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IMPROVEMENT ERA



AUGUST, 1923

VOL. 26

NO. 10

ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
TIONS AND THE SCHOOLS OF THE
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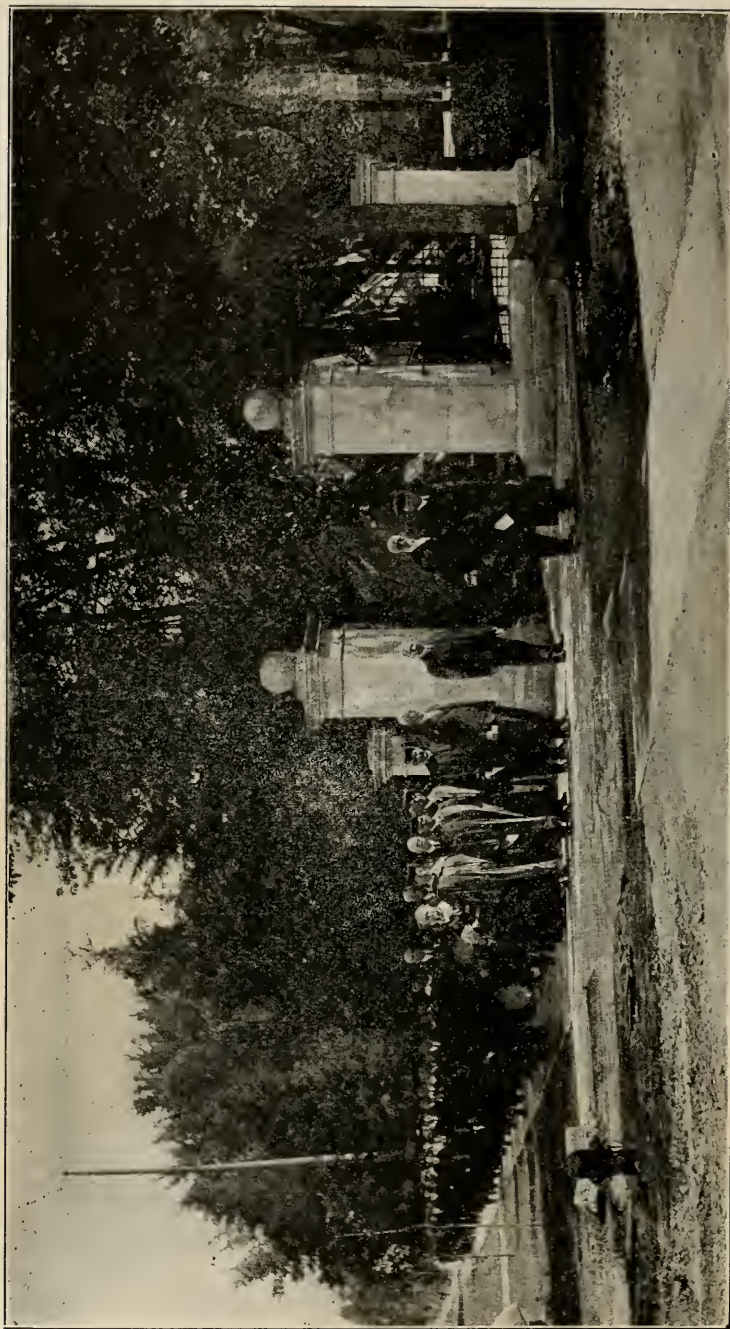
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The LOST SONNET

This day I found a Sonnet that I lost,
In years ago and covered o'er with dust;
A sonnet written at a thankless cost
When love to me was but a useless trust.
This paper yet bears mark of foolish tears,
Tears shed because a woman was not true,
And I looked forward unto hated years,
For balm of time not yet my anguish knew.
Why count the years since anger made me
 write,
Think on the hours that crept on feet of lead?
Why care for tears that once made dim my
 sight,
Since anger and blind passion both are dead?
 Ah, pain of love and desolation then,
 Now soul-possession and heart-peace again!

—*Alfred Lambourne.*



ACADEMIC PROCESSION, FORTY-SEVENTH ANNUAL COMMENCEMENT BRIGHAM YOUNG UNIVERSITY, PROVO, UTAH,
JUNE 8, 1923

President Heber J. Grant, Dr. F. S. Harris, President A. W. Ivins, Elder Joseph Fielding Smith, Dr. James E. Talmage,
Dr. George H. Brimhall, Dr. Richard R. Lyman, Dr. John A. Witsoe, Col. Willard Young, Susa Young Gates, Wm. Knight,
Jos. R. Murdock, and others of the regents at the front.

IMPROVEMENT ERA

Vol. XXVI

AUGUST, 1923

No. 10

The Church School System

By Dr. John A. Widtsoe, Commissioner of Education

Why is the Church so deeply concerned in Church School education? What are the policies of the Church School System? What results are flowing from Church school activities? These are fair questions that may well be asked by every intelligent member of the Church.

The Church Fosters Education

The Spirit of the Gospel of Jesus Christ awakens in every person a desire for further enlightenment especially as to the plan of salvation, and for the full development of his inborn powers. The latter-day revelations direct the Church to seek all truth; and "truth is knowledge of things as they are, and as they were, and as they are to come." Knowledge of itself possesses no saving grace; but with greater knowledge, larger service may be rendered. The Church encourages education; but asks that the process of education be not confined to the accumulation of knowledge and the discipline of the mind, but that it be directed also to the fitting of young people for the many duties of life.

As a result of the love of truth, which is inherent in the true Gospel of Jesus Christ, the Church in these latter days has fostered educational institutions from the beginning of its history. In Utah, the elementary school and high school, the college and the university, have been initiated upon the suggestion and with the assistance of the Church. The origin of the present Church School System roots, in fact, in the days before public education was established in the intermountain country and when the burden of the school was wholly upon the Church.

The Need of Church Schools

The Church recognizes that correct education should de-

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velop all of man's faculties. To train a person only in science, or in literature, or in art, or in social relations, or even in religion (as narrowly conceived), is not to educate a person. The human being has physical, mental and spiritual possibilities, all of which must be developed if society shall be preserved in full health and usefulness. This is the unhesitating conclusion of every sound thinker on the subject.

Here the need of Church Schools appears. Under an ideal condition, children would receive such rounded training in the public schools. Science, literature, art, social relations and religion (the plan of salvation) would be taught, under one organization, with proper relative emphasis. In a few places in the world, where the people are all of one mind, this may yet be done; in the middle ages, when all the people of the country accepted one church, it was very commonly done; in this country, with the rise of democracy, implying free public schools, and unhindered religious exercise, it cannot be done. Though every other proper concern of man be allowed place in the public school curriculum, sectarian religion is firmly excluded, and must be taught elsewhere.

The fathers of the United States saw clearly that the perpetuity of the republic, which they had been inspired to organize, depended upon the general enlightenment of the citizens. Consequently there was devised a magnificent, state-supported educational system, with compulsory attendance, which to-day is our safest, state-provided bulwark against the foes of the republic. At the same time, in consonance with the doctrine that in this land there shall be freedom of thought and belief and conscience, the first amendment of the constitution was made to read "congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Clearly under this constitutional provision, sectarian religion cannot be taught in the public schools of the land.

The Church is in full support of this doctrine, for in the Book of Doctrine and Covenants (134:9) it is expressly stated as a Church declaration of belief, that "We do not believe it is just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges." Of course this does not mean that such principles of moral living and honorable conduct, as are generally accepted by all good citizens, shall not be allowed discussion and practice in our public schools. On the contrary, our public school instruction should be permeated with the principle of righteousness and the fundamental virtues, which were tacitly accepted in the making of the constitution of our country.

Nevertheless, the deeper spiritual truths of life, and the profound religious convictions of men, centering in organized churches, which may not be taught in our public schools, must be taught, if taught at all, by private agencies. Somehow, religion must be taught, for no truth glows more vividly upon the pages of human history than that, in times of stress, every other learning becomes the servant and the tool of religious conviction. The course of history has ever been in the channel of religion; and the interpreter of life has forever been a knowledge of God. The will of man, directed by his inner ideals, and not powder and shot, has changed the map of nations. As men have clung to God, the race has moved upward and onward; as they have forsaken God and righteous living, confusion and death have overwhelmed mankind. The constitutional guarantee of religious liberty was not intended for the building of a Godless people. Lawful agencies, other than the public schools must be found for the religious training of our youth.

In this connection it must be said that the education of the intellect of the body is not an end in itself. The trained mind and the trained body should be as it were tools in the service of the spirit. Spiritual perfection, under the true laws of God, should be the aim of all men; the trained mind and the vigorous body may be used in winning such perfection. The will for righteousness, transcends in importance, any intellectual accomplishments. It is for the development of the greater power that the Church Schools have been established.

The Church as a Teaching Institution

The Church has willingly assumed the task of religious education, which the public school under the law, cannot perform. The Church, in fact, is a vast teaching institution, teaching the truth of the plan of salvation to members, friends and all who will listen. The teaching of the plan of salvation to the members of the Church is accomplished through several organizations. The quorums of the priesthood devote time to the formal study and practice of the Gospel. The Sunday Schools have a carefully graded series of study courses, all of which deal with a religious truth. The Relief Societies, the Mutual Improvement associations, and the Primary Associations represent various activities of women, youths and maidens, and children, so conducted as to help their members become intelligent and faithful Latter-day Saints. However, these organizations do not meet on school days, at school time, and they have not adopted texts and study periods that are characteristics of the week day schools. To make the formal study of religion or theology or the plan of salvation more effective during the school age, it must be made as if it were part of the child's

regular school program. This will not only make possible better teaching, but will also place the subject, in the child's mind, on a more dignified footing.

Progress of Church Schools

The first purpose of our System of Church Schools is to supplement secular with religious instruction, definitely designed to make Latter-day Saints of the pupils, from the first grade to the university; and to employ in such instruction the approved methods of the school room, in discipline, text books, tests of progress, and promotions. A second purpose of the Church Schools is to train professional teachers for the Church, who will have a rooted testimony of the truth of the gospel in their hearts, and who by their example and influence will teach the value and beauty of the gospel to their pupils. While direct teaching is most effective, indirect teaching is also powerful, and a God-fearing teacher, who lives righteously, teaches religion by the manner of his life. A third purpose of the Church Schools is to give technical training in co-operation with the auxiliary organizations to those who may be asked to do special work for these organizations. The work of the auxiliaries is broadening daily and becoming more complex, to meet the needs of this modern, more complex day. Specialized training, especially in the field of teaching, is often required to conduct some of the branches of the auxiliary work. The Church schools place their resources at the disposal of the auxiliaries for such assistance as may be required.

The Elementary Schools

In the earlier days, Church supported schools of elementary grade were maintained. When the public elementary schools became established, the Church abandoned this field. The Church gives full support to all sound public educational efforts; though it reserves its right to devise means by which religious instruction, under the law may supplement the secular instruction, given our elementary school children.

The Religion Classes are the device of the Church for supplying religious instruction to elementary school children. The attempt is made to give the children one hour's instruction, in religion per week. This may be given as a full hour's instruction either before or after the regular school hours, on any day of the week that may best suit the convenience of the district; or, ten minutes each day, before or after school, may be used for religious instruction; upon petition, the school board may allow the children of the parents petitioning, to leave one hour earlier than the regular closing time, one day a week, to receive religious instruction. This last method is in many ways the most

satisfactory, for it improves the attendance; and does not lengthen the school day, and recognizes the great importance of religious instruction, even if such instruction is not permitted in public schools.

The General Church Board of Education has prepared a series of graded text books or readers for the Religion Classes; approved methods of teaching are rapidly being adopted; records are kept; the pupils' work is graded; promotions are made, and graduation exercises held. The work of the Religion Classes is being made to correspond in methods and helps with the work of the public schools.

The Religion Classes of the Church were established in 1890. About ten years later similar schools under the name of Week Day Classes of Religion were established by other churches. At present more than 50,000 elementary school children are enrolled in Religion Classes of the Church; and many thousands in the corresponding "week day classes of religion" of other churches. The Religion Class movement, under the latter name, is now a nation-wide extension.

High School Education

The development of the public high school is comparatively recent. Forty years or more ago, when the public high school was practically unknown in the West, the Church undertook to supply high school education to its children. The Brigham Young Academy was established at Provo, Utah, followed by the stake academies. The plan was to organize as needed an academy in each stake, in which a course of high school education including instruction in religion, the things of God, should be given. These institutions rendered most excellent service. Thousands of men and women, yet living, can testify that in the academy, they were founded well in general education, and in addition won a settled, active testimony of the gospel as restored through the Prophet Joseph Smith.

Meanwhile, as the public elementary schools of the United States became of general distribution and firmly established, the citizens of our free republic claimed for their children an equal opportunity for high school education. It had been shown that civilization is largely a product of enlightenment; and that the school is the chief ally of the home in the making of citizens fit for life in a modern republic. The local high school, which offers in the proximity of the home, the essence of the world's knowledge, together with a proper discipline of the mind, became an additional safeguard against the dissolution of the republic and a powerful means for the larger life and enjoyment of the people. The local high school has become the people's college. At the time of the Civil War there

were fewer than fifty high schools in the United States; to-day there are probably ten thousand.

The people of the Church of Jesus Christ of Latter-day Saints joined in the movement for public high schools. Today there is scarcely a Latter-day Saint community of sufficient numbers, which does not maintain a public high school. The effects of this condition upon the Church high schools are obvious. First, the Church which is deeply loyal to American institutions, joins in every worthy movement to promote the welfare of the republic. It has done pioneer work in education, as in other fields; but as public institutions have taken over the work of education the Church has willingly relinquished the responsibility. Second, the cost of maintaining a competitive system of Church high schools would impose a heavy burden of double taxation upon the people. This would be neither necessary, nor desirable, since the public high schools are under the control of local boards of trustees, who may protect the students from infringements upon the lawful mission of the public high school. Finally, as a consequence of the multiplication of the local public high schools, the Church academies or high schools, which formerly were attended by students from considerable distances, became essentially local institutions, serving almost wholly the communities in which they were immediately located. The obligation of the Church is to all of its members, according to their needs; the localized Church high school is at variance with its principle unless special conditions require special treatment. Consequently, as the public high schools have increased, the Church high schools have been withdrawn, and to assist the people, the buildings and equipment have often been sold to the public high school for a small fraction of the cost.

At present, only three Church high schools remain: The Juarez Academy in Mexico; the Big Horn Academy in Wyoming, and the L. D. S. High School in Salt Lake City.

Latter-day Saint Seminaries

The Church has reduced its activities in the general high school field; but it maintains its intention to provide to high school students in a lawful manner, such instruction in religion as may not be taught legally in the public high school. The high school age is very important. It is then that nature initiates the profound changes of the body and mind, which result in maturity. To supply religious instruction to young people during this period and to help make of these young people faithful members of the Church, the Latter-day Saint seminary has been devised. It is a Church institution, having no direct connection with the high school. The faculty, consisting of one or two college trained workers, faithful members of the Church, usually

with missionary and other Church experience, offers instruction of high school grade in the Old Testament, and the History and Doctrines of the Church.

Registration in the seminary is entirely voluntary. Attendance, recitation, written work, examination, and grading of the registered students are insisted upon as with any secular subject taught in the high school. In a properly organized seminary, only students of the senior high school, that is of the last three years of the usual four-year high school, are admitted to the classes. The seminary building is usually located a very short distance from the high school building. Such high school students as register for the instruction in the seminary attend the seminary one hour a day, during one of the study hours or free hours of the high school, so that there is no interference with the regular high school work. State Boards of Education of many states allow credit for the work done in the study of the Bible.

The seminary teacher is expected to watch over his flock of young people, both in and out of the classroom, and to help them in their daily religious life, having always in view the establishment in the hearts of the young people a testimony of the Gospel.

The L. D. S. Seminaries now number thirty-seven. The first has been in operation about twelve years. Great success has attended them; and experience is steadily increasing their efficiency. The per capita cost of instruction is so low as to make it seem possible by this means to furnish religious instruction to all Latter-day Saint high school students in centers where the student population is reasonably large. The testimonies borne by these seminary students at their graduation exercises and elsewhere indicate that the seminary is an effective means of teaching religion and of developing a testimony of the truth of the Gospel. Parents and community leaders likewise testify of the high value of seminary training.

(To be continued)

Have I Lost or Won?

If I have striven with all my heart
To serve the Master, and do my part:
But failed in many a thing I tried,
And blessings prayed for were oft denied;
While things not sought for and undesired
Have, spite of all I could do, transpired,—
Who can decide if I've lost or won,
Or that I erred in the things I've done?
And that 'twere better done so and so:
Who can decide it, or who can know?

And if the promises made me here,
 Shall fruitify in a future sphere,
 Who knows but I, in that land, shall see
 The stage was set, as it ought to be;
 That unseen hands, and that unknown means,
 My bark have guided, and moved the scenes?
 And that I've watered with many tears,
 The flowers to blossom in future years.
 And all was working to shape the mind
 For greater things in a fairer clime.
 The WHYS to things I don't understand
 May answered be in that favored land.
 That through the sorrows and pains of earth,
 Full many blessings have had their birth.
 I'll maybe see that what caused me sighs,
 Has oft been blessings, though in disguise.

This life is only the a, b, c,
 The primary school of eternity;
 And if I "pass" in my lessons here,
 And get promoted to that blest phere,
 Might I not find in some grade ahead,
 The longed for answers to prayers I've said?

I feel assured, when the time draws nigh,
 For me to pass to that home on high:
 I'll just step up to a higher plane,
 And there go on with my work again.
 And things that here may have tried me sore,
 Perhaps I'll treasure, and prize the more.

What wondrous sounds shall there greet mine ears.
 By Radio, then, I may reach the spheres.
 And so go onward, from grade to grade,
 Until I learn how the worlds are made.
 And see them launched, from the Master's hand,
 To whirl through space, in their cycles grand.
 And so advancing, with keen desire,
 Ever on and on; still higher and higher.

Oh, wondrous course! in that school sublime.
 The cosmos grand of the *Master Mind*.
 Inspiring thought! What a marvelous plan
 Is the onward march of the soul of man!

Look up, my soul, look beyond this life.
 Be not dismayed at its toil and strife.
 Press on in patience, and time will tell,
 That you've won promotion, and all is well.

Shelley, Idaho

Joseph H. Dean

Fundamentals of Prosperity*

What They Are and Whence They Come

By Roger W. Babson, President Babson's Statistical Organization

IV

Cooperation—Success by Helping the Other Fellow

Our industrial system has resulted in making many men economic eunuchs. The salvation of our cities, the salvation of our industries and the salvation of our nation depend on discovering something which will revive in man that desire to produce and joy in production which he had instinctively when he was a small boy.

A few days ago I was present at a dinner of business men in Boston who were called together in order to secure some preferential freight rates for Massachusetts. The principal theme of that gathering was to boom Massachusetts at the expense of the rest of the country. At the close of the dinner I was asked my opinion and said: "Let us see how many things there are in this room that we could have were we dependent solely on Massachusetts. The chairs and furniture are from Michigan; the cotton is from Georgia; the linen from Ireland; the silver from Mexico; the glassware from Pennsylvania; the paper from Maine; the paint from Missouri; the clock from Connecticut—and so on." Finally I got the courage to ask if there was a single thing in the room that did not originate from some other state than Massachusetts. Those men were absolutely helpless in finding a single thing.

The same fact applies in a general way to every state and every home. Look about, where you are sitting now. How many things are there in the room just where you are,—there is a table, a chair, a shoe, a coat, a necktie, a cigar, a lampshade, a piano, a basket—for all of these you are dependent upon others.

The same fact is true when we analyze one staple, like shoes which, primarily, are made of leather. Where does the leather come from? Just follow that leather from the back of the steer until you buy it in the form of shoes. Think where that steer was raised, and where the leather was tanned. Think of all the men engaged in the industry from the cowpunchers

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to the salesmen in the stores. There is cotton in the shoe lacing and lining. There is metal in the nails and eyelets. Not only must different localities cooperate to produce a shoe; but various industries must give and take likewise.

Civilization is ultimately dependent on the ability of men to cooperate. The best barometer of civilization is the desire and ability of men to cooperate. The willingness to share with others,—the desire to work with others is the great contribution which Christianity has given to the world. The effect of this new spirit is most thrilling when one considers the clothes which he has on his back, the food which he has on the table, the things which he has in the house, and thinks of the thousands of people whose labor has directly contributed toward these things. Now this clearly shows that the fourth great fundamental of prosperity is cooperation, the willingness and ability of men to cooperate, to serve one another, to give and to take.

But the teachings of Jesus along these lines have a very much broader application than when applied merely to raw materials, or even manufactured products. As we can begin to prosper only when we develop into finished products the raw materials of the fields, mines and forests, so we can become truly prosperous only as we develop the greatest of all resources,—the human resources. Not only does Christianity demand that we seek to help and build up others; but our own prosperity depends thereon as well.

* * * * *

When in Washington, during the war, I had a wonderful opportunity of meeting the representatives of both labor and capital. I had some preconceived ideas on the labor question when I went to Washington; but now they are all gone. I am perfectly willing, now, to agree with the wage earner, to agree with the employer, to agree with both or to agree with neither. But this one thing I am sure of, and that is that the present system doesn't work. The present system is failing in getting men to produce.

By nature man likes to produce. Our boy, as soon as he can toddle out-of-doors, starts instinctively to make a mud pie. When he gets a little older he gets some boards, shingles, and nails and builds a hut. Just as soon as he gets a knife, do you have to show him how to use it? He instinctively begins to make a boat or an arrow or perhaps something he has never seen. Why? Because in his soul is a natural desire to produce and an inborn joy in production. But what happens to most of these boys after they grow up?

Our industrial system has resulted in almost stultifying men economically and making most of them economically non-

productive. Why? I don't know. I simply say it happens and the salvation of our industries depends on discovering something which will revive in man that desire to produce and that joy in production which he had instinctively when he was a small boy.

Increased wages will not do it. Shorter hours will not do it. The wage earner must feel right and the employer must feel right. It is all a question of feeling. Feelings rule this world—not things. The reason that some people are not successful with collective bargaining and profit sharing and all these other plans is because they think that men act according to what they say, or according to what they learn, or according to what they agree. Men act according to their *feelings*, and "good feeling" is synonymous with the spirit of cooperation. One cannot exist without the other and prosperity cannot continue without both. Hence the fourth fundamental of prosperity is Cooperation.

V

Our Real Resources

We have gone daffy over things like steam, electricity, water power, buildings, railroads, and ships, and we have forgotten the human soul upon which all of these things depend and from which all of these things originate.

Two captains of industry were standing, one day, on the bridge at Niagara looking at the great falls. One man turned to the other and said:

"Behold the greatest source of undeveloped power in America."

"No, the greatest source of undeveloped power in America is in the soul of man," the other replied.

I was talking with a large manufacturer the other day, and he told me that he was supporting scholarships in four universities to enable young men to study the raw materials which he is using in his plant. I asked him if he was supporting any scholarships to study the human element in his plant, and he said "No." Yet, when asked for definite figures, it appeared that eighty per cent of every dollar which he spends, goes for labor, and only twenty per cent goes for materials. He is endowing four scholarships to study the twenty per cent and is not doing a thing to study the eighty per cent! Statistics show that the greatest undeveloped resources in America are not our mines, or our forests, or our streams, but rather the human souls of the men and women who work for us.

This is most significant when one resorts to statistics and learns that everything that we have—every improvement, every railroad, every ship, every building costing in excess of \$5,000,

every manufacturing concern employing over twenty men, yes, every newspaper and book worth while, has originated and been developed in the minds of less than two per cent of the people. The solution of our industrial problems and the reduction of the cost of living depend not on fighting over what is already produced, but upon producing more. This means that this two per cent must be increased to four per cent, and then to six per cent. If all the good things which we now have, come from the enterprize of only two per cent, it is evident that we would all have three times as much if the two per cent were increased to six per cent.

Jesus was absolutely right in his contention that if we would seek first the kingdom of God and his righteousness all these other things would naturally come to us. This is what Jesus had in mind when he urged people to give and serve, promising that such giving and serving should be returned to them a hundred fold or more. Jesus never preached unselfishness or talked sacrifice as such, but only urged his hearers to look through to the end, see what the final result would be and do what would be best for them in the long run. Jesus urged his followers to consider the spiritual things rather than the material, and the eternal things rather than the temporal; but not in the spirit of sacrifice. The only sacrifice which Jesus asked of his people was the same sacrifice which the farmer makes when he throws his seed into the soil.

