this particular field.

ARGENTINE MISSION PRESIDENTS CHANGED

FREDERICK S. WILLIAMS, contractor and builder of Arizona, was appointed president of the Argentine Mis-



W. ERNEST
YOUNG

FREDERICK S.
WILLIAMS

sion on July 18, 1938, by the First Presidency. He will succeed President W. Ernest Young.

Elder Williams has previously served in the South American mission from 1927-1929. He has long been active

in Church work, having served in his Priesthood quorums, acting as district supervisor of the M Men in Arizona and chairman of the inter-stake convention of M Men and Gleaner Girls at Tucson, Arizona. His wife and two daughters will accompany him to the mission field.

NEW STAKE ORGANIZED

UNDER the direction of President David O. McKay and Elder Melvin J. Ballard of the Council of the Twelve, the Portland Stake of Portland, Oregon, was organized Sunday, June 26, 1938. At the same time the dedication of Colonial Heights Ward Chapel occurred.

The new stake extends from Kelso, Washington, on the north to Eugene, Oregon, on the south, Hood River, Oregon, on the east, to Astoria, Oregon, on the west. This territory formerly was presided over by President Preston Nibley of the Northwestern States Mission. The stake presidency consists of M. L. Bean as stake president; Elmer I. Stoddard, first counselor; Clifford L. Neilson, second counselor; John Donaldson, stake clerk. The high council consists of: W. A. Mattice, P. B. Firth, James Gillespie, L. A. West, Floyd Doxey, Dr. L. W. Stratford, Dr. H. E. Craner, E. O. Eklund, Donald C. Sloan, Linn Hansen.

Portland Stake consists of six wards and three branches.

TWELFTH WARD, SALT LAKE CITY, ORGANIZED

HOWARD H. HALE who formerly served as bishop of the Twelfth-Thirteenth Ward was sustained Tuesday, June 28, 1938, as bishop of the Twelfth Ward, newly created by the division of the former double ward, and an addition of part of the Eleventh Ward. John H. Chapman and F. A. Madsen were chosen as first and second counselors, respectively.

THIRTEENTH WARD, SALT LAKE CITY, ORGANIZED

OLELAND READ was sustained bishop of the Thirteenth Ward, divided from the Twelfth-Thirteenth, on Monday, June 27, 1938. His counselors are Sharon T. Tanner and Kline P. Barney.

BRYAN WARD, SALT LAKE CITY, CREATED

BRYAN WARD was created from the divisions of Emerson and Sugar House Wards. Charles H. Sorenson was named bishop, with K. W. Burnett and Auburn Chipman as first and second counselors, respectively.

Because of K. W. Burnett's appointment to the bishopric of Bryan Ward, new counselors were chosen for Bishop D. G. Emery of Emerson Ward. They are Kenneth H. Williams, formerly second counselor to Bishop Emery, who was made first counselor, and S. W. Pixton as second counselor.

(Continued on page 494)

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED JUNE 23—DEPARTED JULY 7, 1938

Left to right, First Row: Llewellyn G. Bodrero, Grant Brown, Florence Nielsen, Sarah Patterson, Margaret Eccles, Barbara Brinton, LaPreal Peterson, Beatrice Rhodehouse, Guy B. Alexander, Ralph W. Winterton.
Second Row: Wilford W. Woolf, Vaughn Crane, Maude Sorenson, Elva Rasmussen, Lula Ellis, Sally Smith, Marjorie Chapman, Albert K. White, Elmo J. Anderson, Wm. E. Berrett.
Third Row: J. W. Sessions, Ralph William Kauer, Geo. Edwin Parry, Paul J. Bates, Ruth Oakley, Emma Reeve, Della Skinner, Alexia Nielson, Melvin B. Peterson, Don Carlos Schmitz, Jay Lee.
Fourth Row: J. H. Henderson, Raymond Anderson, Virgil Hill Smith, Clementia Brown, Florence Oscarson, Mildred Patten, Earl W. Starling, Elwood M. Haynie, Howard F. Millett.
Fifth Row: Clyde S. Thorneil, Donald Ashdown, Frederick R. Hardy, Della Lines, Wanda Carter, Ellen Scrup, Walea Radley, Lakont Richards, Lorenzo Smith, W. Max Carter.
Sixth Row: Earl John Taylor, Marvin A. Mangum, Joe Wallace, Edward Crolley, Edna Leaver, Alice Haroldson, Richard W. Bone, Samuel D. Eccles, George H. Biggs, Jack R. Decker.
Seventh Row: Jim Winterton, Lester Wayne Bills, Clayne J. Van Tassel, Ronald J. Larsen, Ellis Rasmussen, Earl H. Wilson, Max Powell, Paul W. Fife, Keith Macdonald, H. Clive Kimball.
Eighth Row: Weston J. Gibbons, Ernest J. Wilkins, Gurney W. Lee, William Richards, Van Smith, W. George Gould, Heber J. Smith, Norman O. Johnson, Wm. J. Koldewyn, Verden E. Bettlyon, Henry Travis Parker, Jr.
Ninth Row: Lyle McLean Ward, Eldon B. Romney, Ronald Wayne King, Robert E. Crandal, Edward C. Koelicker, David W. Knight, Ray G. Jones, Wendell Noble, Woodrow S. Duke, Max R. Barber.
Tenth Row: Stanford E. Poulson, Harold J. Packer, Charles Theo Fawson, Lyle M. Christianson, Donald Hogan, Floyd Langford, Leonard B. Cummand, Worth Phelps, Richard Martin Horne, Leonard J. Bingham.



Editorial

Waste Not, Want Not

THIS is a bountiful year. The harvests are abundant. There is likely to be a surplus of crops beyond the immediate needs of the markets. Under these conditions every effort should be made to preserve the excess for future use and need. By drying, freezing, canning, and preserving in other ways, fruits and also many vegetables may be saved for future need.

In a day of plenty prepare for the year of want. Besides, there are hungry men, women, and children among us and beyond our borders whom we may bless with gifts from our abundance.

Food must not be wasted.—J. A. W.

Let Us Make Our Homesteads Beautiful

OUR land is smiling and beautiful. Canyon, valley, and plain are lovely to look upon. The tapestry of well-watered, ripened fields is entrancing to the eye. The unique beauty of the desert awakens joyous emotions. Truly, "there is beauty all around."

The least that man can do in return for nature's gift of loveliness is to make his own habitation beautiful. Besides, for his soul's joy, he should put beauty into all of his surroundings. Whoever is content with ugliness is likely to render his spirit callous to influences for good.

With such thoughts in mind, every person should survey his own premises. Is the gate latch in good condition? Are the house and outbuildings painted, or, if so, have they been recently repainted? Are there any missing or broken pickets in the fence? Is the porch floor firm and sound? Are flowers and shrubs growing around the house and on the lawn? Every householder should ask himself these and similar questions. It will not take long to discover any existing offenses to beauty.

Mormon Pioneers always built well, in full recognition of beauty. Their buildings were well-proportioned, pleasing to the eye. Lot and yard were clean and well-groomed. These homesteads stand as monuments to a people who dedicated their works to beauty as well as to use. When buildings are allowed to run down, the shame of a younger generation is publicly proclaimed. The law of progress demands that each succeeding generation shall build better than its fathers.

It will not do to say that the property is mine and I can do with it as I choose, to keep it up or let it run down. It is the duty of every man to be a good citizen. He who exhibits to every passer-by the broken down gate or fence, or the unpainted house, is not a good citizen. Not only does he offend the eyes and taste of the community, but he reveals personal weaknesses that make him of doubtful value in the community.

Likewise, it is useless to say, except in few cases, that time and money are not available to make the necessary improvements and repairs. Little money, but more strong desire is required to beautify our homesteads. Leisure time is increasing; unemployment is the bogey of the day. Enough

time is wasted on street corners to rebuild our homes. If the desire and will are there, the improvements will soon be made.

Humble homes may be made as beautiful as more pretentious ones. Latter-day Saint homes and villages in particular should be noted for their beauty and cleanliness, for their perfect repair, paint, order, shrubs, and trees, and general upkeep. Such a program is but in conformity with the spirit of the Gospel. It is an adverse reflection upon the power of the Church to bless and build human lives, when members allow their homes to become shabby.

Let us at least try to keep up with nature. Paint is not expensive. It may be applied by members of the family. Repairing of locks, doors, fences, outbuildings is soon accomplished by the wise, steady use of leisure time. The man with a well-kept home improves in every inward and outward grace and can always look the world fully in the face. A well-kept home enhances in value and brings respect and favor from the community.

If we have failed in these matters, let not the shame of it rest upon us any longer. Communities could profitably take up the matter; clubs and schools would help; the Church would also give assistance. Wards and quorums should assume responsibility for their own groups.

"Let us make our homesteads beautiful" might well be the slogan for a renewed Church-wide campaign.—J. A. W.

The World View

THE return of Elder George Albert Smith and Elder Rufus K. Hardy, with the pictures on the opposite page representative of Church activities in many lands, has moved our thinking toward the world view.

This issue of *The Improvement Era* carries news, in word and picture, of favorable press comment for our missionaries in South Africa; of a sovereign state's interesting itself in memorializing our people; of a Welfare colonization project in Western Canada; of Mormon missionaries who, wearing the Union Jack, won for Great Britain an international basketball championship; of the formation of a new stake in the Portland area; of a conference in Switzerland; of a young Mormon scientist whose new book has been lauded by savants of Harvard and Cambridge; of genealogical research in Germany; of M. I. A. Conferences in Scandinavia; of the reception of Church representatives by the Governor of British Samoa; of activities in Australia, Tasmania, Tonga, New Zealand, and Samoa.

No longer a Church essentially of the Salt Lake Valley, or of any other particular valley, we are now a Church with a world view, and of such must be much of our thinking and planning. As we have extended our geographical boundaries so must we extend the horizons of our minds—in our literature, in our periodicals, in our programming, in our general instructions, in our organizations, in our teaching, and in our attitudes and outlooks. Then, with the limits of mind removed, the limits of physical expansion may likewise be removed, and the Church can move more freely toward the vision of its leaders and the destiny ordained.—R. L. E.



With the return of Elder George Albert Smith and Elder Rufus K. Hardy after more than five months of official Church visiting in South Pacific lands, have come these pictures characteristic of the places and people visited:

1. Bee Hive Girls, and Boy Scouts march to meet the visitors at Nukuolofa, Tonga. 2. The British Governor of Samoa (front) receives the visitors. 3. A baptism in the ocean (Tonga). 4. L. D. S. Chapel, Adelaide, Australia. 5. Fiti Malietoa (Samoa), a government interpreter, sergeant of police, L. D. S. Church leader, and interpreter for the visitors; weighs over 300 pounds, and his fine physique is typical of his race. 6. Mission President Gilbert R. Tingey and family, with the visitors, in front

of a Church monument, Samoa. 7. A "war canoe", New Zealand. 8. Visitors, natives, and missionaries, Tonga. 9. Native chiefs and various other Church members forming for a dance in front of L. D. S. Mission Home, Samoa. 10. Elder George Albert Smith of the Council of the Twelve. 11. A greeting by *Hongi*, native custom, New Zealand; left to right: Rahiri Harris, George Albert Smith, James Judd, Matthew Cowley. 12. President Thomas D. Rees and his pet kangaroo, Australia. 13. Elder Rufus K. Hardy of the First Council of Seventy. 14. A native feast, L. D. S. Mission Home, Tonga. 15. The visitors in a "war canoe", Samoa. 16. Native dance of welcome, New Zealand. 17. Native band, Tonga. 18. A native boy gets coconuts for George Albert Smith, Tonga. 19. Sunday School at Nukuolofa, Tonga.

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Brigham Young University has been serving the membership of the Church for more than sixty years. It has grown from one building on a corner lot to an institution possessing a beautiful campus, many buildings, and a learned faculty.

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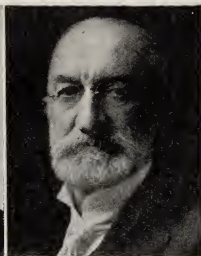
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On the Book Rack

HEARING, ITS PSYCHOLOGY AND PHYSIOLOGY

(Dr. S. Smith Stevens, Dr. Hallowell Davis; John Wiley & Sons, New York City, 1938, 489 pages, \$4.50.)

THIS work, designed as a textbook for students in advanced psychology, physiology, acoustics and otology, is described as being a summary and analysis of the recent discoveries in the psycho-physiology of hearing and the progress of the study of audition, with special reference to the newer precision methods made possible by electro-physiology.

Describing the publication as the greatest contribution of the current century in its field, Dr. Edwin G. Boring, Professor of Psychology at Harvard University says: "There is not the least doubt in my mind that the Stevens and Davis book is the most important compendium on the psycho-physiology of hearing since the publication of Helmholtz's *Sensations of Tone* in 1863. It must inevitably become the standard text in this field. . . ."

Sharing this estimate of the book A. F. Rawdon-Smith of the University of Cambridge, England, writes:

"I have been fortunate in being allowed to read Drs. Stevens and Davis' book in proof, for which I am indeed grateful. In his 'Perspective,' Professor Boring calls it a new *Lehre von Tonermpfindungen*. I believe this comparison to be most apt, and it is my opinion that like von Helmholtz' great work, this book will prove itself indispensable to all workers in the field of audition."

This book is of particular interest here because of its authorship. Dr. Stevens, Assistant Professor of Psychology at Harvard University, and a nephew of Stringam A. Stevens, was a graduate of the Latter-day Saint University in Salt Lake City, and a student at the University of Utah, Stanford University, and Harvard. He served as a missionary of the Mormon Church in France and Belgium from 1924 to 1927. His father was the late Stanley S. Stevens, a well-known figure in intermountain business circles.

—R. L. E.

JOHN OF THE MOUNTAINS

(The unpublished journals of John Muir as edited by Linnie Marsh Wolfe; Houghton Mifflin Co., Boston, 1938. 458 pages. \$3.75.)

FROM sixty extant journals and a mass of scribbled notes on loose sheets and bits of paper of all shapes and sizes, Mrs. Wolfe has extracted invaluable notes from the wanderings and scientific research of that great naturalist, John Muir. A book to live with, *John of the Mountains* at the same time stimulates and rests. The easy philoso-

IN *The Improvement Era* of May, 1938, a statement appeared that Anna Johnson had been given the honor of having three of her poems appear in the *Spring Anthology* of the Mitre Press of London, England. This month Miss Johnson received the Walter K. Lewis gold medal for one of those poems, "Esther." She was one of three to be singled out for this distinction. In his letter to the publishers announcing his choice, Mr. Lewis wrote:

"I cannot imagine anything more lovely than her description of Queen Esther and her entry into the king's presence. Every word tells, and it leaves one thrilled and breathless."

ophy of the man who lived with nature of all kinds readily reaches the heights when he makes statements like these:

How describe in muddy English beauty so filled with warm God? . . . Music belongs to all matter. There is not a silent, songless particle in the Lord's creation. . . . No sane man in the hands of Nature can doubt the doubleness of his life. Soul and body receive separate nourishment and separate exercise, and speedily reach a stage of development wherein each is easily known apart from the other. . . . Civilized man chokes his soul as the heathen Chinese their feet. . . . No earthly chemicals are so sensitive as those of the human soul.

In his notes, so spontaneously written, even the city-born feels the strength of the winds and the mountains, the beauty of the skies and the flowers, and withal the force of the Creator behind all of these manifestation of His work.

—M. C. J.

SHORT HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (Distributed by Zion's Printing & Publishing Co., Independence, Missouri, and Deseret Book Company, Salt Lake City, Utah, 1938, 232 pages, 75 cents.)

THIS brief work, released under the supervision of the Church Radio, Publicity, and Mission Literature Committee, fills a need for reading and reference for all who wish to read the general facts concerning Mormonism, without detailed wider knowledge of the subject. The book, illustrated, begins with "The First Religious Experience of Joseph Smith" and brings the account down to the current year. No authorship is credited, although a preface note observes that "the manuscript was prepared for the Committee by John Henry Evans" with acknowledgment to "Gordon B. Hinckley for contributions to and editing of the manuscript."

For missionary distribution and for a concise introductory picture for those who do not at first wish to give the subject extensive reading time, this brief volume will render great service.

—R. L. E.

BLOW FOR A LANDING

(Ben Lucien Burman; Houghton, Mifflin Company, Boston, 1938. 321 pages. \$2.50.)

"OLD MAN RIVER" has become so personalized to all Americans as to become the intimate of almost every family in the United States. To the

(Concluded on page 488)

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First Annual Conference of the Swiss-Austrian Mission

By ALBERT E. BLASER
Of the Swiss-Austrian Mission



TOP: MISSIONARIES LABORING IN SWITZERLAND, ZURICH, 1938, 15TH TO 18TH OF APRIL. PRESIDENT RICHARD R. LYMAN, PRESIDENT AND SISTER THOMAS E. MCKAY AND DAUGHTER BARBARA ARE SHOWN FRONT CENTER. CENTER: VIEW SHOWING AUDIENCE, CONSISTING MOSTLY OF OFFICERS AND TEACHERS OF ALL BRANCHES IN SWITZERLAND.

LOWER: PRESIDENT RICHARD R. LYMAN AS HE APPEARED AT THE DEPOT IN ZURICH TO ATTEND THE FIRST ANNUAL SWISS-AUSTRIAN MISSION CONFERENCE HELD IN ZURICH, SWITZERLAND.



