

The Improvement Era



AUGUST, 1940

VOLUME 43 NUMBER 8

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH



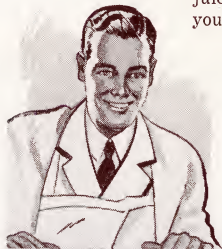
Treat 'em to a Lamb Feast - THIS WEEK !

A PLUMP, JUICY LEG O' LAMB sizzling fresh out of the oven ... can't you almost taste it? With mint sauce or jelly ... and lots of rich gravy!

Or a tempting boned breast of lamb! M-m . . . m-m.

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So treat the family to a lamb feast this week! You'll find the juiciest, most tender lamb cuts awaiting you at your nearest Safeway. Typical Safeway values!



Why Safeway is advertising lamb to farmers—Safeway is interested in promoting the sale of farm products and making farming profitable—because more than a third of our trade comes from farm families!

The fact that one-third of the consumers who buy in our stores are fellow farmers should open the eyes of many a farm family. For naturally, the more that farmers consume of *each other's* crops the more they'll all benefit.

Safeway urges you to enjoy more lamb now while this fine delicious meat is so plentiful.

*Nutritionists point out
lamb is rich in food value*
It is easily and completely digested. Lamb provides the body with a good supply of high grade protein ... a food element essential to health, vigor, to life itself. Lamb is also a good source of two important minerals—iron and phosphorus. And provides Vitamins B and G.

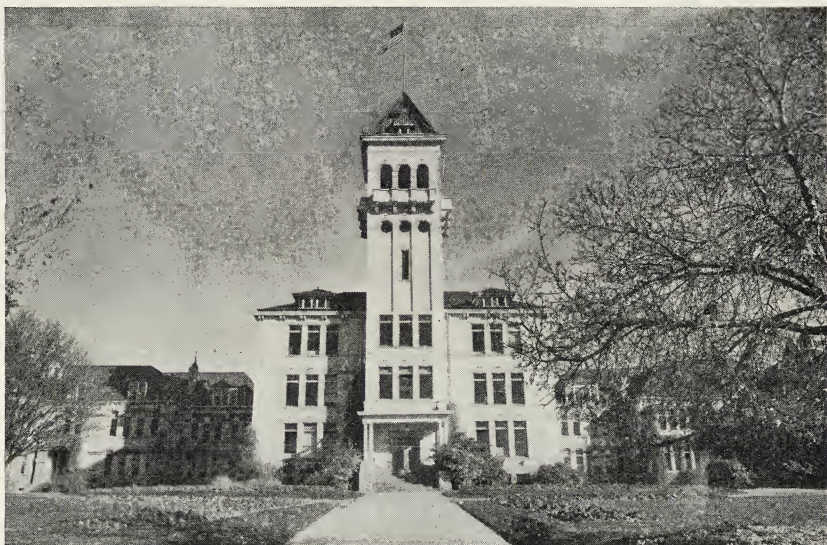
Statistical Sam Says:

Almost two-thirds of the nation's lamb (64½%) is shipped from or slaughtered in the 17 states where Safeway Stores are located. Last year the value of the lamb crop in these states was \$98,970,000. And it may be interesting to note that for every family living in the Safeway states there are five lambs and sheep—as against six-tenths of a head per family in the rest of the U. S.



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The Improvement Era

"The Glory of God is Intelligence"

AUGUST, 1940

VOLUME 43

NUMBER 8

"THE VOICE OF THE CHURCH"

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

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The Editor's Page

An Unquestioned Sincerity..... Heber J. Grant 457

Church Features

The Pride of Pioneers..... James M. Kirkham 458
The Inspired Revision of the Bible—VI..... Sidney B. Sperry and Merrill Y. Van Wagoner 472
Announcement of Policy Concerning the Sunday Schools and Genealogy..... 480
Evidences and Reconciliations—XXVIII. Should We Go to The Movies on Sundays?..... John A. Widtsoe 481
The Women Find a Way in Elsinore, W. Aird MacDonald..... 452
The Church Moves On..... 478
Priesthood: Melchizedek..... 489
Aaronic..... 492
Ward Teaching..... 494
Anti-Liquor-Tobacco..... 460, 474, 489, 494
Genealogical Page..... 495
Music Page..... 496
Mutual Messages: Executives..... 497
Bee-Hive Girls..... 497
Field Photos..... 497

Special Features

Edgar A. Guest Says "It's Up to You"..... G. Max Larsen 459
I Quit Smoking..... Courtney Ryley Cooper 460
Mexican and Mayan Codices..... C. E. Dibble 464
The Common Source of Religious Truth—VII. We Shall Be Judged..... Milton R. Hunter 466
Fifteen Miles from the Mexican Desert to Greenland..... Granville Oleson 468
The Upside-Down Lake, Elizabeth Church Grant..... 452
Exploring the Universe, Franklin S. Harris, Jr..... 453
Telefacts..... 454
Remembering Benjamin R. Birchall, William Mulder..... 470
The Safety Challenge, D. A. Skeen..... 470
A National Disease, W. Blake Christensen..... 474
Brigham Thomas Higgs..... 474
On the Book Rack..... 476
Homing: Let's Can Fruits and Tomatoes the Oven Way..... 485
Here's How..... 485
Bread, Ruth V. Young..... 486
Index to Advertisers..... 504
Your Page and Ours..... 512

Editorials

Glamour..... Richard L. Evans 480

Fiction, Poetry, Crossword Puzzle

Turning Tide..... Edith Lovell 462
The Better Day..... Gilbert H. Andrews 471
A Sprig of Sage..... Alice Morrey Bailey 475
Frontispiece: The Attic Spinning Wheel, Edna S. Dustin..... 456
Chip Off the Block, Howard M. Cullimore..... 461
A Transitory Wish, Alice W. Norton..... 476
Poetry Page..... 477
Symphony, Mabel Jones..... 486
Scriptural Crossword Puzzle..... 510
Pioneers, Elizabeth A. Cook..... 511

The Cover

THE outlook of youth is suggested by this climb for high places and this view of far horizons. Charles Kerlee was the photographer.

Do You Know—

How the women in Elsinore handled a man's job?..... 452
Under what light conditions plants grow best?..... 453
What contribution one pioneer family made to community beauty?..... 458
What Edgar A. Guest told two Mormon Elders concerning the "secret of success"?..... 459
How one man quit smoking?..... 460
To what extent ancient Mexican and Mayan writings can be interpreted?..... 464
How widespread has been the belief in a final judgment?..... 466
That it is only fifteen miles from the Mexican desert to Greenland—botanically speaking?..... 468
Wherein lies an inescapable challenge to safety?..... 470
How one young man felt about the Sunday problem?..... 471
Whether Joseph Smith completely revised the Bible or not?..... 472
What menace has reached the proportions of a national disease?..... 474
A good book of story and verse for children?..... 476
To what missions new presidents have been appointed?..... 478
What new policy is affecting the genealogical and Sunday School programs?..... 480
What things we rebel at individually but collectively permit to continue?..... 480
Whether we should go to the movies on Sundays?..... 481
Who returned from the various mission fields during June?..... 484
How to can fruits and tomatoes the oven way?..... 485
How a needy family got a start on fifty-three cents?..... 490
Where new monuments have been recently erected?..... 493
How genealogical work is gaining popularity in the Eastern States Mission?..... 495
Why the small ward can have a superior choir?..... 496

EXECUTIVE AND EDITORIAL OFFICES:

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Left to right: Donald Statton, Fred Bradshaw, Clarence Statton, Verl Jensen, Elder James C. Cahoon, Barbara Cahoon, Lavon Mayer, Effie Cox, Amelia Bradshaw, John Richards, Ellen Mellon, and Emma Hales. Insert: Mrs. Emma Hales tacking on wire on Elsinore Chapel.

THE WOMEN FIND A WAY IN ELSINORE

By PRESIDENT W. AIRD
MACDONALD

Of the California Mission

HIGH up in the coast range lies beautiful Lake Elsinore, where a dozen Mormon families within a radius of twenty miles form the membership of the Elsinore Branch of the California Mission.

This little group wanted a meeting-house of their own. They talked about it, discussed it, agitated the issue. A friendly citizen of the little town offered them a lot if they would build a church on it within a year. The Presiding Bishopric offered to furnish the material if they would do the work.

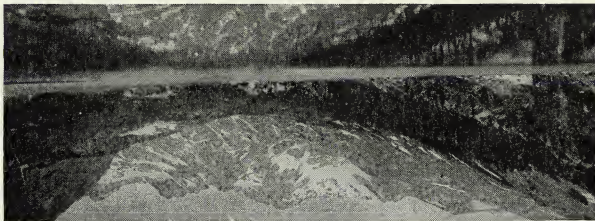
"If the Priesthood can't build it, the women will," challenged Mrs. Ellen S. Mellon. "We certainly will," declared Mrs. Emma Hales, echoed by several others.

A missionary, Elder James C. Cahoon from Cardston, Canada, was assigned by the mission president to supervise

the building. With the first break of spring, early in March, things began to happen. It was a cooperative project—all hands to the task. Spring plowing took the men, and Elder Cahoon, with the building "to the square," found himself without helpers. He called for volunteers. Rafter had to be strung, sheeting laid, and shingles put on.

"Come on," said Ellen Mellon, to the women, and she formed an emergency brigade which Elder John A. Widtsoe, when he visited them on a tour of the mission, jocularly called the "Shingle Sisters." They put up rafters, laid on sheeting, put on the shingles, laid the flooring, and even assisted Elder Cahoon with the plastering. With all the energy and purpose of a hive of bees they worked, until many of the townspeople came to admire, and to help. Painters offered their services freely.

So the little chapel overlooking beautiful Lake Elsinore nears completion, soon ready for dedication—a monument to the will and purpose of the women who donned overalls and finished the job.



THE UPSIDE-DOWN LAKE—LAKE JASPER, COLORADO

By ELIZABETH CHURCH GRANT

CAN YOU tell which is the lake and which the reflection in the above picture? Jasper Lake, as The Upside-Down Lake is officially known, is but one of the many beautiful lakes at an altitude of ten thousand feet or more in the Colorado Rockies. It is fed by the Arapahoe glacier which lies in one of the deepest canyons of the peak

reflected in its limpid waters. This peak is one of the Twin Arapahoes. At the north and west, tall Engelmann's spruce tower like giant sentinels above the lake. Around the east and west shores are lush meadows filled with larkspurs rivaling the blue of the mountain sky; white monkshood, waist high; and starry blue and white columbine, Colorado's state flower.

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

ON a safety razor blade, each part of the cutting edge equal in length to a hair's diameter has to cut one hundred hairs in one ordinary shave of a man's face in going over the beard just once.

A NEW powder is being manufactured designed to keep cats off chairs, beds, curtains, and other places where a cat might use its claws or shed hair. Though the cat can smell it, the powder is harmless, invisible, and odorless to human beings.

A NEW washer made with ball-bearings may do much to prevent leaky faucets and washer wear. The lower part of the washer turns freely on the bolt and holds a soft neoprene washer in position. As the faucet is closed the upper part of the washer turns and puts pressure through the ball bearings on the lower part, which presses against the valve seat without turning. In addition to the advantages of no dripping and no wear, since the washer does not twist against the metal valve seat, neoprene washers can stand very hot water for an indefinite period of time.

THE natural division of light and dark into about twelve-hour continuous periods is best for plant growth. In a series of experiments using artificial light, plants were exposed to a total of twelve hours light a day. The period varied from five seconds light and five seconds darkness to twelve hours of light then twelve hours of darkness. The periods corresponding to natural day and night gave by far the largest and best plants.