The story of the loaves and fishes is still taught as a miracle, but the day will come when it will not be considered such. The same is true when Jesus found that his disciples had been fishing all night without results and he suggested that they cast the net on the other side. They followed his advice and the net immediately filled with so many fishes that they could hardly pull it up. If we, today, would give more thought to the spiritual and less to the material, we would have more in health, happiness, and prosperity. The business man today would be far better off if—like the fishermen of Galilee—we would take Jesus' advice and cast our net on "the other side."

We are told that with sufficient faith we could move mountains. Have mountains ever been removed and tunnelled without faith? The bridging of rivers, the building of railroads, the launching of steamships, and the creation of all industries are dependent on the faith of somebody. Too much credit is given both capital and labor in the current discussions of today. The real credit for most of the things which we have is due to some human soul which supplied the faith that was the main-spring of every enterprise. Furthermore, in most instances this human soul owes this germ of faith to some little country

church with a white steeple and old-fashioned furnishings.

The reason I say "old-fashioned" church is because our fathers were more willing to rely upon the power of faith than many of us today. What they lacked in many other ways was more than compensated by their faith in God. They got, through faith, "that something" which men today are trying to get through other means. All the educators, all the psychologists, all the inspirational writers cannot put into a man the vision and will to do things which are gained by a clear faith. Most of us today are frantically trying to invent a machine which will solve our problems, when all the while we have the machine within us, if we will only set it going. That machine is the human soul.

The great problem today is to develop the human soul, to develop this wonderful machine which each one of us has between his ears. Only as this is developed can we solve our other problems. When we give as much thought to the solution of the human problem as we give to the solution of the steam problem or the electrical problem, we will have no labor problem. We have gone daffy over things like steam, electricity, water-power, buildings, railroads and ships, and we have forgotten the human soul upon which all of these things depend and from which all of these things originate.

VI

Study the Human Soul

The first step is to give more thought and attention to people, to establish more points of contact. Let us do humanly, individually, man to man, what we are trying to do in a great big way.

I was visiting the home of a famous manufacturer recently and he took me out to his farm. He showed me his cattle. Above the head of each heifer and each cow was a pedigree. The most careful record was kept of every animal. He had a blueprint in his library at home of every one of those animals. Yet when we began to talk of the labor problem in his own plant and I asked him how many of his people he knew personally, he told me—I quote his words:

"Why, they are all alike to me, Mr. Babson. I don't know one from the other."

Later in the evening—it was during the Christmas vacation—a young fellow drove up to the house in a fancy automobile, came in and asked for this manufacturer's only daughter in order to take her to a party. I didn't like the looks of the fellow very well. After they had gone out, I said to the father:

"Who is that chap?"

The father replied: "I don't know; some friend of Mary's."

The father had every one of his cows blue-printed, but he

didn't know the name of the man who came to get his daughter and who did not deliver her until two o'clock the next morning! That man was neglecting the human soul, both in his factory and in his home.

* * * * *

I repeat that we have gone crazy over structures above ground. We are absolutely forgetting the greatest of our resources—the great spiritual resource, upon which everything depends. How shall we develop these resources?

Certainly we are not developing this great spiritual resource in the public schools. The educational system was originally founded by the church to train the children in the fundamentals of righteousness. Gradually, but constantly, we have drifted away from this goal and today the purpose for which our schools were started has been almost entirely lost. In some states it is now a criminal offense for a school superintendent to ask a prospective teacher what she believes or whether she has any religion whatever! Under these conditions, is it surprising that the spiritual resources of our children are lying dormant?

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

The masses today are getting their real education from the daily newspapers. Many of these newspapers have much good material, but the great effort of the daily press is not to make *producers*, but rather to make *consumers*. The policy of the daily press is not to get people to serve, but rather to get them to buy. Not only is the larger portion of the newspapers given up to advertising, but most of this advertising is of non-essentials, if not of luxuries. With this advertising constantly before the people of the country, it is but natural that the material things should seem of greatest importance. To remedy this situation is a great problem today facing the Christian business men of this country. What shall we do about it?

The first step is to give more thought and attention to people, and to establish more points of contact. Let us do humanly, individually, man to man, what we are trying to do in a great big way. Another method to develop this human resource is to give people responsibility. Moreover, we must do so if the nation is to be truly prosperous.

(To be continued)

The Fight

*By George Bergstrom, Scoutmaster, Troop 23 A., and Deputy Commissioner
Mt. Ogden Stake*

The King snake slowly glided out from his hole from under the roots of a large alder tree that grew at the edge of the stream.

He was a beautiful specimen nearly a yard in length, his body encircled with beautiful red, white and black rings arranged alternately the full length of his smooth body. His black snout and fairly distinct head with its band of white broadening out toward the temples seemed to offset his lithe form.

His black forked tongue moved out and in continually. He was hungry. The large field mouse that he had devoured the day before was entirely gone, and having a rather voracious appetite the pangs of hunger had called him from his den from under the roots of the alder tree.

Gliding smoothly and swiftly he left the bed of the stream for higher ground, the warm, balmy California atmosphere, the hot semi-sandy soil adding life and zest to his movements. After crossing a large open space, choosing a route that seemed to blend more or less harmoniously with his coloring he carefully threaded his way through the fragrant manzanita and buck-thorn bushes.

He had traveled probably two hundred yards in this fashion when he suddenly stopped as if he sensed some prey or enemy. He became absolutely motionless, his head raised slightly, its neck arched and his eyes glittering, his tongue moving out and in with great rapidity. It seemed many minutes before he again glided forth; this time more noiseless, alert and wary than before.

A short distance away on a small knoll in an open space stalking a squirrel lay a huge Western Diamond Rattler. Its large head flat and heart shaped was raised a few inches above the ground. Its eyes were glittering. Its body nearly five feet in length lay semi-coiled in an attitude of strike. So intent was it on its prey that it did not see the approach of its enemy, the King snake, until he was within a few feet of it.

The King snake coming around the knoll evidently had not seen the rattlesnake until about the same moment. It was an accidental meeting.

The body of the rattler became bloated, seemed to increase tremendously in size and at the same time the ominous warning sound and the rattle; "Burr-r-r-r, burr-r-r-r, burr-r-r-r!" The King

snake stopped and became motionless. The rattler's body had been thrown into a graceful symmetrical coil. Its eyes had a sort of glassy stare; the neck was arched in an oblique bow supporting the flat heart-shaped head. The continual moving tongue and whirring rattle denoted a formidable enemy. Its attitude was one to give the impression that it was thoroughly capable of defending its life. It was a sight that would cause the most brave to hesitate. It made no other hostile movement.

The King snake had remained motionless; but his fighting disposition had been thoroughly aroused. He delighted to pick a quarrel. The incessant monotonous whirring of the rattle annoyed and angered him. He keenly enjoyed a battle for battle's sake; rattler or otherwise. Suddenly he lowered his head as if he decided that the larger snake was the master of the situation and started to crawl away seemingly quite unconcerned. Nevertheless he was not.

The rattling ceased though the snake did not move its body for a few moments. Gradually it unwound its coils seemingly satisfied that its enemy had left. It also started for cover. Quick as a flash, like one whose fury had all been unloosed the King snake who was a short distance away, whipped around, charged the rattler and came within a few feet of his antagonist. The rattler, taken by surprise coiled again and prepared to strike should the other come within range. The ominous warning came again insistent and constant.

The King snake with all his fury and fighting instinct aroused began to glide forward, back and forth in front of the coiled snake. The rattler was also working itself into a frenzy perhaps sensing its doom. It would strike at the first opportunity, sink its poisonous fangs deep in its enemy, then crawl to cover. The King snake drew nearer, almost within striking distance. His eyes were glittering with the light of conquest; his movements lithe, deliberate and confident. Raising a considerable portion of his body from the ground he seemed to close in for an attack, his head moving back and forth. Angered out of all reason and as quick as a flash the rattler struck with all the force of its pent up fury and tremendous body. Quicker still the lithe head and body of the King moved to one side. What followed happened so quickly the eye could hardly see. In a trice the body of the rattler was in the coils of the King snake for he had wrapped his lithe body around that of the large snake before it had time to coil itself for another strike. Then came the struggle; the fight for supremacy; the fight until death. The rattler with its virulent poison; the King snake with its terrible constricting coils. Which would win?

Nearly the whole length of the King snake had by this time

been coiled around the other snake. He seemed to constrict himself, to draw himself up, tighter and tighter; to squeeze and squeeze. In fury the rattler turned and twisted, struck time and time again, sinking its fangs deeper and deeper each time injecting its poison freely into the body of its adversary; but to no avail, for the King snake is immune to snake poison. However, the wounds enraged him, made him fight harder and harder. Slowly but surely he was killing his enemy. He continued to wind his shining body around and around the doomed creature until every part of it was engaged. More slowly and surely he continued to constrict himself and squeeze, no matter how the other twisted, fought and struck. Tighter and tighter grew the coils, his strength seeming to increase in such proportion that the struggling viper could not breathe nor bite, and was finally suffocated.

The fight was over. The larger snake no longer offered resistance, but lay inert except for the twitching of a few muscles. The King snake was satisfied at last. He had lived up to his reputation. He was king. After a few moments he gradually uncoiled himself, working his body free from the other and with the air of a conqueror, looking neither right nor left, he continued on in search of his belated dinner.

Ogden, Utah.

The Chub Hole

The rain drops purr on the gray water
That slides by its low, grassy bank;
The blue cranes and snipes wing down the valley,
Where the cattails and wiregrass are dank.

There is baln and witchery in the sunshine
That glimmers through the golden nimbused cloud;
And the nesting ducks are moored on the bayou,
Tranquil, brown-backed and proud.

The chubs, like fleeting silver flashes,
Are whipping through the eel-grass and mud,
Or dozing in the shadows of the bulrushes,
'Neath the margins of the long, lean flood.

Oh, the drowsy day is joyous and haze-laden;
Summer's artistry is blue upon the hills,
And the fisherman is musing o'er his angleworms,
While his glad heart carols as it wills.

Nephi, Utah.

Ezra J. Poulsen.

A Study of Book of Mormon Texts

By J. M. Sjodahl

I. Notes on Significant Words and Phrases. (Continued)

Oppressive Taxation. Mosiah records the fact that the people of Limhi were in bondage to the Lamanites (Mos. 7:15), and that this bondage had taken the form of an exceedingly burdensome taxation. It seems (v. 22) that they were made to pay one half of all the grain they raised and one half of the increase of their flocks and herds, as well as one half of everything else they came in possession of. The penalty for refusal to render this unjust tribute was death. King Limhi told Ammon that the people would prefer slavery under Nephite rule to their present form of servitude.

This condition was very much like that found by the Spaniards at the time of their ruthless conquest of Mexico. A kind of confederacy between three of the largest Aztec cities, with headquarters at Tenochtitlan, had been formed for the purpose of levying tribute on the other cities, which were scattered over an area of about the same size as the state of Massachusetts. Towns that refused to pay were savagely punished, unless they were strong enough to defend themselves, in which case sanguinary battles were fought and the war prisoners were slain on the altars of the gods. The city of Tlascala had successfully resisted an attack of the second Montezuma shortly before the arrival on the scene of Cortez. This shrewd Spaniard soon learned that there was deadly enmity between the tributary towns and the Aztec confederacy, and he profited by the situation. The Tlascalans, after an unsuccessful attempt at resistance, joined the Spaniards against the oppressors.

From the history of the conquest it is evident that the policy of the Lamanites of making their weaker neighbors tributary slaves was practiced by the Aztecs in the 16th century, and that it was the main cause of their downfall at that time.

The Book of Mormon gives us a striking sketch of political conditions in Nephite lands which still obtained in some parts of the "new world" at the time of its discovery only four centuries ago.

Are scholars in possession of any stronger evidence for the authenticity of the Old Testament writings?

Corpses thrown into the river. In Alma 3:3 it is stated that, "As many of the Lamanites and the Amlicites who had been

slain upon the banks of the river Sidon, were cast into the waters of Sidon." See also Alma 44:22.

This custom of consigning the bodies of the dead, after a great battle, to the water, seems to have survived among the aborigines of America to more recent times. Speaking of the conquests of the Peruvians, Mr. Fiske says:

"In an obstinate battle near Quito the rebels were defeated with great slaughter. Many hundreds of prisoners were taken. Very few were able to hide themselves. Near the banks of the lake the Inca ordered them all to be beheaded in his presence, and their bodies to be thrown into the water. The blood of those that were killed was in such quantity that the water lost its color, and nothing could be seen but a thick mass of blood—. The lake received the name it still bears, which is *Yahuarcocha* or the Lake of blood," (*Discovery of America* Vol. II pp. 324-5).

Drinking blood. According to Alma 49:27, Amalickiah in his wrath swore that he would "drink the blood of Moroni." See also Alma 51:9.

Whether this haughty traitor meant his threat to be understood literally or only as a figure of speech, it is evident that some of the people inhabiting these continents anciently had the savage habit of drinking the life fluid of their conquered adversaries. Otherwise his boast would have had no meaning. But words always mean something. We still have in most of our modern languages the word "blood-thirsty" for "cruel," "murderous," as a relic of a time when the consumption of blood was a more or less common manifestation of cruelty.

That some of the aborigines of America at times drank the blood of human victims is attested by history. When Brebeuf, a jesuit missionary, had been tormented to death, an Iroquois chief, who admired the fortitude with which he had met his cruel fate, tore out his heart and devoured it. It is said that Cortez and his followers, at a city called Xocotlan were offered cakes dipped in human blood, as choice morsels to eat (*Bancroft's Mexico*). It was a common custom, it seems, among the Aztecs to smear the lips of their idols with human blood and to sprinkle it on the walls and floors of their temples.

Nadaillac (*Prehistoric America*, p. 62) says cannibalism was practiced in Algonquins, Iroquis, Kickapoos and many other tribes, and that the warriors drank the still smoking blood of the victims, in order to inoculate themselves with their courage.

The Bible. In I Nephi 13:20-26 the prophet records his

remarkable vision of the Bible. He saw a book, "And it was carried forth among them" (the Gentiles) (v. 20). Concerning this book the angel tells Nephi:

(1) It is a record of the Jews, and, "It proceedeth out of the mouth of a Jew." The words quoted are repeated (v. 23, 24).

(2) It contains "the covenants of the Lord which he hath made unto the house of Israel" and "many prophecies." (v. 23.)

(3) As the book comes "from the mouth of a Jew" it is plain, *i. e.*, it is easy to understand. It contains the *plainness* of the gospel, or the gospel, as far as revealed, set forth plainly.

(4) The book also contains the record of the twelve apostles: "and they bear record according to the truth which is in the Lamb of God." (v. 24.)

(5) "These things"—the book that came from "the mouth of the Jew" and the record of the Twelve—go "from the Jews in purity, unto the gentiles" (v. 25).

(6) It remains pure until, eventually, "many parts" are taken away from the gospel, and also "many covenants of the Lord" (v. 25).

This is a brief epitome of the history of the Bible, given in a vision. It deserves the closest study.

Note the accuracy of the language here used. The Old Testament which is "a record of the Jews," is said to have proceeded out of the mouth of a Jew, while the New Testament is referred to as the record of "the Twelve Apostles," and both these collections of sacred writings are said to have gone forth from "the Jews."

The books of the Old Testament were composed by, or under the supervision of the men whose names they bear. It was, therefore, "a record of the Jews." The books of the Law were deposited in the ark of the covenant in the Tabernacle in the wilderness, and afterwards in the temple of Jerusalem. To the first collection were gradually added the various historical and prophetic writings, from Joshua to Habbakuk, Jonah, Amos, Isaiah, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah, Obadiah, and Habbakuk, all lived before the destruction of the temple. What became of the sacred books when the sanctuary was destroyed and the people dispersed, is not known. They may have been hidden in some safe place, but the probability is that there were manuscript copies or parts of copies in the possession of many prominent Jews, that were carefully guarded. At all events, Daniel in Babylon seems to have been familiar with the law of Moses and the prophecies of Jeremiah (Dan 9:2, 11). After the captivity, Ezra made a collection of the sacred writings. Tradition has it that he presided over a body of

learned men, one hundred and twenty in number, known as *The Great Synagogue*, associated for the purpose of collecting and editing sacred books Ezra may therefore well be considered as "the Jew" Nephi saw in his vision, from whom the book came, for to his literary labor we are very largely indebted for the Old Testament as we know it today. And in Nehemiah 8:2-18 it is recorded that Ezra brought the Law before the congregation of Israel and read it in their hearing. On that occasion the book literally "proceeded out of the mouth of the Jew." As he from day to day proclaimed its contents, they were handed down to coming ages; and since then there has been no general reconstruction of the Jewish canon.

The New Testament does not, in the same literal sense, "proceed out of the mouth of a Jew;" in the vision it is called the records of the Twelve Apostles, and they are said to go forth "by the *hand* of the Twelve" (v. 26).

Note also that the book contains, besides many prophecies, the covenant of the Lord with Israel. This, no doubt, refers to the agreement, we may call it, between the Lord and his people at Sinai; for the people unanimously accepted the laws of God as submitted to them through Moses (Ex. 24:3), whereupon the covenant was ratified by solemn sacrifices (Ex. 24:4-8). This covenant in addition to the Decalogue is recorded in Exodus 21 to 23:19, and this section of the books of Moses may, therefore, appropriately be called "The Doctrine and Covenants" of the Mosaic Dispensation.

It is further to be noticed that this book, as it came from "the mouth of a Jew" and "the hands of the Twelve," was *pure* and a depository of divine *truth*. So the angel declares. This is a complete refutation of the claims of those so-called "higher critics" of the Bible, who hold that fundamental documents supposed to have been used by the "redactors" or editors of the sacred volume have been "edited," distorted, and mutilated to such an extent that most of the scriptures, when given to the world in its completed form, was positively spurious. This "criticism," according to the revelation of Nephi, has no foundation in fact.

It is true, as further stated by the angel, that in course of time many of the doctrines taught in the Bible were set aside, and many covenants were abrogated; this, however, was not done by the collectors and editors of the sacred books, of whom Ezra and probably Simon the Just were the last in the Mosaic dispensation, but after the completion of the New Testament, by the great ecclesiastical organization that grew out of and took the place of the pagan imperialism of Rome.

As an illustration of the process of taking away from and

adding to the gospel, the following facts may be considered:

In the fourth century marriage was forbidden, as far as the clergy was concerned, and this decree was confirmed in the eleventh century, by Gregory VII. In the twelfth century the doctrine of seven sacraments was first taught. To the same time belongs the positive affirmation of the saving virtue of penance, and the doctrine of purgatory, which, however, may be traced back to the seventh century. Transubstantiation was first taught in the eighth century. In the eleventh the Lord's Supper was changed by withholding the consecrated cup from the communicants. The ordinance, with its solemn covenants, was thereby virtually abrogated. The covenant of baptism had been done away with long before that time, in so far as the vain ceremony of infant sprinkling had taken its place. In the seventh century (A. D. 607) the claim of the bishop of Rome to universal recognition as the head of the church was confirmed by Emperor Phocas, and the final touch was thereby given to the Babylonian tower of papacy which had been under construction for centuries.

(To be continued.)

The Keynote of Life

To live a life the most complete
The heart must be as clean and sweet,
As aid to those whose wayward feet
Lead them too far astray.

What is this life but one great fight,
Against the wrong and for the right?
To those who have the clearing sight,
We look for noble deeds.

The right ambition is to rise
Above those things that foster sighs,
And blinds the eyes of Paradise,
The aim of those aright.

The primal note must ever be
Attuned to hope's clear melody;
To sue for that on bended knee,
Is but the plan of God.

Then life becomes a song of cheer,
That lightens hearts bowed down with fear,
The smile supplants the ready tear,
And joy it reigns supreme.

Albany, New York.

Mary F. Scott.

"The Fair Weather Wife"

By Athene H. Farnsworth

It was a fascinating evening; the softening March air pierced with hints of spring, the starlit sky gradually deepening in mystic blue as the bright rim of the moon pushed above the dark outlines of the mountain peak. The beauty and promise of the night held Harlin spellbound as she gazed dreamily at the great luminous disc which brought back entrancing memories of another western moon.

Little Mrs. Tracy, with her electrical personality, had much in common with the spirit of the evening—full of thrills and shocks but brimming with dynamic possibilities and attraction.

"Knight, dear, wasn't Honolulu wonderful?" she voiced her thoughts.

"A honeymoon anywhere with you would be wonderful," commented her husband as he looked up from a sheaf of business accounts and smiled.

She shrugged her dainty shoulders but looked pleased as she retorted, "Now, Knight, that's a broad statement and I suppose it's my duty to enlighten you. Do you realize that all my friends are envying me and—and sympathizing with you—"

"Really," he laughed, "and why?"

"Well, I'm supposed to be an eccentric butterfly and you're—'a prince of a fellow'." Harlin gave him an arch glance over her shoulder and turned back to the moon.

Knight chuckled, gave a last estimate on an invoice for \$50,000 worth of mohair in a Boston warehouse, then turned all his attention to Harlin. Until he met Harlin Kennedy, he would have jeered at the idea that any woman could fill his horizon to the exclusion of all business. The carving of his fortunes in the great sheep and cattle ranges of the southwest had once completely satisfied him, but now his wealth was only a means to an end—that of making his wife happy and giving her the luxuries to which she had been accustomed. He held out his hand to her:

"If that's the case, think how they'll feel when we're in our new home—"

At the mention of the 'house of their dreams,' Harlin left the window. Even the moon was forgotten as she perched on the arm of his chair beside a littered table.

Mr. and Mrs. Tracy, like two carefree youngsters with their blocks and picture books, were soon wrapt in the enthralling in-

tricacies of blueprints, samples of hard wood, bricks, and many elaborate details for a formal garden. Knight's arm was clasped affectionately about his bride's shoulders and caressed her tenderly when he became suddenly emphatic over a question of expense:

"Dearest, I want you to have the most perfect setting money can devise. The best is—" She placed silencing fingers against his lips.

"Now, Knight, boy, don't—you've spoiled me enough. You don't realize what a selfish little butterfly I am, after all. You're too generous—if I could just do something to—"

Knight interrupted her protestations, but the sudden insistent ringing of the bell momentarily stopped further argument.

While he answered the summons and signed for a telegram, Harlin's imagination continued musingly to furnish her anticipated "air castle." She loved to dream and plan and now she could realize even the most pretentious of her ideas. The critical condition of the wool market had no shadows for her; in fact, she did not know even that such a situation existed. Knight did not bother her with business details. Each room or the roughly sketched mansion soon appeared before her—beautiful tapestries, Persian rugs on highly polished floors; herself at a Grand piano—

Knight returned with the opened telegram in his hand, a worried dent between his eyes.

"Looks, dear, as if I'd have to go down to the ranch." He handed her the message—"Fredonia, Arizona, March — 192—. Better come, at once. Shear tomorrow. Blizzard threatening. Help short.—Taylor."

"Those tiresome old goats! Can't they get along without you or wait until the weather moderates before shearing?" she objected.

"I'm afraid not, Harlin. There are so many details to be attended to and we have to take our turn in the shearing pen. Anyway, if we did wait, we'd lose the hair as the goats begin to shed much earlier than sheep and each pound of mohair means another board in our ball room," he finished, trying to placate her.

She sighed resignedly and followed her husband in to pack his bag.

While Harlin indulged in more than the usual orgy of luncheons, bridge teas and matinees; Knight fought a valiant fight against the elements. Things were in a pretty bad fix.

The first night after shearing, three hundred head of poor, shivering blooded goats died from exposure in an icy sleet blizzard. The next two days and nights were more kind but on the fourth, a similar loss was experienced. Knight bore these re-

verses quietly. The sale of his wool for the previous year would compensate and this season's clip was excellent. The anticipated fifty or seventy thousand dollars would settle his accounts.

He watched with satisfaction the marking of his long rows of huge bales which represented a tidy fortune. The sale of these would not only replace the lost goats but would enable him to build shelters to guard against any similar disaster.

He wrote cheering letters to Harlin, chaffing at their separation but promising an immediate return after "lambing" was over.

The fates seemed to have conspired against Knight Tracy. In the midst of the most strenuous work, two of his best herders contracted the dreaded disease, "goat fever," and died within a week of each other. Each left wife and family without means of support. Knight gallantly shouldered their burdens and invested substantial sums to their credit. As he signed the last check, he gazed ruefully at his bank balance. Unless the money from Boston arrived shortly, he, the wealthiest stockman in the district, would be forced to curtail his expenditures. He whistled softly to himself as he mounted his horse and rode back to the ranch.

The rambling old ranch house was picturesque in a rough, rugged style, but its setting, from a distance, was one of exquisite beauty. In the background, the soft tints of the desert faded into rose and blue cliffs. Along one side, a deep gorge wound irregularly and the tiny stream, hundreds of feet below, wove a silver thread through the sand. The outbuildings were shielded by groups of graceful weeping willow trees just budding, slender, drooping boughs fresh and green against the weather beaten logs.