THE freedom and natural beauty of Switzerland was the setting of the first annual Spring Conference of the Swiss-Austrian Mission, held in Zurich, April 15th-18th, 1938. Among the guests and mission authorities in attendance were President Richard R. Lyman of the Council of the Twelve and President of the European Mission, and Sister Amy Brown Lyman, their granddaughter, Amy Kathryn Lyman; President and Sister Thomas E. McKay of the Swiss-Austrian Mission, who had the privilege of welcoming hundreds of officers and teachers, members and friends, to the general sessions of the conference.

The first two days were spent in matters of the Priesthood. The branch presidents were instructed concerning the importance of their calling and the solution of their problems. Some fifty-five missionaries, who are laboring in Switzerland, helped to make this one of the largest Priesthood assemblages ever to be gathered in that land.

President and Sister Lyman were thrilled by the hearty reception given them by the Swiss people, some of them dressed in native costume, speaking and singing in their own tongue. "Switzerland might be the place where some day a temple of the Lord will

stand," said President Lyman, "if you people continue to manifest the same spirit of oneness and cooperation which has existed throughout the conference."

The theme of the Sunday afternoon session of the conference was influenced by the flags of two nations hanging side by side—the American flag, and the Swiss flag, which has stood since the year 1291, when the Swiss Republic was founded, and which has never been unfurled in war during the last century. Loyalty to Church and Country was acclaimed. "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Zurich was chosen as the setting for the Conference because of its beauty and geographic situation. It is the largest and one of the oldest and most romantic cities of Switzerland. The Lake of Zurich, with its blue water and surrounding white-capped Alps, all helped to add to the enjoyment of this Mission gathering.

Saturday, April 16th, President Lyman conducted a missionary meeting which lasted five hours. Each Elder was given the opportunity to bear his testimony. Many faith-promoting experiences were related by the different Elders, taken from their stock of daily missionary life.

This visit of President Lyman's is the third to this mission since his appointment as European Mission President. The last visit was on the 4th of July, 1937, when President Heber J. Grant and party were in our midst.

The scenic wonders and beauties of Switzerland were not forgotten. A trip enjoyed by President and Sister Lyman and granddaughter; President and Sister McKay and daughters Louise and Barbara; and missionaries, was made to famous Grindelwald, Lauterbrunnen, and Kleine Scheidegg.

Mormonism is spreading steadily among the Swiss people. The officers and teachers were brought closer together by the bonds of fellowship and brotherly love experienced throughout the four-day Conference. Members went back to their branches filled with renewed enthusiasm to carry the Gospel of Jesus Christ to the many who have not yet heard the message. And with their "Lebewohl" the Saints said goodbye with a forward look to the Second Annual Conference to be held next year.

A Million Miles

(Concluded from page 452)

recorded so many volumes on Church history. Some are in manuscript, some in print, and all are available at the Historian's Office for all interested.

Andrew Jensen is now writing his own *Autobiography*, a day by day record taken from his diary which he began at the age of thirteen and has kept up ever since.

Historian Jensen has published a number of books in English including *Church Chronology*, four volumes of the *L. D. S. Biographical Encyclopedia*, *Scandinavian Jubilee Album*, *Historical Record* (four volumes); and has written over three hundred letters as special correspondent for the *Deseret News* from different parts of the world. In the Danish-Norwegian language he has published four volumes of *Morgenstjernen*, besides the *History of Joseph Smith*, and has assisted twice in the translation of the Book of Mormon, the second time as a revisor. He was for many years editor of *Bikuben*, a Danish-Norwegian periodical of the Church. His original *History of Zion's Camp* was translated from English into Danish, Swedish, German, and Dutch.

Andrew Jensen attributes his good health to keeping the Word of Wisdom and occasionally getting away from the worries and cares of daily life by traveling, be it far or near. Traveling, he says, has added to his longevity as "a change is as good as a rest."



Homing



PROBLEM PARENTS

By Florence Ivins Hyde

THROUGHOUT our nation, in recent years, has come to the people in the various communities, the periodic announcement that respected officials continue to betray the public trust. On the occasion of each new "exposure" thinking people are led to feel that there is truth in the statement of one commentator when he says that nothing is so desperately needed in the world today as moral principle.

It is a serious situation when a nation, a group, or an individual lacks moral principle, for that quality is essential to progress in the things that time has proved to be worth while. At present many things appear to be less stable than they have been in the past. Parents are moved by fear concerning the future of their children. A symptom which most vitally concerns them is youth's apparent ultra-sophistication, probably acquired by being constantly exposed, through the movies, the radio, books, magazines, and newspapers, to examples of smoking, drinking, lewdness, divorce, and stories of sharp practice, none of which should ever be presented to immature minds so lacking in discrimination.

It is a trite but true statement that the integrity of a nation can be measured by the integrity of its homes, the fundamental unit of society. Children learn what they are taught by their elders, and ideals are taught, not inherited. They are taught by the group into which children are thrown. Children come into the world knowing nothing of the rules of society, but with the aid of the people who surround them, they begin to learn. The first social group is the immediate family, then follow the school, the town or city, the state, the nation, and finally the world. All these groups are responsible for the conduct of youth. The group nearest the child bears the greatest responsibility, and that greatest responsibility lies with the individual parents and the community in which they live.

Until the ideals of a community become what we think are right, we cannot expect our children to achieve what we think is right. As boys and girls approach adolescence they become more anxious to be acceptable to the social group. Self-esteem is strong in them. To become acceptable they sometimes harm themselves by doing what the crowd does—by indulging in drinking, smoking, and other types of dissipation. In some groups it is even considered the manly thing to do. If young people never saw liquor served at home or at social affairs which are

considered fashionable, they would not feel it the smart thing to do. If they never saw a slot machine or marble game installed and operated by adults, many of them would be spared future sorrow from the gambling habit. They see all around them adults practicing the motto, "every man for himself." They see men trying to "get all that they can while the getting is good." They see others taking large fees for small services. They even see women indulging in habits that were once confined to men alone. All of which tend



to break down the morale of growing boys and girls.

The time is now propitious for women as well as men to see to it that with their burden of bearing the future citizens and with the obligation of teaching them worthy ideals of citizenship, they demand the instruments

to accomplish this end with the least effort. The instruments that will give this help are decent communities. Most public officials are parents and should take the initiative in helping to solve this problem.

Then, it might be profitable for parents to take an inventory of themselves. It may be that we ourselves have developed a greed for money at the expense of fostering our capacity for the finer things of life. One writer has said that the greed for money is the seat of all immorality. It may be that we lack "rootage"—the rootage that the old families of America had; the rootage that made them feel significant in the culture of their time. Although some of the ideals that gave them rootage would not serve us now, the fact remains that living strictly up to those ideals brought them far.

Our grandparents, too, felt important in the western pioneer culture. But we must establish rootage in the culture of our own time; a rootage that will not be disturbed with every passing breeze. And it must be quite different from that of the past. The degree to which we adhere to ideals will determine the depth of the rootage we develop. The types of rootage we develop will be determined by the ideals which we teach and to which we adhere. Mr. Niehardt in *The Song of Hugh Glass* says, "The glory of the race is not the glory of a chosen few, but it radiates from the precious heroic stuff of common human lives."

This duty of developing ideals is the responsibility of parents, but more particularly of mothers, for it requires

KIDDIES' DESSERT SPECIAL!

And what a "special" . . . a clear, shimmering mould of Royal Gelatin Dessert garnished with juicy-ripe fresh fruits! Favorites with youngsters anytime, all 7 flavors of Royal Gelatin Desserts are better-tasting and easily digested.

Try a Royal Gelatin fresh fruit dessert combination tonight!

TRY ROYAL PUDDINGS FOR WHOLE-SOME, DELICIOUS HOMEMADE ICE CREAM!



constant attention. From appearances, unless we wake up to the seriousness of the problem we are certain to live to feel regrets. Merely hoping that things will turn out all right will never solve the problem.

It is not uncommon now-a-days to hear the question, "How good do we want our children to be?" We hear it questioned whether it pays to be honest, whether it pays to be chaste, whether it pays to deal justly with our fellow men. We observe that the greatest humiliation comes, not in committing wrong, but in being found out. To all appearances, many people make money dishonestly, build mansions, and are happy in spending what they have made. One of the most serious attitudes is that held by a large group of people (many of them men and women who consider themselves to be public-spirited) who feel that any person who attempts to improve the moral conditions of a community is a reformer, or is too Victorian in his attitude. Certainly such an attitude bespeaks a lack of high ideals.

Every individual has a system of values which he has set up to regulate his life. If his set of values makes social prestige his ideal, he will do the thing that will bring him popularity in the group. He may choose the accumulation of money as an objective and be happy in that. Or he may work for power and be happy in its pursuit, for happiness consists, in a measure, in realizing ambitions. But the richer the objective, the richer will be his happiness.

One of the fundamental principles of character education is consistency. We cannot preach one thing and practice another. Inconsistency fosters confusion, and confusion fosters instability and even cynicism. We teach that honesty is not only right but that it is the best policy. Children see on every side the men who are considered respectable making money by questionable methods. We teach them that he that "loseth his life shall find it," and they see all around them the men who think most of self enjoying the good things of the earth. These are all inconsistencies. Until we make good behavior pay, we shall never have good behavior for the majority. Spiritual rewards alone are not enough for the average youth. To be consistent calls for character.

To teach ideals successfully we must have *strong convictions ourselves*. We cannot make children honest or temperate unless we are honest and temperate. We must answer the question, "What is the right thing?"—then fit ourselves to make our children want to do the right thing, and finally to see that the opportunity is given them to do the right thing. A fine teacher of ethics once said, "It is so easy to make a child do the right thing, but to make him *feel* the right way in doing it (Concluded on page 488)

All Set for an "A1" PATIO SUPPER

MENU

Tomato Juice
Cocktail
Green Salad
Globe "A1" Waffles
(Baked at the table)
Creamed Chicken
(Served on waffles)
Assorted Fruit
Cookies
Iced Chocolate



WOULD YOU LIKE a whole book-full of pancake and waffle recipes illustrated in color . . . and recipes for fritters and other good things? Then just send your name and address WITH A 3c STAMP to GLOBE MILLS . . . OGDEN, UTAH (or to Globe Mills, Los Angeles, if you live in California)

No wonder GLOBE "A1" Waffles are the key to successful patio suppers. They're so crisp and delicious, so popular with everyone, so easy to make, so adaptable to out-door dining!

Bake them right at the table—serve them with creamed vegetables, tuna or chipped beef. And try the recipe for Peanut Butter Waffles on the Globe "A1" Pancake and Waffle Flour package. (The youngsters will love these.)

But be sure you use GLOBE "A1" Pancake and Waffle Flour—the kind that contains lots of old-fashioned buttermilk. It's this buttermilk which gives GLOBE "A1" Waffles extra richness—extra flavor!

GLOBE "A1"

PANCAKE and WAFFLE FLOUR

Homing

(Concluded from page 487)

hard. I never give up until I have him really want the right but sometimes I grudge the effort for it takes a long time."

E. L. Thorndike of Columbia University says: "The mind does not do something for nothing." This is a crucial principle of education. We must feel satisfaction in what we do to have the thing repeated. People graft and steal because they feel satisfaction in the things money can bring. Parents sacrifice for their children because it gives them greater satisfaction than seeing their children deprived of certain advantages. This is fundamental in learning—the things which bring rewards we tend to repeat while the things which bring no compensations we tend to inhibit. This is the reason why in order to help a child form good habits we must reward him, and to help him overcome bad habits we must penalize him. To teach obedience we must make it possible for a child to feel satisfaction in actually *being* obedient. Until the act of obedience has been performed character has not been developed.

There is always a certain amount of satisfaction in praise for good behavior. Self-esteem is strong in everyone. Often it is the only immediate reward we can give. For example, the reward for honesty is sometimes long delayed. We may wait years to see that honesty has really paid. This ability to imagine a future reward is important in moral training, for many of the things most worthwhile will be achieved in the future.

We are told that suggestion is more powerful than any other single influence in the formation of character. Children form opinions by hearing parents or teachers express opinions concerning certain subjects. If they are told a thing often enough, they tend to believe it. For this reason we must try to develop judgment so that they will not accept bad suggestions. Smoking, drinking, gambling, lying, swearing, are looked upon as convention vices. Think out the problem of how right or wrong they are.

Long, long ago Plato taught that the real world was the world of ideals, and during the period when Athens clung to the world of ideals, she left a heritage which in some respects has never been surpassed. In Mormon philosophy, our lives are precious. What we do with them is the most important thing in the world. We aim at personal fulfillment, but personal fulfillment to many people appears to mean money, ease, fun, lack of responsibility, indicating that a new set of values needs to be acquired. In attempting to develop a new set of values we must emphasize the real purpose of life. Personal fulfillment should embody not only happiness but achievement. It should

mean an active desire to meet the problems of life successfully. It is the duty of parents and teachers to see to it that the children who work the hardest to do right are the happiest, whether at home, in the Church, or in the state. We defeat our own purpose when we fail to reward good behavior.

Book Rack

(Concluded from page 484)

people who live along her banks or in her waters, she becomes many things: friend, foe, beauty, and ugliness. To Mrs. Penny, the river was an enemy, an enemy that she would rather flee than fight. After the river claimed the fifth of her children, Mr. Penny demanded that her last child, Willow Joe, find a land home where she need never see the Mississippi again. When the house was finally completed, the enemy river once more cheated her by washing away all save a few shingles from the roof.

Like Dickens, Mr. Burman increases tolerance, broadens horizons, increases sympathy—and it is to be hoped that

We will never have good behavior until we make good behavior pay; we will never have a community of exemplary children until we have a community of exemplary adults. It will never come by expecting children to live up to ideals which we do not live up to ourselves.

again like Dickens, Mr. Burman may stir a nation to action.—M. C. J.

YOUR WASHINGTON
(Mary Field Parton; Longmans, Green and Company, New York. 193 pages. \$2.00.)

FOR anyone going to Washington, D. C., this book will prove a very valuable guide. For anyone who is remaining at home, the book is equally valuable and will open a new vision of this city which belongs to every citizen of the United States. *Your Washington* will prove of great interest to prospective citizens who will find their history and civics vitalized by understanding the physical makeup of the main heart of this great nation.

—M. C. J.

Here's How—

Too tired to cook a big dinner—and yet the family will need to eat—and they won't want to eat just anything—well, here's the answer—send to Mazola (see page 453) for their free booklet called THE MAZOLA SALAD BOWL, and then try the recipes—for that oh, so good feeling both as cook and as mother. Here's an extra special one that will call for many an encore:

ALL-IN-ONE SALAD

- 1 head lettuce
- 1 (No. 2) can string beans, drained 2 tomatoes
- 2 c. cooked, diced potatoes
- 1 (7 oz.) can flaked fish
- 1 peeled purple onion, sliced
- Few grains pepper
- 3 shelled, hard-cooked eggs, sliced ½ c. mustard pickle
- 1 peeled garlic bud, finely minced
- ¾ c. Mazola
- ¼ tsp. granulated sugar
- ¼ c. vinegar ¾ tsp. salt

Break up the thoroughly washed lettuce and arrange in the salad bowl. Arrange alternate layers of the string beans, tomatoes cut in eighths, the potatoes, fish, onion, and eggs. Thoroughly toss the salad with a dressing made by beating together the remaining ingredients with a fork. Serves six. And now a hint—don't let the minutes slip by without sending for the book of salads; the picture of the salads will prove valuable in the arrangement and serving.

Peaches, pears, grapes, and apples are beginning to take their bows on the markets. But their life is too short for the long months ahead when snow flies and wintry winds nip the fruit. Preserve some

of this summer lusciousness for winter refreshment as well as health. To can this fruit you will select the best specimens that are offered. Be sure that you do the same with the sugar you use—so that you can preserve the rich flavor and keep the best texture. The beet sugar manufacturers have perfected a product that all homemakers will do well to use.

For these very devastating months, a lemon dessert should give the right tart taste to finish the dinner in high style; lemons are so inexpensive right now, too; so here it is:

LEMON DESSERT

Sauce

- 1 lemon
- 1 c. boiling water
- 1 c. sugar

Meringue

- 3 egg whites
- ½ tsp. baking powder
- 6 tbs. sugar

Batter

- 1½ c. Globe "A-1" flour
- 2 tsp. baking powder
- ¼ tsp. salt
- 3 egg yolks
- 2 tbs. Globe "A-1" oil
- ½ c. sugar
- ½ c. milk

Wash, peel, and slice lemon very thin, removing seeds. Put in baking dish, add sugar, and boiling water, and cook slowly in oven while preparing batter. Sift flour once, measure, add baking powder and salt and sift again. Beat egg yolks slightly, add oil, beat well, then add sugar, mixing thoroughly; add flour mixture, and milk alternately. Beat batter hard and pour into pan containing lemon syrup, but do not stir. Bake in moderate oven (350 degrees) about 30 minutes. When cool, cover with meringue, and put under boiler flame to brown.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSOE, AND JOSEPH P. MERRILL

QUARTERLY REPORTS

ONE FEATURE of the so-called "new Priesthood plan" is a quarterly report. Can this report be legitimately taken as an index of the condition of the quorum? What does a full and complete report promptly made and mailed indicate the condition of the quorum to be? What does no report or an incomplete and tardy one indicate?

We hereby again remind all stake committees and Priesthood quorum officers that the reports should be completed in triplicate at the time of the last meeting in March, June, September, and December, respectively, and two copies at once sent to the chairman of the stake Melchizedek Priesthood committee, who in turn should immediately send one copy to the Council of the Twelve. It is greatly desired that full and complete reports from all quorums in the stake reach the Church Office Building within the first week of the new quarter.