THERE are about a billion wood railroad ties in service in the United States. Due to chemical treatment before laying on the roadbed, only about one-third as many ties are needed now for replacements as the one hundred and fifty million a year needed thirty years ago. The average annual renewal is about one hundred ties a mile a year, though some railroads get along with a little over half this number.

STAINLESS steels are so called because they do not rust or tarnish at ordinary temperatures in atmospheric conditions which would promptly tarnish or rust ordinary iron and steels. Actually, any piece of iron or steel when it is first exposed to the air is immediately covered with a very thin film of oxide, called the passive film, so thin as to be invisible. The difference between stainless and ordinary iron is that with stainless steel the film prevents

(Continued on page 454)

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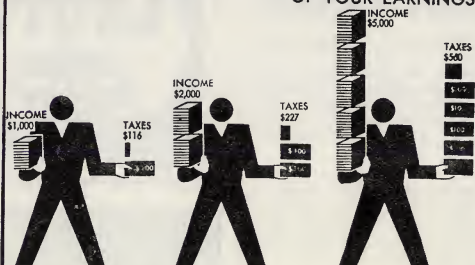
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Exploring the Universe

(Continued from page 453)
further oxidation or rusting while in ordinary iron the film increases in thickness until it can be seen as a tarnish.

THE density of the planet Pluto has now been calculated and found to be about the same as the planet Venus or about eleven per cent lighter than that of the earth, whose average density is five and one-half times heavier than water.

THERE are about five hundred plants in the world that are insect-eaters.

WOMEN can withstand cold better than men it has been found by heat measurements at Cornell University Medical College.

DIFFERENT plants vary markedly in their method of exposing their leaves to sunlight. On one extreme, the English ivy arranges its leaves in a mosaic pattern so that it exposes a maximum area to the light. On the other extreme the compass plant and the wild lettuce turn the edges of their

leaves in a north-south direction. When the light is weak as in morning or evening the flat surfaces of the leaves receive all possible light but at noon with their edges to the sun they receive a minimum.

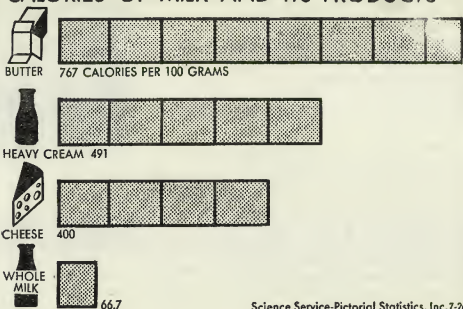
IN a study of efficiency of cultivated crops in prevention of soil erosion, Dr. H. J. Dittmer, of Chicago, found that the average number of roots in each cubic inch of soil in the top six inches ranged from eighty for soybeans to two thousand for Kentucky blue grass. The total lengths of the root hairs of soybeans in a cubic inch averaged forty feet but for the blue grass more than four thousand feet.

SEVERAL pounds of meteoritic dust fall on each square mile of earth's surface annually according to preliminary estimate of Dr. H. H. Nininger. This dust is the result of the frictional destruction of smaller or larger meteorites which are constantly falling through the earth's atmosphere.

THE aluminum coating on the Mount Wilson hundred-inch telescope

TELEFACT

CALORIES OF MILK AND ITS PRODUCTS



Science Service-Pictorial Statistics, Inc. 7-26

Exploring the Universe

lasted for five years before renewing. The silver coatings, used before the aluminizing process was developed, lasted only a few months.

CAPTIVE mice have been known to eat their own weight of green food every twenty-four hours.

IN CASES of severe nosebleed, whether from operation or disease, plugs of salt pork in the nose are more effective than ordinary gauze packs, according to Dr. A. J. Cone.

COULD an eagle carry away a child? Lewis and Marian Walker using an adult golden eagle which they had raised found that it could fly easily with weights totaling two pounds attached to its feet; with four pounds the flights were short and strained; with eight pounds the eagle could fly only thirty to forty feet though it beat the air wildly with its wings. The Walkers believe that probably no eagle ever carried off a child of any age and certainly not one that could get around by itself.

RVETS kept chilled in dry ice are now used in airplane manufacture. After special heat treatment, aluminum alloy rivets are placed in refrigerated boxes at dry ice temperatures to prevent them from aging or hardening before using.

WHAT makes the pain or pricking sensation in a small cut or pin prick in the skin? Drs. S. R. Rosenthal and D. Minard report the sensation results from a chemical, histamine, which is liberated when the skin is injured and which then acts on the nerve endings to have them send a message of pain to the brain.

COAL mining by hydraulic pressure instead of explosives is expected to reduce the hazards of breaking up coal in veins. A hole is bored in a coal seam, a rubber tube inserted into the hole, and the tube powerfully expanded by forcing oil into it, fracturing the coal.

AN insulated home can reduce the heat loss by almost fifty per cent with just one inch of insulation; another inch reduces the loss another third over an uninsulated home.

THE processional caterpillars travel only in a troop, one after the other, in a follow-the-leader fashion, forming a string which may be several yards long. They follow so blindly that in a case known to the French naturalist, J. H. Fabre, when the column was diverted into going around the edge of a stone vase so that a circle was formed, the troop kept moving in a circle without rest for a week until death overtook it.

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Photograph by LaMar Davis, Price, Utah.

The Attic Spinning Wheel

I FEEL my way along a creaking stairs
That stretch a ragged carpet up the wall,
And as I near the top the tiny flares
Of sunlight through the window seem to fall
Upon a dusty hand-carved spinning wheel.
Deserted now, yet not alone it stands,
For there its silver-webbed threads reveal
A mirrored past of rough but friendly hands.

By EDNA S.
DUSTIN

It's strange to think this tiny wheel that whirled
And spun its flaxen strands in rhythmic song,
Once on a wind-swept cliff its branches furled,
A giant, singing in a forest throng.
It's silenced, but it's clothed a human race,
And now an artist has it draped in lace.

The EDITOR'S PAGE

An Unquestioned Sincerity

THE UNBELIEF OF ALL THE WORLD CANNOT
CHANGE A TRUTH, IF IT IS A TRUTH.

By PRESIDENT HEBER J. GRANT

I REMEMBER an occasion, many years ago, when the late Apostle, John Henry Smith, and I were preaching in Arizona. A meeting was held at the request of members of the state legislature. They told us they would furnish a fine opera house and fill it with people if we would consent to preach. As a rule we rented our halls and paid for the privilege of preaching, and often did not get many to hear us, so we were perfectly willing to "consent" to do the preaching when they furnished an audience and paid for the opera house.

As I learned afterwards, a very great compliment was paid to me while I was speaking. I have heard it said, by some people, that to use the word "damn" is merely "emphasis." One of the ladies of our Church happened to be sitting near a gentleman who was rather interested while I was speaking in the opera house at Phoenix, Arizona. She heard this gentleman, in front of her, say, with "emphasis," "That fellow is an earnest preacher." In a few minutes, with "emphasis" again, he said that I was a good preacher; and finally, with "emphasis," "That fellow believes every word he is saying."

That is exactly what people must acknowledge regarding the Latter-day Saints, because we are absolutely converted to the divinity of the work in which we are engaged, and when we testify regarding it, we believe every word that we teach. Surely no one who has studied the history of our people can question their sincerity. The Latter-day Saints were expelled from the state of Missouri, under an exterminating order of the lieutenant-governor of that state. They were driven from their homes in the dead of winter, and left the blood-prints of their feet upon the snow and ice, as an evidence of their sincerity.

They finally located in Illinois, and after establishing a city of twenty thousand people, they were again attacked by a mob supported by the governor of the state of Illinois, and again driven from their homes. The last remnant of the people crossed the Mississippi River, upon the ice, in midwinter. During the very night that they were expelled from Nauvoo, nine babies were born, with no shelter but their mothers' breasts; and where did they go? You have heard it sung, "Far away in the West"—to the place that God for them prepared.

Into the wilderness they went, a thousand miles; they knew not where, only that they were following a Prophet of the living God, Brigham Young, who had seen Salt Lake Valley in vision. When they arrived on the brow of the hill, overlooking the valley, he said, "This is the place," and he could not be persuaded to locate the people in any other place.

Immediately after our people had been expelled from their homes, and had gone beyond the western borders of civilization, the Government of the United States called on President Brigham Young for five hundred volunteers to fight the country's battles in Mexico. Our people had been driven from their homes several times; they had been robbed of their property; scores of their number had been murdered, and many of their women had been outraged; yet they responded to this call. The messenger was told by President Brigham Young: "You shall have your men."

Within forty-eight hours, as I remember it, the required number had been enlisted. Our people had been expatriated; they had been expelled from their homes, and when they had appealed to the head of the nation, they were told, "Your cause is just, but I can do nothing for you."

The Mormon Battalion was mustered into service and went to California. They later worked on the identical ground where gold was first found in California. Upon their return to Utah, they begged the great pioneer to go on to that rich country, but he said: "No, this is the place that God has prepared for the Latter-day Saints; we will stop here."

In view of the sacrifices made by our people, there can be absolutely no doubt of their faith, no doubt of their sincerity. Do you think that a handful of people would go on, year after year, spending nearly four million dollars per annum for the privilege of proclaiming a message of life and salvation, if they had any doubt regarding the divinity of the work in which they are engaged? They have absolute faith in that which they teach, and no reasonable person can doubt their sincerity, if he will but stop and look at the fruit that the Latter-day Saints bring forth in their lives.

I leave with you my testimony that the Gospel of the Lord Jesus Christ has again been restored to the earth; that spiritual manifestations are enjoyed in the Church.

"Oh," says one, "I don't believe a word of it"; but let me say, all the unbelief of all the world cannot change a truth, if it is a truth. People may say, "We do not believe this testimony of Joseph Smith; we do not believe that heavenly beings appeared to him."

God lives; Jesus is the Christ; Joseph Smith is a prophet of the living God; we have the truth; and may those who know it, so live that those who know it not may investigate the plan of life and salvation and obtain eternal life, the greatest of all the gifts of God to man.

Home and Community Beautification was THE PRIDE OF THE PIONEERS

By JAMES M. KIRKHAM

Secretary of the Church Beautification Committee



FRONT VIEW OF
THE OLD BLACK-
SMITH SHOP AT
BRIGHAM CITY,
UTAH.

*(Photos by
the author)*

IN FAR away Denmark Brother and Sister Hans C. Jensen were preparing for a journey to a new country to make a home. They were limited as to the things they might take with them. One of the serious questions concerned transplanting to their new home at least a part of their flower garden. Flower seeds could be gathered and taken, as they were small and easily packed away. But what about bulbs which were necessary to perpetuate the beautiful tulips they so greatly loved?

It was finally decided that four select tulip bulbs, each a different variety, might be taken. These, with the flower seeds, would provide a start for their new garden. The bulbs were packed away in the food box because of lack of space in any other place. On the journey, a fellow passenger, who thought the bulbs were onions, ate one of them. It was not until years later that they were able to replace this rare variety with another bulb of the same kind.

With a pride for, and a love of beautiful home surroundings in his heart, Hans C. Jensen, a blacksmith and gardener, eighty years ago left Denmark to make his home in Brigham City, Utah. He and his wife, Mary, arrived there in the fall of 1860.

Soon after their arrival, a home



LILAC TREE NEAR THE BLACKSMITH SHOP,
SAID TO HAVE BEEN PLANTED OVER SEVENTY-
FIVE YEARS AGO.

STREET VIEW IN
FRONT OF THE OLD
BLACKSMITH SHOP
IN BRIGHAM CITY,
UTAH.



was built and a blacksmith shop was erected. Then his love for the beautiful found expression in the careful attention he gave the home grounds. The bulbs they brought with them were planted that autumn and today the tulips traceable to that beginning are numbered by the thousands. Flowers and shrubs were planted, also, and one lilac tree still survives its early planting. It is said to be seventy-five years old. (See photograph.)