Knight exclaimed in delight at the beauty of the scene growing more colorful and startling as the sun sank lower and lower. How he longed for Harlin. His artistic little wife would just revel in its grandeur. His desire to see her became suddenly unbearable. He hailed his foreman, who was out in the field with a herd of his special prize "billies."

"Taylor, I must go back to the city for a few days. If you receive word from the buyers, forward it and keep me in touch with conditions here. The worst of the work is over and the herds are all on the summer range."

Taylor nodded. "All right, Mr. Tracy. Things'll be O K here but I don't like the tone of the papers; the bottom seems to be dropping out of things, and—" then he checked himself and reassured his employer. "Mrs. Tracy'll be suing you for desertion. I'll keep things going here; you hurry along."

Harlin was in the seventh heaven at their reunion and Knight exclaimed hungrily as he reluctantly held her at arms' length and refreshed his memory of her adorableness.

"Jove, but I've missed you! I didn't realize it until now. Nothing can make me leave you for so long again."

Their joy was short-lived, however, as the following day brought bad news again. A telegram from Taylor forwarded the word received from the East:

"Mohair received but again stored. Be prepared for the worst."

He did not comment to Harlin, but she anticipated trouble from the worried lines about his eyes and the dogged expression of his mouth as he waited for each mail and started nervously at each ring of the telephone or doorbell.

Events seemed to be piling toward a crisis. Harlin helplessly watched the vicious jab of her husband's pen as he balanced his check book after paying the month's bills. They had been rather high, but then, Knight had never intimated that she should economize and she had not dreamed of the possibility of such a necessity. What did all his black looks mean?

Harlin went to bed that night with a premonition of gloom forming the first cloud on her ideal happiness. Knight simply couldn't lose his money! It wasn't possible!

"It never rains but it pours," was knight's only comment as he crushed a telegram between tense fingers. They were at supper the following evening when the fateful message arrived.

Harlin waited for developments. Surely Knight would explain things without her asking. She watched the far-away look in his eyes deepen with tragic intensity. What dire extremity was he facing alone? She would not be excluded.

"Knight, dear, what is it?" She came around and sat on the arm of his chair. As he did not answer, she extricated the crumpled sheet from his unwilling fingers and glanced hurriedly over the brief sentences. In a flash, she realized that their days of carefree extravagance were over.

"No prospect of a sale, this season. Money growing tighter." She read a second time. "Don't put me off, Knight. I'm your wife and have a right to know the truth. Just what is the real significance of it all?"

Knight faced her tragically. "It means simply this—little wife—all my golden dreams for our future can come to naught. There can be no house of our dreams, no delightful winter of leisure together here. My total cash balance is only a paltry five thousand and I can only suspect the panic such a tie up of capital will result in, in our little town. No money, no supplies—Harlin, you must know the worst—even that five thousand must be kept for the goats or I go to the wall. I'll have to spend the rest of my time with the herds to keep things going, and you—dearest," he spoke with an effort, "I couldn't expect you to come with me—a shanty after the luxury of your beautiful apartment would

be too much even to suggest. You'll have to go back to your mother."

Harlin watched the set expression on his tired face, the desperate longing for her which he tried to conceal.

"Knight, don't you *want* me with you?"

He suppressed a groan as he caught her to him convulsively.

"Want you, Harlin, I'll want you more than you'll ever be able to realize—"

Crushed against his heart, Harlin weighed the various aspects of the situation. Her disappointment at this ruthless shattering of all their plans was tragic, but her love for her splendid husband carried her through.

"Dear, I'm going with you. I'm not just a 'fair weather wife.' You insult my sportsmanship. Hurry, now, we'll start packing tonight and we'll come out on top, yet."

The sudden light in his eyes as he was reassured of her decision was worth many times her sacrifice. How he loved her! She trembled at the realization.

Friends and relatives scoffed at Harlin and prophesied a speedy return from that "uncivilized hole" for their luxurious little butterfly. Through it all, Harlin held her head high and though she had her moments of black misgivings, she remained firm in her determination. She'd show them that she was good for something, after all. Knight believed in her and that was all that counted.

She packed her wedding gifts and sent them ahead. Knight had laughingly drawn a rough plan of their future home and had whimsically pinned it over the elaborate blueprint of their relinquished mansion. Harlin had pounced upon it and was using the sketch as a basis for her plans.

At the train, all good byes were for Knight; Harlin was only going for a brief playtime. She flushed and ignored their taunts. Did they, honestly, think so little of her strength of character?

The night of their arrival in the little Arizona town, a big dance was in full swing. They attended just for a lark and so that Harlin might have the opportunity of meeting the people who would be her friends when she came in from the ranch.

Harlin had to admit that some of these so called "barbarians" were charming, refined and educated. Her winter looked less gloomy. A little later, however, she received a dash of cold water to her enthusiasm. A big, good-natured cowboy invited her to be his partner in the quadrille. She accepted with alacrity and enjoyed every minute of the old-fashioned "all promenade," "swing partners," "balance on the corners," until her cheeks flushed with excitement at trying to follow each intricate change. She was immensely pleased with her prowess in

society but as she stood under an open window where Knight had taken her to cool off, they overheard the joking remarks:

"Yes, she's a trim little filly, but not much of a team-mate for Tracy at such a time. Did you see those hands? Too d——d small—he'll have to keep the house as well as run the herds. Poor fellow!"

Knight laughed and slipped his arm about Harlin, but she sighed ruefully:

"Nobody seems to think much of me 'cept as an ornament. Maybe he's right, boy." But she was immediately reassured by the touch of ardent lips against the slender fingers of that belittled hand.

Early next morning, Taylor arrived in a battered Ford. Harlin remembered their exquisitely appointed limousine with a pang, but as they drove out over miles of desert, often hub deep in the soft brown sand, she became enthralled with the wild, untrammelled beauty of the scene. Curious cliff formations, scattered groves of scrub oak, purplish sagebrush and above all, the marvelous sky, made a remarkable impression on the city-bred girl.

Dugouts and deep washes were encountered, at intervals. As they skirted the edge of an unusually deep cut, she was assured with nonchalance that if it rained before they returned, they might have to make a new road as the present one was likely as not to be the stream bed. Harlin shivered at the treachery of the sand but realized that such a formation was responsible for the picturesque beauty and mystery of the country.

At the house, Taylor explained to Mrs. Tracy that her things had come and were in packing cases at the rear. Knight had arranged for Taylor's sister to come out and be housekeeper and do the heavy work but Harlin insisted that she was going to learn all the intricacies and would soon show them how efficient she could be.

The last, and seemingly, the worst, of all Harlin's trials was faced late that afternoon when the two men announced that they must leave for the summer range of the herds, that evening. She would be left alone for possibly a fortnight. This was the first thoughtless act on the part of her husband; so she shut her teeth on a remonstrance and determined to be game. Had he realized the fight his homesick little wife was putting up to say a cheerful good-bye? Wild horses could not have dragged him away; however, men, wrapped up in pressing business detail, seldom see beneath the surface and Harlin was an excellent bluffer.

As Tracy disappeared over the distant hill, the sun went with him. Dusk was gathering and the desert air was chill. Harlin shivered and turned back to the house. In the doorway,

she surveyed her home. Oh, the drab ugliness of that great dim room! How could she ever endure it? Yet she might go back—back to her mother's luxurious apartment, friends, and parties—until Knight made a sale. A coyote howled—she jumped nervously. How those beastly animals startled one with their dismal complaints, seemingly only a stone's throw distant, when you were lonely and discouraged.

Harlin lighted a candle and tried to read, but the room depressed her; the shadows from its bare gray walls mocked her mood. She caught up a sweater and hurried outdoors. She'd walk herself sleepy—and—tomorrow—she'd go back. She simply couldn't bear the desolation. She'd leave a note for Knight, he'd understand.

Only a few hundred yards from the house, a deep gorge cut through, one of the many such forming the tributaries which dropped deeper and deeper until they lost themselves in the massive grandeur of the mighty Colorado.

The tiny stream, hundreds of feet below, had proved treacherous during floods and had carved the soft sand of the desert into many grotesque figures in its twistings and turnings.

Harlin stood gazing at the mystic beauty of the scene. The moonlight played tricks with her imagination. Fantastic shadows danced and played on the steep banks. Her mood of bitter resentment began to soften. She thought of her marriage vows—"For better or for worse"—was she keeping her promise? And, she had determined to show taunting friends at home—and the unbelievers in the little town—how they would all smirk, "I told you so!"—and Knight—her heart stopped beating at the thought of leaving him. She could positively see the light die in his eyes! But, oh, that dreadful house! And he could not build another!

As she stood there on the brink of the shadowy gorge, she felt as if her decision were hanging her whole future over the edge of a precipice. Was she going to prove slacker? The millions of grinning goblins flung at her. She turned again toward the house. The silvery light of the moon softened its ugliness and the disorder of the surroundings. The great graceful weeping willow trees seemed possessed of myriads of feathery fingers beckoning to her to come back.

For the first time, the possibilities of the place flashed into her vision; waiting only for the touch of understanding to make a paradise in the desert. It was her chance and she was wise enough to recognize it.

Yes, she'd stay. She'd show them all, even Knight. What was the artificial beauty of a formal garden compared with the planning of nature? Did she value the admiration and flattery of conventional friends above the devotion of her husband? She

had been granted a few seconds of divine insight and she should prove worthy. Work was what she needed to keep her from being lonesome and with her own hands she'd make her home beautiful.

Early next morning, under the generalship of a determined little autocrat, Maud Taylor scrubbed and scoured. One of the hired men went to town in the Ford and filled the back of the car with purchases from a lengthy sheet of paper. They included cans of gray and white enamel, dark brown stain, bolts of cretonne and chintz, dotted swiss and scrim cotton batting, a rustic swing, etc., etc.

"Had Mrs. Tracy decided to start a mercantile establishment?" Tim couldn't answer. He had had explicit orders and wasted no time filling them.

The next week saw radical changes both inside and out of that rambling old ranch house, never dreamed of before. The indignant hens were cooped inside a wired enclosure. The paths were outlined with cobble stones, the grass clipped, and the swing suspended under the trees. The men grumbled their amazement at this daring digression from the accustomed rut of their management of the premises but dared not risk the flash of disapproval from the eyes of their young mistress if they should disobey.

Inside, dingy rooms exchanged drab browns for soft greys and whites under the paint brush wielded by Mrs. Tracy, herself. She chuckled as she compared her brush to the wand of Cinderella's godmother.

She worked feverishly to complete her transformation before Knight's return. After a week of days full of work and nights of unbroken sleep, she threw her rouge box into the ash can and as she stared at her reflection in the mirror of her old fashioned but newly enameled spotless white dresser, she detected an unsuspected dimple. Was she learning a new philosophy and were these some of the rewards?

Later, she surveyed her handiwork with satisfaction. Her new home was a work of art in taste and simplicity. "I always wanted to try my hand at furnishing a house with a bolt of cretonne and a dry goods box," she commented to her beaming lieutenant, "and I believe we just about did, Maud."

Sounds as a clashing of poles, sharp bleats and thuds coming from the back of the house drew their attention and they hurried down to the field. Knight's pet "billies" were indulging in a gory argument. At first, Harlin tried many ineffectual means of separating them, but unsuccessful, climbed to the top of the fence and watched the vicious little beasts, fascinated by their agility and obstinacy.

Knight rode up to the gate and dismounted. An indefinable

change had taken place in the external appearance of his home. He tried to determine the difference and finally decided that Harlin must have had the lawn clipped. He smiled sympathetically.

"Poor little Butterfly! How she loved beautiful things and he had brought her to this God forsaken desert."

Peculiar noises startled him out of his reveries and he hastened to the back field to investigate. He wondered if the wild steer could be on the rampage.

There was his butterfly alighted on the top pole of the high fence throwing stones at his goats. He gazed in amazement at the incongruity of the situation and then shouted at her.

Her foot slipped and she swayed perilously, but regained her balance and waved nonchalantly. "Goodness, Knight, you startled me. Hurry over here and part these stupid goats. They've been fighting for half an hour. At first, it was as exciting as a circus to see them run at each other on their hind legs and lock horns, but now it's entirely too colorful and has turned into a regular bloody battle. They're spoiling their curly white coats."

For the moment, she was so interested in the prowess of the combatants that she forgot she had not seen her husband for nearly a fortnight.

He called to Pete to go in and separate the blood-stained warriors and lifted his wife from her perch and carried her into the house.

"Did you miss me?" he demanded without releasing her.

"Oh, no!" she mocked and rumbled his hair with emphasis.

He attempted to kiss her provocative little mouth, but she evaded and caught him sternly by one ear.

"Put me down, sir. I have things to tell you before we continue. Yes, I missed you, but I've been dreadfully busy."

"You busy—at what?" he teased as he loosened and kissed the imperious little hand on his ear but he set her safely on the floor.

"Look around you, stupid," she chided.

For the first time, he noticed the changes. Those outside trebled within. Could it be the same place? Was this attractive, gray walled room with its dainty cretonne draperies, Japanese prints and woven rugs—his old makeshift living and dining room? He picked up a soft round cushion from among a pile on a low couch. Harlin laughed at the puzzlement on his face.

"Don't you like our divan? I've gone into the upholstery business: wool and cotton bats, several yards of cretonne plus a huge packing box did the deed. And look at our book shelves. Aren't you glad I took manual training and shocked

all my lady contemporaries? But come on, Knight." She dragged him into a spotless white bathroom.

"Did you notice anything wrong with the roof as you drove up? I'm glad you haven't seen Tim, yet. He has a tale of woe a mile long about the way I abused him; made him hoist the old rain barrel onto the roof and then make two trips to town for shower attachments; but isn't it splendid?" Still pulling Knight by one hand, she danced before him from one rejuvenated room to another.

"No more eating in the kitchen! See what I did to your messy old store room."

He saw, but scarcely believed his eyes. It had been cleaned and calsomined. The old drop leaf table was planed and enameled; soft yellow rugs on the floor, a few hanging plants and simple pictures were cheerfully blended into an artistic setting for "tea" by the soft rays of sunlight shining through thin curtains and yellow draperies. Trousseau and wedding gifts supplied the rich little touches such as elegant linen and silver.

The old log structure was no longer a drab, ugly, hope crushing substitute for home. Harlin's love of beauty backed by desperate determination and practical common sense had worked marvels with the odds and ends of furniture on hand and her theory of, a bolt of cretonne and a can of enamel to build a house, had added the final touches necessary to make a most attractive home. Outside, nature had supplied an exquisite setting.

Knight could only look his astonishment and pride at his little wife. Harlin grew suddenly shy under his adoring gaze.

"You wonder girl! Harlin, little pal! After all this—for me." He waved his hand about them in a comprehensive gesture. "Nothing can keep me from making good. My home and my wife are perfect." He bent and kissed her tenderly, reverently.

Harlin trembled as she thought how near she had come to missing this. She laughed shakily and drew him out into the glorious desert air and down to the rustic swing where they cozily ensconced themselves. Both radiant young faces reflected perfect contentment as they watched the last rays of the setting sun.

"Are you happy, dear?" he whispered, lips against her cheek.

She smiled in answer.

"Need you ask, Knight? Look at those sunset bluffs, all rose and gold like our future."

Hollywood, California.

Racing With the Indians

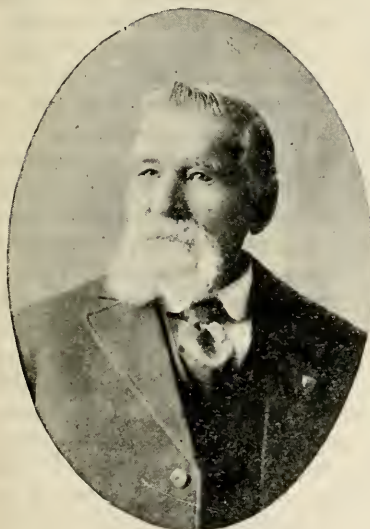
Experiences of a Pony Express Rider

By Joseph Hickman

William Cody has done more than any other one man to advertise the romantic life of the drivers of the stage and the riders of the pony over the plains.

Uncle Elijah H. Maxfield rode on the same route that Buffalo Bill did. He is said to have been the driver who brought the first library across the plains to Utah. In 1921 when he attended the reunion of Utah's Indian war veterans at Richfield, he was in his 90th year, and took the opportunity of riding over the city of Richfield in an aeroplane. He is said to have assured the reporter of the paper in which the incident was chronicled that the experience was very tame com-

pared with the many experiences of his youthful days in Utah seventy years ago. He came across the plains in 1851, and drove stage coach for the Young Express Company, rode the pony express, was in the Echo Canyon war, and practically all the Indian wars of Utah, helped build the first railroad into Utah, and assisted in the first mining which was done here. He resided at Lyman, Utah. Day after day as I visited him he sat by my side and told me of the varied life he had lived. This is one of the chapters from his experience.



E. H. MAXFIELD

He drove a stage coach for the Y. X. Company from its organization in January, 1856, to the time it was disbanded in July, 1858. He helped along the organization of the pony express, agreeing to ride for the company and take stock certificates for his pay. In view of this, his accounts of these two early modes of travel and mail transportation become very interesting and reliable.

The Y. X. Company was organized by Brigham Young

in January, 1856, for the purpose of carrying passengers and mail from the Missouri River to Salt Lake City by quick and reliable means, which, up to that time, had in no way been the case. A station was first erected at about every twenty-five miles of the distance at such places as water could be most nearly provided and feed secured.] These places were properly equipped for taking care of the horses and men necessary to make the change of teams every day as the coach would dash up. From sixty to eighty miles were to be driven by each driver.*

Many miles of the road over which the stage rumbled and rocked lay along beautiful valleys. Many miles of the road wound its tiresome way over steep hills and down deep gorges. For miles the traveler would swelter and pant in the dust of the desert. Then he would dash into a wooded area with the fear of death about him. It was in this latter kind of locality that the Indians would lie in wait with murderous intentions.

Ash Hollow was a small ravine, wooded on either side and quite rough. Twice this place became the scene of an exciting experience of Uncle Lige's stage driving life. One day while the team jogged along as fast as possible, a volley of shots rang out and the "off" leader of the four dropped dead in his tracks. There was no time to wait for further developments. This was a favorite manner the Indians had of attack. By killing one of the team, they could approach close enough to do murderous work with the driver and passengers. It is well to remember here that according to the stories of most mountaineers the Indian of that day was not a good shot with a gun. He knew little about the proper use of firearms and could not do very good shooting at a distance. This is why they would first kill one of the team and then probably not fire again, but in the delay, rush upon the travelers and do their work with more primitive weapons.

As the savages might rush down upon the driver and his passengers at any moment, Maxfield did not delay. The messenger who sat beside him rushed to the horse, as was his duty, to unhitch the dead animal and arrange the remaining leader so that he could work as "spike." Uncle Lige leaped to the ground with his trusty rifle in hand. The Indians fired one more volley; then they ran. Evidently they considered

*It is related in Whitney's *History of Utah* that John R. Murdock in the summer, of 1857, traveled from Salt Lake City to Independence, Missouri, in fifteen days. This was at the surprising rate of eighty miles per day—the distance between those points being twelve hundred miles. It was accomplished with but three changes of animals, grass fed; four twenty-mile drives being made every day.—Editors.

safety first. Uncle Lige gave them the best of his aim. They leaped behind a clump of trees, then two of them appeared further on, running as fast as they could. The third Indian did not appear. "So far as I know," says Uncle Lige in his dry way, "that Indian never did appear on this earth again, unless his folks saw him in a dream."

"I was afraid I was going to see some blood shed one day at Laramie, one of our stations. Just before we reached there we saw a man and a woman standing by the side of the road. They signaled us to stop and rode to the station with us. We wondered where they had come from and did not learn until we got to the station. Here, just as I was unhitching the horses, a couple of fellows rode up and asked me if I had picked up any passengers along the road. I told them of the man and the woman. They looked excited, so I followed them into the station house. The leader of the two drew his revolver as he entered and pointed it at the woman, saying, 'The money you stole or your life!' She fainted right there, and he had an awful time to bring her to. When the woman finally came to, she pointed at a suitcase in the corner, and the man went to it and said that it contained \$10,000 that had been stolen from him. The fellow who was with the woman could not be found. He seemed to have suspected an encounter. Fellows who do wrong seem to have a wonderful faculty of knowing when to get out of the way."

After Uncle Lige had made four trips (1856-1858) across the plains as a driver of the stage coach, news reached the people along the way that Johnston's Army was coming to Utah. The stage stations were all broken up, and that was the end of the Y. X. Company.

As to some of his experiences while in the service of the "Pony Express," inaugurated in the spring of 1860, he relates that one had to be more than an ordinary horseman to be able to hold down the job as rider. Uncle Lige relates that one especially mean horse was kept at Salt Lake, and when one would apply for a job as rider he was given this horse to ride. Many, having heard of the animal before, did not go farther, but, saying they would be around later, made their way from the station in the best mood possible under the circumstances.

A test of this kind was very necessary, for one must be able to ride well if he were to protect himself and the mail which he carried in those days. This mail was very valuable, being paid for at the high rate of \$10 per ounce, for postage. In view of this, most of the letters were written upon thin paper. These letters were carefully packed in watertight packages before being placed in the mail pouch which was so constructed that it would fit directly under the rider's leg.

As the rider neared a station he loosened the pouch so that he could leap from his horse as soon as the change became necessary, and carrying the pouch with him, immediately mounted the next horse and was off. Just a few seconds were needed for this change, which was repeated every ten miles. Just what the new horse would do was always a question, until the rider was on his back. Sometimes he would start off on a high run, at other times he performed his little bucking spree first.

When first the Indians learned of these regular trips of the Pony Express they took much interest in it, thinking the whites were wonderful riders. Sometimes they would ride along in a friendly manner and make offers of trying the mettle of their own ponies against that of the express rider's. One day Old Ponche, an old chief, rode alongside Uncle Lige. The Indian was accompanied by his daughter, a charming Indian maid. Uncle Lige knew what they desired; they wished to try their ponies with his. He took the challenge. Old Ponche stopped at the next station, but the daughter continued on the distance of two changes, about twenty miles. In this distance Uncle Lige had tired two horses, and he said, "Hers seemed quite as fresh as my second one, although I had ridden mine but ten miles while hers had come twenty."

One day while going down Ash Hollow, the same hollow where the horse of the coach team was killed, in 1857, as already related, an Indian rode alongside of Uncle Lige as in friendly company. But, the latter did not wish to show his concern, though he kept his eyes open and relates: I noticed that the end of his lasso rope was tied to the horn of his saddle, and that he held the noose open ready to throw. Although he kept this by his side, I got an idea of his intentions, so when the rope flew through the air with a deadly aim to ensnare me, I dodged, and, instead of catching me, the rope fell over the horn of my saddle. At the same moment I drove my spurs into my horse's side, causing him to make a grand lunge. So unexpected was that that the Indian's saddle girths gave way and he was thrown with force to the ground. I did not look back, but let my frightened pony have the reins as he dashed over the hills dragging the saddle after him."

The next rider who came over the route told the station keeper, when he changed horses: "Say, there's a dead Indian back there on the trail near Ash Hollow!"

Bicknell, Utah

Moses Monroe Curtis, Pioneer

A Tale Characteristic of That of Hundreds of other Western Settlers

By *S. C. Richardson*

Moses Monroe Curtis was born in Nauvoo, Oct. 28, 1840. For two years his father, Moses Curtis, worked on the Mississippi getting out timber for the temple, making shingles for it, etc., and floating them down the river. A raft was made of the logs, put together with wooden pins and hickory withes; shingles, household goods, and family, etc., were piled on, and the workmen would float down to the landing. Necessities for the family were furnished, such as corn-meal, though often this was so bitter that they could hardly use it.

Besides being a soldier in the Echo Canyon war, his father had been with the militia at Nauvoo; and often testified that he was with them when the mob started for them, swearing they would kill every "Mormon" there. Their captain told them he guessed they were "in for it." It looked as if they must fight. As they stood in fear, but determined, the mob suddenly turned and went off under whip and spur. Later they asked our "boys" who was the great company that came up. When told that none had come, they said they knew better, that there were almost a thousand of them, all mounted on white horses; that they could plainly see their glittering sabers and bayonets. No argument could convince them that an immense crowd had not ridden up.

Monroe was but four years old when the prophet was martyred, but he was so deeply impressed, that he remembers as if it were yesterday, how the dead bodies were laid out, and the people going through to look at them.