If this is done, the interests of the quorums, especially in those stakes that have quarterly conferences at or near the beginning of new quarters, will be greatly promoted; and conversely, a failure to do this will handicap the conferences.

Will not stake committees and quorum officers kindly take notice and act accordingly? We especially request that stake committees make sure that reports from all quorums for the last quarter be available at the Stake Priesthood conferences. This will require commendable promptness, particularly in those stakes that have conferences the first Sunday in a new quarter. Brethren, please see to it. "Where there is a will there is a way."

We heartily thank all those concerned for the degree of cooperation in these matters so far given us, and earnestly solicit the full cooperation of all stake committees and quorum officers.

QUESTIONS AND ANSWERS

IN EVERY quorum many questions arise. Some deal with the theology of the Church; others present Priesthood problems; and others again refer to quorum administration. Answers should be secured for all serious questions. To leave such questions unanswered often has a disturbing effect upon the questioner.

Problems and questions that arise in the quorum can usually and should be solved and answered by the quorum itself. If the quorum and its officers are unable to answer a question, or when in doubt about the correctness of the answer the problem might well be

submitted to the stake Melchizedek Priesthood committee. In the event that this committee should need help, the matter could be laid before the Melchizedek Priesthood committee of the Council of Twelve.

It is unprofitable to allow long discussions when different opinions exist concerning a question. It is better to present it to the proper authority for answer. But, questions that arise in the quorums should be answered without too much delay.

SUMMER RECREATION

RECREATIONAL activities are essential to quorum success. Several times a year the whole quorum should meet in social gatherings. Advantage should be taken of the genial warmth of summer for out-of-door recreation. August is an ideal time for such quorum outings.

These quorum affairs may take many forms: A visit to one of the canyons, with games, campfire and an old-fashioned camp-meal; a visit to a farm when peaches, grapes or apples are ripe, where for a small sum, fruit may be picked, games played, and another campfire meal; a quorum excursion, in these days of automobiles, to a near-by place of historical interest or natural beauty, with a discussion of the objects of interest, and a meal together, or any one of a number of such quorum gatherings, fitting the summer weather that may be planned by the committee on social activities.

Make good use of August. Take the sisters along, and the children also. It will build up quorum spirit.

WELFARE PROJECTS IN THE OUTSIDE STAKES AND MISSIONS

THE far-away stakes and missions are showing great activity in the Church Welfare Plan. President W. Aird Macdonald of the California Mission writes enthusiastically of the suc-

cess which is attending one of the projects of his mission. Unity of purpose and action are widely manifest.

President Macdonald writes:

We have eleven families on our Chino Valley project that are living and working almost in the United Order. This project has turned out so fine that the whole Chino Valley has taken a new lease on life.

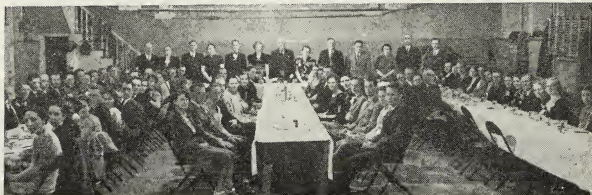
We have three hundred eighty-nine acres leased land in this project. It is divided into forty-acre lots on which we have moved families who were on relief in our mission. The success of this project has so encouraged us that we have secured other land and now control six hundred acres. One set of farm machinery, including a "Farmal" tractor, was purchased, and for more than two weeks worked three shifts, night and day, until all the land was plowed. About half the land was planted to wheat and by the middle of May the crop was four inches high, and presented a very promising appearance, indicating that we may expect a good yield.

Five new homes are under construction. The adobe for the houses have been made on the ground by our brethren. The Priesthood quorums of several branches of the mission are co-operating in building these homes and are also helping to direct the activities of the people. The Priesthood quorums have moved five families from unfavorable surroundings to the project. The Relief Society has cooperated actively in providing food and clothing. In short, we have had a marvelous example of the good old Mormon spirit of cooperation. People are tremendously interested in the Chino Valley project, and I am constantly receiving letters of inquiry, and requests for information as to what one must do to associate himself with the undertaking. Our people are still fundamentally agriculturists.

PRIESTHOOD SOCIAL IN POCATELLO STAKE:

ON May 21st the First Quorum of Elders, Pocatello Stake, held its Annual Banquet and Dance at the Stake Recreation Hall which was one of the most outstanding and enjoyable social functions of the year. In attendance at this social were members of Pocatello stake presidency, First ward bishopric and 75% of all Elders enrolled, and their partners.

ANNUAL BANQUET AND DANCE. FIRST QUORUM OF ELDERS, FIRST WARD, POCATELLO STAKE, MAY 21ST, 1938



ANTI-LIQUOR-TOBACCO COLUMN

WHAT DOES SCIENCE SAY

RELATIVE to the physiological effects of alcohol and the grave dangers of drinking alcoholic beverages—even beer—the booklet *Alcohol Talks to Youth* tells accurately though briefly what science has to say, the speaker being an authority on the subject.

More than one-hundred and five years ago the Lord said "that inasmuch as any man drinketh wine or strong drink among you, behold it is not good." Why? The Lord did not explain. It was unnecessary for Him to do so. Even among His children those entitled to command do not explain. Kings indicate their will—it is the privilege of their subjects to obey.

Did the Word of Wisdom come from God? Those who have carefully read the brilliant booklet *Alcohol Talks to Youth* find in it a complete confirmation of the declaration that "wine or strong drink" is not good for man. God has given men intelligence enough finally to learn why they should avoid alcoholic beverages. He does not do for them what they could do for themselves. Let them take heed and thus "play safe." Science, reason, and experience unite in pointing out the wise and safe way.

THE CALL

THERE went out to every stake a request that the Melchizedek Priesthood Committee see to setting up stake and ward committees to have direct charge of the Anti-Liquor-Tobacco campaign. It will be the duty of these committees to see that the copies of *Alcohol Talks to Youth* sent to the stake, be distributed as quickly as feasible. Every one who bears the Priesthood, every mother in the Church, and every adolescent boy and girl in Mormon homes should be contacted and induced to read the booklet.

The importance of ridding Zion of alcoholic beverages amply justifies a most thorough and continued campaign to this end. Not liquor alone, but tobacco also. A booklet on tobacco, similar to *Alcohol Talks to Youth*, is under preparation and will be sent to the field as soon as feasible, we hope in August. Then other literature and material will follow.

It is important that all concerned—officials, committees, and workers—get a vision of the importance and the magnitude of this project. This Church has the obligation of teaching the Gospel to the world and of leading God's children, particularly the children of Zion, into paths of a happier and higher way of living. Good health is a vital factor in a happy life. Keeping the "Lord's law of health" is indicated as a condition of health. Hence to win all the people of the Church away from the use of narcotics and so to instruct and influence our youth that they will never become users is a great and im-

portant labor. Let all who are called feel that they are the recipients of a high privilege.

What is the greatest faith killer in the Church today? Is it not the cigarette? How many smokers are active tithe and fast payers, regular attendants at quorum and sacrament meetings, observers of family prayers and of the Sabbath day? Who is there among us that will not feel honored to be called to the labor of eliminating the use of narcotics from all the borders of Zion? To do this is to increase faith and righteousness among us.

We expect to receive calls from all the stakes for more booklets on *Alcohol Talks to Youth*. All of our people will want to read it. Our literature must appeal to the intellect, to the reason, and to the heart of those who read it. The General Campaign Committee is charged with the task of seeing that it does.

DOES ALCOHOL AFFECT THE VITAL ORGANS?

DR. CLAWSON CONTRIBUTES ANOTHER ARTICLE TO THIS COLUMN, POINTING OUT IN ONE MORE RESPECT WHY "WINE OR STRONG DRINK IS NOT GOOD."

THE circulation of blood throughout the body and its intimate contact with every cell tissue and organ makes it possible for toxic and irritating substances carried in the blood to affect all of these cells, tissues, and organs.

As was pointed out in the June issue of the *Era*, 95% of the alcohol consumed passes or is absorbed into the blood where it circulates until it is oxidized or burned in the body. Alcohol does not form any other body or substance which can be stored in the tissues, but must remain unchanged as alcohol until it is eliminated from the body through the oxidation or burning process. Because of this fact its toxic and irritating effects are exerted upon all that it comes in contact with until it is completely eliminated, which may be twenty-four hours following a single drink. The rate of oxidation, of course, varies in different individuals.

Alcohol passes into the blood by absorption through the gastric veins of the stomach, the superior and inferior mesenteric veins of the intestines. These veins converge and form the portal vein which passes into the liver where the blood is distributed through the liver before it is finally carried to the heart. From the heart the blood is pumped in continuous circulation at the rate of approximately six times a minute throughout the body.

The liver is particularly affected and damaged by alcohol, because practically all of the alcohol passes through the liver before much oxidation or burning of it has taken place. A disease condition known as "Portal Cirrhosis, hohnal liver or whiskey drinker's

liver" is frequently found. This disease is characterized by a destruction of the liver cells and replacement by fibrous tissue with contractions of the liver giving it a hohnal appearance. Numerous animal experiments show the main result of alcohol is a fatty change in the liver which is later replaced by fibrous tissue. This destruction interferes with the vital and important functions of the liver, producing ill health in the individual. It also interferes with the circulation of blood through the portal system (liver) and causes great accumulation of serum from the blood to collect in the abdominal cavity which must be drained out through large needles inserted through the abdominal wall at frequent intervals. This fluid accumulates rapidly and may amount to several quarts or gallons, causing great distress until it is tapped.

Cirrhosis of the liver is incurable, and treatment of it is very unsatisfactory and resolves itself down to attempts to keep the abdomen free of fluid, and the patient comfortable.

During the World War restriction in England and Wales of alcoholic stimulants appeared to be correlated with the fall in the death rate from cirrhosis of the liver from 4,148 in 1914, to 1,730 in 1918.

The damaging effects of alcohol continue as the blood passes through the body. In the circulatory system, which consists of the heart and blood vessels, its effects are sometimes marked. The heart shows fatty infiltration between the muscle fibers, or brown atrophy (shrinkage) of its muscles, or replacement of muscle fibers with fibrous tissue. These different lesions may occur separately or in combination with each other. That the chronic heart muscle degeneration shown by brown atrophy is due to alcohol is very probable since it was found in 20% of alcoholics under fifty-five years of age in whom tuberculosis and cancer could be excluded. Fatty degeneration of the heart muscles and in face of all the viscera (stomach, intestines, and vital organs) is frequently found in young women alcoholics.

The blood vessels carrying the blood are likewise damaged, especially those vessels supplying the viscera. In these vessels arterio-sclerotic degeneration takes place. Arterio-sclerosis is a condition known as hardening of the arteries in which a degenerative process starts in the lining of the arteries, and later fat is deposited, which is later replaced by lime salts, causing the hardening of the arteries. This may progress until the arteries become like clay pipe stems. It has been said of man that he is just as old as his arteries, meaning that if a young man has hardened sclerotic arteries he is in reality an old man in spite of being young in years. Hardening of the arteries or arterio-sclerosis is a condition usually accompanying old age unless disease hastens its occurrence.

(Concluded on page 504)

MELCHIZEDEK OUTLINE OF STUDY FOR SEPTEMBER

Text: *The Word of Wisdom—A Modern Interpretation*, by John A. Widsote and Leah D. Widsote.

LESSON XXIII

"WHEAT FOR MAN"
(Second part of Chapter 13)

I. Whole Wheat Flour.

1. May be ground as fine as desired; coarse or cracked wheat bread not necessary.
2. Contains vitamins B, E, and G, so necessary for health.
3. Civilized diet is most lacking in vitamin B which is found in germ and bran.
4. Rich source of necessary food minerals containing 5 times or more the amount found in refined white flour.
5. Best food for normal digestion—to keep one in health.
6. If alimentary tract abnormal, vitamins and minerals must be supplied in other ways.

II. Wheat Bran as Natural Fiber.

1. Need of bulk for bowel health.
2. Natural bulk is best.
3. Bran or whole wheat ground fine is non-irritating to the normal alimentary tract.
4. Vitamin B and others necessary for full bowel health and prevention of constipation are in bran and germ.
5. Poor economy to discard all natural fibre and then spend money continuously for oily mixtures, slimy seeds, and foreign seaweed for bulk (see p. 194).
6. The experiment on "The Influence of Bran on the Alimentary Tract." (See page 192.)

III. Whole grain for Children.

1. Their imperative need for foods containing full vitamin and mineral content.
2. Dr. Mary Swartz Rose and others advise its use, ground fine, for children from second year on.
3. All coarse or heavy-fibre foods if indigestible to be avoided for young children.
4. Hot breads and pastries especially harmful.

IV. An Interesting Experiment. (See page 194.)

1. May be performed by anyone, with any animal (chickens for example) with similar results.
2. The animals fed refined food lost weight, ate much more food, yet were always hungry.
3. Whole-mealers remained sleek and healthy.
4. The right food does not produce fat but produces normal size and weight.

V. Diet of "Nature-Peoples"

1. Dr. McCarrison's experience in India.
2. Dr. Tipper's findings in Africa.
3. Such people live long, are robust and fertile.
4. Amongst them, cancer, appendicitis, and other so-called diseases of civilization are practically unknown.
5. When they adopt the white man's diet of refined foods and much meat they too suffer from these diseases.
6. Dr. Quigley's findings with 2,707 cancer patients.

VI. Natural Foods Are Best.

1. The Word of Wisdom again vindicated.

QUESTIONS, PROBLEMS, PROJECTS

1. Define 100% whole-wheat flour. How may it be obtained?
2. Assign someone to visit your nearest mill and ascertain whether it really contains all the bran and germ.
3. We hear much over the radio about "dated coffee." Why should we not have "dated flour" and how may it be handled to prevent loss to miller and grocer?
4. Why does white flour "keep" indefinitely?
5. What are the advantages and disadvantages resulting from the use of foods made from refined and bleached flour? What is your opinion regarding their use?
6. Review and explain the table of mineral content of wheat found on page 191.
7. What can be said in favor of the use of whole grain products for man's "staff of life"? Explain fully. How may the saying "What God has joined together, let no man put asunder," apply to the wheat kernel?
8. Review the experiments given in the text, also the experience of Drs. McCarrison and Tipper. What lessons may civilized man deduct therefrom?

LESSON XXIV

"CORN FOR THE OX"

(Chapter 13)

I. Animal Food-needs Differ.

1. The findings of science on this subject.
2. Grain foods vary in composition.
3. Not equally nourishing to different animals.
4. Experiments of Watson and Hunter.

II. A Wisconsin Experiment Station Experiment.

1. Classic feeding experiment.
2. Corn-fed heifers sleek and well-fed.
3. Wheat-fed heifers poorly nourished.
4. Corn-fed heifers produced healthy young.
5. Wheat-fed heifers produced young prematurely or not at all.

III. "Corn for the Ox"

1. Conclusion is definite.
2. Universal experience.
3. "Oats for the Horse," etc., generally accepted.
4. Knowledge yet to be obtained.

IV. Application to Human Beings.

1. Inadequate feeding affects power of reproduction.
 2. May also cause miscarriage.
 3. The quality of proteins in different foods.
 4. Lack of mineral content in foods a possible cause.
 5. The deep responsibility of parents.
- ### V. The Prophet's Fore-Knowledge.
1. His pronouncement made three-quarters of a century before the Wisconsin experiment.
 2. How dared he proclaim these truths?

QUESTIONS, PROBLEMS, PROJECTS

1. What has been your experience regarding feeding rations for different animals including cats, dogs, and other pets? How do these rations differ? For what reasons should they differ?
2. Describe in full the feeding experiments at the Wisconsin Experiment Station.
3. What is your explanation of the different effects produced in the rations given the rats in the experiments of Watson and Hunter? (See page 200.)
4. How may the lessons learned from the Wisconsin experiment be applied to human beings? Especially as regards reproduction?
5. Do you accept all the pronouncements of the Word of Wisdom as inspired? Discuss and give reasons therefor.

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of The Seventy to The Council of the Twelve Apostles
For the Month of May, 1938

MISSIONARY ACTIVITIES

	May 1938	May 1937
1. Evenings or part days spent in missionary work	7,316	4,320
2. Hours spent in missionary work	16,960	9,697
3. Number of calls made	13,763	8,849
4. Number of first invitations in	2,716	3,804
5. Number of revists	5,364	2,616
6. Number of Gospel conversations	13,709	7,400
7. Number of Standard Church works distributed (does not include Books of Mormon reported under item No. 10)	449	265
8. Number of other books distributed	395	230
9. Number of tracts and pamphlets distributed	17,049	9,293
10. Copies of Book of Mormon actually sold	238	112
11. Number of hall meetings held by missionaries	373	118
12. Number of cottage meetings held by missionaries	661	516
13. Number of missionaries who attended cottage and hall meetings	1,901	1,579
14. Number of investigators present at cottage and hall meetings	3,558	2,522
15. Number of baptisms as a result of missionary work	141	116
(1) Of people over 15 years of age	71	
(2) Of people under 15 years of age	30	
a. Both of whose parents are members	31	
b. Others under 15 years of age	9	
16. Number of inactive members of Church brought into activity through stake missionary service during the month	331	212

ADDITIONAL INFORMATION

Number of stakes in the Church	122	118
Number of stake missions organized	119	111
MISSIONARIES ACTIVELY ENGAGED		
Number of stakes reporting	102	81
Number of districts	176	252
Elders	233	194
Seventies	1,388	853
High Priests	281	312
Women	213	198
Total	2,214	1,405

Aaronic Priesthood

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

CHURCH-WIDE PILGRIMAGES MARK SUCCESSFUL RESTORATION ANNIVERSARY

REPORTS of pilgrimages and services honoring the 109th Anniversary of the Restoration of the Aaronic Priesthood, May 14 and 15, indicate Church-wide observance and excellent motivation of Aaronic Priesthood work. Space limitations make necessary brief reports, but it is believed that these excerpts from accounts sent to the Presiding Bishopric will be of general interest:

The Rexburg Stake Pilgrimage was to historic Fort Lemhi in the Salmon River country of Northern Idaho. Highlights of the journey were visits to the Sacajawea Monument, honoring the "bird woman" who guided the Lewis and Clark party across the Rockies, a service at which Morris Barrie, a Navajo Indian, was a speaker and the story of founding Fort Lemhi in 1865 by Mormon Pioneers from Utah.