On North Main Street in Brigham City, across the street from where was once a pioneer hotel and livery stable, Mr. Jensen followed his trade of blacksmith for many years. He has now been dead for several years, but the pride and love of the beautiful still carry on in the lives of his two surviving daughters. The old blacksmith shop has been made into a cottage. It has been painted, and the surroundings are well kept. Some things about the home may not be in accord with modern landscaping ideas, but everything pertaining to it is neat and clean and beautifully

(Concluded on page 502)

Edgar A. Guest says



AN INFORMAL CANDID CAMERA STUDY OF EDGAR A. GUEST, PHOTOGRAPHED BY THE AUTHOR.

THE voice at the other end of the wire was vibrant, jolly. "Yes, I'd be delighted! Call at my office in the *Free Press* Building Monday morning at eleven."

At the appointed time, Ralph Lindsey and I walked in and found Detroit's poet laureate bustling about his office like an energetic beaver.

"Come right in!" he beamed, extending a chubby hand. "How's my good friend, President Grant?"

And there we were, steeped in a super-friendly atmosphere, talking to "Eddie" Guest. "One of the finest fellows I ever met" would be my description of him. Short, clean-shaven, neatly attired, vitally human, he dotes on stories of down-to-earth folk who have done "a heap o' livin'." And during his fifty-nine years he has constantly been in high gear to prove that "it can be done."

Born in Birmingham, England, he developed a love for verse as a boy, when he used to sit on his mother's knee before an open hearth and listen to her renditions of Shakespeare. But the scene was changed for the Guest family, and young Edgar, at the age of nine, found himself growing up in a booming American metropolis. In those days, the dynamic youth stood on street corners and shouted "Extra! Paper!" He had printer's ink in his veins. The *Detroit Free Press* was a growing newspaper and Eddie was behind it, pushing. By successive bounds he leaped right into the front seat. Back when baseball scores were chalked instead of broadcast, Edgar A. Guest was a "score boy." Then he was promoted to the position of office boy, and as he

Detroit, Michigan
A SHORT time ago Edgar A. Guest granted Elder Ralph Lindsey and me the privilege of an interview. We also took pictures. Mr. Guest was very cordial to us and expressed best wishes to President Grant.

The purpose of our interview was to get Mr. Guest's statements regarding young people and their efforts toward success in life. The high calibre common sense expounded by the poet thrilled us, so I have composed the enclosed article with the hope that *Era* readers may enjoy, as we did, his words of advice.

Respectfully yours,
Elder G. Max Larsen.

grew older became a cub reporter, police reporter, exchange writer, and finally the bronze plate on his desk spelled "Editor."

Where did poetry-writing find a niche in his journalistic stride? That, he says, was an accident. One Sunday edition in 1899 carried a few lines he had dashed off in negro dialect. The poem struck a tender chord in the hearts of rhyme-loving Detroiters. Since then Edgar A. Guest's name has become one of the foremost on the American roster. Completely void of obtrusive rhetoric, his verse has made itself "at home" with a public that doesn't ordinarily relax comfortably and peruse Chaucer or Keats through horn-rimmed spectacles.

The secret of his success? There is no secret. To any young man or woman about to tread upon life's griddle he would say:

"There is no easy way to success. No short-cut. If a thing is worth having it's worth working for. The best men in all professions are the busiest. I don't care if you're just

"IT'S UP TO YOU"

By G. MAX LARSEN

Of the Northern States Mission

a messenger boy. Show the other fellows what a messenger boy can do. It's not the fact that a job barely keeps you alive that counts. It's the fact that you do it yourself. And the respect you gain is worth the price. I feel sorry for the fellow who thinks the world owes him a living. No one ever planned a meal for that bird. If you have a capacity to do anything, for heaven's sake, use it up!"

That kind of philosophy inspired these words:

Success! It's found in the soul of you.
And not in the realm of luck!

The world will furnish the work to do,

But you must provide the pluck.

You can do whatever you think you can,
It's all in the way you view it.

It's all in the respect that you make, young man:

You must feel that you're going to do it.
—Excerpt from "How Do You Tackle Your Work?"

By nature Mr. Guest is a "family man," paternally interested in young and old. He says the home should be a place "where the gang can get together." Here's what he says about parental-juvenile ties:

"Modern, hey-day life hasn't changed the responsibilities of Mother and Dad one bit. If parents grow with their children, all the conveniences accused of adding temptations to modern life are just taken in the stride. I'd be silly trying to take my boy back to my boyhood. I've got to fit myself into his. If he comes running and says, 'Dad, I want to do this, or that, because all the other boys are doing it,' I mustn't tell him he can't do it because I wasn't allowed to when I was a boy. I must tell him to go ahead and do it, if he must, but to do it decently."

"And I don't think the raising of a family should be left up to the neighbors. If you leave it to other people to teach your children you'll have to take what they are taught."

"Home," epitomizes Edgar A.
(Concluded on page 488)



I QUIT SMOKING

OR

COOPER'S LAST STAND



By COURTNEY RYLEY COOPER

*Reprinted by permission
from Reader's Digest*

You can stop smoking—and like it!

THE SCENE is deeply etched. It was on a lazy Florida afternoon; on my studio floor snored my terriers, the Four Barx Brothers. All in an instant I whisked away a lighted cigarette and said aloud: "No; I've stopped smoking." Here was the culmination of many years' resolution, each too weak to stand by itself, but all forming a basis for Cooper's Last Stand. Now I must either lick the foe or admit to being a weakling and a sucker.

Suddenly I was terrified—a sniveling sacrifice on the altar of resolution. It was the kind of afternoon for a fellow to lean back from his typewriter, forget his work for a moment and light a cig—

But I had sworn off.

My smoking had gotten a bit thick. For more than forty years I had sucked up nicotine like a filling station sponge. Even at night I awakened many times and grabbed for a cigarette. And now I stood quivering with the knowledge of what I was in for. I didn't even have any help; my wife was out shopping. I was alone—

Alone! I laughed. No need to tell anyone what I had done. No need for braggadocio, or alibis in case I couldn't stick it out. If I failed, there would be no shame. Nobody could kid me into weakening, because nobody knew.

Suddenly everything was swell. Deliberately I put some cigarettes in my pocket; that afternoon I fingered them a hundred times. At last, I laid them aside. I had lived

for eight hours without smoking. Why shouldn't I be able to live eight hours more? I refused to touch my cigarette box when I went to bed. Someway I managed to sleep, only to awaken with a horror hanging over me—of something terrible I'd done—

Then I heard the clock strike four. I'd been asleep for six straight hours, something unheard of for years! My terror passed; now I really laughed. Snapping on the light, I opened the box and streamed cigarettes through my fingers, exulting over them. "I've got you licked!" I gloated. "If I can stay away from you this long, I can stay away forever."

Here the story chops short. On that November day when the Big Excitement happened I was twenty pounds underweight. I had no taste for food. I had smoker's throat, a bronchial cough, smoker's nerves, sinus, and spine—about as rigid as a rubber band. The fingers of both hands were stained a deep walnut. I was ashamed to open my mouth because of the thick nicotine incrustations on my teeth, to say nothing of the brown fur on my tongue. I was a one-man furnace.

A SINGLE month brought about a great change. My smoker's pulse, which often had pounded along at 120, dropped back to a pleasing 72. I could really taste and enjoy food for the first time in ten years. The smoker's throat, cough, and sinus inflammation were gone.

EDITOR'S NOTE

THE word for Courtney Ryley Cooper is vigorous. He went to work at 15, and has been a teamster, trucker, vaudeville hooper, newspaperman, and everything in a circus from animal trainer to general manager. During the World War he served in the Marines. After the war he unleashed a torrent of short stories, photoplays, radio sketches, magazine articles and books. On one magazine assignment he spent months flying and musing in the far North. For the past several years he has specialized in crime, working closely with the Federal Bureau of Investigation. From the FBI he obtained material for his books: *Ten Thousand Public Enemies*, *Here's to Crime*, and *Designs in Scarlet*.

Today if I don't sleep eight hours at a stretch, I complain about it. The only scar remaining is the wish that I'd done all this 25 years ago.

I had attempted it often enough, but without the proper philosophy. Usually I told everyone that I was going to *try* to stop smoking. Or I began the "tapering-off" technique, and all that self-delusion bilge. In a few days, I was smoking like a fire engine again. How anyone afflicted with acute nervous nicotineitis can cut down on his intake is something I've never learned. On the contrary, everybody who has studied the problem of smoking avers that there is only one way to decrease the intake—and that is to stop altogether. J. C. Furnas recently made an exhaustive canvass of smokers; his principal finding was that you'll either cut smoking off short and take it on the chin, or you won't cut it out at all!

From forty-five of my acquaintances who have sworn off, I have discovered some rather surprising

things. Those who experienced the least difficulty in quitting were those who did least talking about it. As one friend put it:

"If you're going to build bridges back to smoking even before you quit, then quitting is just a pretense. You're going to lay off for a while, go through hell and high water, start smoking a little on the sly, then get back hard as ever, meanwhile lying your head off about how you really found out it was better for you to cut down gradually."

One cigarette is just as dangerous to an ex-smoker as one drink is to a reformed drunkard. Actually, excessive smoking is just a form of drunkenness. If I had a boy whom I was trying to guide, I'd tell him to take the liquor route rather than the tobacco road. Your doctor can scare you into quitting drink. But most doctors will only say about smoking: "Well, maybe you'd better cut down."

Yet there exists no doubt about the benefits to be derived from cutting out tobacco. Of my friends who have stopped nibbling at nicotine, all but two or three are feeling far more fit. Headaches have vanished, sinus troubles decreased. In some instances, sight has been enhanced; others mention a keener sense of smell, even of hearing. With many, there has been a lessening of indigestion and biliousness, and a greater resistance against colds or flu. Smoker's throat and cough have disappeared. While some have gained weight, most have not gained in size. Since I stopped smoking, I have gained twenty pounds, and can drool easily at the thought of oysters, a sirloin steak, baked potato, and ice cream. Yet I still wear the same size clothes and my thirty-two waistline is exactly the same.

This is probably due to an increased desire for activity. A person feels better, and goes in for more exercise. The type of flesh which one puts on by abstinence from smoking seems entirely different from the inner-tube variety which attaches itself to the midriff as a result of indolence.

Heavy smokers become accustomed to irritation of the throat and some sort of taste in the mouth, and my friends agree that this is the big thing to beat in staying away from tobacco. In times of stress, I sucked on a menthol cough-



drop or mint. Others have used hard candies. But stay away from soft candies; you'll eat the whole box before you realize it.

The person who stops smoking must insure himself to the knowledge that every old association will bring a recurring desire. Once this is understood, however, it is just another apple in the bag. The desire can be squelched by a compensatory amount of reasoning which makes the craving ridiculous. This phase grows weaker the more you laugh about what a nuisance smoking used to be. Soon the thought of smoking seldom enters your mind.

One association will not bother you: the smell of cigarette smoke.

CHIP OFF THE BLOCK

By Howard M. Cullimore

REMEMBER, Dad, as you sit and wait,
And your son comes home to supper late;
Or when the baseball lands with a sickening din,
As it knocks the north view window in;
Or when his school report shows C's and D's,
And the breaking of spring makes him ill at ease;
Or when he fails to come at your beck and call,
And acts as if he hadn't heard at all;
Or when he makes a noise in church or school,
And seems to heed not a single rule;
He needs correction and help it is true,
But isn't he much like the boy that was you?