He also remembers plainly the people being driven from Nauvoo, and was especially impressed with the singing of songs and hymns about going to the mountains, the crystal fountains, etc.

He never remembers having a flour biscuit till after the pioneers were in Utah. For a week or two before they started on the journey, in order not to have bitter corn meal, they were parching corn; then it was ground, some in coffee mills, and eaten with milk. Or the corn-meal was baked into bread, then crumbed up, put into an oven and dried. It was then called "rusk." Enough rusk was cooked to last to Winter Quarters, where his father built a log house, banked it up with dirt; then went down to Missouri to work for corn to last through the winter.

Next spring he well remembers clearing off ground to plant corn. When it was big enough to eat as roasting ears, they felt they had a fine living, and when it got a little harder they grated it on a tin, for bread. When too hard to grate, his father dug a hole in a stump, put up a spring pole with a hard-wood pestle to pound it into meal. This, with hominy, a few pumpkins, and quail, and they were living well.

In the spring of 1850 they were ready to start to Zion; and had the addition of buckwheat to aid their bread. The stay there had been lengthened through an agreement with his brother Lyman that Moses should stay and provide for the families, while Lyman was to take the best of the teams with the load, to Utah, and return for them. Before starting on the journey, they sold corn for 10c a bushel, or at the same price per hundred picked ears, to get sugar to take on the road; and for clothing, a wagon cover and necessities for the journey. When ready they went across the river and stopped to organize for the trip, and while waiting, his Aunt Sophronia died, also her daughter, Melissa. They were buried just across the river from Winter Quarters.

Traveling up the Platte, they frequently had to stop for herds of buffalo to pass to the river. The guards who rode ahead would come back to warn the company, when they would form the wagons into a corral, chain the cattle, to avoid a stampede, and wait for thousands to go by on a run. Wood was very scarce here, and buffalo chips was the only fuel. This, however, was very good unless the fuel was green. Rusk was now changed for fresh baked bread; a hole being dug in the ground, irons put across to keep the dough from the coals, and the bread baked fine. When they were away from the trails of the buffalo, the company frequently stopped for the hunters to get meat to "jerk" or dry, over a fire. If they were killed on the "runs" the smell was liable to cause the males to fight, or to stampede.

Several times there were scares from Indians. At one time, an Indian wanted to buy a squaw, a white woman; and one of the boys, in jest, offered to take seven ponies for one of the young women, not thinking it would be taken in earnest. The Indian, however, went in a hurry and brought the horses. With a crowd of braves around, it soon became a serious jest, to settle which the company had to give a couple of beeves and provisions that they seriously needed themselves, but the lesson was not forgotten.

This was the company of which Stephen Markham was captain, and though 15 or 16 died from cholera on the way, the company arrived in Salt Lake City in October. On their arrival they were sent to Provo, where the next year they, with others,

cleared ground and planted wheat, going through the trials with grasshoppers, etc. Here his father went up Provo river, and cut and floated down logs and timber for joists, etc., for the first big adobe meetinghouse in Provo. The old house still stood when he was in Provo last.

At the time of the "Move" Monroe went to Salt Lake City and brought one of the families of George A. Smith (Bathsheba) to Provo. She and his mother were great cronies. They camped on a forty-acre piece of land which Moses let the Church have, now in the principal part of Provo. Monroe relates that a barrel of kraut they had loaded had settled, and when he called attention to it, and said they had eaten some of it, Bro. George A. replied, "Well, a man would be foolish to starve to death in a cook-shop."

When they left Kanesville they had about a fourth of a sack of brown sugar, the only kind they knew at that time. Immediately after landing in Provo there was a famine for sweets. The service berries, choke-cherries, etc., were so much nicer with a little cooked into them, the people were almost wild for it. Then, in 1852, a strange thing happened that he has never seen repeated. The cottonwood trees looked as if there had been a snow storm which had turned the leaves white with a coating of sugar. People came from far and near, and gathered the limbs, some of which would break with the weight of it. It was rinsed off, boiled down and carefully stored for use. One piece that his mother had made into a cake, he kept and brought to Arizona in 1877. After leaving the Order at Brigham City, he took the cake to Eden, where it was lost track of.

There were many impressive things in this line; as fish coming up the streams from the lake in such quantities that the people could put up and dry enough to live upon; or the pitched battles they would have with the Indian children with slings or bows and arrows; quarrels and rows with them that came very near being serious over the stealing of the cow-herd-boy's dinner, or melons, or something prized—such gave innumerable, real, live adventures.

Once an Indian boy, one of a crowd on the other side of Provo river, who was throwing with slings at the boys on this side, was struck on the head, and it was thought would die. A price had already been put upon him that would have been a great hardship to meet; but he refused to die, so it ended all right as did one after another of their troubles in about the same way.

Soon after the Echo canyon war they moved to what is now Salem. They called it Pondtown. When they wanted to move out of the fort to higher ground, Monroe brought James Snow, a

surveyor, from Provo to lay out the townsite. The house he built near where the first stake was driven, he afterwards gave to his father. It was for a long time the nicest house in town. The nails in it cost 60c a pound. They were made from scraps of iron from the refuse left by Johnston's Army.

In 1862 he was called to go to Winter Quarters for a load of immigrants. Taking two yoke of his own cattle and two of a neighbor's he went; though so early in the spring that it was almost winter. Nothing daunted by hardships, mountain streams without bridges, snow, blizzards, scarcity of provisions; each of those drivers who were with him proved a monument of manhood, will, and bravery. At the crossing of Wood river they were eight days in getting over, having to take the wagons apart, calking up the best wagon box till it was as nearly water tight as possible, to float the flour, etc., over in. Only a slight idea of what was done, can ever be given, but June found them at old Winter Quarters.

After a much needed rest, they were loaded and ready for the return. Some of the leaders of the immigrants, taking exception to some of their pranks, began to warn their followers against the crowd of "toughs" who had come to lead them to the mountains. So well was the "off-scourings-of-Utah," idea carried out in the buckskin dress, the rabbit-skin cap, or easily no cap at all; or in the fearlessness and hardihood of the drivers that a feeling was quickly roused which, for a while, threatened to create lasting trouble. But through the influence of some of the apostles who were opportunely there, confidence was restored; and soon in the wholeheartedness of those rough mountain boys, the immigrants found a real haven of peace and strength, which in many cases was never forgotten.

One night, at Wood river, they stopped in a low place, and unfortunately formed their camp in the lowest part of it. In the night a terrific rain came, with wind, which blew down the tents, and left the immigrants, some praying, some crying, wading in water and mud, in all the horrors of a storm on the plains. The wind was so fierce that the boys had to hold some of the lighter wagons down; and their jokes and chaffing was a boon to those unaccustomed to such hardships. It was in such crises as these that the immigrants found these sturdy lads were made of the right kind of stuff to be leaders, men to look up to, to admire; and one of them, Martha Simms, born in Cheltenham, England, in 1844, had so far overcome all fear of the "ruffians" that, a few months after their arrival in the valley, she allowed Bishop Duke to perform a ceremony that tied her for life to the subject of this sketch, and afterwards for all time to come. Nor could they fail in those long stretches, and weary marches to feel that there was strength, and power, and

real inspiration with those on whom they had to depend for their journey.

Monroe had sixteen persons with his wagon, and when the road was such that they might ride, and he would give out that yell for the "Pondtown Ten," there was joy and scuffle and chaffing that lightened the dreariness of that long road. And really the rejoicing of arrival in the valley was clouded by sorrow at the breaking up of that merry group as they separated for their different homes.

To improve the benches and alkali flats around Pondtown, Moses and his brother Lyman tried to get the people interested in a canal from Spanish Fork canyon, but they were indifferent, and the two got a surveyor from Sanpete to come and lay out the work, then the two went and worked alone all winter, having Monroe and the other sons as helpers part of the time. The next season the interest became general, and Spanish Fork, Payson and Pondtown, joined and completed seven miles of it with picks and short-handled, square pointed shovels. The land around was laid off in five and ten acre lots, and each man drew a piece according to the work done on the canal. If a Pondtown man drew a piece near Spanish Fork, he would trade till he got what he wanted. And this was all the title held till the government survey was made just before 1880. Land was valued as high as five and even ten dollars an acre. For years, Monroe was water-master and instead of paying him a salary they allowed him to draw a five or ten acre piece now and then.

All through the Indian troubles he took part in standing guard, following for stolen stock or trailing Indians. In 1876 he married Josephine Higgins who was so good a mother to Martha's children after the death of the latter. In the same year his brother Frank died in Salem, and later, in 1879, he added the widow Malina and her children to his family, insuring their being provided for.

In 1877, Monroe was called to Arizona to work in the United Order in what at that time seemed a forsaken country. He was a member of the first high council in the then Territory. He had been ordained a high priest by Brigham Young, Jr., Jan. 27, 1878, and sustained in the quorum, Bro. Garnes of Sunset, President, and Fritjoff G. Nielson, Secretary. He had been ordained an elder by Bishop Sheets, in Salt Lake City, in October, 1865.

The mineral in the water of the little Colorado made farming a hardship. It was not thought as later proved that water could be gotten from Clear Creek, without using the brackish slough. Doing so has made the country around Winslow a farming spot. At that time, however, it was deemed impossible, and in 1881 President Erastus Snow came to look over the situation. He felt the settlement of the upper valleys had been made

permanent, beautiful places located in Snowflake, Taylor, St. Johns, Springerville, Eagerville, Concho, and in all that, the Order towns had aided greatly. He praised the work they had done and released them; urged them to go to San Juan, or the Gila, rather favoring the San Juan; giving as a reason afterwards that the Gila would build itself up, but they would have to call people to the other.

In accordance with the wishes expressed, Monroe accompanied Brother George Lake through the San Juan country without finding what interested them. A visit to the Gila gave better results, and the Order company moved over, and bought a piece of land in Graham on the north side of the Gila river. Monroe stayed there only a week or two, then went and took up a homestead about six miles northwest from Pima, across the river, renting land from a Mr. Humphrey to raise a crop while getting his own ready for cultivation. Three times they were driven into town by Indian raids. Once when the river was very high one of the men swam the stream and went to Pima for aid. In answer, a party came, built a boat and ferried them across to safety.

Another time Geronimo, with about fifty Indians, who had killed a Mexican sheep herder and family, above San Jose, also others in the vicinity, came down the ridge. Six of them left the band and with their guns in their hands, came to the tent where he was. "I guess we are in for it," he told his wife, "give them anything they ask for," and he lay on the bed with his hands under his head, where his revolver could be out of sight, with his finger on the trigger ready for instant action in case of need. When they came up, his wife asked if they were hungry, to which they replied with a grunt, and she divided a sack of flour and some shorts among them. While one of the older girls had taken the younger children to pray in the room where they slept, the Indians stood and talked two or three minutes, then, to the great relief of all, walked away. When they reached the band on the hill, Geronimo gave a whoop, and all started away, taking a team of horses belonging to William Hawkins, that had been staked near. Mr. Hawkins came up, and the two walked out on the ridge where the Indians had started from; when Monroe was prompted to give a yell; which he did, waving his hat as though to someone behind. The Indians supposedly thinking it must be soldiers from Ft. Thomas, began to whip their horses, and left on a big run, and to lighten their load began to throw away blankets, pans, etc., which were continually found for two or three years after.

Other settlers soon came in, and they built a canal, soon well known as the "Curtis Ditch," one of the best in the valley,

though not a long one. It was widened to twelve feet and all the earth dug with a pick and shovel. A little town soon grew, called after his father and him, Curtis ward; later Eden; where he was chosen first bishop, May 10, 1883, with William Ballard first and S. J. Simms, as second counselor. His wife Malina taught the first school in the place. March 8, 1884, his wife, Martha Simms died, leaving her younger children for Josephine to be a mother to, which she faithfully did till her death in Thatcher, January 11, 1916.

Till after Monroe was seventy, he never lived in a place that he did not help to start, by helping to build a fort, as in Provo, Salem, Brigham City, Arizona and Eden, then finally building on the townsite. About ten years ago he moved from the old homestead in Eden, to Thatcher, where Josephine died. His home is now in Pima, Arizona, where he lives hale and hearty at the age of 83.

Thatcher, Arizona.

A Little Too Much is Just Enough

By Frank Herbert Sweet

"The wind is in the east tonight," said Ria significantly, as her brother Hector entered the hall, shut the front door with a bang and marched straight upstairs without his usual cheery hail, "Hello, Folks. Dinner 'most ready?"

Uncle Joe, who had dropped in on the way to his rooms farther up the street, nodded assent.

"Looks like it," he said. "But maybe it'll change pretty soon. Your dinner smells good."

"Stay and taste it," urged his sister, hospitably, though her eyes had an anxious look. "You used to like boiled dinners when you were a boy; and if nothing is the matter with Hector—"

"Oh, he's all right, mother," laughed Ria. "But do stay, Uncle Joe. I want you to taste my apple dumplings."

Mr. Joseph Landis threw up both hands.

"I surrender," he said helplessly. "Maybe I could have resisted the boiled dinner alone, but apple dumplings coming up as reinforcements—that settles it."

The dinner was as good as it smelled, and passed off pleasantly enough in spite of Hector's clouded brow. It was only when uncle and nephew were left alone, while mother and daughter cleared the table and washed the dishes, that the old man saw fit to notice it.

"Well, Hecky, what's on your mind?" he asked genially. "You don't seem to be finding life 'one grand, sweet song' for some reason. Anything gone wrong at the works?"

"Everything," was the short answer. "I've about made up my mind to quit the works. I've had all I can stand of Dave Lafferts. Lafferts is in charge of my division. But he's a shirk, all the same. The last three months he's just been piling more and more responsibilities onto me."

"Responsibility won't hurt you, boy," put in Uncle Joe. "But go on and tell me about it."

"He gets the pay and I do the work," said Hector. "I'm going to quit."

"I wouldn't do that," protested Uncle Joe. "No, Hecky, I wouldn't do that."

"What would you do?"

"I'd do more work."

"But I tell you I'm doing two men's work already—Laffert's and my own. The minute I'm through in the shop he calls me into the office—and skips. That's the last of him until after lunch. This afternoon he tried the same trick."

"Well, do more work."

"That's a little too much, Uncle Joe," Hector answered huffily. The older man chuckled.

"Sometimes a little too much is just enough," he said, laying a broad, comfortable hand on his nephew's shoulder. "Fight it out on that line for three months, Hecky, and see what happens. A shirk may get by for a while, but he can't last. And it's the work which no one compels you to do—the things not set down in the contract—which pay the best in the long run."

Hector drew a long breath, but he kept silent. A little later, however, having made preparations to go upstairs, he paused beside the table and said with a smile, as he looked at his uncle reading on the other side:

"I've decided to take your advice, Uncle Joe, much as I dislike it. I'll try it out for what it is worth."

And in less than the three months he had mentioned, Uncle Joe was invited to another dinner at his sister's—this time a holiday affair and the wind "due south," and one of Ria's lemon pies for dessert. Hector had been promoted to the position formerly held by Dave Lafferts and Lafferts was dropped from the payroll.

"A little too much is just enough, eh, Hecky?" asked Mr. Joseph Landis as he gave his nephew's shoulder a congratulatory thump, and the young man answered heartily:

"Just enough, Uncle Joe—and thank you."

Waynesboro, Va.

Two Incidents of the Mexican Revolution*

The Five Masked Men

By Armond Jackson

A few days after all the "Mormons" were compelled to leave Mexico, Mr. Jackson and two of his sons were staying to take care of their flour mill near Casas Grandes.

A company of "Mormons" were leaving from all the colonies in the mountains; not one American was staying behind; they were driving some cattle and horses out and therefore left secretly.

Mr. Jackson had been tormented so much by the Mexicans that he finally decided to take his two sons and go with the company to El Paso where his family had gone.

He made arrangements with the mountain people to have them send a man to notify him when they passed through the hills on their way to the states, so that he and his sons could go with them. But when they left they failed to notify Mr. Jackson of their leaving.

When he learned that they had gone he immediately hitched up the buggy and started with his sons, early one morning for the United States; but he was not successful in making their get-a-way, because along early in the afternoon, they were overtaken by a band of men who compelled them to return to the mill to grind wheat for them.

One or two evenings after their return Mr. Jackson was sitting in the house reading a newspaper by the light of a lantern. His oldest son, who was a good-sized man, was at a Mexican friend's house, and the other boy was not present, either; therefore, Mr. Jackson was alone in the house.

After finishing a paragraph that he was reading Mr. Jackson looked at his watch and seeing that it was ten o'clock, picked up the lantern to go and stop the mill for the night. On stepping through the door into the next room, he came face to face with a masked and armed man. Mr. Jackson immediately stopped and asked the Mexican what he desired. The man replied that he would like to see him outside.

*These are composition exercises of the English C. Class, selected from a number of such given in the Juarez stake Academy, L. Meecham, Jr., principal—*Editors*.

"I am right here," said Mr. Jackson, "and if you want to see me, you can see me as well here as outside."

The man raising his gun, said, "Come out or die."

Mr. Jackson thinking it just as easy to die inside as outside, refused again.

The man then said that he needed some flour. So Mr. Jackson consented to go and give him some; picked up the lantern, which the Mexican now said he could not take. Mr. Jackson remembering that he had a lantern in the mill, started out without a light. On reaching the outside door he found another man of the same type as the first, who stayed with him while the other went to one side of the house for another man. Two of these stayed with Mr. Jackson while the other went around to the other side of the house and brought two men, one from one side, the other from the rear.

Then the man who seemed to be the leader said they were ready to go to the mill. On reaching the mill Mr. Jackson lighted the other lantern and saw that all five men were masked and well armed. They said nothing, and Mr. Jackson went to work and sacked them each fifty pounds of flour.

They picked up the flour and started to leave, which made Mr. Jackson feel much better. But before reaching the door, their leader set his sack down and turned back to Mr. Jackson, the others following.

"It is not flour we want," said the Mexican, "but we have orders from Casas Grandes to bring you in either dead or alive."

"Let me see your orders," returned Mr. Jackson. They would not show any order, and therefore Mr. Jackson refused to go. After some arguing, they asked him for some money. Mr. Jackson said he had none. "We will search you and the whole place then," said the Mexican.

Mr. Jackson had been over to Dublin that day thinking he could find a chance to go to the United States on the train, and still had on his body a belt of money that he was going to take. And being afraid that they would search him, he pulled from his pocket about 35 or 40 dollars in change, and began to count it out to them. While doing so William, his eldest son, and his Mexican friend, having seen the light in the mill, came over and entered just in time to see Mr. Jackson counting out the money. They both walked up to where Mr. Jackson was, with their hands in their back pockets, and as brave and big as they could.

The men seeing them immediately picked up their sacks, took the money and left as soon as they could get out of the door.

The next day Mr. Jackson went to Casas Grandes to see the President, who said he had given no such orders. Mr. Jackson

had recognized two of the men by marks on their faces. These two were arrested and put in jail while the others were not found.

An Answer to Prayer

By Olive Done

God hears each little servant's prayer
Who breathes it in his heart,
And kindly drops an answer there
To help each to do his part.

"Grandma, there's two Mexican's out by the barn-yard gate calling for Grandpa."

"Alright, Della, you take Bessie into the bedroom and sit by the window where you can see what is going on, but don't let her get frightened if you can help it. I am going out there with grandpa to see what they want."

As soon as Mr. Moffett reached the gate the natives demanded entrance. So he opened the gate and let them in. They searched every building and place that they wanted to until they came to a small adobe building which was locked.

"Open this door," they demanded.

"I will not do it," answered Mr. Moffett. "Who told you to come here for hay or anything else, I'd like to know?"

"Our major sent us here to get six bales of hay, and we intend to get into this building," they said, pointing their guns into Mr. Foffett's face. "Open it, or we shall shoot."

"You will do no such thing," cried Mrs. Moffett, stepping between the men and her husband. One of the men then pushed the brave little woman aside and the other began to beat Mr. Moffett with his gun. But he would not open the door. He knew that if he did that his cattle would go hungry and that they would take his horse besides.

Finally they decided to take him to Casas Grandes to the judge. As soon as they made this decision, Mrs. Moffett went into the house, where she found the two little girls clinging to each other trembling with fear. "Be brave now, darlings, and lock the doors good, because I must go to Casas Grandes with Grandpa."

"What will they do to you?" cried Bessie choking with sobs.

"I don't know, but we'll soon be back. Goodbye," she said as she stooped to kiss them. "Be Grandma's little women."

The children watched them as long as they could see them.

Then they locked the doors securely and began to talk. "Don't you think the Lord will help them, if we would pray to him, about it?" suggested Bessie. "Of course, he would," said Della. So they knelt down side by side and offered up a simple petition to heaven.

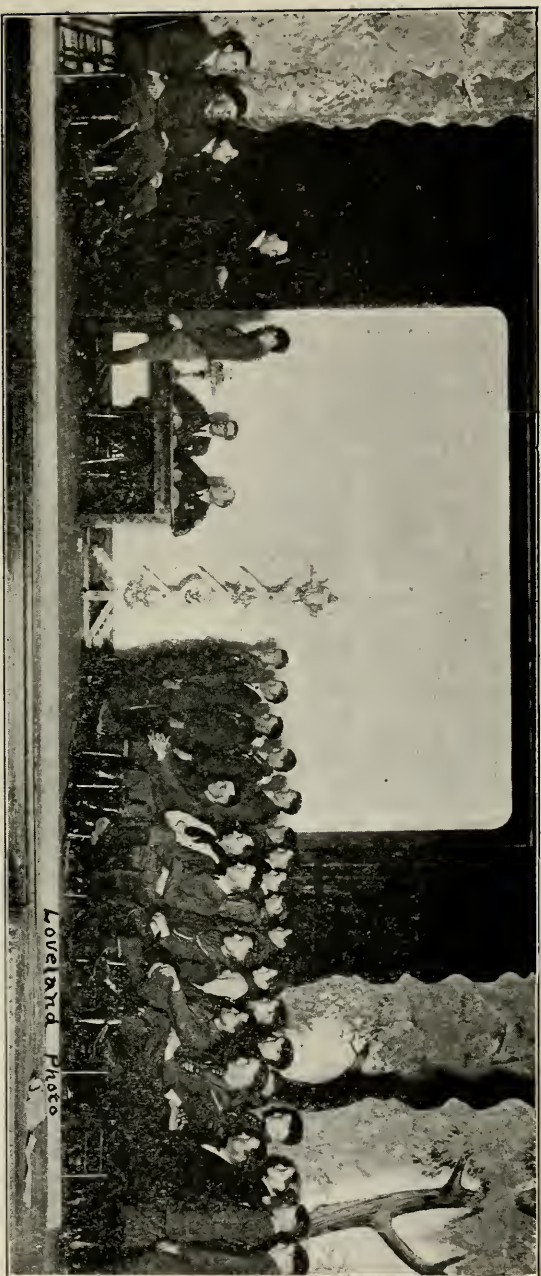
When Mr. and Mrs. Moffett reached the court, they told the judge what had happened. The judge seemed very impatient, and sent for the major who said that he had nothing to do with it, and that he had not told them to get hay from Mr. Moffett, or even given permission to go off.

So the soldiers were punished severely, and Mr. and Mrs. Moffett were set free. When they reached home they found their dear, little grandchildren praying the second time for the welfare of their grandparents.



NEW MASTERS

Masters' Degrees were received by these students at the Brigham Young University, Provo, Utah, June 8, 1923. Left to right: Willis A. Smith, Ernest A. Jacobsen, Delila Higgs, Maude Beeley Jacobs, Henry Ray Hatch, B. Glenn Smith.



AWARDING EAGLE BADGES TO SCOUTS

Picture of the Scouts of the Logan district of the Cache Valley Council, Boy Scouts of America, coming up for the covered Eagle Badge, the highest award in Scouting; at the Court of Honor session, held May 9, 1923.

Seated at left in picture, Deputy Commissioners, Rolla V. Johnson, John Moser and David Wootton. Professor L. R. Humphreys, standing, presenting Eagle Badge to Scout Conrad Barrett, of Troop 6. Seated to right in picture, Commissioner Lindblad, Scout Executive, and Norman Hamilton, Scout Commissioner. Seated to right in picture, Scoutmasters; back of Scoutmasters standing are Scouts coming up for the Eagle Badge. At this session of the Court of Honor, 21 Scouts were awarded Eagle Badges; 29 Star; 31 Life, the badges covering some 55 different subjects. First class 40, second class 54, one 100 per cent duty badge, one musician's badge, and one veteran badge. This was one of the largest, if not the largest, Court of Honor meetings ever held in any Scout Council; i. e., in matter of Scout awards.