St. George Stake observed the Lamanite suggestion for the pilgrimage by going to a Lamanite village for the program. At the Shivwits Indian Reservation a program of sports, including volley ball, a real Indian camp fire, with an Indian story teller, a Book of Mormon story by a Deacon and a historical sketch of the Utah "Dixie" country made it a great occasion for the one hundred and fifty who participated.

Bear River Stake assembled three hundred and twelve members for a pilgrimage to Logan for athletic contests and games with boys from Ogden and Book of Mormon pageant at night in the Logan Tabernacle.

Long Beach and Los Angeles Stake joined in an outing in Mocking Bird Canyon near Riverside. More than five hundred boys participated. The site was an old Indian Camp ground. A group of Indian boys from Sherman Institute, an Indian school for boys, made the day a real Lamanite celebration. Yakima, Shoshone, Navajo, and Hopi Indians participated and in full regalia presented Indian dances and ceremonies.

A camp fire, a night in the hills, services, and a program of sports made what supervisors report the most successful event of the kind ever held in California.

Snowflake and St. Johns stakes made a pilgrimage into the very heart of the Indian country of northern Arizona. With Navajos, Zunis, Hopis, and Papagos participating, services were held in connection with a monument marking the place where George A. Smith, Jr., uncle of Elder George Albert Smith of the Council of the Twelve, was killed

by Indians in the early missionary days while he was laboring with Jacob Hamblin, "Apostle to the Lamanites." Services were held at Red Lake near Tuba City. Elder John H. Taylor, of the First Council of Seventy, also representing the Utah Pioneer Trails and Landmarks Association, was the principal speaker.

Pasadena Stake boys went to Indian Springs at Glendale. The program published in quorum manuals was carried out as suggested with special Lamanite features added.

Eastern States Mission and New York Stake members had the rare privilege of assembling at Harmony (Oakland), Pennsylvania, where Joseph Smith and Oliver Cowdery received the Aaronic Priesthood on the banks of the Susquehanna River, May 15, 1829. Here a marker was erected reading:

*Near This Spot
Joseph Smith, the Prophet,
Translated the Book of Mormon, 1829*

It was placed as nearly as could be determined at the exact site of the home of Joseph Smith, in which he and Oliver Cowdery were translating the Book of Mormon when they came upon the passage referring to baptism, which caused them to go into the woods on the banks of the river and ask the Lord for information. As a result, John

the Baptist appeared and restored the Aaronic Priesthood to the earth.

Smithfield Stake journeyed to the Indian Village at Washakie, Utah, where all the members of the Church except the bishop, are Lamanites. Indian dances and ceremonies, a service and a visit to Udy Springs preceded a trip to Logan for the song festival on the Tabernacle grounds and the Book of Mormon pageant in the building.

The Mormon Pioneer Trail through Echo Canyon and on to Fort Bridger was selected for the South Summit Stake Priesthood. Former President W. Oriel Stephens, who has traversed the trail for its entire length, led the party. Exercises, games, and luncheon were features of the visit to Fort Bridger, historic site closely connected with Pioneer history.

Box Elder Stake went to the grave of Martin Harris at Clarkston, Utah, visited the Cutler Dam in Bear River Canyon, and enjoyed a luncheon. Sacred services were held at the grave and instructive talks were made at the dam and power plant.

An old Indian lookout near Castle Dale was the scene of activities of Carbon Stake. Lamanite atmosphere included visits to an Indian pictograph ledge, following a trail across the Indian country and Indian dances by Professor Karl Young of Brigham Young University.

THE WORD OF WISDOM REVIEW

*A Monthly Presentation of Pertinent Information Regarding the
Lord's Law of Health*

DOES ALCOHOL SHORTEN LIFE?

THE liquor situation over the nation, probably the worst in all history, is calling forth discussions pro and con as to the benefits or ill effects of the use of alcoholic drinks.

Some statements, apparently based on investigations of a more or less scientific nature are said to indicate that moderate drinkers actually live longer than total abstainers. One of the studies attempted to analyze results of 90 years of life of 5,248 persons, covering three generations. How persons of the present generation could have a knowledge of the alcoholic habits of their grandfathers as far back as 90 years is not made clear.

Probably the most practical study yet made on the subject was made from the actual experiences of 42 life insurance companies covering 30,069 deaths, among 2,000,000 policy holders. This study shows that the life span of total abstainers compared with

either heavy or "moderate" drinkers is definitely longer, so much longer in fact that insurance companies would be justified in writing non-drinkers policies at lower rates as is now being done in other countries.

Dr. Haven Emerson, noted American physician says, "Among the present pressing problems of national health is that of alcohol as a cause of illness and death."

The Lord has said, "Strong drinks are not for the belly, but for the washing of your bodies."

MOVIE ACTRESS REFUSES ENDORSEMENT

A big American tobacco trust is said to have received the following reply when it sought Sonja Henie's endorsement of cigarettes it manufactured: "I don't smoke. I won't take your \$2500. I am ashamed of women who smoke. It is a disgraceful, filthy, degenerate habit. Good-bye!"

*The Tempe News,
Tempe, Arizona.*

Fairview South, Fairview North, and Milburn Wards of North Sanpete Stake visited old Indian camp grounds and battlefields in the Sanpete Valley and surrounding hills. Indian and Pioneer stories were featured. A marker was placed at the spot where Thomas J. Jones, a Pioneer of that section, was killed by Indians in 1865, and a committee was appointed to erect a similar marker on the site of the home of the Givins family, which was massacred by Indians in the same year.

Stakes of Salt Lake Valley joined in a service in the Tabernacle on Saturday night, June 14. Features were: talks by President Heber J. Grant and J. Reuben Clark, Jr., of the First Presidency, Bishops LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin, the new Presiding Bishopric; Milton Weilenmann, a Priest; Ab Jenkins, champion auto racer; Harrison R. Merrill, and Moroni Timpimboo, a Shoshone Indian, who is a bishop's counselor in the Washakie Ward.

Approximately 4,000 attended the service and each one received a pic-

ture, the signature, and a statement to the Aaronic Priesthood from Elder Jenkins. Music representing the various Lamanite peoples completed the program.

ONE MILLION ASSIGNMENTS

A GOAL of one million assignments for this year was set by the Presiding Bishopric. The records show that for the first quarter, while a new record for the first quarter was made, we are still approximately 10 per cent short of the required number—223,732, instead of 250,000, one-fourth of the million.

A very slight increase would have made it possible to reach or exceed the goal. It is urged that the recommendations made at the beginning of the year be followed and that every possible effort be made during the third and fourth quarter to make up the present deficiency. These suggestions are:

1. Urge every quorum to make as-

signments in rotation to every member every week.

2. Use all assignments suggested rather than the more common ones.

3. Have every quorum member accept a quota of 26 assignments for the year, and make up any deficiency before the year is over.

SAYS AB JENKINS

RECOMMENDED to be read in all Aaronic Priesthood quorums:

I never endorse anything that I have not actually used and proved to be worthy of endorsement, and since I do not use tobacco and intoxicating liquor, I cannot endorse cigarettes and alcoholic beverages. At times it would have been most convenient to have had a few extra thousand dollars for selling my name and recommendation for this or that brand of cigarette. It wouldn't have hurt me particularly and I could have used the money. But I knew that such purchased endorsements sometimes influence young people who do not stop to realize that they are bought for that very purpose, and I would not for any price do anything that might in any way mislead the youth of America!

Upper layout, Top: Part of the group assembled May 14 for commemorative exercises in Mocking Bird Canyon, Los Angeles and Long Beach Stakes.

Lower left: Rexburg Fourth Ward Aaronic Priesthood at Fort Lemhi, Idaho.

Lower right: Aaronic Priesthood Outing, Pasadena Stake at Indian Springs, Glendale, California.



1. South Summit Stake at Fort Bridger, Wyoming.
2. Smithfield Stake at Washakie, Utah.
3. The War Dance: Indian Dancers at Washakie, Utah.
4. St. George Stake Aaronic Priesthood and Indians at Shivwits Reservation ready for a game of volley ball.
5. Sisters Ethleen Lloyd and Virginia Linnell under sign erected at Harmony, Pennsylvania, May 14, 1938; New York State and Eastern States Mission.





Ward Teaching



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

Ward Teacher's Message for September, 1938

AUXILIARIES TO THE PRIESTHOOD

IN the plan of the Church for the development and progress of its members, after the Priesthood was restored and established, auxiliary associations—"helps in government"—were introduced. These organizations, operating under the direction of the Priesthood, were intended to assist the Priesthood in the training and advancement of all the members of the Church.

In the early days of the M. I. A. President Brigham Young said: "It now becomes the duty of these institutions to aid the Holy Priesthood in instructing the Youth of Israel in all things commendable and worthy of the acceptance of Saints of the Most High God." He also said: "Let the keynote of your work be the establishment in the Youth of individual testimony of the truth and magnitude of the great Latter-day work."

In the month of September the five auxiliary organizations and the Genealogical Society have a revival of their work. New programs take effect in some groups and an effort is made to attract to the meetings all members of the various groups.

A study of the membership and attendance figures of the auxiliaries indicates that large numbers of our members are neglecting valuable opportunities to increase their knowledge of the Gospel and other subjects necessary and desirable for growth and advancement and are missing rare opportunities for cultural development.

The Relief Society Program of service, education, and fellowship should attract every woman who is able to attend.

The Sunday School, teaching the doctrines of the Church to all members who are interested enough to take advantage of this invaluable opportunity, is indispensable.

The M. I. A. assigned to give leadership to recreation, leisure-time activities, and cultural development based upon Latter-day Saint standards offers a wealth of opportunity to both youth and adults.

The Primary Association, with a truly remarkable program for children in the field of recreation and useful leisure-time activities with a highly religious and cultural background should have the active cooperation of every parent.

The Genealogical groups with their important assignments to assist and train the Saints in methods of research to prepare themselves to carry on their Temple responsibilities should have full cooperation.

At this season of the year, as these institutions enter upon their regular schedules for the winter, it is urged that every family program be studied carefully and that attendance at and participation in the work of these associations by every member be encouraged.

Every possible opportunity to increase our knowledge of the Gospel and associated subjects, to make friends, to enjoy uplifting, beneficial cultural recreation, should be taken advantage of. Our auxiliaries offer us valuable opportunities which should not be missed. Every member should take the fullest possible advantage of them.

Note to Teachers: Learn if possible whether members of families visited have been active in the various auxiliary associations. Where they have not been, give them an outline of the programs and urge that they visit the appropriate associations to learn of the opportunities offered. If it seems desirable, offer to attend with them to introduce them to the officers and members.

The Church Moves On

(Concluded from page 479)

Sunday, June 5, 1938

The Granite-Highland Stake Tabernacle was dedicated by President Heber J. Grant.

The Latter-day Saints in Arizona raised \$10,000 through fast offerings, for the Church Welfare Program.

Friday, June 10, 1938

The Mutual Improvement Associations and the Utah Pioneer Trails and

Landmarks Association joined in placing a plaque at the grave of the great Pioneer Leader, Brigham Young.

Thursday, June 16, 1938

Ground was broken for the first unit of a central plant for the Church Welfare Program. The location is on the block between Sixth and Seventh West and Seventh and Eighth South streets.

Sunday, June 26, 1938

H. Maurice Harding was sustained as bishop of the Provo Third Ward, Utah Stake.

HELPS FOR THE TEACHER

How to Enter the Homes. Go into the homes as a brother and a friend, a counselor and guide, with love in the heart, love for God and love for His children, and with an earnest desire and prayer to do good. Not as a critic, a useless fault-finder. Go with the desire to find good, to sound the people to the depths of their hearts, through the power of discernment which you have sought and can get, and build up the good found there until the evil, if there be evil, shall be rooted out. Let the people feel that you have come to extend good, to give encouragement, to build up and strengthen. Be careful to treat their confidence as sacred, that they may know they can trust you fully because they feel your love for them.

Object of Visit. Remember that you are there to teach the Gospel, not to indulge in idle conversation, or still worse, unworthy gossip. In a kindly way let them understand you desire to meet the whole family, if possibly convenient, and get right into the work before you. Take up the monthly message. If it is upon a point upon which they are weak, they may receive it better when they know it is a message to every family in the ward, and not aimed especially at them. If they are strong and incorporating that principle in their lives, they will the more readily join in a consideration of it, rejoice in it, and be strengthened and encouraged through their knowledge of living it.

Missionary for Ward Organizations. At the proper time, act as a missionary for the Sunday School, for the Mutual Improvement Association, for the Primary Association, the Relief Society, the Genealogical Society, and the Seminary, and encourage those holding the Priesthood to identify themselves with the proper quorum and attend its meetings, being careful to use tact mixed liberally with love.

Sunday, July 10, 1938.

President Heber J. Grant dedicated the newly completed Grandview Ward Chapel Sunday, July 10, 1938, at 6:30 p. m. The new building was begun approximately ten months ago under the direction of the ward bishopric, consisting of John W. Howick, bishop, and his counselors, J. Marlow White and Edwin E. Johnson. The building was erected at a cost of \$55,000.

The remodeled Morgan Stake Tabernacle was dedicated Sunday, July 11, 1938, by President Heber J. Grant as a culmination of a stake homecoming which convened Saturday.

Albert E. Smith was named bishop of Waterloo Ward, Sunday, July 11, 1938, to succeed Alex P. Anderson, who was recently appointed to the stake high council. Clarence E. Jones and Heber M. Slack were appointed counselors to Bishop Smith. Harold W. Johnson was retained as ward clerk. Retiring counselors in the bishopric are Lowell J. Mortensen and Luther H. Crockett, Jr.

Genealogical Society

OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

JOSEPH FIELDING SMITH,
President and Treasurer.
JOSEPH CHRISTENSON,
Vice President.
ARCHIBALD F. BENNETT,
Secretary and Librarian.

JOHN A. WIDTSON,
A. WILLIAM LUND,
JAMES M. KIRKHAM,
MARK E. PETERSEN,
Directors.

HAROLD J. KIRBY,
Assistant Secretary.
L. GARRETT MYERS,
Assistant Treasurer and
Superintendent of Research Bureau
ELLEN HILL,
Assistant Librarian.

The following editorial by President W. M. Everton was published in the *Herald-Journal* of Logan, Utah, on Saturday, July 2, 1938.

EARLY TRAINING IS BEST

"We believe in Adult Education. That is to say, we are in sympathy with the movement to organize classes of adults to study certain branches of learning which these adults neglected in their youth. We believe the night schools that were held in early days to teach adults how to write and read and figure were splendid institutions.

"We not only believe in schools for adults, but we believe that every adult should strive to store his mind with useful information. We believe in adult classes in Sunday School, in Mutual and in other Church organizations.

"While we have no word to say against adult education it is our firm belief that the person who first learns to read in an adult school has suffered a very great loss by not learning to read in his childhood. We have observed that such persons seldom become very good readers. The same rule would hold good in any of the common branches of education. The man whose early education is so neglected that he must learn to write or spell or figure in an adult school very seldom learns to do these things well.

"Genealogy is a branch of learning that is not different in this regard from the subjects mentioned above. True it is, that a person who neglects his genealogy until late in life can still learn a lot about genealogy. We think he should do his best to learn about it just as the illiterate adult should do his very best to learn to read.

"The genealogist who has had early training in research has a distinct advantage over the one who starts later in life. For five years we have checked rather carefully the accomplishments of a number of junior genealogical classes. We have traced these genealogically trained boys and girls into a number of missions and into various stakes of the Church. Their knowledge of genealogy made them outstanding in Church work in both mission and stake work.

"It is our humble opinion that genealogical officers can perform no greater service to the Church than to see to it that the young people of our Church are organized into junior genealogical

classes and given training in this very important branch of human learning."

THE MEANING OF A BOOK OF REMEMBRANCE

Adapted from a statement
By ERICH HEIN,
Supervisor of Genealogy in the
Gorlitz Branch

IN my home town, the beautiful city of Gorlitz, there is a large publishing house. Whoever has had experience in genealogy, will have heard from this company. It is called *The Verlag von C. A. Starke*. Because of my activity in this town, I have made the personal acquaintance of Mr. Engemann, the manager of this genealogical firm.

Some years ago, my Book of Remembrance accompanied me on a visit to the above mentioned publishing house of C. A. Starke. Mr. Engemann, the manager, turned through the leaves and shook his head, and said: "Wonderful! This is the first time in my life I have seen anything such as this. I want Mr. Kretschmer (proprietor of the firm) to see this." I permitted it very willingly. In a little while he returned. Mr. Kretschmer was likewise deeply interested. Mr. Engemann told me that this book was the most valuable of its kind he had ever seen, not because it was bound in a designed expensive leather cover, not because it contained excellently printed sheets, but because every page, every line, revealed the love, devotion, and willing sacrifice of the compiler. He asked me where the various sheets came from that were in the book. He had reference to the Family Group Sheets. I told him they were prepared and given out by our Church, whereupon he said: "These are the clearest and best forms I have ever seen. We publish many kinds of forms, but none to compare with the completeness of these." When he was informed that we paid from two and one-half to three pfennings for them, he was astonished. "It would be impossible for us to sell anything at such a low price," was his reply. It means something to hear these things from the mouth of such an expert in the field of genealogy. . . .