Indeed, it has the opposite effect; the longer one stays way from tobacco, the more obnoxious it becomes. The exhalation from another's cigarette stinks like a dead cat, and revives no memories except unhappy ones of headache, hacking coughs, a half-dead feeling, and hours in which one sits cussing himself for being able to do nothing but suck on a tube of tobacco.

Always remember this: no one ever died or went crazy from lack of tobacco. The worst that can happen to you is annoyance, for which you are repaid by better wind and pulse, and a mouth which doesn't taste like glue.

The strange thing about all this is that practically no one looks upon tobacco as a vile evil. Some of my friends do feel, however, that the public has been high-pressured into smoking more than is good for it, and that there are indications of a back-fire. No matter what the radio programs say, cigarettes just don't soothe nerves or win 100-yard dashes.

To those who desire to stop smoking because of a belief that the habit is harmful, I recommend listening to the cigarette hours on the radio! Here is a cigarette that tells you that it contains no waste material, dust, or other terrible things that rival manufacturers put into their product. Another boasts that its tobaccos are less harmful on the throat. A third promises that it will cure that annoying cigarette cough. After all, you can't accuse your competitor of every crime in the calendar without being suspected yourself.

To stop smoking is a real job, but it is not as sacrificial as one likes to pretend. I wish I could assume gigantic stature and stand, Napoleon-like, with a hand in my vest, while I relate terrible experiences. But I can only say that, like any other abrupt change, quitting smoking is serious, but not crucial. One must employ every possible element of one's sense of humor, whip up all the pride that ever existed—and use common sense. After all, why fuss and worry about something that enables you to wake up rested in the morning, restores your mental clarity, and adds years to your life by decreasing your chance of physical breakdown?

An overwhelming desire for a cigarette is possibly sweeping over you right now. But why should a puny piece of paper with some tobacco inside it be allowed to push you around?

Being the story of some who prayed and watched a

TURNING TIDE

BY
EDITH
LOVELL



"UP-A-DECK!" called Mary Reynolds to her sleeping family.

"Aye, aye, captain," said Kathleen, who was seventeen.

"Okay, sailor," said Dean, who was a hard-boiled eight, and five-year-old Doris, Dean's official echo.

"Okay, thailor," said roly-poly Rose, and added, "wanta get up!"

"It's too early for small fry," said Kathleen, and tucked the covers around her little sisters.

"Come on, Richard," called Mary Reynolds. "Daddy will be coming in, in just a minute."

"Yeah," said Richard, as if the weight of his twelve years lay heavily on his chest.

"Hi, Daddy!" greeted Kathleen as Henry Reynolds came in from chores. "Today is the day we go to town and buy the college girl some clothes!"

"Yes," said Henry gravely. "I wish—" but he did not finish the wish.

"What time are we going to town?" asked Mary.

"I'll be through irrigating about one o'clock," said Henry. "Richard can go up and shut the water off."

"I want to go to town, too," said Richard, dismayed.

"Well, you could get back in time to go, if you weren't so slow," said Henry. "What do you want to go to town for, anyway? Something important?"

"No," said Richard. "Nothing I ever want to do is important."

"Let's not quarrel this morning," Mary said quietly, though there was a catch in her voice. The family sat down to breakfast.

HENRY REYNOLDS strode through half-ripe wheat. It was thin, too thin. Half a crop, he thought—and half a price too! There had been a time when he had loved this eighty acres of Idaho soil at the head of a small valley. He had been proud of his private reservoir, fed by a small creek. He and Mary had planted the trees, and built the farmhouse, and dreamed great dreams for their growing brood of strong and intelligent youngsters. Sometimes it had been lonesome; the

nearest ward chapel was twenty miles down the valley, at the county seat. In the rush of plantings and harvests, and fence-building and ditch-making there had been too little time for Church activities.

Came a cycle of dry years, when the little reservoir only half filled up during the spring run-off. When a man loves growing fields, he can't see them wilt and turn brown. A part of Henry Reynolds shriveled and seared with his fields of wheat and alfalfa.

"I'm just a failure," he said to himself, bitterly. As year by year his family needed more, his earnings had become less and less. This year was the pay-off, though. With good luck, he would make it, with a small margin to spare for Kathleen's room-rent and books at college.

But there was the ever-present menace of crickets. Last year they had come within a mile, swarming over the sagebrush flats at the edge of the valley and leaving bare the three or four alfalfa fields that lay in their path. This year they were even closer, marching in a half-mile swath, parallel to Henry's farm, and less than a mile from it.

These were the same ugly crickets which had been a scourge to the early Latter-day Saints in Utah. Black, greedy, pushed by some unknown motive, they traveled headlong through streams, over boulders, gobbling every speck of green growth in their path. Sometimes they reversed their march, tumbling and scrambling back over the path in which they had come. Sometimes they turned at right angles, leaving a path as square-cut as if a machine had run through it. The state was going to spread bait, according to the newspapers, but so far the battle had not progressed beyond the printed page.

A fine lot he'd have to give Richard to start with, Henry thought. But Richard seemed to despise the farm anyway. He was sullen, hard to figure out.

Kathleen was different. She was a

"NO," SAID DR. GANN. "I'M ALMOST CERTAIN OF THAT. OF COURSE THERE'S ALWAYS A CHANCE THAT IT IS."



plucky kid. She had her heart set on being a teacher. She had helped in the fields when the need arose; she had earned a little here and there, hoeing beets, working as "hired girl," driving derrick horse. She always had a smile and a joke—like Mary. And when Henry thought of Mary he grew more sober. There was something the matter with Mary. Henry didn't know whether hers was a soul sickness, like his own, or whether she needed a doctor's attention. Sometimes when he was talking to her, Henry would see that she was not listening. Sometimes when she made a joke, so that they all laughed, she would turn around quickly. Once Henry saw tears in her eyes as she turned around.

"TWENTY-THREE dollars and sixty cents," said Kathleen. "That seems like an awful lot to spend for clothes!"

"It takes a lot," said Mary. "You'll need shoes, and underthings; you ought to have a nice long dress for dancing."

"There's my graduation dress. It's nice."

"I don't know; I didn't make it fit too well around the waist," said Mary, doubtfully.

"It's just fine!" Kathleen said. Mary went outside quickly, ostensibly to feed the chickens. She swallowed a lump in her throat as

she thought of Kathleen's fierce loyalty. She thought of Henry, too, discouraged and beaten; Richard, sensitive, vulnerable, like his father; why was it that two so much alike couldn't understand each other? There was happy-go-lucky Dean, and wee Doris, and sweet little Rose—how could she bear to leave them? Mary Reynolds caught her breath sharply and squeezed back the tears that tried to come. This was no way to do! She would go to Doctor Gann and find out the truth. Sometimes, if you found out soon enough, something could be done. She wouldn't tell Henry until she found out. It would take money, money that they didn't have—but there'd have to be a way.

"They need me," she whispered to herself. "I can't leave them!"

"Hep, hep, company halt!" said Richard. "Advance three paces and raise the colors!" He took three measured steps forward and raised a stick. He was a Scout! He wasn't sure that these were the orders under which the Scouts marched, nor whether they even hoisted their colors, but they might. They went on hikes, and earned merit badges, and learned to tie knots and save lives!

As he let down the heavy gate to shut the water out of the ditch, Richard thought of how much fun it must be to wear a uniform, and march in parades, and even sometimes go to camp in summer! You could fish in the reservoir, and hike up the canyon; you could even take spuds to bake in the ashes of a campfire. It was fun, all right, and having Dean along was better than going alone; but it wasn't like going with a whole bunch of fellows. Dean liked to catch crawdads and make mud pies—baby stuff!

WHEN Richard arrived home, everybody was ready to leave except himself and Kathleen. Henry was impatient.

Richard dived into the wash basin, made a dab at his neck and ears and ran upstairs. Kathleen had his clothes laid out on the bed. She was ready, too, and was waiting for him.

"Hurry, Dick," she said. "I'll wait here for you." She waited until Richard was out to the car, and then she hurried out, too.

"I'm sorry I'm so slow, Daddy," Kathleen said. "I'm an old, old lady."

Henry smiled. Richard squeezed Kathleen's hand in gratefulness.

(Continued on page 507)

MEXICAN AND MAYAN CODICES

By C. E. DIBBLE

*Assistant Curator, Department
of Sociology and Anthropology,
University of Utah*

of these codices which have survived to our day, pointing out the character of their content: their wealth of mythology, history, and religion. The writer has chosen from the better known and more accurately in-

CHARLES E. DIBBLE, Assistant Curator in the Department of Sociology and Anthropology at the University of Utah, where he received his B. A. degree in 1936, spent two years at the *Universidad Nacional de Mexico* studying the ancient Indian writings he describes. He received his M. A. degree in anthropology from that institution in 1938, and was elected the following year to the *Sociedad Mexicana de Antropologia*, a society particularly interested in Central American culture.

A native of Layton, Utah, Mr. Dibble labored in the German-Austrian Mission from 1930 to 1933 and was a member of the North Davis Sunday School Stake Board from 1933 to 1936.



DRESDEN CODIX, PAGE 74

SCATTERED among the numerous libraries of Mexico City are well over a hundred ancient Indian writings, most of them still awaiting interpretation by competent scholars. They represent what is left of a systematized destruction of Indian manuscripts by early Spanish missionaries and by the Indians themselves. The missionaries viewed the manuscripts as impediments to the process of conversion, and with religious zeal reduced the native paintings to ashes.

The first Archbishop of Mexico, Don Juan de Zumarraga, collected all the paintings he could find in the Indian archives only to toss these "tokens of bad spirits and the devil" into the flames. Bishop Diego de Landa supervised an even more thorough destruction of native Mayan writings in Yucatan. The less responsible missionaries and unlettered soldiers were not slow in imitating the work of their superiors. The indignant Indian, aware of the fate of his sacred writings, reluctantly destroyed them rather than see them fall into the wanton hands of the conquering Spaniards. Some few of these codices were hidden by the Indians, while others, falling into more appreciative hands, found their way to Europe to be carefully preserved in public and private libraries.

It is the aim of this article to present representative pages from some



DRESDEN CODIX, PAGE 12

terpreted manuscripts that the reader may form an idea of the research yet to be realized on the uninterpreted codices.

DESCRIPTION OF CODICES

THE codices were written by a specially trained and highly respected group of native writers who were schooled in the symbolism and mythology of their people. Among the Aztecs they were known as the *Tlacuiloque* (writers or painters). The manuscripts were painted on skins, cotton cloth, or (in most cases) on a fabric made from the leaves of

the aloe (*agave Americana*) which the natives call *maguey*. The codex was usually a long sheet folded to spread out much as a scenic post card folder with the paintings sometimes on one side but more often on both. The ink was made from vegetable or mineral dyes and was usually red, blue-green, yellow, or black. The writings were essentially hieroglyphic; yet, some of the Aztec writings appear to have been approaching a phonetic system.

The content of the Indian manuscripts was historical, astronomical, mythological, geographical, genealogical, and religious. Due to their content, they were understood and read not by the layman but only by those belonging to the highly organ-

BORGIAN CODIX



ized and thoroughly trained military and religious units.

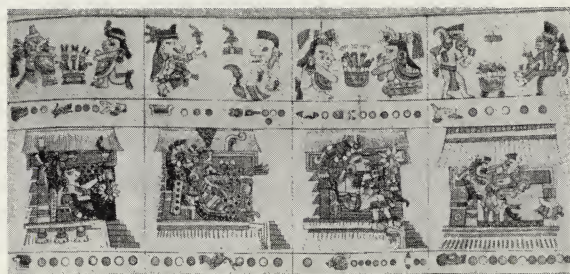
THE MAYAN CODICES

WE DEAL first with the Mayan codices, of which but three remain: the Dresden Codex, the Troano-Cortesianus, and the Peresianus Codex. The deciphering and interpreting thus far realized on these indicate that they deal principally with astronomy, chronology, and religion.