Mission Houses Dedicated

At Dresden, Germany

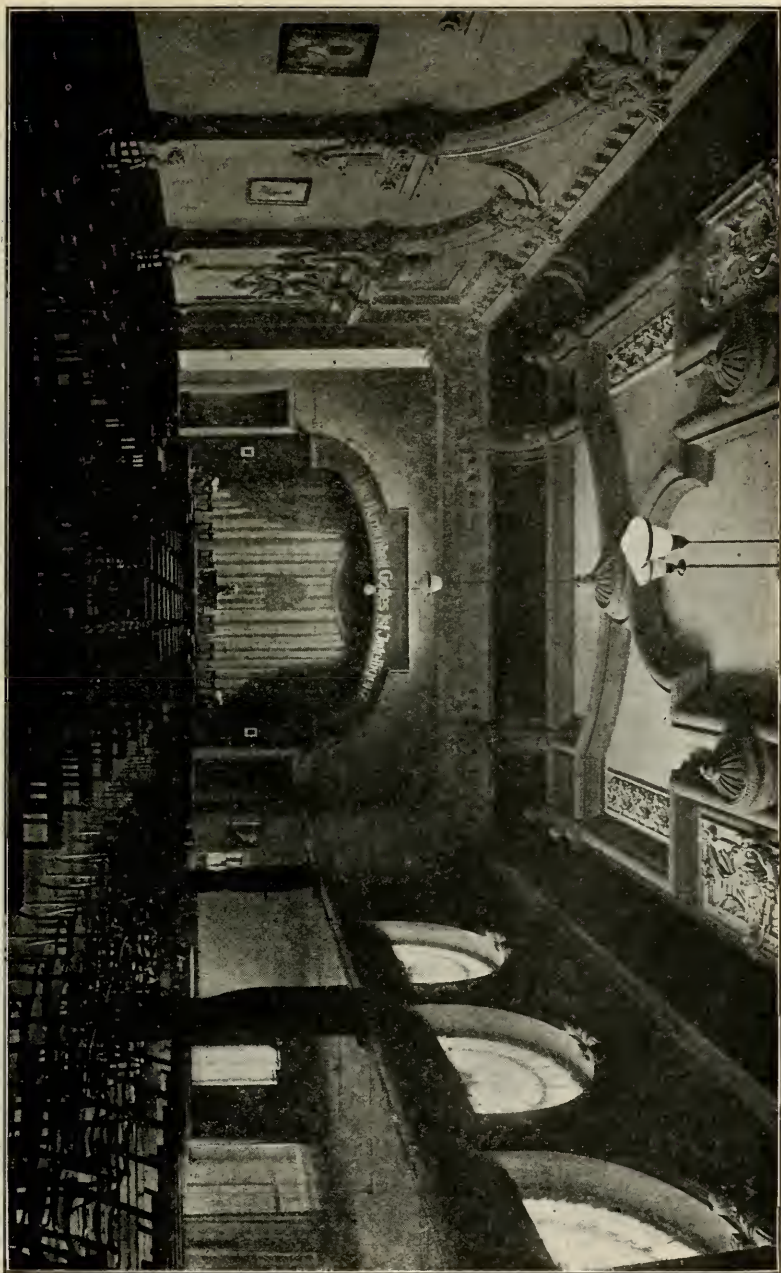
By Elder Richard P. Middleton

An important event in the development of the Church in Dresden, Germany, April 22, 1923, was the dedication of a splendid new chapel. Visitors from all parts of the Dresden conference attended the ceremonies. There was a Sunday School convention in the morning followed by a sacrament meeting in the afternoon during which the dedicatory prayer was offered by Conference President Joseph Duran. Spirited gospel addresses were also made. In the evening a delightful program was presented, along with the reports from the officers of the various organizations of the Dresden branch. In recognition of his tireless efforts in purchasing the new home and directing its renovation and preparation, President Duran was presented with a bouquet of carnations by the members of the branch. The exercises were concluded Monday evening with a large dancing party featured by entertainment in the form of costume dances, a one-act playlet, and comic offerings from visiting missionaries from Chemnitz. The visitors at the meetings numbered between four and five hundred. Many of them expressed their satisfaction and joy in being able to partake of the spirit manifested.

The lot is 75x120 feet, with the four-story building 45x75 feet. The new home might well excite the envy of many a ward in Zion. It was used for several years as a place for the production of concerts, theatricals and dances. It is familiar to most of the inhabitants of Dresden. Under the direction of President Duran who purchased the property, it has been completely renovated, freshly painted, and attractively decorated. The speakers' platform, and the sacrament table in front of it, have been built in a very attractive design. The motto, "The Glory of God is Intelligence" in neat letters of gold, greets the eye above the stand, with the bee hive below it. A canvas curtain separates the main hall from a well constructed stage which can be used for the production of amateur theatricals. The floor of the hall is of polished oak. The chairs have been finished in an attractive, deep brown color which harmonizes well with the decoration scheme. In addition to the main hall there is a smaller assembly room where congregations up to a hundred persons can be conveniently accommodated. The class rooms are large, bright, and comfortable. The largest of them has been properly furnished and set apart for the meetings of the Relief Society and for the daily morning gatherings of the active missionaries in Dresden. The building contains quarters for two missionaries and for the caretaker and his family. After the long years of persecution before the war, during which the Saints were driven from pillar to post and compelled to pay fines for holding meetings, and after the following years of housing shortage in Germany, during which the branch has had to be content to occupy make-shift quarters, the opportunity of entering the imposing new home gives a sensation very much like that experienced on emerging from darkness into light. Members and missionaries alike are overjoyed.

The work of preaching the gospel message is going steadily forward. Eight missionaries are engaged and headway is more apparent every day. This year 43 baptisms have been performed so far. Great interest has been

INTERIOR OF THE MEETING HALL, DRESDEN, GERMANY



aroused by the imposing showing we are able to make in our new home, and we are expecting wonderful opportunities in the near future to make friends and find investigators for our cause. The breaking down of the influence of sectarianism as a result of the delusions of war days makes the people especially ready to listen to new ideas in the religious line.

Following the dedicatory exercises the missionaries and visiting elders from Chemnitz availed themselves of the opportunity of going to Meissen, a famous old German city, to visit the famous porcelain factory where the so-called "Dresden China" is manufactured. The process of making china ware is most fascinating, and the products of the factory are exquisite in their beauty. Meissen boasts one of the most famous old cathedrals and castles of Germany. This city has an especial interest for members of the Church of Jesus Christ of Latter-day Saints, because it is the city where the gifted educator, Dr. Karl G. Maeser, was born and spent his boyhood. The missionaries inquired as to the location of his old dwelling, but were merely able to ascertain in the street on which he had lived. An old cemetery surrounding an ancient church in the city contains two grave stones bearing the name "Maeser"—perhaps brothers or sisters. The story of the conversion and baptism of Dr. Maeser, in 1855, in the city of Dresden is one of the interesting incidents in the history of the Church. Those who have access to old volumes of the *Era* should read it, as it appeared from his own pen in the year 1899. His baptism, along with seven others marked the opening of the missionary work in Germany, a work which has since grown to such proportions that one can now find branches of the Church in practically every city of importance in the German nation.

Dresden, Germany

At Pesega, Samoa

By John Q. Adams, President of the Samoan Mission

As the three accompanying illustrations tell their own story we need write but a brief paragraph concerning the occasion they represent. One of the appreciated results of the month's visit here in 1921, of Elders McKay and Cannon, was the opening of the way for the erection of some of these buildings at headquarters.

In June, 1922, we commenced to raze the old Pesega building which had seen service for a quarter of a century as a combined church, mission home and school house. From then until April of this year a busy ten months of building ensued. The best material from the old building, together with sufficient new lumber and so forth, was utilized in constructing a commodious school house at the rear, facing east. It is open, has wide eaves and proves to be cool and perfectly fitted to its purpose, being of a new and somewhat novel style of tropical architecture. The new Church building stands on the exact site of the old one and the Mission Home is the building formerly owned by the Ah Mu estate. It is in a good state of preservation, is a seven-room building and has been painted and repaired so that it is now pretentious and comfortable. It and the acre lot on which it stands were purchased six months ago, and as the Church holds an unlimited lease on the adjoining acre lot, these two well-situated lots combined form an ideal site for mission headquarters. The school house measures 75 by 28 feet, and is divided into four class rooms. The Church building is 60 by 32 feet. The view of this group of buildings as one approaches from Apia is an excellent one that will impress everyone and arouse inquiries. The heavy labor of these ten months was all done by



**TOP: SCHOOL HOUSE; CENTER: ELDERS QUARTERS;
BOTTOM: CHURCH, ALL AT PESEGA, SAMOA.**

elders and Saints without one cent of cost to the Church, and the Relief Society sisters took turns by families in each day supplying workers with a big basket of native and purchased food, one family sometimes bringing in as much as \$6 or \$7 worth in one day. They also contributed cash, together with Saints at large, as well as people outside of the Church, to the extent of hundreds of dollars.

Impressive dedicatory services were held April 6, 7, and 8, but as an account of this will appear in *The Deseret News* we shall let this suffice. We here are all appreciative of these three necessary buildings at mission headquarters, and it will prove an impetus to the work here, which is satisfactorily aggressive. Elders and Saints are well, happy and busy and the outlook is promising.

Apia, Samoa.



Affirmative Negative Vessie Carver
Leslie Nuhn Evan Murray Vernon Obroy J. Cecil Bott Manager

**BRIGHAM YOUNG COLLEGE DEBATING TEAMS, WINNERS OF
THE CHURCH JUNIOR COLLEGE TITLE**

Debating in the Junior Colleges of the Church

*By Ernest L. Wilkinson, of Weber College, President of the Church
Debating League*

The year 1921-22 was the first year that our Junior colleges debated with one another as a league. The League had its inception at the Church School Convention, held in Salt Lake City in the fall of 1921. Prof. Herbert B. Maw, of the L. D. S. U. was named President of the League with four schools entering. The B. Y. U. won over Ricks College, and Weber College was bested by the L. D. S. U. No final contest was held.

At the annual Church School Convention last October, it was decided to carry through a six-team Junior College League to be composed of Ricks College, the Brigham Young College, the Weber College, the Latter-day Saints High School, the Snow Academy and the Dixie College. Two triangles, a northern and a southern, were formed and it was decided that the winners, both affirmative and negative of these two triangles, should meet to decide the Church Junior College title. Ernest L. Wilkinson was elected president of the League. President F. S. Harris generously responded to the

efforts that were made by the League Chairman and others, to obtain some substantial award for the successful debaters, by offering each of them a year's scholarship at the Brigham Young University.

Considerable interest arose early in the season in the Northern triangle; hence, when the team representing the Ricks Normal College journeyed to Logan to meet the Brigham Young College affirmative teams on the League question—"Resolved, that for the United States the Parliamentary system is a better form of government than the Presidential System"—the large auditorium in Nibley Hall was filled. Unusual insight into the question, and a ready grasp of the problems involved made the discussion well worth while. The judges declared the B. Y. C. winners by a two-one vote. More fortunate were the Ricks affirmative team, the same day at Rexburg, where, before a large audience, they defeated the Weber College negative team by a two-one decision. The B. Y. C. negative team fared better still in the debate with the Weber affirmative team at Ogden where, on the same date, they won a three judge decision. These debates gave the B. Y. C. the Northern Division title with a clear record.

In the Southern triangle which was composed of the L. D. S. University, the Snow Normal, and the Dixie Normal, the debates were postponed, until Friday, March 30. In the debate at Ephraim, the L. D. S. U. negative team triumphed over Snow's debaters, but her affirmative team was less fortunate in the contest with Dixie's negative team at Salt Lake City. This contest was won by the southern team by a two-one verdict. The affirmative team of Dixie in the St. George contest with Snow's negative team equalled B. Y. C.'s record in the Northern triangle by winning a three judge decision. Dixie had thus come through the triangle contests with a clear record in debate decisions and had won by the same margin as had the B. Y. C. in the North, that is, they had won five out of a total of six judges.

On Friday, April 6, both the affirmative and the negative teams of the winners in the two triangles, met at Barratt Hall, in Salt Lake City, with the Church School Junior title at stake. Commissioner of Education John A. Widtsoe, Doctors Andrew L. Neff and Raymond D. Harriman of the University of Utah, and Prof. Ernest L. Wilkinson, of Weber, acted as judges in the first contest, while Attorneys Preston D. Richards and D. A. Skeen, both of Salt Lake, and Dean W. H. Leary of the University of Utah, acted in the same capacity during the second one. The judges of the first debate handed in their decision at the close of the debate but the announcement of the result was withheld until the close of the second debate. In both, the Brigham Young College was adjudged the winner by a two-one vote. These debates marked the culmination of the series and in point of excellence were undoubtedly the best. Certainly they were of an order to reflect high credit on the system.

Clean sportsmanship characterized the Church School debates throughout the whole season. The friendly and generous attitude of the different schools was illustrated by response to the suggestion of the League Chairman that each school bear its portion of the entire expense of two leagues. In this way, although the expense of Dixie amounted to practically three hundred dollars, the Dixie student body had to pay about one hundred dollars, the same as borne by the other student associations. With such a friendly spirit as a basis, it is not too much to expect that in the future these debates will grow in number and increase in interest.

Logan, Utah.

Preaching

By Nephi Jensen, former President of the Canadian Mission

While on a mission in Canada, I had occasion to examine carefully the passages in the Doctrine and Covenants on preaching. In this examination I found that the Lord has given rather definite and comprehensive instructions on all important phases of preaching the gospel. These revelations speak of (1) Preparation for preaching; (2) The qualifications of the preacher; (3) The correct spirit and manner of preaching; (4) What to preach; and (5) The effect of divine preaching.

In the following paragraphs these divine instructions are arranged under the five heads here mentioned, with the words bearing directly on the subject italicized.

Preparation for Preaching

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, *in all things that pertain unto the kingdom of God*, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms."—Doc. and Cov. 88:78-79.

"And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit, ye shall not teach."—Doc. and Cov. 42:14.

"And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken."—Doc. and Cov. 43:16.

Qualifications of Those Who Minister for God

"And no one can assist in this work, except he shall be *humble and full of love, having faith, hope, and charity*, being temperate in all things, whatsoever shall be intrusted to his care."—Doc. and Cov. 12:8.

Spirit and Manner of Preaching

"He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances."—Doc. and Cov. 52:16.

"Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation."—Doc. and Cov. 63:64.

"And thou shalt do it with all humility, trusting in me, reviling not against revilers."—Doc. and Cov. 19:30.

"And let your preaching be the warning voice, every man to his neighbor, *in mildness and in meekness*."—Doc. and Cov. 38:41.

"Wherefore, go forth, crying with a loud voice, saying: The kingdom

of heaven is at hand; crying, *Hosanna! blessed be the name of the Most High God.*"—Doc. and Cov. 39:19.

"And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return, proclaiming my word among the congregations of the wicked, *not in haste, neither in wrath nor with strife.*"—Doc. and Cov. 60:14.

What to Preach

"And that which *doth not edify is not of God*, and is darkness.—Doc. and Cov. 50:23.

"And of *tenets thou shalt not talk*, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire, yea, even of the Holy Ghost."—Doc. and Cov. 19:31.

"*Say nothing but repentance* unto this generation; keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed."—Doc. and Cov. 6:9.

"And they shall observe the covenants and church articles to do them, and *these shall be their teachings*, as they shall be directed by the Spirit."—Doc. and Cov. 42:13.

"And let them journey from thence preaching the word by the way, *saying none other things than that which the prophets and apostles have written, and that which is taught them* by the Comforter through the prayer of faith."—Doc. and Cov. 52:9.

"And thou shalt do it with all humility, trusting in me, reviling not against revilers.

"And of *tenets thou shalt not talk*, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire, yea, even the Holy Ghost."—Doc. and Cov. 19:30-31.

Effect and Consequences of Divine Preaching

"And *whatsoever they shall speak when moved by the Holy Ghost, shall be scripture*, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto Salvation."—Doc. and Cov. 68:4.

"Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto convincing of men."—Doc. and Cov. 11:21.

"For this is a day of warning, and not a day of many words. For I, the Lord, am not to be *mocked in the last days.*"—Doc. and Cov. 63:58.

Life Eternal

Though thy temple has departed
And must return to clay,
Thy spirit, dear, lives ever on
Illumining thy way.

Amid the blackened, dreary hours
Of sorrow, strife, and sin,
The eyes of love still beckon me
And urge me on to win.
Nephi, Utah.

The winning of life eternal,
The goal thou now hast won;
Reward of tender faithfulness,
When mission here is done.

Oh darling one, I love you so;
God bless you ever, dear—
Though thy temple be departed,
I know thou'rt very near.

Richard Inscore.

Timely Thoughts from the June Conference

Touching Duties of Officers and Obligations of M. I. A.
Workers and Members

To Know the Truth is Great, But to Apply it is a
Wonderful Thing to Learn

Never do anything in your lives that will prevent you from bowing before the Lord and asking him to bless you while you are performing that labor or that thing. You officers represent the youth of Zion, more than one hundred thousand of them! We would like you to feel that those you represent are the hope of this world. It is not only that they are just young men and young women, but they are a particular group upon whom will devolve the responsibility of bearing the message of life and salvation to the children of men. We would like to feel that you are indeed waiting upon the Lord for the inspiration of his holy Spirit, that you may go to your fields of labor filled and thrilled with a desire to lead these sons and daughters of our heavenly Father in the pathway that will insure them success in this life and glory and immortality in his presence. * * * It is one thing to know the truth—most of you are familiar with the truth—but it is a much more wonderful thing to learn to apply that truth in our lives. Mutual Improvement is dedicated to that wonderful task. Mutual Improvement is dedicated to bring into the lives of the youth of this land the truth, and to teach them to apply it in their lives. There are some of whom it has been said that they are ever learning but never coming to a knowledge of the truth. Mutual Improvement workers must not be found in that particular group. * * *

We work in this life for earthly riches. We cannot take any of them with us, not any of them, not a dollar, not a share of stock, not an acre of land; but there has been placed within the reach of every man and every woman in this great organization an opportunity to lay up treasures in heaven, where moth and rust do not corrupt nor thieves break through and steal. This is your opportunity. You do not even have to be a great financier; you do not have to be a great politician—all that you need is the love of mankind in your souls, and the blessings of our heavenly Father that will flow to you as a result of your faith and devotion. This will enrich your lives, and you will lay up treasures where they will be eternally profitable to you.—*From Superintendent George Albert Smith's Opening Address.*

What Officers Do Has a Greater Influence Than What
They Say

It is useless for anybody to try to do very much in this Church without the assistance of the Lord. They cannot progress; they cannot have inspiration, influence and power over the youth of Zion unless they have the companionship of the holy Spirit. It is a wonderful missionary work to which you are called. Let us take it up with the true missionary spirit, remembering always that what we do and what we are has far greater weight with the young people especially, than what we say. So it rests upon you and each one of us to live as near to the Lord as we can, show to our young people that we are sincere, that we are earnest and that we have a testimony of the truth in our hearts; and let it be your ambition always, foremost of everything else, to try to help the youth of

Zion to gain a testimony of the truth for themselves. When the Young Ladies Mutual Improvement Association was organized President Brigham Young said: "We want our young people organized into associations where they can take up the study of the gospel and gain for themselves a testimony of its truth, for the day will come when they who have this testimony in their hearts will be able to stand the tests that are coming among the Latter-day Saints."—*President Martha H. Turgey, in her address of welcome.*

The Advanced Senior Class Work for 1923-24

Sister Augusta W. Grant of the Y. L. M. I. A., addressed the meeting on this topic:—The subject for this year is "Life's Visions and Purposes." This word vision, as we use it here, does not refer to spiritual manifestations, as it sometimes does. It is rather hard to define. The dictionary gives three parts to the definition: First, our eye sight. We may say the natural vision of our eyes, what we see with our natural eyes. Second, the spiritual vision we may have. Third, to perceive with the eye of intelligence or imagination. To me it means the outlook we have upon life, the picture of the future that is before us, its possibility; our dreams, our ideals and our inspirations; what we desire our lives to be; what we can see that we can make of them, and what we mean to make of them. You know the quotation President Heber J. Grant has given so many times from Lord Lytton: "Dream, O youth, dream nobly and manfully, and your dreams shall be our prophets." The Bible says: "Your old men shall have dreams, and your young men shall see visions." Mr. Mott, who is a man well known nationally and who is worth listening to, gives as the definition of vision, as he regards it: "To see things; to see what others do not see; to see further than they see, and to see before they see."

What can we say of Brigham Young as a man of vision? When he stopped on the hillside out here, where the monument has been erected, saying, "This is the place," what was the picture before him, as he looked forward? We do not need to draw on our imagination to see this picture now; we can stand there on the same spot and look out and see as an actual accomplishment what he saw with the eye of his intelligence, as we say, with prophetic vision; and long before that the Prophet Joseph Smith looked forward and saw the empire west of the Rocky Mountains that the people would build. What we see in the following lesson topics, what our visions of these subjects are, will occupy the teachers and members for the Advanced Senior classes for 1923-4:

1. Our Class: (a) Definition of vision; (b) Scope of lessons; (c) The advantages of vision and purpose.
2. My Future Self. (a) As I see myself; (b) As I purpose myself.
3. The Education for Me: (a) What I would like; (b) What I am going to have.
4. The Eternal Union.
5. My Kingdom; (a) As I see it; (b) As I build it.
6. My Institutional Obligations: State, Church, Social.
7. My Service.
8. My Service (continued).
9. My Aesthetic Existence.
10. My Physical Fitness.
11. My Spiritual Strength; Obedience to the Laws of the Lord.
12. Individual Estimates of the Course; Social, Education, Spiritual.
13. Our Community.
14. Our State.
15. Our Republic.
16. The Church as a Miracle, or as Gift from God to Man.
17. The Church as a Natural Growth.
18. The Church as a protector.
19. The Church as a Distributor of Truth.
20. The Church as a Trainer.
21. The Church as a Social Savior.
22. The Church as a Spiritual Life Preserver.
23. The Church as the best Investment on Earth: Time, Energy, and Means.
24. Class Reunion.

"Our Opportunity"

In those boys between the ages of twelve and fourteen, you see in prospect, orators, statemen, scientists, artists, generals, teachers and preach-

ers, and men who, if their lives happen to be touched just right, will make themselves renowned. It is your opportunity to touch them. If you take care of the boys, the senior department will take care of itself. This is a peculiar age of the boy—it is not the age of reason; it is the age of emotion, when religious feelings sweep over him, when he receives impressions lasting forever. Man does not change much after he is twenty; he may keep on growing, but after all the seed is planted. If you are going to make men of boys, you must go deeper than the intellect, you must touch the heart and the will. No man can put over to a boy something he hasn't got himself. A man cannot be a strong, silent force without at the same time inspiring those with him. The thing that saves and inspires boys is human sympathy. Human sympathy cannot be fought against successfully. There is a something about it that will melt the heart of all.—*B. S. Hinckley, of the Y. M. M. I. A. Board in the General Session where Scout and Junior work was featured.*

"Our Plan"

I have been impressed with the lives of Washington, Lincoln, Alexander the Great and Napoleon; but there is the great Character who will remain in history, and will impress the race as did no other Being—the man who achieved the greatest thing possible in the history of mankind. That wonderful Character must be constantly brought before youth as the great model he must follow—Jesus Christ, the Son of God. We hold fast to that ideal in our minds, and it must never be sacrificed, not for anything else in the world.—*Oscar A. Kirkham, Executive Director, Y. M. M. I. A.*

"Planting the Seed of Faith"

With a tree, when once the bark is cut off, the place is still rough, and sometimes, through the heat, the sunshine and the elements, the plant is warped and its beauty is greatly diminished for all time. We are the gardeners in God's great garden. Unto us is entrusted the responsibility of protecting these plants, of throwing up a bulwark that will keep the elements from knocking the branches together and bruising and barking them, and cutting out the wood that is useless and only fit for burning, while the remainder might bear good fruit. * * * We must be true ourselves if we the truth would teach. We who are the gardeners in God's great garden, among these young fellows, are the ones who are to plant the seeds of faith in their hearts in such a way that they can never forget.—*Nicholas G. Smith, of the General Board, Y. M. M. I. A.*

The Boy Must be Shaped Before the Hardening Takes Place

We are working with boys. We are working with pieces of wet clay. Our process of work with those pieces of wet clay is a process of patting and shaping. We, in the work with the wet clay, then are the sculptors, patting that wet clay so that it shall take a figure of a real scout and all that means. All too soon this piece of wet clay assumes its definite shape, and then the only process of change, the only process of affecting that piece of hard clay is a process of cracking and splitting and crumbling. Our lives as men, through our experiences, perhaps, may be likened to the splitting and crumbling, but with our boys the process of shaping began before the hardening takes place. What is the process? Shall we give these boys a book to read? Shall we show them pictures of things? No, my brothers, we cannot do it that way. This process of patting, so far as the boy is concerned, on his part, is a process of imitation. He will get his lessons of life while the clay is still wet, through imitations, and you leaders will have to guarantee that in front of that boy is placed a man

worthy of his imitation.—From the address of *Charles N. Miller*, Regional Executive, Boy Scouts of America.