My first activity in research was long before I had become a member of this Church. I was extremely interested in my forefathers. One day I wrote my father, asking for information concern-

ing my grandparents. He answered with a question: Had I not yet been healed from my crazy ideas? What did I have to do with my dead grandparents? Sometime later I had the opportunity to work in the town of my birth. While there I went to father's desk in the hope of finding some helpful information. Luck was with me. The names and a few dates of my grandparents were there. Notwithstanding this, I was unable to go any further in my work until I had become a member of this Church. It was then that I procured my father's life history. One day I sat by him and said: "Father, you are now quite old. You must have had many experiences in your life." He then related many things. During this time, notes were taken which were later written out in full. This history, along with some old photos and postcards I had found in the home, was placed in my book. It now contained a life history, including pictures of both my father and my mother. Having completed my book thus far, I showed it to my father. He was astonished. He smiled with satisfaction, and from then on helped me as far as it was within his power to do so.

A brother, nine years older than I, is married and lives in Plauen in Vogtland. It was as difficult to interest him in genealogy as it had been to interest my father. Recently he had a birthday. I wanted to give him something but had no money. Suddenly the thought came to me: "Why not send him my Book of Remembrance to look at?" No sooner said than done. A month later I received the book, and at the same time, a letter. He had written me that all of his free evenings had been spent in turning through this book, and reading the pages one after another. They had been sacred hours to him. From that time on, his attitude towards genealogy has been very different.

Up to the present time, my Book of Remembrance has been twice in Suhl, in Thuringen, many times in Loebau in Saxony, once in Plauen in Vogtland, twice in Dresden, once in Breslau, and now it is in the genealogical exhibit in Berlin. By sending this book to Suhl, I have been able to sell seven Books of Remembrance to non-members of the Church. These people are not interested in the Gospel, but they have seen what can be accomplished through it.

Mutual Messages

General Superintendency
Y. M. M. I. A.

GEORGE G. MORRIS
JOSEPH J. CANNON
BURTON K. FARNSWORTH
OSCAR A. KIRKHAM
Executive Secretary

General Offices Y. M. M. I. A.
50 NORTH MAIN STREET
SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

Send all Correspondence to Committees Direct to General Offices

General Presidency
Y. W. M. I. A.

LUCY GRANT CANNON
HELEN S. WILLIAMS
VERNA W. GODDARD
CLARISSA A. BEESLEY
Executive Secretary

Executives

SWEDISH MISSION REPORTS ITS FIFTH ANNUAL M. I. A. CONFERENCE

PRESIDENT and Sister Richard R. Lyman were special guests at the fifth annual mission-wide M. I. A. Conference of the Swedish Mission held in Stockholm, June 4th to 6th. They were accompanied by their granddaughter Amy Katherine. Other special guests included Elder and Sister Mathias F. Cowley and Sister Laura C. Brossard. President Gustive O. Larson, in his welcoming remarks read a letter of greeting from the General Superintendency of Young Men's and General Presidency of Young Women's Mutual Improvement Association in Salt Lake City. The convention was planned and conducted under Elder E. LeRoy Olson and Sister Virginia B. Larson, Mission M. I. A. Supervisors, and members of the Mission Board, including Arthur Lindstrom, Davida Johnson, Ruth Saflund, and Stella Edvalson.

The convention was marked by record attendance with approximately 300 people participating. One busload of enthusiastic supporters traveled the entire distance across Sweden from Göteborg and another representing Sweden's Skane—southern section—traveled from Helsingborg. Sixty-four missionaries also came from all parts of Sweden and the two from Finland were accompanied by a charming Finnish member. Comfortable sleeping quarters were reserved for all visitors and meals were provided at three of Stockholm's popular restaurants.

The central theme of the conference was the new M. I. A. handbook just completed for the Swedish Mission. The convention was a series of demonstrations of the various phases of the M. I. A. program as presented in the handbook.

Large numbers of local young people and missionaries participated in each of four sessions which dramatized M. I. A. Assemblies, class work, class activities, and officers' meetings. In the first session, two M. I. A. Assemblies were presented, the first dealing with the selection, preparation, and telling of a story, and the second, "Music of Other Lands," presented in the form of a radio broadcast. In the second session, lesson preparation and

presentation was stressed, and in the third, class activity was demonstrated by different age groups. The fourth session demonstrated the purpose and conduct of the weekly and monthly officers' meetings. The new M. I. A. theme was introduced by Elder Olson in the Sunday evening meeting. The program featured addresses by President and Sister Lyman, President Larson, and Elder Cowley.

Demonstration of M. I. A. activity continued also during the Monday festivities. The M. I. A. summer program was launched by an outing to Drottningholm—Queens Island—in Lake Mälaren, where the king's summer palace is located. Here, in a beautiful setting, an open-air meeting was held. The program included a presentation of the history of Queens Island by Bror W. Sundberg.

A closing social held on Monday evening in one of Stockholm's community halls, introduced several new "mixing games." A number of branches presented the Swedish schottisch under direction of Anna Hedman. As a special feature, Herr and Frau Axel Lindh gave a demonstration of a number of Swedish folk dances. The evening, and the Conference, closed with refreshments and dancing.

During the Conference, various branches throughout the Mission were represented in drama, folkdance, and song. The spirit of the Conference was best shown by the whole-hearted manner in which the translated M. I. A. songs were sung.

The success of the convention was largely due to the efficient work of numerous committees. Elder Wayne Cook acted as publicity man and photographer. A series of pictures were taken, from which a film lecture will be prepared, and each branch in the mission can re-live the spirit of the convention during the coming year. The beautiful programs in gold and green were the work of Elder Allen Lundgren. In addition to the members of the Mission Board, who headed the various committees, were the following: Elder Udell Sorenson, May Johansson, and Marie Anderson, food committee; Elder Keith Kirkham, Vera Nordahl, and Stella Edvalson, party committee; Rolph Percival, Karen Hellquist, outing committee; Olle Leander, Herbert Mattson, Bror W. Sundberg, and Elder Norman Anderson as sports committee; and Elders Allen Lundgren, Clifton Flint, and Ferron P. Nilson, committee on registration and materials.

NORWEGIAN MISSION HOLDS M. I. A. CONVENTION

THE Norwegian Mission's M. I. A. convention was held in Oslo, June 4-6, 1938. This is the third of its kind which has been held in Norway.

The convention opened with a banquet held in one of Oslo's best banquet halls. Two hundred Saints and friends were gathered for this occasion.

Meetings were held Sunday as follows: Devotion and an officers' meeting during the forenoon; a testimony meeting in the afternoon which was under the leadership of Mission President A. Richard Peterson; and at 7:00 p. m. was held the main meeting at which there was about 500 people, a large part of whom were non-members of the Church.

Missionary meeting was held Monday with fifty-five missionaries present, each missionary having a chance to express himself. The convention was brought to a close with a social Monday evening in the beautiful engineering building. An excellent program was rendered. Over 350 were in attendance at this closing social.

The M. I. A. convention leaves us with new thoughts, renewed inspiration, and greater determination to "Carry On."

Accept greetings from the Saints, friends, and missionaries in this "Land of the Midnight Sun."

LIBERTY STAKE HONOR NIGHT

ANOTHER Stake Honor Night has passed. With the challenge from a general board member to make this coming honor night a highlight for Liberty stake the executives went to work, and with the cooperation of Ward Officers, Liberty Stake Honor Night Program finally emerged with the following activities written into the script.

Reader for the evening: Florence Corbett—Ninth Ward.

Drama: "The Command Performance"—Third Ward. (Five of our nine wards produced this play.)

Our First Ward "Church-wide Champion" Van Ball boys were next introduced by our reader, followed by Harvard Ward M Men Basketball boys, who is turn were shown in their ball suits in tableaux. A dance exhibition given by eight couples of Gleaners and M Men, representing Second and Eighth Wards, came next on the stage as the curtains parted at the reader's introduction.

An assembly, program, "Highlights in Church History," was depicted with grand-

(Continued on page 498)

M. I. A. GENERAL BOARDS



Y. M. M. I. A. SUPERINTENDENCY AND GENERAL BOARD

First row: Joseph J. Cannon, first assistant superintendent; George Q. Morris, superintendent, and Dr. Burton K. Farnsworth, second assistant superintendent. Second row: John D. Giles, field supervisor; W. O. Robinson, field secretary; John H. Taylor, Alma H. Pettegrew, general secretary; Floyd G. Eyre, Frank W. McGhie, Stringam A. Stevens, Oscar A. Kirkham, M. Elmer Christensen, and D. E. Hammond. Rear row: Dr. George H. Hansen, T. Frank Williams, Dr. L. L. Daines, Richard L. Evans, Dr. L. A. Stevenson, Axel A. Madsen, Philo T. Farnsworth, Aldon J. Anderson, Joseph F. Smith, Homer C. Warner, J. Edwin Nelson, and Harrison R. Merrill.

Board members absent when picture was taken: Dr. Franklin S. Harris, J. Spencer Cornwall, Werner Keipe, Arthur E. Peterson, Dr. Wayne B. Hales. Elwood G. Winters has been appointed since photo was taken.



Y. W. M. I. A. PRESIDENCY AND GENERAL BOARD

First row: Helen S. Williams, first counselor; Lucy G. Cannon, general president; Verna W. Goddard, second counselor. Second row: Katie C. Jensen, Marba C. Josephson, Freda Jensen, Grace C. Neslen, Helena W. Larson, Vella H. Wetzel, Gladys E. Harbertson, Hazel Brockbank, Caroline Adams, Angelyn Warnick. Third row: Ileen Ann Waspe, Clarissa A. Beesley, executive secretary; Evangeline T. Beesley, Lucile T. Buehner, Polly R. Hardy, Erma Roland, general secretary; Florence B. Pinnock, Bertha K. Tingey, Ethel S. Anderson.

Board members absent when picture was taken: Emily H. Bennett, Aurelia Bennion, Lucy T. Anderson, Grace Nixon Stewart, Margaret N. Wells.

(Continued from page 496)

mother seated in her arm chair "listening in" at her radio. In the background a group of pioneers with their handcart, acted their parts to the strains of "Come, Come Ye Saints," sung by the M. I. A. Liberty Stake Chorus.—Tenth Ward.

Then the principal characters from our Stake Opera, "The Bohemian Girl," rendered several numbers with the Stake Chorus of 60 voices, and the Stake Orchestra, assisting them.

The real thrill of the evening came when the theme, "Who shall ascend into the hill of the Lord" was portrayed by Liberty and Thirty-First Wards in a plastic picture directed by Max E. Moor, who also designed the hill. In the background was the white hill, around the horizon of which, were stationed eight Gleaner Girls in white robes holding a lighted candle aloft. Ascending the hill and stationed at the most fitting spots were our M. I. A. class groups, in significant poses.

As the reader finished the words of the challenging and inspirational theme, the Stake Chorus, directed by Norman C. Martin, and accompanied by Merle Derrick, took up the theme as set to music in Park's Anthem for Choirs. As the duet, "He that Hath Clean Hands and a Pure Heart" proceeded, the curtains opened and the white plastic picture was shown, with multi-colored electrical effects. A hush fell over the entire assembly. The chorus moved rapturously into the finale of their number, and another Stake Honor Night closed.

Adults

Axel A. Madsen and Grace C. Neslen, chairmen; Richard L. Evans, Dr. L. A. Stevenson, Aurelia Bennion, Gladys E. Harbertson.

ORGANIZE NOW

IT MAY be difficult to realize that next month the Opening Session for the M. I. A. winter season will be held. Success for the entire season, however, to a great extent, depends on recognizing this fact now and making proper preparation for it.

Every Adult leader should plan now and if possible set up a complete organization; at least he should choose the Adult Department Membership and Attendance committee. This committee should make a house-to-house canvass of all eligible members, state briefly the nature of our program and extend a warm, pressing invitation to attend our Tuesday night sessions. It would be well if these committee members carried with them the Adult Manual containing our new fascinating course of study. In addition to awakening interest in this new field of study, committee members should introduce the prospective member to the other phases of our program as presented in the introductory notes of the manual; namely, our project, reading course book, special events, and social program. It should not be difficult to convince anyone that we have a most at-



1. Gold and Green Ball, queen and attendants. (Stake unknown)
2. Group of seven wards representing Oquirrh Stake participating in the Gold and Green Ball. The honor of being stake queen was given to the ward having the

- best record in activities, fund collection, percentage of "Era" sold, attendance at Union meeting, and attendance at Tuesday night meeting.
- 3 and 4. First and second choice for best representation.
5. Gold and Green Ball. (Stake unknown.)

6. Reno and Sparks Gold and Green Ball—King, Queen, and attendants.
7. The crowning of the Queen which climaxed a colorful pageant festival in the Los Angeles Stake.

tractive program for the year ahead.

While in the home, we urge that Committee Members take an order for the Adult Manual. Adult leaders should then order from M. I. A. headquarters, 34 or 50 North Main, Salt Lake City, a sufficient number of manuals to supply the demand. He should arrange to have these on hand, ready to distribute to those who have ordered them, at the first regular meeting in September. By this simple procedure, experience has proved that membership can be increased many fold; the season's work will begin promptly and interest will be exhibited from the outset in our entire program.

It was Benjamin Franklin who said, "He who gets up late must run all day." In too many instances, Adult leaders make a late start which results in lagging interest and sometimes half the season has gone by before attendance reaches its peak. We cannot therefore, too strongly urge the importance of taking these steps now; it will save you many steps later.

Seniors

Dr. L. L. Daines and Hazel Brockbank, chairmen; H. R. Merrill, Dr. George H. Hansen, Polly R. Hardy, Vella H. Wetzel.

The Senior Class members of Evanston, Wyoming, according to La Rue Simper, secretary, have had success with a monthly social. They make it a practice to invite a guest speaker who is given to understand that he will be asked questions upon his subject. In this way, the secretary says, they have had some splendid times.

At the first meeting Mrs. Rose Harris used as her subject, "My Travelogue of Hawaii;" at the second meeting Dr. Adam S. Bennion was the speaker. These are but samples of five different socials and meetings which the group has had to date.

Miss Simper concludes: "We all feel that one night a month has surely helped our class. We have very interesting classes. We have taken *Return To Religion* and discussed it and had it reported chapter by chapter."

Activity counts. No doubt any ward that can keep a group busy with worthwhile projects will be successful.

* * * * *

The Senior Class, Preston First Ward, writes in to the committee suggesting that Senior classes everywhere keep everlastingly at the movie problem. They point out that every ticket purchased for a poor picture show is a vote for poor pictures. They believe that if all people everywhere

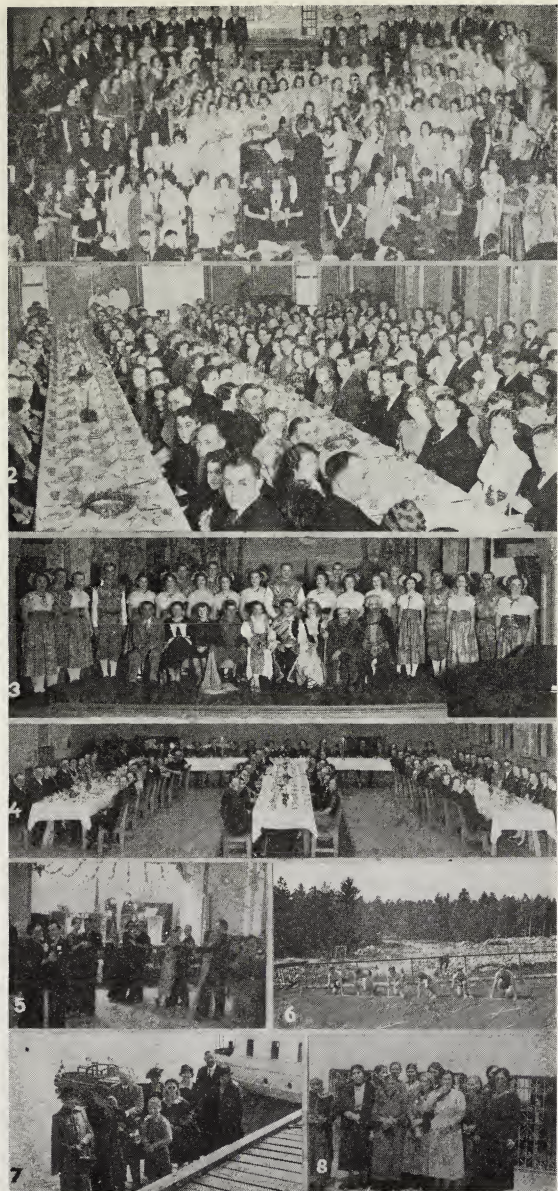
(Continued on page 500)



1. President and Sister Richard R. Lyman, President and Sister Ursenbach and missionaries in Belgium, French Mission.
2. Gold and Green Ball and Banquet, Texas Mission.
3. East Virginia District; M. I. A. Convention, East Central States Mission; Banquet held in Richmond, Va.
4. Maricopa and Phoenix Stake; Combined choruses of 150 singers presented in annual Music Festival.