Dr. John Teeple, an American astronomer, has been the outstanding student of the codices in their relationship to astronomy and has demonstrated that all the astronomical recordings, deal directly or indirectly with the calendrical system. Those who deserve mention for our understanding of the chronological and calendrical part of the codices are: Ernst Forstermann, Charles P. Bowditch, and J. T. Goodman, all scholars of the past century and the early years of the present century. Of the living students, we should cite the works of Sylvanus G. Morley of Carnegie Institute and Herman Beyer of Tulane University.

MATHEMATICS AND ASTRONOMY

THE above-mentioned scholars have revealed to us a people whom we must acknowledge as the pioneers and leaders of their time in mathematics and calendrical astronomy. Long before the birth of Christ, when the Old World was fumbling with the cumbersome Roman numeral system, the "Maya of Yucatan had developed a method of writing numbers, of adding and subtracting. They had also invented a symbol for zero and given a value to their numbers according to position. The ascending values of digits in their



VATICAN B CODIX

writing are 20 for the first higher unit, 360 for the second, 7,200 for the third, 144,000 for the fourth. The numerals up to four are indicated by dots, each five by a bar. Thus the number 19 may be designated by three bars and four dots.¹



MENDOZA CODIX

On page twelve of the Dresden Codex we see several examples of

the number 13, designated by two bars and three dots. We also recognize in the single-unit hieroglyphs bordered by a heavy black line the signs of the twenty days of their twenty-day month. The double column of day-hieroglyphs on the upper third of page 12 of the Dresden Codex, reading from left to right and downward are: Ahau, Oc, Men, Ik, Cimi, Lamat, and Eznab. Still other day signs are given on the remainder of the page.

MYTHOLOGY AND RELIGION

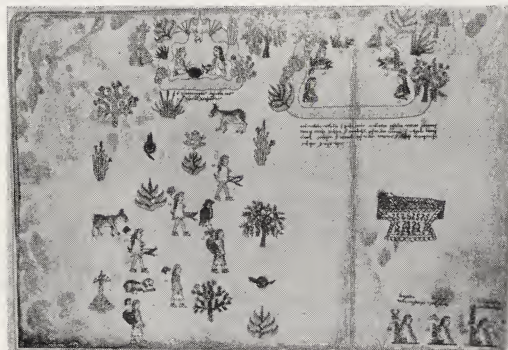
FOR a resume of the mythology and religion of the Maya I quote Dr. S. G. Morley, the patriarch of living Maya scholars.

In closing this introduction, nothing could be more appropriate than to call attention once more to the supreme importance of religion in the life of the ancient Maya. Religion was indeed the very fountainhead of their civilization, and on its rites and observances they lavished a devotion rarely equaled in the annals of man. To its great uplifting force was due the conception and evolution of the hieroglyphic writing and calendar, alike the invention and the exclusive property of the priesthood. To its need for sanctuary may be attributed the origin of Maya architecture; to its desire for expression, the rise of Maya sculpture. All activities reflected its powerful influence and all were more or less dominated by its need and teachings. In short, religion was the foundation upon which the structure of Maya civilization was reared.²

Dr. Paul Shellhaus is the one scholar who directed his research in the field of Mayan religion. He is chiefly responsible for the classification of the gods pictured in the three Mayan codices:

On page seventy-four of the codex we have Goddess K, or the Water Goddess. She is characterized by the knotted serpent on her head and claws in the place of feet. She is the personification of water in its

(Continued on page 504)



TLÖTZIN MAP

¹Franz Boaz, *Cultural Anthropology*.
²S. G. Morley, *An Introduction to the Study of Maya Hieroglyphs*.

THE COMMON SOURCE OF

VII. WE SHALL BE JUDGED

JUST as surely as we live, each of us at a future day shall stand in the presence of the Great Judge to give account of the life we have lived while in mortality. The holy prophets of God from Adam's day to the present time have declared that following resurrection we shall all be held accountable for our deeds in accordance with the opportunities we have had for righteousness.¹

If our actions have been good, a compensation of happiness, advancement, and glory is the result; if they have been evil, misery, shame, and spiritual death close in upon the human soul. No better summary of this eternal truth has been given by mortal teachers than the following pertinent statement made by Apostle Paul:

Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth unto his flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap life everlasting.²

The same great religious leader warned the Christians in Rome of the destructive nature of sin in the following words:

For if ye live after the flesh, ye must die; but if by the spirit ye put to death the deeds of the body, ye shall live. . . . For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.³

It is true that character is built and that we receive rewards and punishments from day to day according to our diligence in obedience to eternal verities. The law of compensation operates universally. A moral order exists which is just as exacting as the physical order, and the blessings received in each realm come through obedience to the laws which control those orders. God revealed to the Prophet Joseph Smith that rewards and punishments invariably and automatically follow our obedience or disobedience to the eternal laws of truth. Quoting from the revelation:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we receive any blessing from

"Every knee shall bow and every tongue shall confess . . . saying: Fear God, and give glory to him who sitteth upon the throne, for ever and ever; for the hour of his judgment is come."

—Doctrine and Covenants 88:104.

BY

MILTON R. HUNTER, Ph.D.

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God, it is by obedience to that law upon which it is predicated.⁴

The decree—that there shall be a universal judgment—has gone forth from the mouth of the Father and His Only Begotten Son, and it "shall not return," but must be fulfilled.⁵ In the words of Apostle Paul:

We shall all stand before the judgment-seat of Christ. . . . As I live, saith the Lord, to me every knee shall bow, and every tongue confess to God.⁶

On the American continent, the prophet Amulek was very explicit and detailed in his teachings on the Judgment. Some of his doctrine is as follows:

For behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. . .

Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and righteous; . . . and [they] shall be brought and be arraigned before the bar of Christ the Son, and God the Father, to be judged according to their works, whether they be good or whether they be evil.⁷

The adjudication will be perfectly just and fair, "so that men shall say, Verily there is a reward for the righteous: Verily there is a God that judgeth in the earth."⁸ In the words of the Psalmist, "Jehovah sitteth as king forever: He hath prepared his throne for judgment; and he will judge the world in righteousness."⁹ Again it is written, "And the heavens

¹Doctrine and Covenants, Section 130:20-21; 132:5; 88:34-47.

²Isaiah 45:23; Pearl of Great Price, Moses 5:59.

³Romans 14:10.

⁴Book of Mormon, Alma 11:41-44; Doctrine and Covenants, Section 29:30; 76:68, 73.

⁵Psalm 58:11.

⁶Ibid.

shall declare his righteousness; for God is judge himself."¹⁰

The God who is the principal judge of mankind is none other than Jesus the Christ. He works in harmony with the other members of the Trinity. Quoting Apostle Peter:

God anointed Jesus of Nazareth with the Holy Ghost and with power. . . . He [Jesus] commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.¹¹

According to the evangelist John, before the Savior's death He taught the following doctrine:

The Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. . . . For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man.¹²

An important point that people usually neglect to take into consideration is the fact that we shall be held accountable for each word that we speak while in mortality. Furthermore, even the secret thoughts of our hearts will rise up at the judgment day to condemn or to honor us. Alma the Younger, speaking to the wicked people of Ammonihah, stated that when we are "brought before the bar of God to be judged according to our works . . . our works will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us."¹³

ONE needs only to turn to the New Testament to find verification of this Gospel truth in the teachings of the Man of Galilee and of the Apostle to the Gentiles. Jesus has left

¹⁰Ibid., 50:6.

¹¹Acts 10:38, 42.

¹²John 5:22-23; 26-27 30; *Op cit.*, Moses 6:56.

¹³Book of Mormon, Alma 12:12-14.

¹Doctrine and Covenants, Section 75:21-22; Book of Mormon, 2 Nephi 9:25-39; Alma 29:5; 32:18-20; 9:14-18, 23; 3 Nephi 27:23-27.

²Galatians 6:7-8.

³Romans 8:13; 6:23.

RELIGIOUS TRUTH

mankind with no excuse for not knowing the law of judgment. He declared:

I say unto you that every idle word man shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.¹⁴

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed from the house-tops.¹⁵

Terrifying as these statements may sound to the sinner, they are true, "for the Lord is our judge, the Lord is our lawgiver, the Lord is our King," and He has proclaimed these eternal verities.

Here is John the Revelator's word-picture of the Great Judgment:

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire.¹⁶

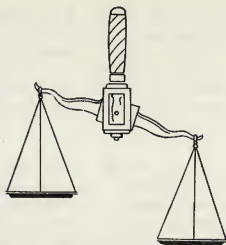
Not only did the worshippers of Jehovah believe such a doctrine, but practically all the important religions of antiquity taught a similar concept, Confucianism being a possible exception. This doctrine was a vital part of ancient paganism. Like a golden thread of truth the concept of a final judgment connected all important religious devotees with that divine revelation given by the Lord to His holy prophets.

As early as several hundred years B. C., in far-off India the theory was taught that "a great and final day of judgment" was inevitable. Krishna, a crucified "Savior-god," was to be the "Judge of the dead."¹⁷ His followers believed that he would reward or punish them according to the lives they had lived while in mortality.

From the earliest times the Egyptians appear to have believed firmly that the righteous would be rewarded in the Other World, and the wicked punished.¹⁸ [Osiris was] "Lord of the Underworld and Ruler of the Dead." Here he presided at the bar of judgment and assigned to the

souls of the departed their proper reward for virtue or punishment for sin.¹⁹

In the judgment Hall of Osiris, sat the great judge of the dead. The soul of every man was brought there and weighed in the "Great Balance" in his presence, by Thoth, the scribe of the gods. The soul was represented by the heart, and was weighed against the feather, symbolic of righteousness. If the heart failed to counterbalance the feather it was cast to an animal monster Am-mit, i. e., "Eater of the Dead," which was part crocodile, part lion, and part hippopotamus. When the heart and the feather balanced exactly Thoth announced the fact to the gods of his company, and then the soul of the deceased was taken by Horus into the presence of Osiris, who rewarded him according to his deserts.²⁰



The Zoroastrian faith of ancient Persia maintained that after death the "Conscience, Daena," accuses man of the wrong he has done while in mortality. In the words of E. Washburn Hopkins:

His conscience meets him on the third day after death, in the form of a fair maid or a foul hag, and as his conscience accuses or acquits him, so he fares forth into the world of spirits, accompanied by pleasant or unpleasant surroundings, till the soul's deeds are weighed in the balance and it is sent to heaven or hell or purgatory.²¹

At the judgment of each individual at death, "man's destiny was determined by his religion, and by his thoughts, words, and deeds in this life."²²

ZOROASTRIANISM in its altered form arrived in Rome 66 B. C. under the name of Mithraism. Mithra had been elevated to the position of the god who sat upon a throne and judged the souls of the deceased. If they were stained with impure lives, Ahriman (the devil) or his emissaries dragged them down to the infernal depths; but if they were

found worthy they were borne aloft to the regions of the heavens.²³

One of the cardinal concepts of the other Mystery Religions—strong pagan rivals of Christianity—was that following death came a judgment day at which men were held responsible for their lives. According to the teachings of the Eleusinian cult, the deceased descended into Hades where Pluto sat upon his throne and directed activities there. Persephone, the queen of the underworld, was the goddess of death.