"M" Men Final Contests in Public Speaking and Male Quartets

The final contests in public speaking and male quartet singing were held on Friday afternoon, June 8. Marlo Pusey, representing Salt Lake stake, was adjudged winner in the final public speaking-contest, the other contestant being LeRoy Neeley, of the Idaho district. Marlo is the son of Mr. and Mrs. J. S. Pusey of Woodruff, Utah, and is a member of the editorial staff of *The Deseret News*. He spoke on "Leadership." In the semi-final contests, others who took part were Verle Fry, Logan district; L. R. Budge, Ogden district; Charles H. Dixon, Utah county district; May McMurray, Idaho district. Mr. Pusey was the representative of the 22nd ward, and has won out in four preliminary contests. He is a graduate of the L. D. S. University, 1922, having been valedictorian of the Senior class and editor of the *Gold and Blue*.



MARLO PUSEY
The Utah stake quartet, composed of Carrell Waters, Howard Waters,



THE WINNING QUARTET

Glenn Holley, and Leslie Houtz, all of Mapleton, took first place in the singing contest, having won out in their district. The other quartet contesting was composed of Louis Iverson, Lester Hovey, Anthon Lund and Herschel Lund. The song was "Rocked in the Cradle of the Deep."

Church Organization for Recreation

The men and women who are chosen to head this recreational work must not only be interested in recreational work; they must be spiritual minded individuals as well, seeing the point of view that the ultimate purpose of our being interested in this recreational work is to keep our young people safe, pure, and under the influence of the Church, and keep them in such environment that they ultimately will find their way into some one or other of the Church organizations, Priesthood quorums, Sunday schools and other organizations—the end being to establish in their hearts faith in God, love for his work, desire to serve and keep themselves during their leisure time period free from the vices and sins and contaminating influences of the world.—*Superintendent Melvin J. Ballard*, in the joint assembly featuring recreation.

Objectives in the Recreational Program

Our great purpose is to use the recreational facilities and these activities to promote higher ideals, character and better social relationship. We believe that while we come together in a great many ways in a business way, in a political way, in social ways and religiously, perhaps we can increase our sympathy if we meet in places for mere enjoyment, where we can live our natural selves, that is, where we can laugh and sing and play. These are instinctive tendencies in human nature, and if we want to know human nature well, we must observe how human nature responds to these situations. I believe we will think more of one another, love one another more, if we get together and laugh and sing and play together.

We need all the health and vitality that God has given us and we cannot afford, and we do not want our youth to dissipate their lives in recreation and thus suffer the consequences later, and have others suffer because of their carelessness—we want wholesome, outdoor activity that will develop the physical power of the individual.—*Chairman Ephraim E. Erickson*, of the Recreation Committee.

"Putting Over the Recreational Program"

No scientist ever solved the problem of health and disease who had not vision. No statesman of international conclave ever worked for the weal of humanity without vision. No sculptor ever chiseled away at irregular marble without embodying vision. No great religious leader or social leader but what was possessed with a power of vision to see into the future and into the hearts of men. * * * We must have right vision, and that vision we will have in proportion to our seeking after it and our power to grasp it and to follow its light.

Recreation is not an antidote for evil; it is not a substitute for vice; it is not a passively good thing to keep people out of mischief; it is the warp and woof out of which a well rounded life can be woven, the material for giving benefit, life, experience, a vital, fundamental means to growth and power, not only as a substitute but it is valuable in itself. If recreation is to fill up a vacancy, just a vacuum, it is not worth while; if it is vibrant with meaningful life value, then it is one of the greatest of national activities.—*Charlotte Stewart* of the General Board Y. L. M. I. A.

Advanced Senior Class Matters

At the department meeting of the Advanced Senior Class, the general view was held, that interest in some things interferred with consistent interest being given to all things. The following special discoveries were stated for the benefit of workers: That where the teacher is a good lecturer the attendance is easily kept up, indicating that there is a class of M. I. A. workers who would rather listen than read, preferring to deal with ready-made ideas than to think them out for themselves. It was also discovered that there is little difference between the methods of the lower classes and those of the Advanced Senior grade, and the members are treated as boys and girls rather than as mature men and women. Aptness and illustrative skill in applying lessons to life are qualities of our best class leaders. Definite individual assignments secure the best preparation. Women make successful class leaders. A large number of the class leaders of the Advanced Senior Class are among the best informed and most spirited men and women of the communities—leading Church officials, doctors, judges, professors in colleges, high school principals and teachers. The Advanced Senior Class furnishes the means of reaching this class of people. It was noticed that mere community publicity of the work will help to make it a greater success than ever.

The following suggestions were made: That a class membership committee devise means and methods to secure attendance, and that more attention be paid to keeping up an interest in the class organization by making the election of class officers more of an event. Each set of officers should see to it that the work does not lag under their administration and that class leaders be relieved of all executive responsibility other than that of class management during the recitative periods; also, that the class leaders be encouraged by the receipt of expressive appreciation now and then by the members and by the organization, because it is true that the encouragement by the receiver of the service increases the efficiency of the giver of service.

Responsibility in Teaching the "M" Men

The period between the age of 17 and 23 years is the really critical time in the life of a man. During that period his character is formed, he decides upon his life work, maps out his career and chooses his wife. How necessary, then, how absolutely important, that he shall be carefully guided, instructed and guarded during this period of his life. Evil associations and lack of careful guardianship at this time may mar his whole life; while loving, wise, and faithful guidance may make it. To you officers, my brethren, is given the mighty task of shaping the lives of the young men of Israel by a faithful, earnest, prayerful devotion to your duty, as instructors and leaders of the youth. You who have accepted this mission have taken upon you great obligations. You cannot escape the responsibility of the calling. It implies devotion, self-sacrificing service, prayerfulness, pure example, preparation, study. How will you discharge this sacred obligation?

The young men are the greatest asset of the Church. God give us to see the greatness of the task before us, that we may love it and acquit ourselves like true men and lovers of God and his children.

Why the "M" Men Movement?

The special intent of the half-hour given over to the "M" Men is to furnish the Senior young men the self-development that comes from the exercise of initiative. We are satisfied this is a good movement and the

General Board desires that it shall be put into operation in all the Associations. The Board has decided to carry their privilege one step further this season. Hereafter the "M" men, as such, have functioned only during the last half-hour of the class period. This means that the member of the Senior Class who is elected president of the "M" Men shall conduct the class under the direction or the presidency of the Senior Class leader. When the Association separates for class work and the Senior Class has reached its class room, the "M" Men's president should call it to order, direct such preliminary exercises as will be necessary, and then turn the class over to the Senior Class leader to conduct the lesson, and the Senior leader shall turn it back to the president at the close of the lesson. The Senior leader should be careful to finish the lesson work within the specified time so as not to encroach upon the time reserved for the "M" Men's activity. The place of the Senior leader is very important. His title plainly implies his responsibility.

Senior Leader

He must be careful to allow the young men under his leadership the fullest freedom of action, and never forget that they are to exercise that freedom under his guidance. He is in charge, ever ready for encouragement, direction, loving counsel and even kind reproof when necessary. Never with harshness, but always an ever-present influence, leading in the right direction, and ever-present controlling power. The movement was instituted primarily to satisfy the craving of the young man to do things himself. He wants especially to do things for himself. He is restive under restraint. He believes he knows best how to do things. He has not yet learned much of the law of self-denial. The truth that in order that society may exist, each member thereof, must surrender some portion of his personal liberty, has not taken hold of his consciousness. If at this period he is not handled carefully and withal firmly, he is liable to override all restraint and authority, and to make a great failure. In order to provide opportunity for the proper exercise of his natural impulses to do things, the "M" Men's movement was inaugurated. We are living in a time when every inducement is offered to boys to join organizations in which the members have entire control and where they have the fullest liberty in matters of organization, selection of officers, etc. The outstanding idea of the Church in organization and selection of officers is that the suggestions in such matters come from the Lord through the presiding officers, and not from the people to the leaders. The beauty of such an order is susceptible to the clearest proof, but youth is not always amenable to instruction, and particularly to oral instruction in such doctrines, and as a matter of leading them to an appreciation of this law of the Lord, it was believed to be wise to let them control their own organization under the leadership of wise brethren teaching them and helping them through the experiment, and so give them proof that in the Church there is afforded them every opportunity for the development and exercise of every proper impulse and power.

The educational principle in learning and growing through action was recognized. The Associations, the Church, the world, needs leaders, and the "M" Men's movement furnishes experience in leading. Small, it is true it may be at first, but leading to the ability to direct and control larger affairs. Our program for the young men includes opportunity for experience in conducting meetings, organizing clubs, leagues, etc., leading out in social and civic affairs, presiding at dinners and banquets, varied and splendid opportunities for developing leadership and power. The "M" Men's movement we consider one of the greatest we have started

in years of training of young men in usefulness in every walk in life, the highest citizenship in the state and for the greatest worth to the Church. Let us get behind the movement, put it in operation, develop its power for good and blessings, and always remember that we use it for the development of true, faithful Latter-day Saints.—From talk by *Thos. Hull*, of the General Board, Y. M. M. I. A.

Making Latter-day Saints Through Scouting

When we analyze the oath and law of a Scout we learn that it covers many great essential requirements of a real Latter-day Saint, teaching him:

Duty to God; reverence, love of country, to respect and obey constituted authority; to keep his body clean, to be physically strong, mentally awake and morally straight; virtue, and giving loving service to all of God's children. "Doing his good turn daily." Being courteous, kind, cheerful, thrifty, brave and clean.

"Be prepared," is the scout's motto; prepared for what? To serve mankind. How is he prepared? By learning to give first aid, life saving, tracking, tying knots, compass for direction, public health, pathfinding and use the knife and hatchet in the open; signalling, scout pace, etc.

Scouting is organized with a system of promotion, based on advancement and preparation for service, with badges and insignia that are attractive and of interest to every living boy. It is a program that works.

This program is a great contributor in the lives of boys, in helping to be real Latter-day Saints; but the great problem is one of leadership. We must get men of faith and character, real Latter-day Saints trained in scoutcraft, to use the wonderful boy scout program in the junior work. Just because a man has had training in the army, or is athletically inclined, is by no means an assurance that he will make a proper scout master. These experiences are helpful, but the most important thing is that he is a real Latter-day Saint, with the desire in his heart to make good Latter-day Saints of all the boys he is privileged to associate with, developing in their lives the element of spirituality. With such a man and with such a program, great blessings would come to the boys of our Church.

In using the scout program in the M. I. A. the General Board has made a great contribution for years in the Junior Manual. This is a wonderful help to the scout master in assisting him in teaching his scouts; duty to God, reverence, obedience to God's commandments and constituted authority, developing spirituality in their lives. The manual has been planned to fit in the scout program and should be carefully used throughout the year in the scout class.—*Datus E. Hammond*, assistant scout executive, Salt Lake Council.

Developing Leadership Through the Patrol System of Scouting

Leadership is not secured by the lecture method or the information route. The only way to make leaders is by practice. If a boy is going to be a camper he must *camp*—if a leader, *lead*.

The scoutmaster who does the whole thing, who is the big it, as it were, is not only over-worked and swamped with detail, but he is actually appropriating to himself that which belongs to the boy. You cannot develop the maximum amount of leadership in boys without using the *Patrol System*.

A troop not organized and *operated* on the Patrol System is not a troop of scouts in the light of the scout program, says Barclay. They are

a class of just boys, may live as a class because of the personality and influence of their leader, but when he is gone the class is gone. Under the Patrol System, if the scoutmaster is gone the troop still lives and another man may step in and assume *guidance*, not become *king*. The boys are doing what is being done and the scoutmaster simply guiding what is being done. The boys do all the doing and not the scoutmaster—*A. A. Anderson*, Provo, Utah.

Recruiting and Training Scoutmasters

George Goats, of Ogden, spoke on this subject and he called attention to these five things you must do if you succeed as a scoutmaster. (Adapted from *Scouting*, December 11, 1919):

1. You must have a definite program.
2. You must take the boy out of doors.
3. You must see that your boys get thorough instruction.
4. You must have your troop organized: (a) Organize into an efficient working unit; (b) you have no right to conduct scouting as merely a group of boys with a leader; (c) Make your troop committee feel their responsibility and direct their efforts in carrying their part of the (job) program.
5. You must bring the scout oath and law into every boy's daily life.

Can you do these five things?

The same things that spell your success in business or a profession will be the test in Scouting—here they are:

1. Are you sincere? Do you really desire to lead scouts or are you a scoutmaster because someone asked you to be one?
2. Are you going about the job intelligently?
3. Are you optimistic?

If you have this five-fold task in mind, and can answer these three questions in the affirmative, then you will be a success as a leader of boys—and an efficient *scoutmaster*.

Music as a Language

The desire for more love, more health, more joy, and more happiness is universal. Music fulfils, in large measure, this desire, if the individual has the power to interpret the message. Some are able to intuitively catch this, but the majority must be taught to recognize it. They must be taught the characteristic rhythms and melodies that illustrate the musical thought of the composer. It is through this process that the music grows familiar and the musical taste is cultivated. * * * The influence of music is cultural, refining, and elevating; it will surely strengthen the morale of our people. It is our duty to give our young people good music. It is the only way to stand off that which is low and coarse.

There are two classes of musicians: those who listen and those who perform, and some of the most musical people I have met in my travels over the United States are those who cannot play or sing one note of music. Some of the most unmusical people that I have met in my travels are those who both sing and play. They are selfishly interested in their own performance of music and seldom care to listen to others. We want more intelligent listeners to music.

We will always have popular music as long as we have common people and Abraham Lincoln said: "The Lord must have loved the common people because he made so many of them," so we have a great many common people and we will have popular music always; but let us have that popular music good and not low and coarse and demoralizing as it is today. Plato said: "The education of heroes shall be gymnastics for the body and music for the soul."—*Miss Margaret Streeter*, National authority on Music Appreciation.

The Faith of Our Fathers as Expressed in Their Worship of the Living God

Some 103 year ago the Prophet Joseph, then a boy of 15, being very much perplexed because of the religious strife and turmoil that characterized the period, went before the Lord. He had tremendous faith in the Lord's promises and he called upon him to fulfil one of these promises, and because of that boy's faith, the Father and the Son appeared to him and settled the question of the nature of God for all time. It was not the idol gods of paganism; it was not the God that sectarianism teaches that nobody can understand; it was not the God of modern philosophy—it was the true and living God, Jehovah—the God of Israel.

The followers of Joseph Smith expressed their faith in their worship of God. They expressed it in their prayer—their individual, secret prayer, their family prayer, and their congregational prayers at services of worship; they expressed it in their obedience to the commandments of God. They expressed it in their business by paying their tithes and their offerings, and by their just dealings with their fellow men. They expressed it further in their recreation—in the song, in the dance, and in presentation of the drama. Their entire lives expressed their worship of our Father in heaven.—*Elder Joseph Fielding Smith*, of the Council of the Twelve.

The Faith of Our Fathers as Expressed in Their Loyalty to the Institutions of the Gospel

It is altogether proper that we ask ourselves from whence came our testimony and why are we continuing the work of our fathers. The more clearly we contemplate this subject the more clearly do we determine that the reason we are following in their footsteps is because their religion is one of action, and not entirely of words. They carried their faith over into their deeds—they lived the gospel.

We do praise our ancestors; we bow our heads in reverence to their noble work and their beautiful example, but we do feel that what has been done can be done, and the youth of Zion today rise up and say, "We will do our part." All honor to our ancestors and all praise and hope for the youth of Zion who bear their names.—*Vilate S. Chambers*, of the General Board Y. L. M. I. A.

The Faith of Our Fathers in the Service of God and Humanity

Life is judged by love, and love is known by its fruits. No people has shown more love for God and humanity than the Latter-day Saints. Service to them has been a divine school of discipline, a time of probation, a time of character building, for God does not give to us character but opportunities. Our forefathers were not masters of the service they were called to render but masters of the spirit in which they did it. They not only preached "Thy kingdom come, thy will be done," but by their works did manifest their sincerity. * * * In service alone is found true nobility of soul.—*Eleanor B. Thomas*, of the General Board Y. L. M. I. A.

The Faith of Our Fathers in Avoiding Evil Through Wholesome Recreation

Brigham Young once said: "In all our exercises of body and mind, it is well to remember the Lord. If it cannot be so, I do not care to see another party while I live." Conduct at socials which are opened by

prayer is more likely to be in harmony with the teachings of the gospel than is conduct at other socials. Prayer, apart from its other values, has a disciplinary effect.

Recreation of whatever nature or form, under the direction of the Church, should make true Latter-day Saints. It should increase the spirit of brotherly love and sympathy, break down undesirable class distinction, develop leadership, promote health, direct and develop the power of self expression, direct the emotional expression and develop culture and refinement.—*John T. Wahlquist.*

The Faith of Our Fathers in Preserving the Sanctity and Virtue of the Family

One of the greatest duties of parents in the home is to teach their children love of God, of truth, honor, virtue and chastity. The child's spiritual guidance should not be chanced alone to the fact that he will receive sufficient in the organizations, but his religious training should be carried on in the home, not only by teaching, but by example as well as precept. President Smith said: "The ideal home is one in which all worldly considerations are secondary, one in which the father is devoted to the family, one in which the mother takes every pleasure in her children, supported by the father, all being moral, pure, and Godly." God knows the value of a good home environment, and when he wished to remake the world, he placed Moses in a home where he had a Godly father and mother, and one of the most dominating influences in his life was that of his mother, Jochebed. It was not her great culture; it was not her high social standing that made Moses what he was, but her strong faith.—*Lois Anderson.*

The Faith of Our Fathers in Their Hopes for the Future of Zion

The desire of the youth of Israel today, if I know them, is that they may learn the will of our heavenly Father, that they may not be sidetracked by the influences of evil, that they may stand in their places, sons and daughters of the living God, created in his image, with a determination to be worthy of that image while they remain upon the earth, with a determination to vindicate the faith of their forebears by living to be such men and women as the world will delight to honor and bless.—*Supt. George Albert Smith.*

Benediction

A deep, mysterious silence that enfolds the form of night,
A peaceful, white effulgence haloing her brow with light;
Salient silhouettes of shadow resting dark against the grass,
Like the minor chords of music, greater harmony to cast;
God's ethereal reflections set in limpid depths of blue,
Watchful as the faithful virgins with their lamps of radiance true;
Resonant from out the distance, plaintive notes, a bird's low call,
Teach to me a benediction for the care divine o'er all.

Provo, Utah.

Grace Ingles Frost.

A College Scout Camp

By George Stewart, Field Investigations, Utah Agricultural Experiment Station, Scoutmaster Troop No. 13, Logan

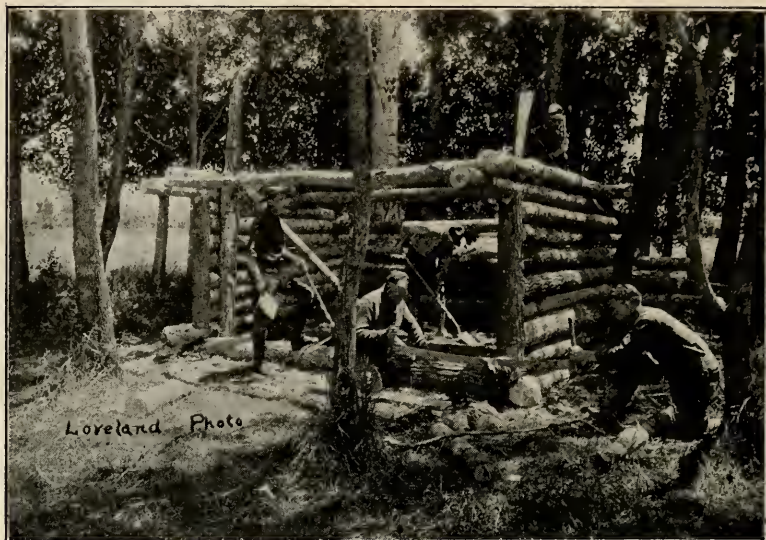
A forest camp at college is unique. That, however, is the latest and one of the best additions to the equipment of the Utah Agricultural College. Unique as is a camp at college, it is equally unique—if not more so—to turn the building of a forest camp into a college course. This is just what the Boy Scout Council of Cache Valley has just done for their scoutmasters. There is probably no place with a better corps of scoutmasters than Cache Valley, but as they are not yet perfect the council makes it a business each year to do one or more things that will add to the train-



L. L. McDonald, National Camp Director, B. S. A., lecturing to the Scout leaders on Camp Sanitation. In the center of the picture, the Council or Ceremonial fire pit can be seen; to the right of the picture a Cooper's vice and several other objects of Camp Craft. Mr. McDonald lectured to the Scout leaders during the forenoon session while the afternoon was actively spent in constructing the camp material discussed.

ing of the men in charge of troops. By uniting with the Summer School of the Utah Agricultural College, the council succeeded in obtaining Mr. L. L. McDonald of National Boy Scout Headquarters. Mr. McDonald is National Camp Director of the Boy Scouts of America and goes about the United States helping with a camping program. The two men most instrumental in bringing this camping school to Logan are Dr. George R. Hill, Dean of the School of Agriculture at the Agricultural College, and Victor Lindblad, Scout Executive for the Cache Valley Council.

Dr. Hill is one of the best scout men in the whole mountain region.



Adarondack or open-faced type of log cabin under construction. This cabin is the regular Patrol Cabin, built to accomodate eight Scouts. To the left of the picture can be seen L. L. McDonald, National Camp Director, B. S. A.; working in the Cabin, Ivan Burgoyne, Assistant Scoutmaster Troop 5 (Logan District); handling the saw to the left, Dr. Geo. R. Hill, Scoutmaster Troop 5 (Logan District); to right, Scoutmaster attending the Course; Working on top of Cabin, Scout Holmes Smith.

He became scoutmaster of Troop No. 5, in 1915, and has held that position ever since, being one of the first men in Utah to lead a scout troop. He was the first to organize a college course in scoutmastership; his present course at the Agricultural College is the largest and best course in the whole country. During the last two years he has trained about two hundred students for scout leadership. Hereafter these young men will have the added advantage of the camp just established.

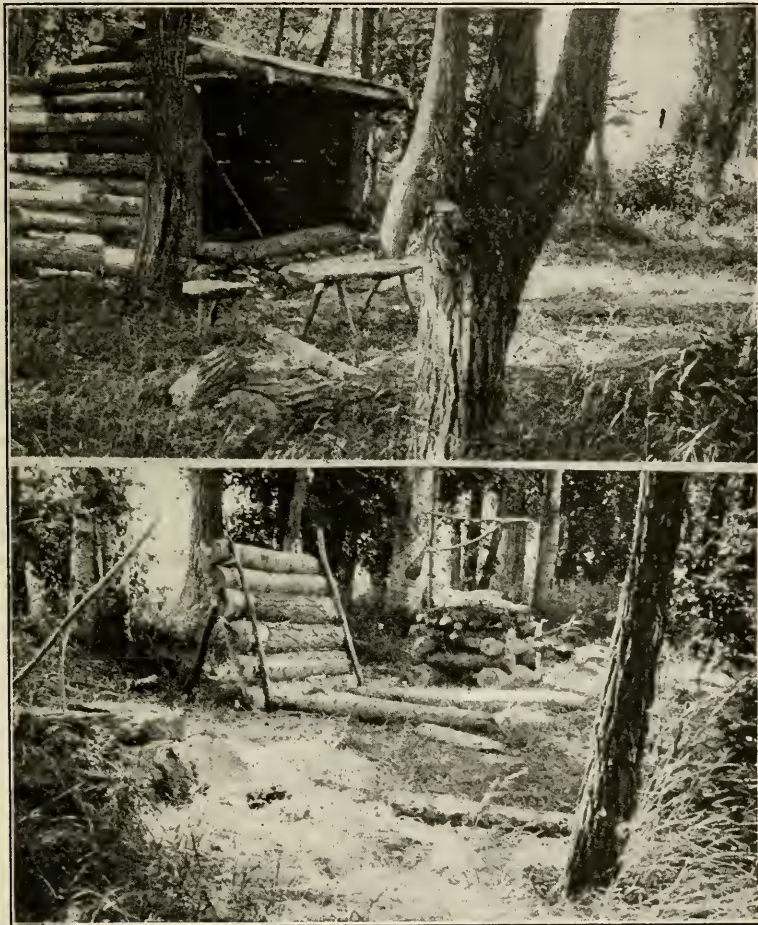
Victor Lindblad is also a "live wire" in scouting. Last year in September he and Dr. Hill attended the Regional Convention at Blue Ridge, North Carolina, where they saw Mr. McDonald build a camp. At once they began a campaign to get him. Correspondence throughout the year did not give promising results, but as soon as it was learned that a Regional Convention was to be held at the Yosemite National Park efforts were redoubled and about April the camp school at Logan was assured.