5. Gold and Green Ball, Panaca, Nevada: Demonstration Dance led by the King and Queen.
6. Eighteenth Ward, Ensign Stake, Senior Class.

7. Gold and Green Ball, Sixth Ward, Pocatello Stake; Queen and Attendants.
8. President Hugh B. Brown and Missionaries in the British Mission.



1. Ensemble Chorus, Wells Stake Music Festival, March 29, 1938.
2. Pocatello Stake M Men-Gleaner Dinner Dance.
3. San Diego Stake M. I. A. cast of the opera "The Chimes of Normandy."

4. Seventh Ward, Logan Stake, Banquet for all ward members of Senior age.
5. French District, French Mission, Couples dancing the "Glean Waltz."
6. Fifth Annual M. I. A. Conference, Swedish Mission;

(Continued from page 499)
would inquire carefully into the quality of a show before going to see it that the pictures might be materially improved.

The same class members state in a letter that we should insist on having better pictures for children. They call attention to the fact that children are the best patrons of the shows and still only about two per cent of the pictures are suitable for children. "People should not blindly use the picture shows as a means to 'get rid' of their children for a long period of time. Such action is an actual sin committed against the child."

Pictures certainly should be watched. The campaign that was waged a year or two ago was most wholesome, but already an observer can see that the producers, in search for good box office attractions, are gradually putting back into pictures some of the things which, for a time, were barred. We suggest that all Senior classes everywhere keep on the alert in this matter of pictures. We believe, with the Preston group, that every ticket purchased for a poor show is a vote cast for that kind of entertainment. Let's patronize only the best.

* * * * *

In the Senior Manual a number of books in addition to the reading course books were listed. The General Board Committee would like very much to hear of further reading activity. If any ward has gone into some of those additional books, we should like to know.

* * * * *

Just had a note from Doris Hunsaker, class leader of the Barnwell Ward, Lethbridge Stake, Canada, in which she tells of other books which have been read. Space will not permit a report of the Barnwell work this time. They are doing many nice things up there, according to the letter.

BeeHive Girls

Ethel S. Anderson, chairman; Margaret N. Wells, Bertha K. Tingey, Ileen Ann Waspe, Lucy T. Andersen, Caroline Adams.

AT THE recent June Conference the new Bee-Hive Handbook was discussed. As many Bee-Keepers and M. I. A. officers were unable to be in attendance, the following information may be helpful:

The General Plan is practically the same as contained in the present edition. The method of presentation and illustrations are the only major changes.

The new Trial Flights are given below. The Foundation Cells for Builders in the Hive are available in mimeographed form at the Y. W. M.

- the start of the 100 meter dash, in missionwide track and field meet.
7. Swedish Mission M. I. A. Conference: President and Mrs. Gustav O. Larson and guests.
8. Aleppo Branch, Palestine-Syrian Mission: a group of mothers.

I. A. Office. All girls in this Rank, of course, will use the new Handbook in the Fall.

Gatherers of Honey next year may continue using the Handbook which they now have. There are sufficient copies on hand to supply girls entering this Rank. There are a few old editions of the Bee-Keeper's Handbook. If this supply is exhausted, new Bee-Keepers in this Rank will be able to secure books from Bee-Keepers who are not in the service or who may not be using their books in the Builders' or Guardians' Ranks. Should the girls themselves wish to purchase the new books they will be permitted to do so, but it is not recommended. The two plans should not be mixed. Either follow the present edition or all secure the new books and follow the new outline.

The plan for the Guardians of the Treasure has been changed materially. Mimeographed copies of the outline are available. The girls of this Rank may do as the Gatherers if they so desire—continue their work according to the plan in the present edition. At the time the new book is printed, a number of extra copies on the new Guardian Bee-Lines will be provided. These would be available for the girls in this Rank at a very nominal cost. The Bee-Keeper, of course, will need the new Bee-Keeper's Handbook.

It is hoped that the new edition will be off the press in August. Summer Institutes, however, need not be postponed. New Bee-Keepers can be trained in the General Plan. The Trial Flights and the Foundation Cells for the Builders may be presented from the mimeographed material. The work for the Gatherer Rank may be based on the present edition. For Guardians, the present plan may be presented or the new plan from the mimeographed sheets.

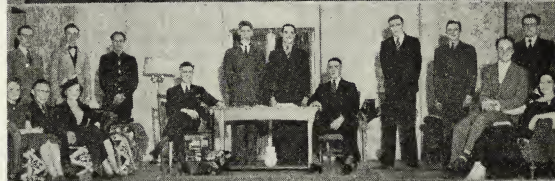
Your Summer Bee-Hive Institute should be planned at once so that your Bee-Keepers will all be ready for the beginning of the autumn sessions.

TRIAL FLIGHTS

TO PROVE THAT I AM WORTHY TO BECOME A BEE-HIVE GIRL, I WILL:

1. Learn the story of the life of the bee and tell its message to me.
2. Understand the General Plan of the Bee-Hive organization.
3. Learn and give the Purpose, the Call, the Bee-Hive Girls' Promise, and the Pledge of Allegiance to my national flag, using the Bee-Hive salute.
4. Spend at least an hour with the members of my class consciously observing the interesting things about me and I will list ten ways in which my appreciation of the out-of-doors has been increased.

Note: These Trial Flights should be completed during the first four weeks of the season. As they are not Cells, seals will not be awarded for their completion.



1. Los Angeles Stake Gold and Green Ball from Belvedere Ward with the Queen, George Washington, and Science.
2. Los Angeles Stake Gold and Green Ball, Float from Belvedere Ward, "Truth Taught from the 'Era' in the Home."
3. Norwegian Mission M. I. A. Banquet.

4. Southern States Mission: Jacksonville, Florida, Branch: Cast of three-act play "Billy's Goat."
5. Nineteenth Ward, Salt Lake Stake: Cast of characters for drama, "The Man of the Hour."
6. Champions of Inter-Church League, Spokane, Washington, 1938.

IN MEMORIAM: EVA LEWIS
HINDMARSH

EVA HINDMARSH

Utah, following an operation.

In the *Pa-Ti-Ju-Ne-Ko Buzz*, a newspaper which Sister Hindmarsh initiated at her first district institute, tributes were paid to her by the Bee-Keepers who had served with her. Among other statements was one which typifies the spirit of this leader; it reads: "She knew girls; she knew the art of being one of them. Yet in spirit she towered above them, giving wise counsel, guiding with patience and understanding their maturing minds."

Sister Hindmarsh leaves her husband, Stanley Hindmarsh, to whom she was married in the Salt Lake Temple, June 16, 1920, and three children: Lent, John Robert, and Ethelyn.

Her life stands as a glorious record of joyous service to young womanhood and the Church.

PUBLICATIONS FROM THE
FIELD

FROM the south, the east, the west, and the north come glowing reports of successful activities. From Los Angeles Stake comes *The Torch* to let us know that the stake is very much alert to the kind of activities which will build for better leadership in the Church as well as in the community. *The Torch* is published monthly and is an effective means of keeping the Mutual members in touch with their program.

From San Francisco comes *The Messenger* which details ward and stake activities. This is a monthly publication which does much to promote Church loyalty. From New Orleans comes the *Nomia News*, a weekly publication which stimulates interest in the M. I. A. program by giving a resume of what has occurred and a forecast of the good things in store for those who become Mutual-minded. Long Beach

publishes the Long Beach *Broadcast* to keep its Mutual members informed on events and to offer inspiration for the M. I. A. cause.

ACCESSIONING LIBRARY
BOOKS

By Aurelia Bennion

With the addition of new books to the ward libraries, "The Improvement Era" felt that it would be advisable to have this series of short articles, offering help in the care of all ward books, given by a trained librarian.

IN EACH ward library, there should be one person (librarian) in the ward who will prepare all of the books in the ward collection, including those of each auxiliary, for circulation. Each auxiliary should have a representative present before and after the time of meeting to check books in and out for those persons who wish to take them.

The first thing to do for a book is to accession it. That means that each book is given a number by which it is identified through its entire library life. Suppose your chapel and everything in it, including the library, are insured against fire. In case of fire no record of the cost of books would be available without an accession book. This accession book is very valuable and should be kept safely.

In a loose-leaf notebook, number each line on each page. A loose-leaf book permits the typing of the necessary information. If a bound notebook is used, the writing must be done in durable ink. Rule vertical columns in the notebook. Now take each book and on the title page and some other one page, write a number and after the corresponding number in the notebook write the following information: 1 accession number, 2 date of accession, 3 title of the book, 4 author's name, 5 volume number, 6 publisher, 7 year of publication, 8 source, 9 cost, 10 a wide column for notes about the book which will be filled in later, including such information as the book lost, destroyed, discarded, or anything else about it. Reinforce the holes in the loose-leaf notebook with stickers so that the leaves will not tear out.

As an example of the information necessary for accessioning a book, see the accompanying chart.

If a book is lost or for any other reason is not in the library, do not use its accession number for any other book. Give the new book a new accession number.

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So far it is not necessary to put the books in any order or arrangement, since this is a chronological history. Next we shall consider the care of books and preparation of books for the shelves.

Mormon Missionaries
Under the Union Jack

(Continued from page 476)

Victoria Station, bound for Lille to represent England on foreign soil. Each member of the group wore a Union Jack on the lapel of his coat. While crossing the channel from Dover to Calais, we were subject to many questions from other passengers, all of whom thought it strange for Americans to be representing England, but at the same time commenting on how it demonstrated the friendship existing between the two nations.

A deputation of French officials was on hand to welcome the team when the train pulled into the Lille station.

A crowd of almost 5,000 was on hand for the opening night of the tourney.

The "Grand Tournoi International de Basketball" officially opened. The first match between "Angeleterre" and "Allemagne" was announced. The score was close until the closing minutes, when we ran up a lead and then coasted home to win, 45-37.

France won an easy victory over Belgium in the other match and the stage was set for an England-France finale the next evening. Every Englishman in Northern France must have been present.

WITH the two German referees officiating, the game got under way with the missionaries getting off to a

Date of Acc.	Acc. No.	Author	Title	Vol. No.	Publisher	Yr. Pub.	Source	Price of Book	Remarks
June, 1938	1	Dalby, E. C.	Land and Prophets		Deseret		S. S.	2.35	
"	2	Link, H. C.	Return to Religion		Macmillan	1936	M. I. A.	1.75	
"	3	Geikie	Hours with the Bible	1	Pott	1883	Ward	.75	
"	4	"	"	2	"	"	"	.75	



Top: Welcomed by the Mayor of Lille in front of the Town Hall. The Mayor is the small man in front of the sash around his waist. At his right is the British Consul. Bottom: Cardiff Saints, wearing their Union Jack. Front row, left to right: Elders Wilford A. Kowallis and S. Bruce Hanks; Sir Noel Curtis-Bennett, President of the A.B.B.A., holding the national trophy; Elders



Parry D. Sorensen, holding the London cup; Edmund M. Evans, and DeLos A. Rowe.

Second row, William Browning, team manager, Elders Owen P. Gladwell and Martin J. Ashton and H. E. Naylor, chairman of the A.B.B.A.

Back row, Elders Glen H. Grimmer, Paul S. Howells, and J. A. Clay, Secretary of the A.B.B.A.

lead of 5-1 in the first few minutes. We increased it gradually and by half time the score board read "Angleterre 17, France 10."

As we came off the floor for the half-time rest, our opponents of the previous evening, the Germans, were all smiles and gave us their towels to wipe the sweat from our faces and hands. "Just like the American Olympic team," they told us in broken English.

But American Olympic team or no, we had our hands full the second half as the French found their shooting eyes and poured through a bevy of long shots to go into a 24-22 lead.

Again we were able to come through in the closing minutes to win, 28-26. It seemed too good to be true when the timer's gong sounded.

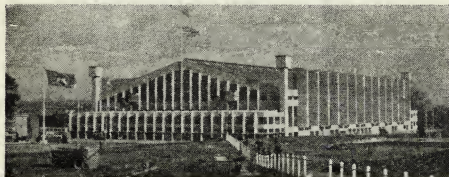
The team lined up around a table full of trophies and we were first to receive from M. Henri Jooris, president of the French Federation, a two foot silver cup bearing his name. As he handed over the trophy, the British National Anthem was played. France received the second-place cup, Germany the third, and the fourth place trophy went to the Belgians.

"Please come down to the hotel, we would like to drink to your health," the coach of the Germans told us as we walked to the dressing room. The Belgians made a similar invitation.

For more than an hour, two score young men sat around tables in the dining room of the Hardi Coq hotel and sang songs, signed autographs, exchanged addresses, and finally concluded by drinking—in lemonade—to the friendship of our countries. It was an event that will not soon be forgotten by the members of our team at least.

Two weeks after the team returned from France, Mr. Browning, the manager, made a written report to the National Committee at its regular meeting. We quote from the report:

It was a pleasure to accompany such an exemplary group of young men on this trip as manager. Their conduct at all times was above reproach. On the basketball floor their clean play and sportsmanship made them very popular with the large crowds who saw them play. In the two tournament matches they had only six personal fouls called on them. In conclusion, I am happy to report that they were a distinct credit to the highest traditions of British sportsmanship.



Wembley Stadium, scene of the 1938 National Basketball Championships, where two missionary teams met in the final game.

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Back to The Water Ditch

(Concluded from page 469)

on land that had not even been broken. Every one raised some crop, garden stuff, potatoes, and feed last season and this year that production should be doubled. Some are already on their feet and will need no further help. The irrigation district advanced them 75 pounds of alfalfa seed each, enabling them to get a patch of alfalfa started. They are eager to co-operate and assist each other and to raise products that will find an outlet on the nearby Calgary market, where a large Church Welfare storage cellar has been built, one of the best plants in that city. Our ward is growing, and this season will see additional families move in, for we see in what has been done only the beginning of an important colonization enterprise. We are building a new Church to take care of our increasing numbers and hope to complete it this year."

OF THE fertility of the Eastern Irrigation District there remains no doubt. This garden spot speaks for itself. It has 115,000 acres under irrigation now, its abundant water supply coming from the mountains in the vicinity of the famous Banff National Park. The Bow River is the natural channel through which this water is carried for miles across the foothills and prairies. A huge dam at Bassano provides ample reserves.

And what do the settlers themselves say of their first year's experience on their "Church Welfare farms," as they have been called? Here are a few expressions, but they are typical of the general opinion:

"We feel sure we can make a success of it here. . . . We moved onto a piece of raw land, yet our returns were good. . . ."

"We deeply appreciate the as-

sistance received from the Church Welfare program during the past year. Here we feel we can build a real home and become self-sustaining."

"Back to the Water Ditch." This is the cry of these new pioneers as they embark on another effort to win from the soil of their adopted land peace, security, and economic independence. Behind them lie their yesterdays, trying but not embittering. Before them is a bright tomorrow and already they feel an exaltation of spirit that breathes buoyancy, strength, life. And this Mormon "experiment," small though it may be, is being closely watched right across Western Canada's 20 million acre drought front, while within the Church the project is indicative of the broad possibilities of the new program.

Lady at The Window

(Concluded from page 470)

distance a streak of blood was visible on the still cheek, and the pinched, frightened faces of the other children were mute witnesses of the tragedy.

Seconds became hours; minutes, years, in the life of Jane Hamilton. She turned from the window, steadying herself against the wall. In alarm the maid rushed in and helped her to her chair, where she sat listening to the silence—in the street.

At last she remembered. "The telephone! The telephone!" she half sobbed. It was placed in her trembling hands. Weakly she fumbled the dial; her voice at first faltered, then became strong. "Rodney Creighton? Yes—yes—I'll give the land for the playground. Yes—yes—yes. Oh, the price?" Her tone became sharply indignant. "No price at all. It's a free will offering."

Again the grandfather clock in the hall chimed the hour.

Anti-Liquor-Tobacco

(Concluded from page 490)

The blood in its circulation is pumped by the heart to the lungs where it is purified by giving up the waste gases, replacing them with oxygen; then it passes back to the heart where it is pumped throughout the body.

The lungs show no special lesions of alcohol but the resistance to lung infections is greatly decreased as is shown by the relative frequency of pneumonia and tuberculosis found in those dying of alcoholism. The pancreas, spleen, and adrenal glands frequently show chronic congestion and fibrosis. Fibrosis means a replacing of the normal cellular elements with fibrous tissue, thus destroying or at least impairing the normal function.

The kidneys are damaged and chronic Bright's disease results from this damage. In studying autopsy reports on those dying of alcoholism it is of importance to note that in the records no report is made of normal kidneys being found—they all show a disease process which has been produced by the toxic effects of alcohol.

The reproductive organs are markedly affected by alcohol. The ovaries in women under forty years of age are often atrophic. Brooks found them markedly so in five among twelve women between twenty and thirty years of age and in five among eight women between thirty-one and forty. Thus in ten out of twenty women under forty years of age the ovaries were markedly atrophic and similar in appearance to ovaries a number of years after the menopause, or change of life.

The reproductive organs in men were found similarly affected. Bertholet found partial atrophy in seventy-five alcoholics and confirmed these findings by comparison with non-alcoholics who died of chronic disease and in whom no atrophy was found. Simons found that in 60 per cent of chronic alcoholics examined by him post mortem, no male germ cells were present. Brown and Garnier have confirmed this by animal experimentation. Stochard reported in his work on guinea pigs chronically poisoned by alcohol that the germ cells were modified to such an extent that the embryos were defective or the progeny were weakened and died shortly after birth.