Sitting beside Pluto, she directs the Furies, and, like her husband, is cruel, unyielding, inimical to youth and life and hope.²⁴

Speaking of Demeter, the goddess mother of the Eleusinian Mysteries, and of Persephone and Pluto, Lewis R. Farnell said:

These deities, the mother and the daughter and the dark god in the background, were the powers that governed the world beyond the grave: those who had won their friendship by initiation in this life would by the simple logic of faith regard themselves as certain to win blessing at their hands in the next. And this, as far as we can discern, was the ground on which flourished the Eleusinian hope.²⁵

Assisting these major deities of the underworld were minor gods. According to Gayley:

Before the judges of the lower world—Minos, Aeacus, and Rhadamanthus—the souls of the dead were brought to trial. The condemned were assigned to regions where all manner of torment awaited them at the hands of monsters dire—the fifty-headed Hydra and the avenging Furies.²⁶

The main effort of the Orphic pagan worshiper was to free himself from the wheel of successive reincarnation, as the theory of transmigration of the soul was one of the main beliefs of that religion. Following a life of rigid Orphic asceticism and discipline, the post-mortal cult member drank of the waters of the "Lake of Memory," situated at the left of the House of Hades. After drinking he was able to remember the post-mortem ritual and rules of conduct when he appeared before Persephone to be judged. This resulted in a favorable judgment which broke the cycle of reincarnations.²⁷

(Concluded on page 504)

¹⁴Matthew 12:36-37; Romans 2:16.

¹⁵Luke 12:2-3.

¹⁶Revelation 20:11-15.

¹⁷Kersey Graves, *The World's Sixteen Crucified Saviors*, 262-269; John P. Jones, *India's Problem, Krishna or Christ*, 75-76.

¹⁸A Guide to the Egyptian Collections in the British Museum, 142.

¹⁹Plutarch, *De Iside et Osiride*, 79; Harold Willoughby, *Pagan Regeneration*, 170.

²⁰A Guide . . . op. cit., 140-142.

²¹E. Washburn Hopkins, *The History of Religions*, 393.

²²George Foot Moore, *History of Religions*, II, 55; I, 375, 398 ff.; George A. Barton, *The Religions of the World*, 135-137.

²³Franz Cumont, *The Mysteries of Mithra*; Cumont, *Oriental Religions in Roman Paganism* 135-161; Willoughby, op. cit., 145-168; Hopkins, op. cit., 386.

²⁴Charles M. Gayley, *Classic Myths*, 46-54; Willoughby, op. cit., 36-37.

²⁵Louis R. Farnell, *Cults of the Greek States*, III, 197.

²⁶Gayley, op. cit., 51.

²⁷Willoughby, op. cit., 90-107.

FIFTEEN MILES

From the MEXICAN DESERT to GREENLAND



REACHING THEIR HEADS HIGH ABOVE THEIR NEIGHBORS

A STARTLING STORY OF PLANT VARIETY IN A LIMITED AREA.

BY
GRANVILLE OLESON

AS THE M. I. A. Summer program gains momentum, we offer here a stimulating account of things to see in nature, as we face the out-of-doors with families and friends.

are the shaggy, narrow-leaf cottonwood for which the canyon was named and the somewhat more graceful boxelder; here are groups of western hawthorne, or haw apples, and chokecherries with their half-ripe fruit; there, nearer the stream's edge, are some red-barked dogwood, and just behind them is a clump of beautiful wild rose in flower. Along the roadside appear strikingly beautiful groves of big-tooth maple, one of the two western native maples, and nearer the creek is a mixture of red river birch and alder with scatterings of elderberry and wild rose; and there where the stream has deposited considerable silt is a mass of sand-bar willows. In the protecting shade of the maple groves can frequently be seen a low-growing holly-like plant, with unique purple fruits; this is the delightful Oregon grape which makes such attractive Christmas wreaths because of its semi-evergreen nature. The berries are edible, puckery, rich

UPPER BRANCH WITH PENDULOUS CONES—DOUGLAS FIR. LOWER BRANCH WITH UPRIGHT CONES—TRUE FIR. THEIR CONES ARE PRODUCED UPRIGHT LIKE CANDLESTICKS.



A VAST desert spotted with sage and cactus, a region forgotten by Providence in the original earth plan but as an afterthought made habitable by a few sparkling canyon streams which under the ingenious hand of man have made possible a few isolated oases in the midst of barren wastes: this may be the casual visitor's picture of Utah. But a brief excursion into a convenient canyon will reveal a diversity of living things. In fact, botanists assert that there is scarcely another region in the entire United States which contains such a great variety of life forms as Utah.

The chief factors of life distribution are climatic, with altitude, latitude, air movement, and humidity as the leading determinants. Roughly, a one thousand-foot rise in altitude is equal to a three-degree, or approximately a two hundred-mile, northward change in latitude. Thus the difference in altitude between the Old Mill at the mouth of Big Cottonwood Canyon and Brighton at its head corresponds to a one-thousand- or twelve-hundred-mile journey northward, which would take one near the borders of Greenland or Alaska or into the northern half of Hudson Bay. Climatic conditions in the foothills at the mouth of the canyon are comparable to the semi-desert region centering in Northern Mexico. This adds another eight hundred or one thousand miles to the climatic range

of the fifteen-mile drive through Big Cottonwood. Thus, for botanical distribution, a trip to Brighton—a safe hour's drive from Salt Lake City—assumes the botanical breadth of a two thousand-mile journey from Old Mexico to Labrador.

Beginning near the mouth of the canyon and looking towards the northeast, the scanty vegetation to be seen upon the foothills is said to belong to the Sonoran life zone, because the aridity and other climatic factors are similar to the region centering in the state of Sonora in Northern Mexico and extending into lower California, New Mexico, and Arizona. The region, characterized by ruggedness, has produced a rugged type of life, for here are patches of scrub oak interspersed with sage and prickly pear, with an occasional picturesque juniper and western sumac, and near the roadside is a clump of pungent squawbush. But beware of the scattered clumps of treacherous poison ivy with its attractive bright green leaves and handsome white berries!

On the stream side, a half turn to the southwest, is an entirely different type of vegetation, for this is another life zone. It is called the Transition, because it is the zone of change from the harsh Sonoran to a more inviting zone on the north. The climate is noticeably cooler and more humid—small wonder that the vegetation is distinctly different. Most conspicuous among the trees

in pectin, and make delicious jelly.

Even at this point in the canyon, where the vegetation on the north slope and stream side is distinctly Upper Transition, there is a marked contrast on the south slope, for there the junipers, scrub oak, and sage clearly stamp the region as Upper Sonoran.

A few miles farther up the canyon, as the road gets steeper, the air cooler, and the growth heavier, some stately evergreen trees come into view, reaching their heads high above their neighbors. These indicate the lower limit of the Canadian life zone, so called from its resemblance to the great North Woods of Eastern North America. By many people these trees would be called pines. While they belong to the pine family as do all the cone-bearing evergreens, the dark green one with persistent dry cones hanging pendulously is the valuable Douglas fir of western United States. How deceiving are these common names, for this is not a true fir at all but a sole member of a distinct genus called *Pseudotsuga*, which means false hemlock. They can be identified by their pendulous dry cones, on each scale of which is a small, three-tongued appendage. The silvery-green specimen with the light-green bark is a true fir, *Abies concolor*, known also as black balsam. The balsam firs have little pockets of balsam under the outer bark which one can puncture with the thumb nail; the yellowish sticky substance which exudes is the valuable balsam of commerce.

THE peculiar thing about these true firs is their rhythmic production of cones, which is one of the wonders of nature. It requires two years to mature their cones and



ALPINE MEADOW IN HUDSONIAN FOREST—LOWER BRIGHTON PICNIC AREA. ONE OF NATURE'S MOST INTERESTING AND DELIGHTFUL REGIONS: AN ARCTIC-ALPINE MEADOW.

there are never one-year-old cones and two-year-old cones on a tree at any time; not even on all trees collectively are there two ages of cones, for cones are produced only in even years, as 1940 and 1942. One of the mysteries of nature is how all the trees know when the year is even, or how they got into this strange rhythm. Their cones are produced upright like candlesticks instead of pendulous as on the Douglas fir.

So the pine grove hasn't a true pine in it! But wait; over there is a different-looking, medium-green individual towering above its associates; its needles are in bunches of five enclosed at the base by a sheath. This is a true pine known as western white pine or Limber pine (*Pinus flexilis*). All true pines can be distinguished from other members of the pine family by this sheath at the base of the needles, usually enclosing from two to five needles which, if held firmly together, fit against each other like the pieces of a pie and in aggregate make a complete cylinder. There is one exception, a pinion or nut pine, *Pinus monophylla*, which has a single needle in its sheath, nature evidently having forgotten to split it up into parts.

A few miles farther on, as the grade gets steeper, there appear some new types of evergreen trees. The beautiful short-needed ones with the somewhat drooping branches, ranging from blue-green to a deep-green color, are characteristic Engelmann's spruce (*Picea engelmanni*); their long-needed neighbors with the dark-colored bark are another true fir, Alpine fir or *Abies lasiocarpa*, known also as white balsam, for here are the same little pockets of balsam under the bark. The presence of these two species indicates that this is the Hudsonian zone—named for its resemblance to the great region surrounding Hudson Bay. No wonder the air is chilly!

On the less steep slopes are great groves of poetic quaking aspen with their attractive light-green, rustling leaves. These are forerunners of evergreen forests, for among them are numerous Engelmann's spruce and Alpine fir seedlings thriving in their protecting shade. In a few years the aspens will obligingly die out and leave the field to the evergreens, which will then be sun-hardy and need no protection.

About three miles beyond the recreational area called "The Spruces," the canyon widens into a comparatively level region known as Giles Flat. A little excursion on foot into this woodland will reveal many hidden things of nature. The trail is closed in on all sides by typically Hudsonian forest of magnificent spruce and fir interspersed with quaking aspen. Here and there are scattered many of the more adaptable shrubs from the zones below, but their development is much retarded; those which previously were seen in fruit are here just coming into blossom.

The path leads into an opening
(Continued on page 502)

HARDY INDEED MUST BE THESE STURDY PATRIARCHS FROM THEIR CENTURIES OF BATTLE AGAINST THE ELEMENTS.



The SAFETY CHALLENGE

By D. A. SKEEN

*Chairman, Motor Vehicle Administration
Committee, Utah Traffic Safety Council*

RECENTLY one of the outstanding newspapers of the nation, in its editorial section, printed the following:

One thing, however, is certain and that is that public safety is the first responsibility of government, both local and state. Death in traffic represents a wasteful economic loss in human resources.

This editorial was doubtless prompted by a report of the National Safety Council to the effect that annually 32,000 persons lose their lives through accidents on the highways of the United States and in addition to this traffic toll, 1,150,000 persons are injured annually in traffic accidents, and further, the economic loss through traffic accidents annually is one and one-half billion dollars.

It is interesting to contemplate what the reaction would be to this report if the citizens of the United States were attacked by some outside force or agency and the attack should produce this same result. No one can feel that such destruction would be passed as unavoidable.

We often dispose of criticism on our mode of life and activity by simply characterizing it as due to the rush and hurry to get there, as the characteristic American way of doing things.

In the face of this terrible toll of life and the incident suffering and economic loss, we can no longer stop at this explanation.

It was at first thought, as is too often the case when any public ill is first recognized, that simply to pass a law would solve the problem. This has been done and done until we have a maze of traffic laws, passed by every law-making group in the various states. These enactments are often conflicting and confusing and irritating to the public to the extent that they provoke disregard and unintentional violation and disrespect for law and order generally.

For too long a time we have emphasized criminal prosecutions as the effective means of preventing traffic accidents. In this we now recognize that we have been working backwards.