Scouting is not dependent on a camp, but campcraft is one of the big things in scouting. Is not the building of an actual camp and its accessories the superlative in camping? Fortunately, not even the background is lacking, for just east of the general campus of the college is a fine grove of trees in which the camp is located. Now the fifteen scout troops of Logan can have an evening camp with council fire, open-faced cabin, bridge, totem pole, camp table, and benches. Camp sanitation, even, is not neglected, for rubbish disposal is provided for and even human wastes. These serviceable structures will last for years, help to entertain boys—young and old, and serve as suggestive to other scout centers of the state. It is probable that three thousand people will see this camp during the Summer Encampment at the College from July 31 to August 3.

On Saturday, June 2, Mr. McDonald, arrived in Logan and was shown the cabin camps in Logan Canyon. He said they were the finest log structures in the United States. On Monday work began. He lectured mornings to the Summer School and afternoons showed scout leaders, business men, faculty, and students how to build a camp. One patrol made a cabin, another a bridge, a third an entrance gate, another a totem pole, and still other groups a council pit, a table and benches, a set of fireplaces, a cooper's vise, an incinerator, and a latrine.

Of these, the cabin, the council pit, and the fireplaces will serve as illustrations.

During pioneer days the open-faced cabin was the type in the Ap-



Top:—The Adarondack Cabin. Note the low back, open front, enclosed ends. Home-made seats are in front of the cabin.

Bottom:—Left foreground, stone bake oven; center, reflecting fireplace; center back, a platform on which to build a camp fire. This permits standing up to cook.

palachian and Ohio River country. The cabin, known as the Adarondack cabin, is low at the back, closed at the ends, and open in front. Every school boy and girl will remember that the Lincolns spent a winter in such a cabin. This must have been a trying experience, for they are not at all adapted for protection against cold, driving storms; for summer camping they are not only pleasant but romantic. The interior is dark and logs stick out at the end; the front faces the council pit where the evening fire is built.

A shallow pit is lined with rock. Just beyond the heat line, a row of logs is set around for the men and boys. Personal affairs no longer selfishly occupy the mind; individuals forget about themselves at the council pit. Imagine a moonless, starlit night with pines looming in the dark. Here are the burning embers in the council pit. All about sit the boys wrapt in elemental sublimity; the light flickers, the flame burns down, darkness creeps in. A story of courage is told, then one of honor followed by cleanliness and chastity. Finally comes song and prayer; the people go homeward in silent thought that in nature God is near. Such was camp meeting Wednesday evening, June 6, when Logan's scouts brought their fathers to hear Mr. McDonald at the council pit.

In daylight, numerous fire places may be seen. Here is the kettle standard, here the bake oven all of rock, there is the barbecue grate, yonder the frying stove, and this elevated platform is for a permanent fireplace to avoid constant crouching. All are made of rock, saplings, or sod. Will you have your meat brown or rare? As you say; it is merely a matter of piling or scattering the coals. Even marshmallows toast as nowhere else.

That carved and painted statue there of many forms is the totem pole. All tribes of nature's men have a totem for memory's sake. This one bears memory of the time when Chief McDonald came to Logan. He had us build the cabin, the council pit, the bridge (just in front, there), and helped us plan for the rest which were added a bit at a time. No, they are not hard to make. It is merely a matter of wanting to, and ever after of worshiping better because you have.

Camping is a great school. The roughest men are not irreligious in the mountains—at least not around the evening fire. Logan has a camp right in town. Education does not make the man, it merely causes him to develop. Learning how at college gives the finest touch to the evening bonfire service. That is camping *a la mode*, for everyone will know what he wants when he sees the place to which Cache Valley scouts are invited for an occasional evening. They may camp or may visit to learn how to camp.

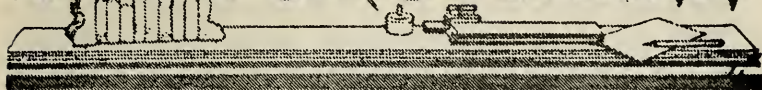
There is no teacher of clean thought and action like an evening bonfire in the council pit with hymn and prayer for "good-night." It stimulates a nerve center that needs to glow more brightly, and in the words of President Grant, "That which we persist in doing becomes easy to do * * *."

Logan, Utah

"M" Men Pins Have Arrived

The supply of "M" Men pins has arrived at the general office, and all who desire these are invited to send in their orders to the General Secretary, Y. M. M. I. A., 67 East So. Temple St. The price for each pin is 25c.

EDITORS TABLE



Reading that Counts

Among the books in the reading course of M. I. A. this season there is one by Henry Van Dyke in which he treats of *Companionable Books*. He speaks of the good enchantment of Dickens, "The real men of Thackeray," "The real women of George Eliot," and Keats as the "Immortal poet of youth." On Browning he entitles his comments, "The glory of the imperfect;" he calls Walton, "A quaint comrade of quiet streams;" Samuel Johnson, "A sturdy believer;" Emerson, "A Puritan plus poetry," and Stevenson, "An adventurer in a velvet jacket." For the student of literature his treatment is very interesting and telling. But for all men and women, young and old, the well read and those not so informed, his treatment of the Book of Books, the Bible, will appeal with telling and sympathetic force. Three paragraphs should be learned by heart so that they might be remembered always:

"Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warning; but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our deepest affections and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

"Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they adorned have been forgotten. They return to us swiftly and quietly like doves flying from far away. They surprise us with new meaning, like

springs of water breaking forth from the mountain beside a long-trodden path. They grow richer, as pearls do when they are worn near the heart.

"No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the Valley named of the Shadow, he is not afraid to enter: he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-by; we shall meet again"; and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.

What is said of the Bible may appropriately be declared of the Book of Mormon, and the Doctrine and Covenants, both of them not only powerful witnesses of the redeeming life and mission of Jesus Christ, and of the Book of Books written of old as holy men and prophets were moved by the Holy Ghost, but given to us not by the will of man, but through the influence and inspiration of the Lord to prophets and apostles of our own day. In these books are also sublime passages, definite teachings of practical value, literary excellencies, and eternal truths that will affect for good the lives of millions, and stand the test of all times.

Another thing to remember: We have prophets and apostles and other holy men of God who speak and write today, as they are moved, not by the will of man, but by the Holy Ghost. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

Let us not overlook these facts because we are so near to these men.—A.

Messages from the Missions

Their Looks After Their Struggle with the Language

Elder Delbert E. Foulger, writing from Hamburg, Germany, March 5, reports a conference held there on the 27th and 28th of January. President Serge F. Ballif was in attendance and a splendid spirit prevailed throughout the meetings which were well attended by many Saints and friends. "The inspiration received at the gatherings from our leaders caused us missionaries to go back to our fields of labor with a renewed determination to put our best into the carrying forward of this 'wonderful work' in which we have been called to labor. Prospects are bright and many people seem to be anxious to hear our message. We hope our folks and friends will be interested in our picture and the expressions that we are able to maintain after struggling with the German language."

Front row, left to right: Delbert E. Foulger, Ogden; Herman Dehmel, Salt Lake City; Rudger Solomon, Salt Lake City; President Serge F. Ballif, Logan; Conference President Glenn A. Rowe, Moore, Idaho; Karl Kraemer, Salt Lake City, Utah.

Second row: Clyde A. Lindquist, Ogden, Utah; B. Rigby Young, Idaho Falls, Idaho; William Buttle, Provo; Henry Winch, Manti; Joseph Summer-



hays, Salt Lake City; S. P. Horsley, Brigham City. Back row: Charles A Gutke, Ogden; Milton Cannon, H. S. Rueckett, Joseph Gasser, Arthur L. Liddle, Salt Lake City, Utah.

Leslie Carl Haacke, Bonntiful; Thomas Dadds, A. P. Naegelin, Salt Lake City; Ernest Steinfeldt, Salt Lake City; E. M. Neubert, Willington, Utah.

In St. Paul and Minneapolis

Elder Joseph Case, St. Paul, Minnesota, March 20: "These missionaries are laboring in the twin cities of St. Paul and Minneapolis, Minnesota. All of us are interested in anything that helps to explain the gospel of Jesus Christ. The *Improvement Era* does its part in this work and we read it with interest throughout the mission field, not only by the missionaries, but by Saints, friends, and investigators, and we find it very helpful in explaining the gospel."



Missionaries, back row, left to right: Samuel Park, Tooele, Utah; Callie B. Arrington, Twin Falls, Idaho; Ross Gowans, Tooele; J. M. Jackson, Woods Cross; Fontell Peterson, Glenwood, Utah; Rae E. Farmer, Clifton, Idaho. Sitting: B. F. Green, outgoing conference president; Joseph Case, incoming conference president.

PRIESTHOOD QUORUMS' TABLE

Method of Administering the Sacrament

The following method of administering the sacrament is about as concise and orderly as could be found among the many that have come to the Presiding Bishop's office, in reply to questions regarding the method of administering the sacrament in the wards of the Church. It comes from Bishop Joseph H. Lake of the 16th ward, Salt Lake stake:

1. We have one faithful sister to provide the bread for every sacrament service. She never fails in her duty; she is clean, makes the bread with her own hands, and bakes it in her own oven, so that we know that the sacred emblem which it later becomes is pure in every respect.

2. The bread is put upon the sacrament table in slices, no crusts, and is ready for breaking by those officiating, before the meeting commences.

3. The water is prepared for use by the janitor of the house immediately before meeting time, so that it will be as cold as possible when used. In order to save time he has been instructed to have it in all readiness, except for the blessing upon it. It is placed upon the table in the individual glasses with a good supply in larger cups, in case of an extra large attendance.

4. The bread is broken during the opening exercises of the meeting, and is put upon eight trays ready for passing.

5. The water in the individual glasses is carried in trays, in our ward eight in number, 36 glasses to a tray.

6. Eight individuals thus pass the sacrament, but we have two others who pass empty trays to gather the glasses so as to save time.

7. The trays and glasses are sterilized after each meeting, or immediately before the one following.

8. The table used for holding the trays is a long one. It is placed just in front of the stand or pulpit where it and those officiating may be seen by everybody. A clean, white cloth is used to cover it before the service; it is removed by those officiating.

9. A place to wash hands, with towel and soap has been provided for those who officiate and administer the sacrament.

10. The Priests only officiate in the administration of the sacrament, unless, of course, the required number (3) are not present. They have been assigned the work, and have assumed the responsibility with a great deal of satisfaction, not only to us, but to themselves. We have about 12 active priests in the ward and nearly all have had the privilege more than once to do this service. They are all young men between the ages of seventeen and twenty-one.

11. Only deacons aid the Priests in the administration of the sacrament. Like the Priests, they have done remarkably well. Ten are required for each service, and very rarely have we had occasion to call upon teachers or priests.

12. Three chairs are provided for the officiating priests in front of the sacrament table. They take their places before meeting begins. During the second song all three arise at once. The center one who presides, directs his assistants to break a certain number of trays of bread. This is completed by the close of the song and the three priests sit down together. At the proper time the center priest directs either the one on the right or the left to bless the bread; the other one is instructed at the proper time to bless the water. A card with the words printed on its sides is provided

in case the wording is not known. Of course, the priests are encouraged to learn by heart the blessings. Again the three priests arise and each passes a number of trays to the deacons, who assist them in serving, first, of course, the bread and then the water. After the congregation has been served two of the priests serve the deacons, then the presiding priest serves his two assistants, then himself.

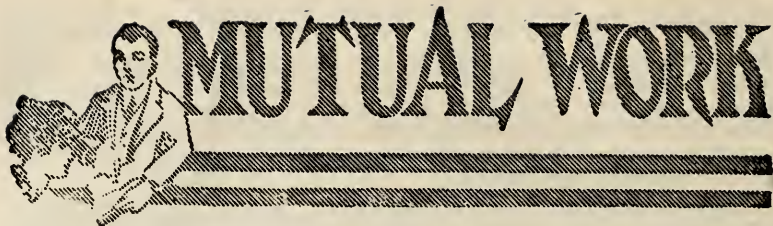
13. The deacons occupy the first bench. It is reserved for them. They are convenient to the sacrament table and also to the bishopric. The deacons all arise at the same time. Each has a definite section of the house to pass to. They wait in the aisle until all have completed the serving, then in line and in step they march to their places where the trays are taken by the priests and put in order upon the table and where they are served with the sacrament; then they all sit down together. The order and method of the whole process is striking, because it causes less confusion and more reverence than if it were done in a more informal way. There is a certain precision about the matter which we believe is desirable.

Life-Saving by Boy Scouts

Victor Lindblad, Scout Executive of the Cache Valley Council, B. S. A., reports under June 29, two cases of life-saving by boy scouts during the week just past. One boy, Cecil Cooley, an Eagle scout of Troop No. 5, under Dr. George R. Hill, Scoutmaster Logan district, while in swimming with a number of other boys at a large pleasure resort in Idaho, rescued a woman from drowning. He and a number of boys were swimming in the shallow part of a large pool at Lava Hot Springs, Idaho. Cecil decided to swim up to the deep end. As he reached a point where the water was about eight feet deep, a lady was swimming past him. Just as she passed she suddenly disappeared from the surface. He thought she was merely amusing herself and swam over to the shore, but by that time the people on the bank noticed the woman come to the surface when she was struggling frantically. She disappeared, the people on the bank became excited. Cecil, remembering his scout training, dived into the water, swam out to the place where the woman was last seen, made a surface dive, caught sight of her and touched her. She grabbed him by the wrist, and he afterwards said he never knew a woman could have such a grip. Having been taught life-saving, he broke the grip, caught her by the hair, and brought her up to the top of the water, then caught her underneath the arm and towed her to shore. Her friends immediately whisked her away, but later in the afternoon her people hunted Cecil up to thank him. On being asked how he could manage a person so easily in drowning, he merely said: "Scouting taught me that," and walked away not wishing any publicity.

The second case happened June 28, 1923, in the Hyrum district. Sheldon Booth, thirteen years of age, while in swimming with a number of small boys in little Bear river near Hyrum, Utah, was suddenly seized with cramps and disappeared from the surface of the water. The little fellows on the bank, seeing his predicament, called loudly for help. Second Class Scout Francis James, fifteen years of age, Troop No. 5, Hyrum, working in a beet field nearby, heard the call for assistance. He ran to the creek, jumped into the water, swam to the spot where Sheldon disappeared, dived down after him. Sheldon was not far down and Francis soon brought him to the surface and towed him safely to shore in a semi-conscious state. By quick action and use of artificial respiration, in the course of an hour or so, he was able to walk to his home in Hyrum, Utah.

These are only two examples, occurring almost daily, where scout training saves lives and prevents accidents.



Monthly Message to the "M" Men

By Thomas A. Beal, Member of the General Board

X.—DUTY

"Your first duty in life is toward your afterself," says David Starr Jordan in his autobiography, *The Days of a Man*. By that he means that one should so live that the afterself—the man one ought to be—may in time be possible and actual.

Every boy has in his own hands his body, his brain and his soul, and it is up to him what he will make of them. He can have a body strong and healthy; a mind keen and active; a soul clean and pure, or he can have a body filled with lust and dissipation, a brain distorted and diseased, a will untrained to action, and a system grown full of the weeds of destruction. What we will be depends largely on what we want to be in these days of great opportunity. We are, with God's help, the architects of our own fortunes. "There is a tide in the affairs of men which, taken at the flood, leads on to fortune." Whether we miss it or take it at the flood depends on what we have left in our boyhood to our afterself. If we have made use of our time and our talents, as the Creator designed that we should, and have taken our place in life, gaining by our experience and our friendships, and our joys and sorrows, building upon them as our own, we are prepared for our afterself. On the other hand, if we have flung away our opportunities, dissipated our time and talents, sold our birthrights for a mess of pottage, then what we might have been can never be.

One of the greatest spiritual levers with which to pry up the obstacles in your pathway, and to open the door of opportunity, is gratitude. To him who is grateful for little things shall be added many blessings. But being grateful does not simply mean being idle and complacent, but rather it means making use of those blessings with which we are endowed and utilizing the powers and opportunities that we have and being grateful for them. In other words, gratitude, itself, is a duty. There are certain obligations and responsibilities that one may have to perform because of one's promise which may have been created by circumstances. But duty arises from the nature of things. One is bound by nature or by a legal or moral law or obligation to do certain things. In other words, being dutiful, i. e., respectful to others, conscious of one's position and responsibility, and loyalty to it, is a duty.

However menial one's task may be, it can be elevated by the way we look at it and by the attitude we take toward it. Even the street cleaner is necessary to the health and comfort of our modern civilization. And he that is faithful with little shall be intrusted with much. Happiness is a question of the heart and not of money. It is our duty to ourselves to meet our opportunities, to magnify our talents, and to be dutiful and grateful for that which we have and that which is intrusted to us; and upon that will depend our reward. Duty is an obligation as well as a matter of conduct. From the Jewish and Christian conceptions it is an obligation; from the Greek, it is an appropriate or fitting conduct. There

is a certain conduct due to one's parents, or one's superiors, which is conduct of reverence and respect. A certain duty is required of one with respect to the station or occupation one holds. What might be permissible in some places would not be good taste in others, i. e., the conduct would not be fitting and appropriate. One's attitude toward one's self, and one's conception of his duty toward others will be determined largely by his fundamental conceptions of ethics. Every young man must sooner or later decide for himself what his duty towards life is, whether he intends to pay one hundred cents on the dollar for what he gets or not. Some, I fear, harbor the idea that they can get out of society more than they put into it—that the world owes them a living. In this they are mistaken. All debts are for value received. What has the world done that it becomes one's debtor? True the world owes every man a chance to get a living by patient industry and wise economy, but likewise every man has a duty to perform toward the world, namely, that he gives to it the full measure of his ability. Those young men who succeed best are those who have come to realize this duty toward life, toward their occupations, toward their comrades, toward their fellow man. If this conception of duty and fair play is well grounded and they have coveted wisdom, and understanding, and strong will power, and they have learned what it means to do one's duty not only to one's fellow man but to one's self for the benefit of the afterself, then they may expect a destiny of great reward.

What is worth having comes at the cost which corresponds to its worth. If the end of life is to enjoy life, we must so live that enjoyment is possible to the end. Young men do your duty. Do not believe for an instant that idleness brings rest, or that unmeasured rest brings pleasure. It does not. You must resist corrosion. Work is the only infallible thing in life. Whether you use your gifts and talents and opportunities wisely, or foolishly, young man, is the problem of greatest importance to you. It is the problem before you today, and everyday, and upon your decision will rest your destiny.

Convention Dates and Program

The dates of conventions for the auxiliary organizations are the same as the dates for the conferences to be held July 23-29 and August, September and October, and were published in *The Desert News* of July 12, except where conventions are held separately. Conferences of the following stakes will be held after the general October conference when the dates will be given. These stakes are: Benson, Hyrum, North Sevier, Tooele, Wasatch, Weber, Cassia, Tintic, Woodruff, Yellowstone, Moapa, Maricopa, Juarez, St. Joseph.

The program for the convention for the various organizations during the two days is as follows:

Saturday

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|-----------------------------|--|
| 10:00 a. m. to 11:20 a. m.: | Quarterly Conference Session. |
| 11:30 a. m. to 12:45 a. m.: | Joint Auxiliary Stake Board Meeting, including Stake Presidency, High Council, and Ward Bishoprics. |
| 12:50 p. m. to 1:50 p. m.: | Relief Society Stake Board (Luncheon Meeting.) |
| 2:00 p. m. to 3:30 p. m.: | Quarterly Conference Session. |
| 3:30 p. m. to 5:30 p. m.: | Auxiliary Stake Board Meetings for Relief Society, Sunday School, M. I. A., and Primary Association. |
| | Note: The Y. M. M. I. A. and Y. L. M. I. A. |

Stake Boards will meet together for one hour and then separately for one hour.

7:00 p. m. to 8 p. m.: Meeting of the Stake and Ward Recreation Committees together with Executive Officers of the M. I. A.

8:00 p. m. to 10 p. m.: Social for Priesthood authorities and Stake and Ward Officers and Teachers of all Auxiliary Organizations, under the Supervision of the M. I. A. Stake Committee on Recreation.

Sunday

9:00 a. m. to 10:30 a. m.: Separate Auxiliary Meetings of Stake and Ward Officers and Teachers.

10:30 a. m. to 12 noon: Joint Sunday School and Primary Session—General Public Invited.

12 noon to 1:00 p. m.: Stake and Ward Music Committee Meeting.

2:00 p. m. to 4:00 p. m.: Quarterly Conference Session.

Sunday Evening: Mutual Improvement Association Meeting—General Public Invited.

Conventions of the M. I. A. that will be held separately are as follows: Alpine, Box Elder, Cache, Cottonwood, Ensign, Granite, Jordan, Liberty, Logan, Mt. Ogden, Nebo, North Davis, North Weber, Ogden, Oquirrh, Pioneer, Salt Lake, South Davis, Utah, Weber, and a separate program will be furnished to stake superintendents giving the details of the proceedings. For the two-day sessions, programs will also be furnished to the officers in ample time and notifications given of the convention.

The officers are requested to be sure that all interested are notified and that 100% of the officers and workers are present; also to make provision for ample rooms where meetings are to be held.

Changes in Superintendents Y. M. M. I. A.

The following changes have been reported for June in the stake superintendents of the Young Men's Mutual Improvement Associations throughout the Church: Boise, Franklin B. Smith; Juarez, Miles A. Romney; Bear River, C. R. Welling; Blackfoot, Phillip B. Dance; South Sevier, Harold Anderson; Garfield, Joseph A. Griffin; Franklin, George H. Blood; Yellowstone, Asel C. Lambert; Oneida, Harley Greaves.

Church Music Committee

In connection with the Group Auxiliary Stake Convention, a department for Stake and Ward Music Committees will be held Sunday from twelve to one o'clock. Preparations are under way for an interesting department meeting.

Come prepared to offer suggestions.

A member of the General Music Committee will have charge of this department if present at the Convention, if not the program will be forwarded to the Stake Chorister and Organist and they will have charge.

This brief notice is all that can be made at this time and the Church Music Committee invites every member to make the necessary arrangements to insure a large attendance.

Manuals for 1923-24

Advanced Senior Class—*Life's Visions and Purposes*.

Senior Class—*The Young Man and his Social World*.

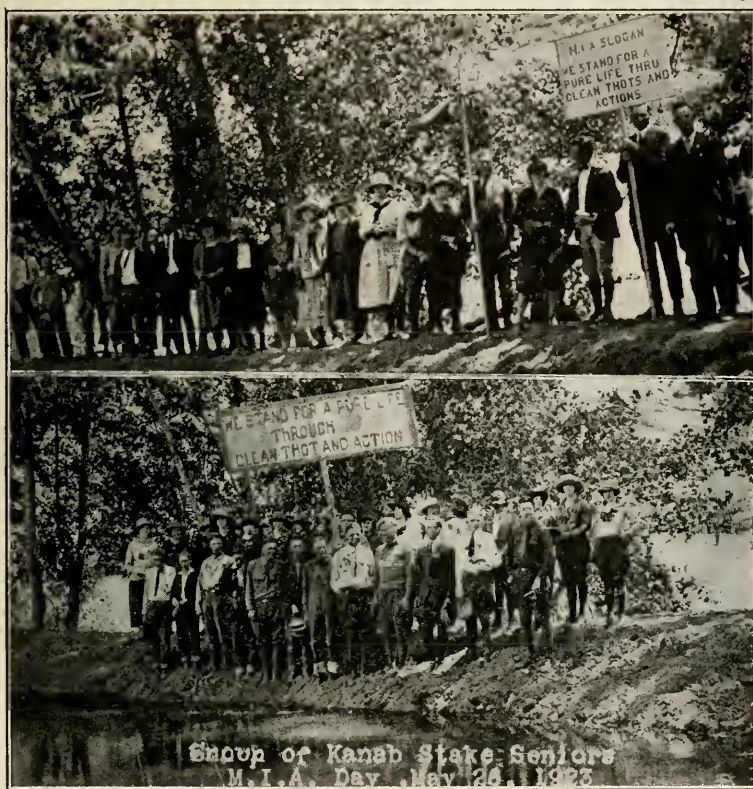
Junior Class—*Stories of Faith and Courage*.