Thus alcohol not only damages all of the vital organs of the body, causing sickness, ill-health and unhappiness as a result, but produces changes in the reproductive organs of both man and woman whereby they may become sterile or bring into the world weak and defective children.

Alcohol produces yet a greater damage than the things enumerated in this article, and this will be discussed in a future article: "The effect of alcohol upon the brain and nervous system of man."

—T. A. Clawson, M.D.

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Beckoning Roads

(Continued from page 463)

found Dale, too, back near the door. She could not persuade him to dance.

"I didn't buy a ticket and I am not dancing," he said tersely.

"I'll buy you a ticket," she whispered.

"You can give me the money instead."

Later she danced with Pete. This was old times to be held in his arms, to exclude the entire world and be moving to the rhythm of the dance; but this time they danced badly. Once making a misstep she looked up and caught his eye.

"Don't," she chided. "Tony is looking." His cheek brushed hers. With lips near her ear he whispered:

"Darling, it is sweet to hold you in my arms." Then he added, "Some girl, Tony." They were dancing slowly. Just then Reid tapped him on the shoulder and she was glad.

"My dance," he insisted.

"Thanks, Pete." Her light fingers rested an instant in his palm.

"Let's go," Reid whispered. "We'll stop for something to eat and take the long way home. There is a gorgeous moon outside."

ON the whole she was rather glad to get away. Something had been disturbing. She thought it must have been Dale's hard young face and his unabashed desire for money. She went for her wrap. Close together she and Reid went up the steps and out into a breathless night.

"Our night!"

As they neared the car Mark rose from a hunched position in the back. "Hello, folks!" he greeted them sleepily. "I thought you might be going so I came down early."

Reid said nothing but Nancy felt his muscles tighten. Placing her in the car he swung it about and drove for home. There was no lingering. He drove as he had driven that first morning Nancy had ridden with him. Standing on the porch after Mark was gone he grumbled.

"That big stiff, spoiling our evening. If he hadn't—"

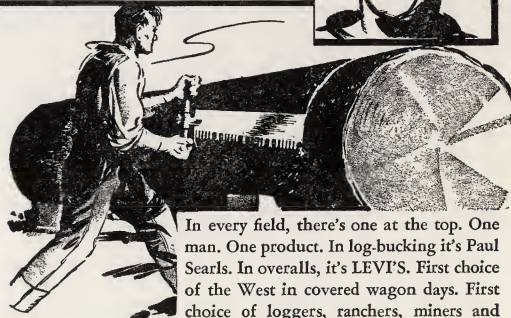
"I had a glorious time but I should have enjoyed the long way round."

Hostility died from his face. He drew her to him, but before his lips could touch hers she slipped lightly away and with a soft "goodnight," was gone.

(To be continued)

THERE'S ONLY ONE

PAUL SEARLS sawed his way to the international log-bucking championship in 1935, and has held his title against all comers. Wears LEVI'S of course.



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THE PROTESTORS OF CHRISTENDOM

(Continued from page 467)

be excused on the score that corruption then prevailed universally."¹²

Gregory VI was succeeded by Clement II who strove to inaugurate reforms. The next four popes were all nominees of the emperor, as was Stephen IX (1057-58). Stephen's death was followed by the disorderly election of Benedict X (1058-59). In a new election, Nicolas II (1058-61), was declared pope. "The introduction of some order into the papal election now seemed the most pressing need, the problem being to devise a means by which it might be freed from the influence of the Roman nobility, and also from that of the emperor, who had latterly enjoyed complete control over it."¹³ This matter was settled at the Lateran Council of 1059. "According to the decree then issued, the right of election was to belong to the cardinals, 'the remainder of the clergy, and the laity, were to have merely the right of acclaiming the cardinals' choice.' To the emperor a right of confirmation or recognition was conceded.

This, however, did not end division in Rome. The imperial party at Rome sent an embassy to Germany to request the appointment of a new pope. In the meantime Hildebrand secured the election of Alexander II (1061-73). In a Council held at Basel, Henry IV secured the nomination of Honorius II. The schism continued until the death of Honorius in spite of the fact that in 1062 Anno, archbishop of Cologne, kidnapped the King, Honorius, however, without the power of the empire behind him, was unsuccessful in an attempt to gain possession of Rome.

NOT only in Rome, but elsewhere, the bishops were usually not nominated by the church. Many bishops had acquired the rank and rights of the feudal nobility, in some cases, the rank of earl. As such, kings and dukes sought to win control over them. Among the Franks, the king invested the bishops with the ring and staff that had come to be the insignia of the office. After the death of the bishop, the ring and staff were given back to the king who then conferred them anew. "It was only occasionally that a church

received the right of electing its own bishop."¹⁵

There was no longer an Apostle to nominate bishops; in consequence, the approval by the people and the Priesthood (Elders and others) of the church had become an election, orderly or violent. At times one element gained the ascendancy over all others; for instance, the clergy; the people, often as a mob; a powerful individual, noble, prince, king, or emperor. Frequently a faction of the nobility of Rome, of the "Senators," or a single noble had controlled the election; and for a period of forty years after the crowning of King Otto as emperor at Rome in 962, the popes were nominated by the German kings."¹⁶

The disorder in choosing the bishop of Rome was such that not even semi-official lists of the bishops agree; "the names of Leo VIII and Boniface VII are wanting in many modern lists, whilst other popes follow each other in different order. The list in St. Paul's Basilica at Rome mentions four popes whose names will not be found in the list given at the end of the present work. On the other hand, the *Gerachia cattolica*, as revised in 1904, omits two names contained in our list."¹⁷

Incidents in dispute in the history of the papacy have been omitted. Dr. Funk, a Catholic authority, has been frequently referred to in order to indicate the undisputed fact of the use of force in the determination of who should be elected pope or of who, once selected, should exercise the office, and in order to avoid unfavorably biased accounts of the papal history and, as far as possible, unsavory details; the one purpose here being to establish the use of force and the departure from apostolic usage.

Increasing differences between the Eastern and Western churches ended in a complete separation in 1054. About 720 a dispute had arisen concerning the use of statues and pictures in the churches. Later there had been strife between Pope Nicolas I and Photius, Patriarch of Constantinople and head of the Eastern church. At the Synod of

Constantinople (867) the Roman church had been accused of heresy; the celibacy of the priests had been denounced; and the two churches had disagreed concerning the Holy Ghost: the Western church asserted that the Holy Ghost proceeded from the Father and from the Son; the Eastern church omitted "and from the Son" (*filioque*). In 1054, each church excommunicated the other.

Did the Lord take care that the exercise of force in the West should always be on the side of the candidate He had chosen to be His servant or did He no longer have a church and servants whose authority He recognized?

The Eastern church had been subjected to force to as great an extent as the Western church. Was one of these excommunications recognized in heaven? Were both recognized? Or were both of the excommunications unnecessary in a world that had long since lost divine authority and purity of doctrine?

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¹²Funk, *A Manual of Church History*, vol. 1, p. 262.

¹³Funk, *A Manual of Church History*, vol. 1, p. 263.

¹⁴See Hefele, *Histoire des Conciles*.

¹⁵Funk, *A Manual of Church History*, vol. 1, p. 285.

¹⁶"As long as Rome belonged to the emperors of Constantinople, the pope was for them only one of their 'officers,' that is one of their officials: the official authorization of the emperor was necessary for the pope to take possession of his [bishop's] seat."—Malet, *Histoire de France*, vol. 1, p. 145.

¹⁷Funk, (Catholic), *A Manual of Church History*, vol. 1, p. 261.

SNOW BEAR'S PRISONER

(Continued from page 475)

to stop him, I figgered, with my rifle. I kept crackin' down at him. I notice some of the Eskimos droppin' out, till only Snow Bear's left, but he don't think of giving up. Then he drops on one knee for better shootin', and at the roar of his old gun I feel a stingin' pain in my right shoulder. The impact of the charge nearly knocks me off the sledge.

"It was just a flesh wound, but flesh wounds can make you pretty sick. I begin to reel and lose my balance. I gritted my teeth and hung on, knowin' what it would mean if I passed out. In my dazed state I perceive I'll have to pull off the trail and try to make a stand, and patch up my wound a little, for it's bleedin' very free.

"Old Snow Bear's a blurry dark figger on the snow, comin' close behind, as I swerve my team into a gulch protected by steep sides, with some stunted spruce growin' around it. 'Course, I don't know but what half a hundred mad Olomuks are hidden in there, but that's a chance I have to take.

"I've been getting blinder ever second, feelin' my light slippin' out. Black oblivion wants to claim me

as her own. I can hear my voice faintly call to Kaltaq as I pitch backwards off the sledge. Even as I fall, I can see the shadow of my enemy advancin' along the gulch with great bounds. I think how well named he was—after the great snow bear of the Arctic wastes.

"I couldn't have been out for over a minute or so, for I regain my senses before Snow Bear reaches me. He comes up scowlin' fierce and mutterin' somethin'. Flat on my back in the snow, where I'd tumbled, I essayed a weak grin at the big Olomuk standin' spraddle-legged above me.

"'Too many rifles,' growls the Eskimo in his dialect.

"THESE words solved the mystery of the artificial stampepe those blubber-eaters had stirred up. They wanted to smash me under the caribou herd, in order to get the load of new rifles I was freightin' north. Somebody must have tipped 'em off about what I was haulin'; or they had their own notions. They could smell a lot of things most white men would miss. And with them high-powered rifles, providin' they could ammunition 'em.

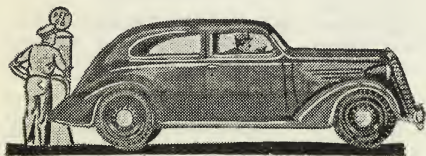
proper, they'd be able to cause a lot of trouble to such law as was in that hindside of the world.

"'Snow Bear, I'd say not enough rifles,' I retorted, crawlin' back from under his feet and haulin' myself standin'. I gripped the gee-pole of my sledge to aid my balance. 'See, Snow Bear—I have but one rifle, no more'."

"I slid a hand to the gun I'd jammed back into the duffle. I noticed Snow Bear didn't have me covered with the flint-lock, and wondered if he'd failed to reload after that last shot that winged me. Anyway, I had to take a chance. I jerked out my Winchester and swung it so the muzzle covered his middle. Even if I didn't have but one more shell in it, that was enough for Snow Bear.

"The Olomuk knew I meant business, but he was almost mad enough to jump on me in spite of the gun menacin' his middle. I figgered it might be kinda bad judgment to shoot the fellow, 'bein' as I looked for the rest of his tribe to pop in sight most any time. Besides, it wasn't my desire to kill anybody, even an Eskimo out after my hide.

(Concluded on page 508)



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SNOW BEAR'S PRISONER

(Concluded from page 507)

I thought I'd try some arguin', and I started out to tell how important it was for me to be on my way.

"You Snow Bear's prisoner," the Olomuk butted in sullenly. I nearly laughed, for all the pain in my shoulder and my danger. This renegade Eskimo lookin' into the muzzle of my Winchester had the gall to call me his prisoner! But, I asked myself, did his words have some sense in 'em? I knew Snow Bear was 'counted a criminal character by the Mounties, and had played many a mean trick.

"It was urgent to do somethin' quick to work myself out of a dangerous position, for all I had the upper hand for the moment. I had what I hoped was a bright idea—to offer a swap of firearms and maybe turn the Olomuk's simple mind from the prisoner idea.

"Listen, Snow Bear," I barked at him. "A good rifle like this will kill more game than a dozen like your flint-lock." I used motions also

to explain my meanin' better. 'And a dead Hudson Bay freighter's gun will only get you hung by the Mounties, so you had better not try any killin'. I give this a minute to soak into his simple skull. 'Let us be friends, Snow Bear. Our trails have crossed before. We will make a trade. Take my rifle; I take yours. See how it shoots!'

"I shot into the snow at his feet, just to impress him—and it did, all right. Mebbe it would look crazy to waste my last handy shell that way. But I didn't figger it was bein' wasted. I hardly give Snow Bear time to make up that slow mind, but shove my empty rifle into his hands and take his ancient and equally unloaded gun. And then, my faintness havin' passed off, I crack my whip and yell to Kaltag, and we are off in a flash.

"Snow Bear's so tickled with his new gun it takes a minute for his slow wits to grasp what's happenin'. Then he starts fiddlin' with that

empty rifle, tryin' to get it to shoot, and no results—while me and my speedin' team are makin' tracks for the narrow back end of our gulch. We're just roundin' a bend out of sight when Snow Bear's friends reach him and they all begin an excited dance around him and the new rifle. And that just about made up the margin we needed to escape.'

Dad Conroy rested from his weaving and talking.

"That was a neat trick—trading the Olomuk a weapon for which he had no ammunition!" said Stanley admiringly.

"I allus been kinda surprised that it worked so well," Dad admitted. His eyes grew dreamy again as sounds of canine play came from the dog corral back of the house. "Wouldn't you like to see old Kaltag, my lead dog, son? Not him in person o' course; but he's very much alive in Black Jack, a seventh grandson. I'm sendin' that Black Jack pup home with you when you go!"

THE STORY OF OUR HYMNS

(Concluded from page 465)

He knew that his health was failing and that his death was not far off. As he watched the setting sun he knew from its last rays the inspiration of the mystical lines—

Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away.

The setting and framework of the hymn is Brixham and the symbolic pageantry of the Devon sunset.

Another account published in *The Spectator*, October, 1925, states that Lyte went to see an old friend, William Augustus Le Hunte, who was dying, and who kept repeating "Abide with me." After leaving the bedside the account says, "Lyte wrote the hymn and gave a copy to William's brother which was left amongst his papers. It was first printed in a publication called *Remains*, in 1850.

In addition to "Abide With Me," Lyte wrote many hymns. Two others are included in *Deseret Sunday School Songs*—"Once More We Come Before Our God," music by Arthur Sullivan, and "Jesus, I My Cross Have Taken," said to be a reflex of his own life.

While "Abide With Me" is not an original L. D. S. hymn, and was not included in the early hymn

books of the Church, it is now a popular and revered number published in *Deseret Sunday School Songs* and *Latter-day Saint Hymns* though all the stanzas are not published in these books. How it is regarded by the Christian World, a reverence shared by the Latter-day Saints, is expressed in an English newspaper writing of this hymn on the anniversary of Lyte's death. It says:

What is the secret of its healing power? Its divine simplicity. Its inspired truthfulness and sincerity. Every word is a cry from the human heart. Its rhythm is magically right because it follows the passion of the soul in wave after wave. It melts the human mind. It transfigures the human intellect. In sorrow and desolation it comforts and consoles. There is not a false note in its music. That is why it is the hymn of hymns.



THE TUNE

AS ALREADY stated, Henry F. Lyte composed a tune to be used with his hymn, but whatever the cause, it sank into oblivion. When *Hymns, Ancient and Modern* was compiled in 1861, and no tune was found for "Abide With Me," the music editor, Dr. William Henry Monk, by request composed the tune now so well-known throughout the entire Christian world. It is said that in ten minutes Dr. Monk completed the composition.

The composer was born in London in 1823. He was a writer of many hymn tunes used in Protestant churches in England and Scotland. He died in 1889.

Lyte himself had hoped that he might not be mute and useless while lying in his grave. He had prayed—

O Thou whose touch can lend
Life to the dead, Thy quickening grave
supply
And grant me swan-like my last breath to
spend
In song that may not die.

And while his composition was not associated with his hymn, yet his song has not died and Dr. Monk's appropriate tune has helped to give it immortality.

A SONG OF OLD ISRAEL

(Continued from page 464)

The first anthem including verses one to six was selected as the theme for the M. I. A. for the season recently concluded and no finer scripture could have been chosen than this beautiful lyric. It is one of the most active of the psalms, emphatic and skillfully didactic in its treatment of a theme, which God has seen fit to keep before his people throughout the ages, namely, that one should approach God with clean hands and a pure heart.

Right and virtuous living, cleanliness from within, and purity of heart have been a theme for many writers of sacred history and may be traced in both ancient and modern scriptures.

In the fifty-first psalm, considered by some to be one of the greatest, the emphasis on inward cleanliness is as applicable today as it was in the day when the psalm was written. Here sin is acknowledged and an appeal made to God's mercy. Purification is claimed to the inward depths.

Create in me a clean heart, O God;
And renew a right spirit within me.

Other psalms dealing with essential qualities for citizenship in Zion in terms of life and act are psalms fifteen, thirty-four, and thirty-six.

In the eighteenth psalm the writer testifies that "The Lord rewarded me according to my righteousness, according to the cleanness of my hands hath he recompensed me," and in II Samuel 22:21 we find these same words of testimony. In the nineteenth psalm, twelfth verse, there is an appeal "cleanse thou me from secret faults."

In that wonderful document, the Law of Moses, known to us as the Ten Commandments, God saw fit to write a code of clean and righteous living. The children of Israel at that time were not prepared for the more refined and deeper meanings presented later by Jesus Christ as we shall find by a study of his teachings.

At the time Moses was given the Ten Commandments his people were literally *children* of Israel and had to be taught as children, by commandment. "Thou shalt not" is found in all except one of the ten commandments given to Moses.

It is believed that Moses, the great Hebrew lawgiver, had attempted to teach the children of Israel the law of the Gospel and bring them into the presence of God, but he was unsuccessful because they hardened

their hearts. So the children of men were left with only the Lesser Priesthood and the law of carnal commandments. And these became their guide and rules of conduct for a clean and virtuous life.

The laws of the Gospel were upon the earth from the beginning. We find evidence of this in the teaching of a moral code among many races and peoples. Though separated by centuries of learning and modes of living, by high mountains and by rivers and seas, the sparks of truth were yet kept alive among nations by tradition, and chief among the teachings of all races is exhortation on morality and inward cleanliness.