The subject of enforcement is of vital importance and has many aspects. Fundamental in this is the support and confidence of the public, first in the

officers and second in the courts. Every patrol or enforcement officer, while firm, should be confidence-inspiring toward the violator.

His purpose should be to recognize that the offense was unintentional though the result of a careless or even reckless act, and that if the offender is given to understand that it is the purpose of the law, through the officer, to help prevent the recurrence of the violation rather than merely punish and collect a fine, cooperation is more likely to be had. This is an educational work which an enforcement officer can and should do.

In considering the problem of highway safety and the fundamentals of education in its solution, there is the ever-present human element to reckon with.

Automobile engineering has provided a safe vehicle. A good automobile standing still and without a driver is harmless. The vital factor in safety, then, is the human factor.

In fully meeting the challenge of the human factor we must know the limitations of the individuals, both from the point of view of determining whether a license should be issued at all and what limitations should be placed upon the driver, and what, if any, educational work can be done to qualify the driver. At the outset the license went to the individual name upon payment of the fee. Physical and mental factors were considered only slightly. Mental qualifications of the applicant were not of great concern. In a safety plan the rigid examination of each applicant physically, mentally, and morally, with a permanent record preserved, before a license is issued, should provide the proper precaution. Then, as a part of an educational and supervisory campaign, re-check on a basis of this information should be provided for.

As a part of the educational and supervisory program contemplated, there should be included a plan to record the performance of every driver on permanent records available to every enforcement officer and court.

Most traffic accidents are considered to be the result of lack of proper attention at the proper time. A traffic expert has emphasized the importance of such inattention as follows:

When you are driving along at forty miles an hour, which is a reasonable speed in the country, you are clipping off a mile every minute and a half. But let's reduce that mile to feet, and that minute and a half to seconds. It's a simple problem, but the result is rather startling. At that speed, in the time it takes you to say "tick tock," your car travels fifty-nine feet. Now plenty could happen in a distance of fifty-nine feet: you could be off the road and into a ditch, or jammed up against a telephone pole in that distance alone, if you should happen to hit a bad hole in the pavement.

To reduce the traffic toll, we must prepare ourselves and understand the problem before, rather than merely check up after, the accident.

Remembering— BENJAMIN R. BIRCHALL

By William Mulder

NO HEADLINE has ever announced anything that Benjamin R. Birchall has done. He would be the last person in the world to want such publicity. Like the thousands of unsung men and women who pay lifelong devotion to a good cause, he regards as highest praise the words sincerely spoken, "Well done, thou good and faithful servant." From his native England comes a record of service typical of Latter-day Saints honest in heart, whose work and whose glory have been the nameless performance of the Lord's work, often at times and in places least convenient to them.

In September of 1937, at the proverbial age of three-score and ten, Elder Birchall, who was ordained a High Priest during Elder John A. Widtsoe's presidency of the European Mission, completed eighteen years as president of the Irish Free State District in the British Mission. He withdrew at the same time from active business and returned to England. His retirement marked the close of a forty-one-year cycle of intense activity in the Church, a period which he and Sister Birchall stored with rich treasure.

Statistically the memory of those days can be recalled something like this: baptized ninety-seven people; blessed forty children; performed one hundred ordinations to the Priesthood; attended and officiated at over fifty funerals; performed marriages; traveled extensively, visiting and addressing every district in the British Mission. Brother and Sister Birchall recall having entertained eight of the General Authorities in their home, which was often the scene of Priesthood and other branch meetings, and which offered open-house hospitality at every conference.

Despite their advanced age, Brother and Sister Birchall look forward to an opportunity to visit the House of the Lord, the crowning achievement of lives which have endeavored to "trust in the Lord and do good."

By GILBERT H. ANDREWS

The BETTER THE DAY

A SHORT SHORT STORY

IN WHICH THE SUNDAY PROBLEM LOOMS INTO VIEW.



"OH, OH! A CLOSE RELATIVE OF SAMUEL AND DANIEL I TAKE IT?" TEASED THE CHARMING GIRL BEFORE HIM.

JOHN CAMPBELL was tidying up his desk preparatory to leaving the schoolhouse on Thursday night when a face framed by neatly waved, blond hair appeared in the doorway.

"Is the esteemed principal of the Central school at leisure?" said a laughing voice.

"He is," exclaimed John, jumping up. "Come in, Gwen. Maybe he can spare you five minutes."

"I was just wondering," the young lady took a seat in front of him, "if you were going to be busy Sunday? We're planning a hike up Mount Call. That is, we're going to take cars as far as we can and hike the rest of the way to the lookout. We can take lunch at the Ranger's cabin and come back in the evening. Want to come?"

"Say, that sounds swell—but—"

"Buts, eh? Of course if you've got another date. We just thought you might like to go." She half rose from her seat.

"Sit down, sit down," ordered John. "It isn't another engagement I assure you, but I was just thinking that it was Sunday, and—"

"Of course it is, silly. That's the reason we're going. Any other time some of the crowd will be busy. Besides, what'll we do if we don't go on hikes or somewhere else?"

"Well, there's Sunday School and meeting," said John. Somehow he laughed half apologetically as he said it.

"Oh, oh! A close relative of Samuel and Daniel I take it?" teased the charming girl before him. "We can go to church any time, John. When it's cold, for instance. Besides, none of the crowd go to church when it's hot, unless they haven't anywhere else to go."

John didn't answer. He had vivid memories of parents frowning on Sunday Easter hikes and Sunday swimming parties. And he had delivered several sermons on the subject himself as a missionary.

But after all, this new life was different. He must be friendly with everyone. And then there was this young lady and the rest of her crowd who had welcomed him as one of them the day he arrived in town. He did owe something to these young folk.

"O. K." said John. "I'll go, and thanks a lot for inviting me."

"Don't forget to bring your kodak," she called back. "There are

some swell views. I'll bring lunch for both of us."

John locked the schoolhouse and started down the street toward his boarding-house. There was that Sunday School class the superintendent had given him when he first came. He'd been trying to encourage some negligent ones to come out. He felt he'd really accomplished something the last few Sundays. At least three of the boys had told him they had liked his lesson last week. He'd have to get someone else to take his class for just this one time. Maybe one of the other teachers would. There was the widow who taught the fourth and fifth grades. She wouldn't be going anywhere. She had two children.

IT WAS a happy, carefree crowd that called for John Sunday morning just before ten. He tried not to notice the people gathering in front of the ward chapel as they drove by. He did see some of the boys in his Sunday School class frolicking on the lawn. Well, they would be in good hands. Mrs. Pierce was a fine teacher.

Chatting gaily, singing snatches of popular songs, the crowd was soon at the point where they parked the two cars and started up the steep trail on foot. An hour later they sat down to rest and to admire the beautiful mountain lake surrounded by great pines. Its clear waters reflected the overhead sun and the surrounding trees.

"Wish you'd gone to Sunday School?" Gwen, who was sitting by John said, as she laid a hand on his arm.

"I should say not," he exclaimed, but to him it seemed that his voice did not carry conviction. "I'm having the time of my life."

"You're pretty quiet about it all," she said. He made no reply. When they started on up the trail, he tried

hard to be more jolly, laughing and talking with the rest.

"That's better," she said later when they were alone together a moment.

It was just noon when they reached the ranger's cabin and the lookout tower that was even higher than the surrounding trees. They were all too tired and hungry to do anything but go directly to the cabin where the man in charge made them welcome.

But after lunch, in groups of two and more, they climbed the sixty-foot tower to enjoy the view of the surrounding country. They took pictures of each other on the tower, of different places, and of the cabin. Some tried to get pictures of the little town far away below in the valley. And thus the day passed—but somehow John felt relieved when they started home.

"HELLO, Mr. Campbell."

John turned to see Harry Layton, one of his Sunday School boys, standing just beyond the fence.

"Hello, Harry. How did Sunday School go this morning?" he felt compelled to ask.

"Not so hot," replied the boy.

"Well, I'll be back next Sunday and—"

"Us fellers won't be there next Sunday. We're gonna take a hike up Mount Call."

John was glad that the dusk hid the expression on his face.

"Tell you what, Harry." He came closer. "Tomorrow after school let's plan some sort of a hike for the whole room next Saturday. We can go up the mountain if you wish. I'd like to have you fellows at Sunday School next time because I've got something special planned for you."

The Inspired Revision of the BIBLE

VI.

DID Joseph Smith completely revise the Bible or not? The evidence is divided and requires careful analysis. On the one hand we have the following:

(1) The Prophet Joseph in his journal recorded:

I completed the translation and review of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion. (*History of the Church* 1:324.)

(2) July 2, 1833, Sidney Rigdon wrote:

We are exceedingly fatigued, owing to a great press of business. We this day finished the translating of the Scriptures.

In the same letter he also said:

Having finished the translation of the Bible, a few hours since. (*History of the Church* 1:368-369.)

(3) The Lord declared on February 9, 1831:

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety;

And it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full.

And I give unto you a commandment that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church;

And he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he so continue. (*Doctrine and Covenants* 42:56-60.)

(4) Eleven months later, January, 1832, the Lord commanded Joseph and Sidney Rigdon

To translate again; and, inasmuch as it is practicable, to preach in the regions round about until conference; and after that it is expedient to continue the work of translation until it be finished. (*Doctrine and Covenants* 73:3-4.)

(5) Over a year later, on March 8, 1833, the Lord said to the Prophet Joseph:

And when you have finished the translation of the prophets, you shall from thenceforth preside over the affairs of the church and the school [of the prophets]. (*Doctrine and Covenants* 90:13.)

(6) As to printing the new translation, the Lord commanded the Saints to dedicate the second lot south of the site of the Kirtland Temple:

For the building of a house unto me, for the work of the printing of the trans-

BY

DR. SIDNEY B. SPERRY

AND

MERRILL Y. VAN WAGONER

Of Brigham Young University

lation of my scriptures, and all things whatsoever I shall command you. (*Doctrine and Covenants* 94:10.)

He later commanded them:

To organize yourselves, even to shinelah [print] my words, the fulness of my scriptures. (*Doctrine and Covenants* 104:58.)

And seven years later, the Lord said of William Law:

If he will do my will let him from henceforth hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth. (*Doctrine and Covenants* 124:89.)

It is made plain in these revelations that the Lord intended to give the Scriptures in full, and that the Scriptures were not to be taught until they were received in full. There are also the respective declarations of the Prophet Joseph and Sidney Rigdon that the New and Old Testaments were "completed" and "finished." If at this stage we add the above statements of the provisions made by the Lord for the publishing of the "New Translation," we would consider as a matter of course that the Scriptures must have been received in full, or else the commandment to publish them would not have been given. This is substantially the view held by the members of the Reorganized church, who urge as further evidence that they are the church in true succession the fact that they publish the Scriptures as revised by the Prophet Joseph Smith. We cannot stop here, however, for to accept this viewpoint is to oversimplify the problem, as it leaves untouched certain items of evidence which demand recognition.

The facts which dispute the complete revision of the Bible are of two principal kinds—statements by the Prophet Joseph himself and evidence within the Inspired Revision. That the Prophet intended while at Nauvoo further to revise the Bible is definitely set forth in a memorial to the High Council of the Church, dated June 18, 1840. In it he said:

Your memorialist feels . . . the time has now come, when he [Joseph Smith] should devote himself exclusively to those things which relate to the spiritualities of the Church, and commence the work of translating the Egyptian records, the Bible, and wait upon the Lord for such revelations as may be suited to the conditions and circumstances of the Church. (*History of the Church* 4:136-137.)