The Junior and Senior Manuals will be on sale at the *Era* office, price

25c each. The advanced senior text will be printed in the *Improvement Era*, and *Young Woman's Journal*.

Kanab Stake Mutual Outing

The Mutual Improvement Associations of the Kanab stake held their annual outing at Three Lakes, eight miles north of Kanab, Utah, May 26. There were present about 450 members from the associations representing the wards of Alton, Glendale, Orderville, Mt. Carmel, Kanab, Fredonia, and the branch at Moccasin.



A choice program was conducted in the morning between ten and twelve followed by a luncheon on the grass. Games of baseball were the chief sports of the afternoon. The Boy Scouts hoisted the Flag on a cliff nearby, and a large banner inscribed with the slogan was in a conspicuous place. Stake President C. C. Heaton conducted the celebration, and the Kanab band furnished the music.—H. A. Fitzgerald.

Scouts in the Beet Fields

Victor Lindblad, Scout Executive Cache Valley Council, Boy Scouts of America, reports scouting in a flourishing condition in the Cache Valley Council. There were, at the time of writing, June 16, some 550 boys

under scout leadership in the beet fields of Cache county, thinning beets. It is intended that the boys shall continue throughout the year with weeding and harvesting the crop. They are very successful in doing the work and it will mean that approximately a quarter of a million dollars will be kept in the county which heretofore has been taken out by foreign labor. So far as I have been able to learn, this is the first instance of the scout organization turning out *en masse* for an entire summer to care for and help harvest an entire crop—a crop which an entire community depends upon for its support. The whole business district, the faculty of the Utah Agricultural College, and of the Brigham Young College, and the townspeople are wholly back of the scout program. As a result, 85% nearly, of the boys of scout age are enrolled as scouts.

Liberty Stake Barbecue

The Liberty stake M. I. A. held a barbecue and campfire outing, Saturday, June 23, near the old paper mill, Big Cottonwood canyon. Included in the program was a barbecue, tug-of-war, folk dancing, out-door demonstrations, girls' chorus and campfire songs; also a speech from General U. G. Alexander. The outing was a big success. Over 1,500 people attended, and 3,000 hot roast beef sandwiches were served. The ward presidents of the eleven wards of the stake gave every possible cooperation, and arranged transportation for all members of the wards.



The Tug of War, Y. M. M. I. A. Presidents vs. Bishops

The mammoth campfire lighted the entire canyon. The community singing, the tug of war between ward bishops and ward presidents, and other sports, and the patriotic address by General Alexander were greatly enjoyed. Hundreds of people attended who had not been to a canyon for years, pronouncing it the time of their lives. Verner O. Hewlett was chairman; Ether Anderson, in charge of program; George Manwaring, bonfire; Herbert Maw and E. J. Kearns, barbecue; Alma Clayton, sports; and Jasper Fletcher, serving.

M. I. A. Clean-up Campaign in Salt Lake Stake

The M. I. A. set out to paint and clean up twelve chapels in their district. To raise the money for the undertaking a splendid road show was presented which proved a great success in every way. A little over \$500 was received, and every dollar was used for cleaning and painting in the ward in which it was obtained.

The amount secured and work done in each ward is as follows:

14th Ward. Population 382. \$29.50. Completely cleaned the inside of chapel and amusement hall, washing the woodwork and benches and cleaning walls and ceiling, planting trees.

15th Ward. Population 1262. \$17. Money turned over to bishop, who already had plans laid for cleaning about middle of June.

16th Ward. Population 929. \$65. Painted chapel and amusement hall outside. Painted iron fence. Levelled empty lot in rear preparatory for making tennis courts.

17th Ward. Population 1077. \$45. Painted chapel outside, planted lawns. Cleaned yard of stumps and levelled vacant lot adjacent to church, and prepared for playground which, when finished, will be equipped with tennis court, swings and teeters for kiddies.

19th Ward. Population 1090. \$40. Planted lawns and cleaned around church. Are contracting to have chapel painted.

22nd Ward. Population 1177. \$70. Cleaned woodwork and repaired walls in amusement hall. Planted lawns, flower beds and built iron pipe fence around same. The painting of the chapel was let out on contract.

23rd Ward. Population 349. \$23.85. Painted chapel outside. Completely cleaned and kalsomined inside, repaired roof, put on new screens, planted trees and lawn.

24th Ward. Population 1015. \$47. Painted chapel outside. Cleaned all woodwork inside, oiled floors and benches, planted lawns.

28th Ward. Population 1265. \$32. Painted chapel and amusement hall outside. Remodeled inside, cleaned woodwork and kalsomined, installed new lighting fixtures, removed old tree stumps from grounds and planted lawns, parked and planted along both streets of corner lot.

29th Ward. Population 838. \$55. Painted chapel outside, removed old outside staircase to be replaced by cement steps. Repaired benches, cleaned up grounds.

34th Ward. Population 997. \$56.75. Thoroughly cleaned woodwork inside chapel and amusement hall, kalsomined, built fence around church, planted lawn and sod, levelled vacant lot adjacent to church and prepared for making tennis courts.

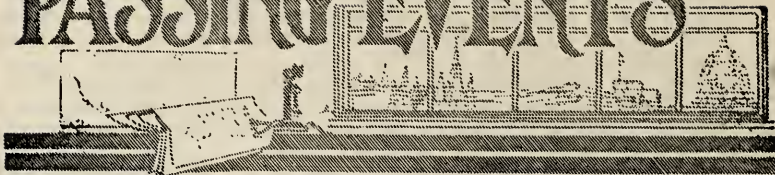
Center Ward. Population 288. \$27.65. Painted chapel and amusement hall outside, kalsomined, painted floors and varnished woodwork. Did repair work on walls and floors in chapel and amusement hall.

All the work in the wards, with the exception of painting the 19th and 22nd ward chapels, was done by ward members under the direction of the M. I. A. and bishoprics. The 14th ward has been spending about \$200 annually for the same cleaning that was done by the Mutuals this year for \$28. In Center ward a few years ago, the kalsomining, painting and varnishing and general cleaning of the chapel cost the ward \$400. This year the Mutuals did it for \$50. Using these two wards as examples, the saving in labor throughout the stake may be conservatively estimated at between \$2,000 and \$3,000. Is it worth while?

Resignation and Promotion

George A. Goates, Scout Executive of the Ogden Council, Boy Scouts of America, resigned and his resignation was accepted on June 9. He was the organizer of the Ogden Council, including six counties in Utah and Nevada. He has been asked to continue the scouting work as executive in charge of new territory under the direction of the National Council. He was chosen executive of the Ogden Council in July, 1899; was former ex-officio probation officer for the juvenile courts of Utah, and assistant superintendent of the State Industrial School. He served four and one-half years on a mission for the Church in the Samoan Islands. He is author of several books on social welfare problems among the Samoans. Lehi is his home city, where he was president of the Board of Education in the Alpine school district, also city recorder. He was with the Lyman Construction Company, and has been instrumental in installing several water work systems throughout the state.

PASSING EVENTS



Grasshoppers and crickets appear in alarming numbers, this year, throughout Utah, according to a report by Heber J. Webb, state crops and pests inspector, published June 18.

The failure of Knauth, Nachod, and Kuhne, New York, was announced on the stock exchange, June 16. The liabilities are estimated at \$11,000,000. This is said to be one in a series of sensational suspensions during the past ten weeks, announced in Wall Street.

Frenchmen unveiled a monument to American volunteers in the French army, who were killed in the war. The ceremony took place July 4, at Place des Etats Unis. The monument was built by popular subscription, at a cost of 400,000 francs.

L. Yucan-hung resigned his position as president of the Chinese republic, June 14, and turned the government over to his cabinet. A few days previously he fled from Peking to Tientsin. Dr. Sun Yat Sen was reported as being on the war path in southern China.

Utah has big lumber resources, says a report from the national forestry department, published June 19. The indications are, says the report, that Utah can produce 17,000,000 board feet per year from lands readily accessible, while less attractive areas may supply an additional 50,000,000 feet.

American vessels were seized by Siberian officials at East Cape, according to a report from Nome, Alaska, June 19. The vessels were trading schooners from Tacoma, Wash. The U. S. State Department is of the opinion that traders who enter territory under the jurisdiction of the Russian soviet authorities do so at their own risk.

Grasshoppers were doing great damage to wheat and alfalfa fields in Cache Co., according to a Logan dispatch dated June 27. The county appropriated \$1,000, to fight the insects, who were appearing in great numbers, from Avon on the south to Cornish on the north, and from Hyde Park on the east and Petersburg on the west.

Wm. R. Day, former U. S. Supreme Court Justice, died, July 9, at Mackinaw Island, Mich., of complications, following an attack of pneumonia, about three years ago. He was born in 1849. During the war with Spain he was assistant to Secretary of State John Sherman, and in 1903 he was appointed member of the Supreme Court by President Roosevelt.

Alton C. Rasmussen, son of Mr. and Mrs. L. C. Rasmussen of Mt. Pleasant, Utah, died of typhoid fever while laboring as an L. D. S. missionary in the Tongan Islands. He was buried July 3 and it is not yet known whether the body will be brought home. Alton graduated in 1921 from the North Sanpete High School, and left soon after for the mission field in Tonga.

The organization of the World Federation of Education Associations was effected at San Francisco, July 5, at a meeting of delegates from about forty countries, who were attending the National Education Association Convention. The object of the world federation is to promote peace by educational means. One of the aims of the federation is to establish an international university.

Poet Laureate of Idaho is the title bestowed upon Irene Welch Grissom, of Idaho Falls, by Governor C. C. Moore. Mrs. Grissom has published one hundred poems of Idaho and the west, and two short novels. The appointment was made by the Governor after earnest solicitation by the women of the State Federation of Women's clubs. Mrs. Grissom is the first to hold this position.

The Fourth-of-July celebration at Liberty Park, Salt Lake City, was marred by an accident by which Ruby Soderberg, ten years old, was instantly killed and 50 others were injured, some seriously. The accident was caused by the collapse of the stand from which the multitude were to view a pageant. An investigation of the accident was commenced at once, and the fact was brought out that the collapse was due to the soft ground and insufficient foundation.

The world court opened its second session in the Carnegie peace palace at the Hague, June 18, in the presence of a large assembly. All the foreign diplomats at the Hague—except the Americans—were present. Two new judges were sworn in: Schudang, of Germany, and Wang Chung Hai, of China. Judge Loder, president, outlined the three cases before the court; that is, two cases submitted by the league for advisory opinion, and one case for judgment, namely, the Kiel canal dispute.

Cut Your Alfalfa Early—A circular from the Agricultural College by Professor George Stewart of the Experiment Station advises farmers that "it pays to cut alfalfa early." After a five years' experiment it was found that the yield of the hay cut just when it was beginning to blossom was from 8 to 15% higher than hay when the crop was in full bloom and when the bloom had begun to fall off. It was also found that the early cut hay produced greater gains on beef, both per acre and per one hundred pounds of hay.

U. S. Customs officials seized the liquor in the S. S. Berengaria, when she landed in New York, June 22. In order to get the liquor, they had to break the British customs seal. They did so on instructions from the treasury department in Washington. While official attention was centered on the Cunard Liner, the *Baltic*, of the White Star Line slipped into dock with 6,182 bottles under British government seal. Both steamers carried the liquor over the 3-mile limit in defiance of the latest dry-law rulings by American authorities.

A volcanic eruption of Mt. Etna, Sicily, occurred June 18. The first reports said the city of Linguaglossa was destroyed, but later it was found the lava had been deflected and was pouring into a near-by valley, forming a veritable lake of fire. The inhabitants were ascribing this deviation of the destructive element to their patron saint, to whom they had been praying fervently for days. On June 20 it was reported that Paloma and Santo Spinto had been destroyed. Many inhabitants were rendered homeless. Help has been sent from all over the world to the stricken region.

Stamboulisky, former premier of Bulgaria, has been killed, says a report from Sofia, June 15. The resistance of his followers to the new regime

is said to have dwindled away. The charge was made that Stamboulisky had planned to force the king, Boris, to abdicate. Stamboulisky is said to be the fifth statesman among those who participated in the Genoa conference of April, 1922, to meet a violent death. Three of the participants have been assassinated. It is noted further that the delegates to Genoa of most of the western powers have since been dropped from office by their respective governments.

Mrs. Elizabeth Campbell Taylor died, June 22, at a local hospital, after an illness of five weeks. Mrs. Taylor was born December 20, 1858, at Salt Lake. For fifteen years she had been a worker in the Salt Lake temple and since the organization of the Granite stake twenty-three years ago she was a member of the board of the Relief Society of that stake. She was an active charity worker. She leaves her husband and two sons, Frank C. Taylor and Leslie Taylor, and two daughters, Mrs. Mary Taylor Richards and Ruth Taylor. Leslie Taylor was in Washington, D. C., when he was informed of his mother's death.

The Lausanne Peace treaty was ready for the signatures of Turkish and the Allied delegates, July 10. By it peace has been established and Turkey is victorious. There were six questions before the Lausanne meeting—capitulations, the Ottoman debt, evacuation of the Dardanelles, prewar concessions, Mosul and foreign educational institutions. The Turk has won all points in controversy. The new republic established at Angora starts life denuded of considerable territory which belonged to old Turkey, but freed from old conditions and prohibitions which made old Turkey something less than a free and independent nation. The Ottoman success was made possible by the lamentable condition of Europe.

The total area of irrigated land in Utah is 371,651 acres, according to reports published June 23 from figures compiled by the state board of equalization. This is far below the total formerly estimated. According to the board, the total of land patented in the state is 9,567,000 acres, or rather more than 18 per cent of the total 52,597,000 acres. In addition, there is said to be an additional 15 per cent administered by the forest service. The remainder is public land, owned by the United States government. Of the 9,567,000 acres of lands patented, the board calculates that 5,050,410 acres is farm or ranch lands and of this total 1,793,380 acres is improved farm land under the board's classifications.

The Leviathan returned to New York, June 24, finishing her trial trip of 2,100 miles, from Boston to Great Abaco Island, Bahamas, and back. Thousands of cheering people greeted her on her arrival, on tugs, yachts, ferryboats, and other craft. Certain foreign ships, however, did not share in the enthusiasm. There was no cheering on the Cunard Liner *Berengaria*, and none on a French vessel near by. Senator Reed Smoot and Dr. John A. Widtsoe left Salt Lake City for a trip to Europe June 28. They boarded the *Leviathan* which left New York July 4, on her maiden trip across the Atlantic. On the 5th the great steamer was heard from by wireless. She had covered 487 miles in the first day's run, making a speed of 21.67 knots an hour. Elder Reed Smoot and John A. Widtsoe went to Europe, to visit the Saints in the European mission. The *Leviathan* landed at Southampton, July 10. Senator Smoot remarked that the big boat was big enough for the next twenty years, and then "we will fly."

William James Wright died in Coalville, Utah, June 10, 1923. He was born at Handsworth, Woodhouse, Yorkshire, England, October 9, 1846; came to Utah in 1871, and located in Coalville where he lived until his death. He was married February 11, 1873, in the old endowment house,

Salt Lake City. He is survived by ten children, three having passed before him; forty-five grandchildren and five great grandchildren. In early days he was called by the authorities of the Church to plant fruit trees and flowers in Summit stake and he promoted the cultivation of them for many years, fulfilling his calling. Specializing in these lines, at the Utah Agricultural College he passed the examination for County Crop and Pest Commissioner, which he held until he was seventy-three years of age. He acted for twelve years as member of the Board of Education in his home city and filled many responsible Church positions with honor and credit.

Matthew S. Browning died suddenly, June 29, while visiting his lawyers in Ogden. The death was due to heart failure. Matthew S. Browning was born in Ogden sixty-three years ago, the son of Jonathan and Elizabeth Browning, who were in the first handcart companies to cross the plains. Mr. Browning received a common school education in the schools of Ogden City. With his brother, John, he went to work in the gun shop established by their father. The present company, Browning Brothers, dealers in guns, is the outgrowth of the first Browning store. In public affairs Mr. Browning took a prominent part. He was mayor of Ogden during 1898 and 1899, and president of the Weber club. He was also president of the city school board for ten years and was responsible for the progressive spirit of the board which resulted in the construction of many of the present school buildings. He was director in a number of corporations.

Three men of the presidential party are dead as the result of an automobile accident, June 24, at Denver. The dead are Thomas F. Dawson, former secretary of the U. S. Senate; Sumner Curtis, of the Republican national committee; and Thomas A. French, of Denver. The automobile plunged over a seventy-five foot embankment in Bear Creek canyon. The machine was one of several which had carried more than a half-dozen of the correspondents with the presidential party and Denver newspaper men to a luncheon tendered in their honor by the Denver Press club at the top of Lookout mountain. After the luncheon, the party motored over Genesee mountain and was proceeding down Bear Creek canyon when the auto was seen to swerve toward the edge of the road, crash through a protecting rail, and tumble down the jagged incline. What caused the car to leave the roadway probably never will be known, because of the death of French, the driver, but it is believed that a broken steering knuckle was responsible for the accident.

Control of Wild Morning Glory—According to Professor George Stewart of the Agricultural Experiment Station, an experiment has just been completed in which it is found possible to get this weed under control in one season and to eradicate it the second season in a cultivated crop. This wild morning glory is one of the worst weeds in the state of Utah, and in certain counties of Utah large acreages of land are completely overrun with it. The only way to be absolutely certain of eradicating this pest is to cut it off so frequently and to continue for a long enough period until you exhaust the plant food that is stored in the root stalks. The most successful method of eradicating it is found to be a thorough cultivation of about four inches in depth or thereabouts, with an ordinary implement such as a beet cultivator with knives on, or a sort of sled arrangement made out of timber with a knife blade running three or four inches under the surface. There is no hope of growing a crop for the first year, and the ground should be cultivated about every five or seven days early in the season, and from ten to fifteen days as autumn approaches and the root stalks begin to become exhausted. As soon as green leaves get above the surface plant food is added to the root stalk. The only hope is to cultivate immediately

when anything shows above the surface. One season will kill about 65% of the weeds, and a reasonable amount of careful hand hoeing the next year will complete the task.

President Harding and party arrived in Salt Lake City, June 26, and were accorded an enthusiastic welcome. The city was dressed in patriotic colors, and thousands lined the streets along the route of the parade. In the party were Mrs. Harding, Henry C. Wallace, secretary of agriculture; Dr. Hubert Work, secretary of the interior; Brigadier General C. E. Sawyer; Colonel W. B. Greeley; George B. Christian, Jr., secretary to the president; Rear Admiral Hugh Rodman, and Representative Fredrick H. Gillette, speaker of the house of representatives. The route of the parade took the president to Liberty Park, where an arch of welcome had been arranged over the central drive, and where the guest of honor addressed the children. A public reception was given at Hotel Utah; this was followed by a luncheon given by Governor Mabey to Mr. and Mrs. Harding and the distinguished guests. At the country club he played a game of golf, President Lee Charles Miller of the club, President Heber J. Grant and Joy H. Johnson, being the other players. In the evening a program was carried out in the Tabernacle, Senator Reed Smoot presiding. The president delivered his prepared speech, one of a series which began at St. Louis. The speech was heard by radio in the whole city as well as by thousands on the tabernacle grounds. At 11 p. m. he left on a special train for Cedar City and Zion National Park. The presidential party were very much pleased with the reception in Utah, and impressed with the scenery in the canyon. President Harding is the first president who has visited Cedar City, and his reception there was, consequently, very enthusiastic. The Indians, too, in the southern parts of Utah shared in the enthusiasm. "Heap big chief. Pretty good man. All same shake hands white man and Indian, too. Heap like 'um. All right." So said "Captain Pete," chief of the Piute tribe which has lived in the vicinity of Cedar City for years, in summarizing his opinion of President Harding, the first "Great White Chief" to visit Cedar City and Iron and Washington counties, and that pretty well summarizes the impression made by the Chief Executive of this vast and glorious country.

The World Court was the subject of President Harding's address at St. Louis, Mo., June 22. It was the first prepared speech during his trip to Alaska. The president suggested to make the court self-perpetuating, so as to sever completely its connection with the League of Nations.

President Harding and the Rigby Boy Scouts

A singular honor was given the Rigby boy scout troop number 6 at the close of President Harding's speech at Idaho Falls on Thursday, July 5. After his speech he called the boy scouts of Rigby to his car and personally tied on the ribbon which he issued to all the boy scout troops of the United States who gained 25% or over in membership in their recent drive. Troop No. 5 of Rigby was also awarded these honors and the President complimented both troops and scoutmasters. The personal decoration by the President was made possible through the efforts of President John W. Hart of Rigby, who met the Presidential train with the Idaho delegation reception committee. To have their scout standard personally decorated by the President of the United States is an honor which falls to but few scout troops of the country.

M. I. A. SONG

(Tune: "Up, awake, ye defenders of Zion.")

We stand for the faith of our fathers, Who kneeled at the coming of day, And welcomed the light of the gospel; We'll pray as our fathers did pray. We'll pray as our fathers did pray. We'll pray as our fathers did pray. We'll seek for the light of the gospel, And pray as our fathers did pray. We stand for the faith of our fathers, Who heeded the call of the hour, We need but the sound of the bugle, To rally as they did in power,	To rally as they did in power, To rally as they did in power, We need but the sound of the bugle, To rally as they did in power. We stand for the faith of our fathers, We honor the work they have done, We will carry the banner they carried, Till the very last victory's won, Till the very last victory's won, Till the very last victory's won, We will carry the banner they carried, Till the very last victory's won. —George H. Brimhall.
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Improvement Era, August, 1923

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CONTENTS

Academic Procession, Brigham Young University.....	<i>Frontispiece</i>
The Lost Sonnet. A Poem.....	<i>Alfred Lambourne</i> 861
The Church School System—I.....	<i>Dr. John A. Widtsoe</i> 863
Have I Lost or Won? A Poem.....	<i>Joseph H. Dean</i> 869
Fundamentals of Prosperity—IV-VI.....	<i>Roger W. Babson</i> 871
The Fight	<i>George Bergstrom</i> 877
The Chub Hole. A Poem.....	<i>Ezra J. Poulsen</i> 879
A Study of Book of Mormon Texts	<i>J. M. Sjodahl</i> 880
The Keynote of Life. A Poem	<i>Mary F. Scott</i> 884
"The Fair Weather Wife." A Story	<i>Athene H. Farisworth</i> 885
Racing with the Indians	<i>Joseph Hickman</i> 895
Moses Monroe Curtis, Pioneer	<i>S. C. Richardson</i> 899
A Little Too Much is Just Enough. A Story.....	<i>Frank Herbert Sweet</i> 905
Two Incidents of the Mexican Revolution:	
The Five Masked Men	<i>Armond Jackson</i> 907
An Answer to Prayer	<i>Olive Done</i> 909
New Masters. Group Portrait	910
Awarding Eagle Badges to Scouts. Illustration.....	911
Mission Houses Dedicated:	
At Dresden, Germany	<i>Richard P. Middleton</i> 912
At Pesega, Samoa	<i>John Q. Adams</i> 914
Debating in the Junior Colleges of the Church.....	<i>Ernest L. Wilkinson</i> 916
Preaching	<i>Nephi Jensen</i> 918
Life Eternal. A Poem	<i>Richard Inscore</i> 919
Timely Thoughts from the June Conference	920
A College Scout Camp. Illustrated	<i>George Stewart</i> 931
Editors' Table: Reading that Counts.....	935
Messages from the Missions	936
Priesthood Quorums' Table.....	938
Mutual Work	940
Passing Events	946



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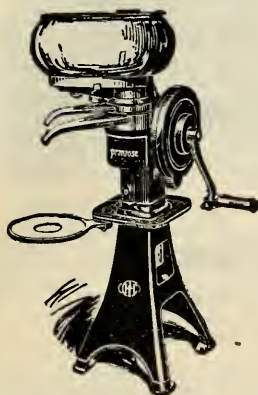
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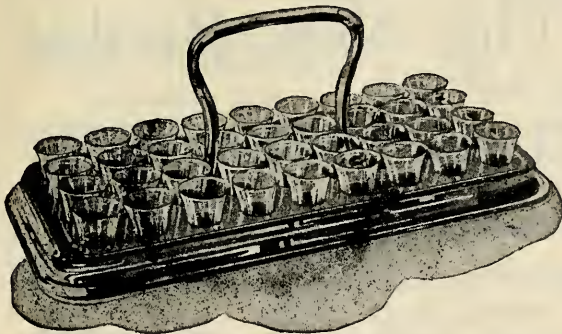
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