IN THE Sermon on the Mount Christ gave to the world a Divine Code, which, if followed, will lead to a perfect life. He taught as no man had taught before. His teachings of the good life reached heights never before attained. Christ in His expounding on the Mount gave what have come to be known as the Beatitudes. In them He points out qualities of character, happiness, and influence.

The first four of the Beatitudes deal with inner personal qualities. The Lord in blessing His disciples congratulates them upon the prospects of possessing qualifications which make them likely candidates for the kingdom of God. He says:

"Blessed are the poor in spirit," they that mourn, the meek, and they who do hunger and thirst after righteousness. Then He continues "Blessed are the pure in heart, for they shall see God." Heart here means mind. The heart at that time was thought to be the seat of the mind and the emotions.

One writer suggests the pure-minded are those who in their quest for God desire nothing else. Their minds are free of competing motives, they have inner purity.

The pure in heart recognize a "child of God" in every human soul. Reverence is the root from which this purity grows.*

Turning to the Book of Mormon we find Nephi, Alma, Samuel the Lamanite, and other great prophets who lived on the Western Hemisphere, all teaching purity in thought and action, but their teachings are all climaxed in the great classic given by Christ Himself when He appeared to the Nephites, after His

(Concluded on page 511)

*Dr. Sidney Sperry, *Relief Society Magazine*.

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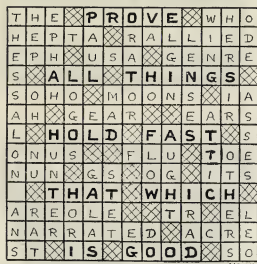
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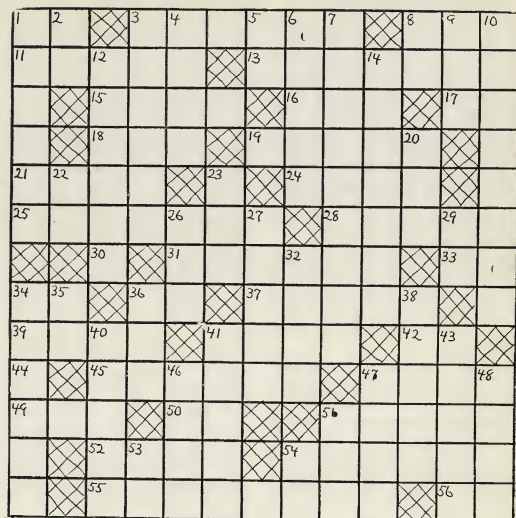
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ACROSS

- 1 "by revelation, . . . by knowledge"
- 3 " . . . also the ships"
- 8 "The trees of the Lord are full of . . ."
- 11 " . . . to do well"
- 13 Baseball player
- 15 "fashioned it with a graving . . ."
- 16 Unit
- 17 "My brethren, these things ought not to be . . ."
- 18 "Seest thou . . . faith wrought with his works"
- 19 "and boasteth . . . things"
- 21 Eldest son of Noah
- 24 "The Lord is on my . . ."
- 25 Ductile
- 28 "Keep thy tongue from evil, and thy lips from speaking guile" is one
- 30 "the same is . . . perfect man"
- 31 "Let us hear the conclusion of the whole . . ."
- 33 "and it . . . set on fire of hell"
- 34 The last Psalm
- 36 James is one (abbr.)
- 37 "Behold, we put bits in" his mouth
- 39 "Be not . . . with thy mouth"
- 41 Japanese coins
- 42 Gods
- 44 "his tongue as . . . devouring fire"
- 45 "the tongue is a . . . member"
- 47 "and the tongue is a . . ."
- 49 By way of
- 50 Interjection; half of half
- 51 "arrayed in fine . . ."
- 52 "The Lord set a mark upon . . ."
- 54 Natives of an Italian city
- 55 Setteth on 47 across
- 56 Early English

Our Text from James is 3, 18, 19, 30, 31, 44, 45, 47, and 55 combined

DOWN

- 1 Methuselah was the . . . man
- 2 Note
- 3 Implements
- 4 Enough
- 5 "driven . . . fierce winds"
- 6 "I said in my haste, All men are . . ."
- 7 "For many . . . are entered into the world"
- 8 Northwestern state
- 9 Old Roman money
- 10 "The prophets . . . falsely"
- 12 Old Greek deity
- 14 "For the . . . of this people cause them to err"
- 20 Thrice
- 22 "Resist the devil, and . . . will flee from you"
- 23 Everglade State
- 26 Mischievous child
- 27 Feminine name
- 29 Two thirds of six
- 32 Vocal sound
- 34 "and . . . the body of Jesus"
- 35 Note
- 36 Son of Benjamin; hie (anag.)
- 38 Edinburgh
- 40 "The Lord is not . . . concerning his promise"
- 41 " . . . in awe, and sin not"
- 43 Feminine name
- 46 "And they did beat the gold into . . . plates"
- 47 "a piece of a broiled . . ."
- 48 First word of Massachusetts motto
- 51 Set 47 across to
- 53 City of Palestine
- 54 Hebrew letter in Psalm 119

A SONG OF OLD ISRAEL

(Concluded from page 509)

resurrection (III Nephi, Chapter 12), and which corresponds in its teachings to the Sermon given by Him on the Mount. After He had expounded concerning the sins of murder and adultery He says:

Behold I give unto you a commandment, that ye suffer none of these things to enter into your heart.

Coming down to the present dispensation we find the Prophet Joseph Smith, an exponent of morality, expressing in impressive language, in Section 121, verse 45, of the Doctrine and Covenants, the theme adopted by the M. I. A. for 1936-1937: "Let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God."

Here we find the word "thoughts" in place of "heart" as expressed in the language of earlier days, and God's commandment given to Joseph Smith in 1839 tells His people to have virtuous thoughts unceasingly and thus will they obtain the confidence of admission into His presence.

In our thirteenth Article of Faith we declare that we believe in being virtuous and chaste and we seek after that which is "virtuous, lovely, or of good report or praiseworthy,"

Dr. James E. Talmage says: "The

Church of Jesus Christ of Latter-day Saints proclaims the law of personal purity as a Divine commandment, the violation of which constitutes one of the most grievous of sins.

"The Gospel of Jesus Christ is the divinely ordained panacea for the ills that afflict humanity, and preeminently so for the dread affliction of sexual sin."

The low esteem in which strict sexual morality is currently held in some quarters is an element of positive danger to the nation as a human institution, and to the souls of men. The Doctrine and Covenants (Sec. 97:21) says: "Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—the pure in heart."

The pure in heart may live in the assurance that even as Enoch of old and all who dwelt with him, they too, may be lifted up into His presence and be received into the bosom of God for He has said: "The Lord shall bring again Zion. Break forth into joy; sing together, ye waste places of Jerusalem, for the Lord hath comforted His people." (Isaiah 52:8-9.) And thus a song of Ancient Israel—the song of the pure in heart—has been sung down through the ages, and must still be the song of all men who wish to "ascend into the hill of the Lord."

THE NAUVOO MEMORIAL

(Concluded from page 461)

way and in the city of Nauvoo.

If the temple lot is transferred to the Church as proposed, and if the project outlined by the citizens of Illinois is completed, no doubt, many of our people will be glad to join this pilgrimage and go over the very ground made memorable by the toil and tears of those who built it and were driven from it; to catch again the spirit of sacrifice, patriotism, and fortitude that animated those who, in that day, wrought so nobly for us; to see the blood-stained floor and the bullet-scarred walls of the old jail in Carthage where the Prophet Joseph Smith and his brother, Hyrum, were martyred for the cause to which we, of this generation, have given our allegiance.

The Nauvoo visitor of today lingers: he is interested; there is something about the quiet atmosphere of that dream city that charms

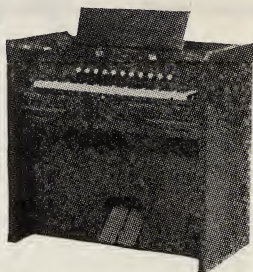
and fascinates him: it speaks of the past; he feels reverent.

The completion of this extraordinary project will be a matter of far-reaching significance. It will bring into relief one of the most heroic, dramatic, and fascinating pioneer achievements ever enacted upon American soil. It will reveal a record of fortitude and self-reliance; of patriotic and courageous endeavor, that should stimulate faith in the hearts of all men, in a day when the strongest hesitate and falter.

The dedication of this Memorial will add attractively to the long list of historically important places of which Illinois is justly proud. Annually thousands of Latter-day Saints will visit it.

As these developments go forward, Nauvoo is destined to become one of the most beautiful shrines of America and one of the strong missionary centers of the Church.

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Your Page and Ours

LET'S SAY IT CORRECTLY

BETWEEN is a preposition and requires the objective case following it. Thus in the phrase, *between you and me*, the *me* is used correctly since it forms part of the object of the preposition. *Between* is used only when two are concerned. If there are more than two, the word *among* should be used: Among him, you, and me, the closest kind of friendship will always prevail.

FROM THE LAND OF THE MIDNIGHT SUN

Stavanger, Norway,
Stiftelses Gate 9,
June 18, 1938.

Dear Editor:

I have a note to express our appreciation for *The Improvement Era*, which we receive each month. Since coming to Norway, we look forward to its coming with great anticipation, and appreciate the help it gives us in our missionary labors. Please accept our congratulations for your publishing such a fine magazine.

Respectfully yours,
Stavanger Missionaries.

A YOUNG MAN REPLIES

East Central States Mission
1440 St. James Court
Louisville, Ky.

My dear Sister Widsøe:

I'm taking this opportunity to thank you for your wonderful letter to the "sons of Zion." [On marriage—*Era*, May, 1938.]

When the last *Era* came the first article I read was your inspiring letter to us.

We do love you for the backing you give us. We do hope to keep our pledge, and justify our positions as sons of the noble mothers of Zion. May we have more of that level-headed advice from you. We need it out here in the field.

...

Sincerely,
(Signed) J. Robert Buswell,
D. P.
North Carolina East.

Young Men's Christian Association
Hartford, Connecticut

June 9, 1938.

Gentlemen:

PLEASE inform me where I may contact a Mormon missionary in this locality.

I read *The Improvement Era* at the Public Library, and I find it to be very interesting and informative.

Thanking you, I remain,

Most sincerely yours,
W. G. S.

Dear Brethren:

IN JANUARY, 1932, I increased my number of friends by one, when I at the age of 17 years was called to go on a mission, and in this way received *The Improvement Era* through the mission office. Since that time I have always wanted to see *The Improvement Era* whenever a new issue arrived, and I have often wanted to write and tell you that the paper seems to get better and better every time a new issue comes. This friend I gained that time has always been a real friend: It showed me the greatness of the Church, gave me some good advice of all kinds and it gave my soul the best food, so I always wanted to go to this magazine for encouragement and upbuilding. It is very hard to point out what I like the best, for I find a message on every page.

Sincerely your brother,
(Signed) William Orum Pedersen.

Cardston, Alberta, Canada.

"WE HAVE always been regular subscribers to the *Era*, and we prize it as one of the best magazines in our home.

"Yours sincerely,
(Signed) "Rojana Jacobs."

CLOSE ACQUAINTANCE

A GROUP of children were looking at some pictures and commenting on them when four-year-old Kemp spoke up in a very decisive voice and said: "That is President Grant."

"How do you know it's President Grant?" smilingly asked a bystander.

"Oh, I know," he quickly answered. "We bless him every morning."

—Submitted by Jane M. Jackson, Woodruff, Arizona.

SALES RESISTANCE

THE young missionary was beginning his first day's tracting. He knocked on the door of the first house. A kindly looking lady appeared. "Well, young man, what can I do for you?"

"Madam, I have come to bring you the true religion."

"But, young man, we have a religion and we are satisfied with it."

"Madam, you ought not to be satisfied with it, for it is not the true one."

"Then, young man, give me your telephone number and when we become dissatisfied with our religion we will telephone you."

PUNISHMENT

UNCLE (to small niece): "I'll give you a nickel for a kiss."
Niece: "No, thank you. I can make more money taking castor oil."—T. V. M.

THE BASHFUL SUITOR

WES is a shy young man who wanted to propose to his lady love but never dared. Finally he took her to the family lot in the cemetery and said, "Wouldn't you like to be buried there some day?"—C. S. V. C.



SCOTCH CODE

A SCOTCHMAN had to send an urgent telegram, and not wishing to spend more money than necessary, wrote like this: "Bruises hurt erased afford erected analysis hurt too infectious dead." (10 words.)

The Scotchman who received it immediately decided it was: "Bruce is hurt. He raced a Ford. He wrecked it, and Alice is hurt, too. In fact, she's dead. (19 words.)—*The Safe Worker*.

IT'S SMITH'S MOVE

JONES: "Sorry, old man, that my hen got loose and scratched up your garden."

Smith: "That's all right, my dog ate your hen."

Jones: "Fine! I just ran over your dog and killed him."—*Boston Transcript*.

INUENDO

"WAITER."
"Yes sir?"

"Have you ever been to the zoo?"

"No, sir."

"Well, you ought to go sometime. You'd get a big kick out of watching the turtles zip past."—*Sundial*.



Above, Dan H. Vincent, KSL's Commercial Manager, discusses a new radio campaign with KSL's account executives. Left to right they are Frank B. McLatchy, W. E. Featherstone and Ed J. Broman. Below, Edward Petry, who represents KSL with advertisers in the national field.



Sales Mean Jobs

That's the national slogan of better business. And at KSL, sales mean better radio programs for you! For the advertisers are responsible for your outstanding radio entertainment, both through locally produced programs and on the Columbia Broadcasting System network.

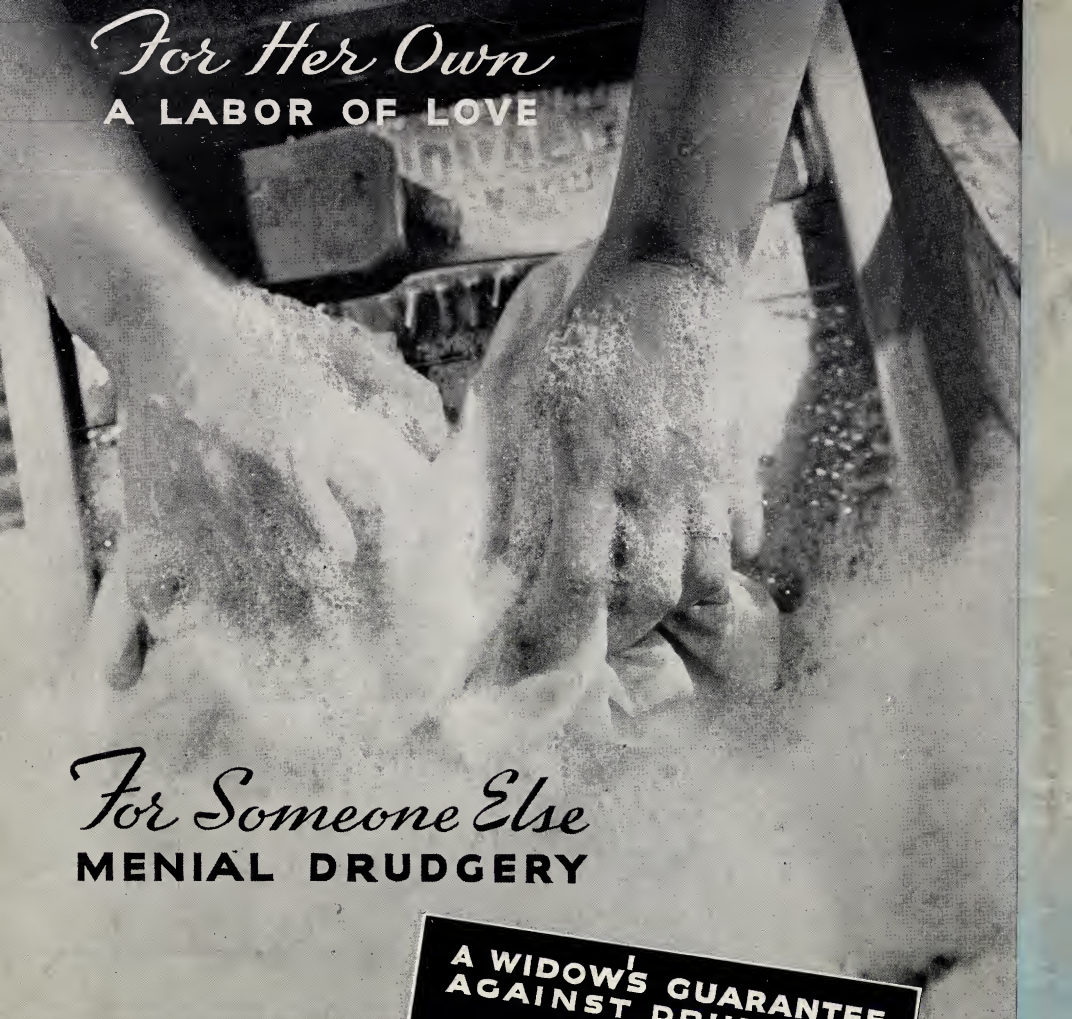
KSL is proud of its account executives, who contact business men throughout the West, telling them the story of radio that they, in turn, might tell you the story of their own business and their own products.

This selling force is supplemented by the sales facilities of the Columbia network, and by KSL's own representative, Edward Petry and Company. From every corner of the nation, business comes to KSL. For business is good in the Intermountain West—the territory served by KSL.

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