An analysis of the above excerpt is convenient at this point. If you read it again you will notice the unexpected word *commence*. It is indeed unexpected, for the work of translating the Bible was begun over ten years before this memorial was presented. Why then does the word *commence* appear in the memorial? For an explanation we must turn back to the time when the Prophet was engaged in translating.

Frequently as the work progressed the Prophet mentioned it in his journal in such terms as the following:

During the month of April, I continued to translate the Scriptures. (*History of the Church* 1:170.)

Italics also ours in the following quotations:

The early part of September was spent in making preparations to remove to the town of Hiram, and *renew our work on the translation of the Bible.* (*History of the Church* 1:211.)

I did little more than prepare to recommence the translation of the Bible. (*History of the Church* 1:215.)

I renewed my work on the translation of the Scriptures. (*History of the Church* 1:219.)

I resumed the translation of the Scriptures, and continued to labor in this branch of my calling with Elder Sidney Rigdon as my scribe. (*History of the Church* 1:238.)

I recommenced the translation of the Scriptures. (*History of the Church* 1:242.)

I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man, had been taken from the Bible, or lost before it was compiled. (*History of the Church* 1:245.)

As soon as I could arrange my affairs, I recommenced the translation of the Scriptures, and thus I spent most of the summer. (*History of the Church* 1:273.)

In June 1835, he recorded:

Soon after this, some of the Saints at Kirtland purchased the mummies and papyrus, a description of which shall appear hereafter, and with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph in Egypt, etc. (*History of the Church* 2:236.)

And on October 7:

This afternoon I recommenced translating the ancient records. (*History of the Church* 2:289.)

Again and again between 1830 and 1835 the Prophet used the words *resume*, *continue*, *renew*, and *recommence* when speaking of translating both the Bible and the Book of Abraham. Why, then, in 1840 does he say *commence* the work of translating the Egyptian records and the Bible? The answer is simply that the Prophet Joseph did not deliver the memorial in person, but, according to his custom, he had dictated it to a scribe and it was later read to the High Council.⁶ It is highly probable that the scribe mistakenly recorded *commence* in place of the *recommence* dictated by the Prophet. At any rate, the foregoing shows clearly that the Prophet Joseph could not have thought of *commencing* the work of translation, for he had already done much of it. And it is only logical to conclude that he intended to *recommence* or *continue* the uncompleted work.

Furthermore, President George Q. Cannon, in his *Life of Joseph Smith*, states:

We have heard President Brigham Young state that the Prophet, before his death, had spoken to him about going through the translation of the Scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fulness at the time of which we write. (George Q. Cannon, *Life of Joseph Smith*, p. 142, footnote.)

THE second body of evidence which disputes the complete revision of the Bible by the Prophet can be found by comparing the King James version and the Inspired Revision. This readily shows that he did not make a thorough revision or correct all the errors in the Bible. For instance, in some books such as Hosea, which modern scholarship declares to have a highly corrupt text, the Prophet has made little or no change.⁷

Certain errors and peculiarities of the King James version have been retained verbatim. A minor example,

⁶A year before the memorial, the Prophet Joseph caused to be recorded in his journal: "Friday, July 5, 1839.—I was dictating history, I say dictating for I seldom use the pen myself. I always dictate all my communications, but employ a scribe to write them." (*History of the Church* 4:1.) The memorial was one of these dictated communications.

⁷"There is no book of the Old Testament which has suffered more from textual corruption than Hosea. There is hardly a single verse of which the reader can be sure that it has not been more or less altered, generally by accident. A large part of the text, as it stands, is meaningless, though good sense can often be obtained by very slight changes." (W. O. E. Oesterley and Theodore H. Robinson, *An Introduction to the Books of the Old Testament*, New York, 1924, p. 354.)

used for illustration because of its oddity, is in Joel 2:24b, which in both versions reads: "And the *fats* shall overflow with wine and oil."



HILL CUMORAH MONUMENT, LORENZO S. YOUNG, DESIGNER; TORLIEF KNAPHUS, SCULPTOR.

The Hebrew text reads: "the *vats* shall overflow with wine and oil." The word *fats* is a carry-over from the Old English *faet*. Compare *vat* of Dutch and Old Norse. This archaic and misunderstood word from the standpoint of modern English thus goes uncorrected in the Inspired Revision.

Another example, verse five of the eighth Psalm, which is a passage of great doctrinal interest to us, was incorrectly rendered by the King James translators and furthermore retains the same reading in the Inspired Revision. Although the Hebrew text reads, "thou hast made him a little lower than the gods," (the word *elohim*, which is *gods*, being used), the King James and Inspired Revision are the same in rendering it, "for thou hast made him little lower than the angels." Only a preconceived religious conception could have prompted the King James translators to render the word *Elohim* as angels. Hence this is one instance of dishonesty on their part.

And then to the youthful Prophet Joseph, on the night of September 21, 1823, Moroni quoted, with other passages of scripture, part of the third chapter of Malachi and all the fourth. Verses one, five, and six of chapter four, as they were quoted by Moroni, differ from the usual reading found in both the King James version and Inspired Revision. These read as follows:

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4:1, 5-6.)

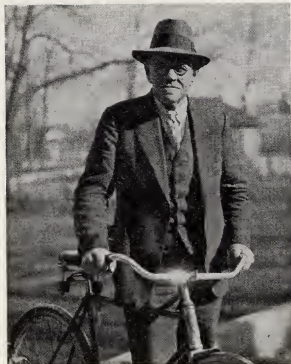
Moroni quoted as follows:

For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming. (Pearl of Great Price, *Writings of Joseph Smith* 2:37-39. Italics ours to indicate changes.)

(Continued on page 488)



BRIGHAM THOMAS HIGGS—

BUILDER OF HOUSES AND MEN

From a sketch

By EMMA H. WAKEFIELD

BECAUSE throughout his life he was not afraid to do a little more than was asked of him, Brigham Thomas Higgs, who for forty-four years served Brigham Young University as instructor in woodwork and custodian of buildings and grounds, was loved and respected. At the time of his death in July, 1939, at the age of eighty-one, it was said of him by one of his associates: "He could do more things well than any of us at the university."

Born March 10, 1858, in a little house just inside famed Eagle Gate in Salt Lake City, he early learned the trade of his father, who was carpenter to President Brigham Young, and received training in an uncle's machine shop. That laid the foundation for all his future service: after his marriage to Susie Summers, he moved to Manti at the time the temple was being built; then, in Castle Valley, he built successively a number of firsts—a burr flour mill, a sawmill, and a roller flour mill; in Emery County he spent many years building houses, and for a time was foreman for a house construction company in Ogden.

In 1895 he first came to Brigham Young University to care for the heating plant. True to his generous nature, he devoted spare moments doing repair jobs about the school and cabinet-work for the offices. His willingness and superior workmanship were soon recognized and he was made teacher in the woodwork department, a position he held for twenty years.

It was later, as custodian, that his vision conceived the plan to have students perform the janitorial work, thereby enabling them to pay their way through college. Experimental at first,

A NATIONAL DISEASE

By W. BLAKE CHRISTENSEN

INSTRUCTOR IN BACTERIOLOGY,
POCATELLO BRANCH COLLEGE

ON the surface of the human body at all times are countless millions of bacteria, but the great majority of these bacteria are fortunately more or less harmless. Occasionally, however, there is to be found on the skin an organism known technically as *Staphylococcus aureus* which under certain conditions can invade the body tissues and produce boils and carbuncles.

Whenever a virulent strain of this organism penetrates the skin and begins to grow at the expense of the body tissues, the body immediately responds by sending white blood corpuscles and increased supplies of blood to the point of infection. As a result, the point of infection becomes red and swollen and very painful indeed. Under ordinary conditions the body is eventually successful in combating this infection; the bacteria are killed by the body defenses; the injured tissues are repaired; and the body as a whole is not seriously damaged.

However, at times there are certain weaker kinds of *Staphylococcus aureus* which enter the body tissues, but which because of their lack of virulence, cannot make the body respond with such vigor as would be the case if the organisms were of the stronger type. In other words, the human body in the case of these weaker bacteria *refuses to take the infection seriously and allows the bacteria to remain more or less unmolested in the body tissues*. The diseases, chronic nasal sinusitis, chronic osteomyelitis, and chronic staphylococcal empyema are examples of infections produced by the weaker organisms.

These weaker bacteria, unlike the stronger ones, do not leave the body unmolested, and they are a very real source of danger. From the point of infection, poisons are sent out all over the body in very small amounts which, although not causing spectacular symptoms of disease to develop, do never-

theless gradually undermine the health and resistance of the body until it becomes subject to more serious infections that are likely to follow and that may be fatal if medical attention is not sought.

Our national attitude toward drugs and tobacco is similar to the above described attitude of the human body toward these different types of staphylococcal infections. Thus, when an outbreak occurs in drug traffic involving morphine or cocaine or opium, the nation's defenses in the form of its police officers are immediately mobilized to combat the forces of the drug rings. Similarly, with the attack of a virulent strain of staphylococcus aureus on the human body, the body defenses are mobilized to attack the invading bacteria.

With the tobacco industry, which promotes the sale of a drug of weaker powers than cocaine, or morphine, or opium, the nation pays little or no attention to the evil effects of tobacco on the health of the nation, just as the human body pays little attention to the weaker staphylococcus infections. And as the vitality of the human body declines under the influence of these infections, so does the vitality of the nation decline under the influence of tobacco. The tobacco disease seems therefore to be a greater menace to the general health and well being than the traffic in stronger drugs simply because it is not considered a menace at all.

How can we cure this national disease? The only way is to educate the people to the facts about tobacco. Once this is accomplished, the use of tobacco will decline and will disappear. The disappearance of the habit is of course far in the future, but it is up to us all to hasten the time as much as possible. We must eradicate this national disease that is sapping our health, our strength, and our intelligence.

the plan under his supervision proved highly successful. He loved the work, and he loved the boys, and in turn won their admiration for the life-lessons he taught them.

Brigham T. Higgs, an exemplary Latter-day Saint, energetic in body and

mind, part of whose home-spun philosophy was that a father should be the kind of man he would be proud to have his son become, will be long remembered by the thousands who learned to know him during his active, devoted life.

There's something about

A SPRIG OF SAGE

*and a girl who
reminds one of
such things*



LYN FELT DEJECTED TO
THE POINT OF ILLNESS.
BUT THE ENCOUNTER HAD
DONE SOMETHING TO HER.

"KENT IVERSON is the ranger. His horse can beat anybody's, I bet; only I hope he don't marry that old Isabel Hamilton," contributed little Timmie, conversationally.

"Isabel Hamilton?" Lyn lowered the forkful of scrambled eggs carefully back to her plate. Kent's name always played tricks with her composure.

"Yes. Isabel is home from school, too, but she isn't going back to graduate, like you are. She quit, her mother says, but I don't know. There was something—"

"Does Kent—does Isabel—?" said Lyn, and stopped.

"I'll say she does," put in Stafford, Lyn's brother. "She chases him around in her car and picks him off the range almost every day. She doesn't seem to realize he's got his hands full with all the men driving off cattle, permits to be watched, and the salt licks being placed. The other day she pulled up when we were vaccinating for blackleg and wasted half an hour of his time. You haven't got a chance."

"Why, Stafford Billings!" said Lyn's mother, shocked. "I'm sure Lyn—"

"The dickens she doesn't! That's all she wants to take this trip with me for—she thinks she'll see Kent. Dressed like a movie queen! 'Bout the time her horse busts right through a bull-berry patch she'll wish she had on leather clothes. Girls make me sick," he finished contemptuously, and was gone.

"Don't pay any attention to him,

BY
ALICE MORREY BAILEY

Lyn. He has a man's work to do, and does it well. He's just at that age when he resents having a girl along, but he's short of help and really needs you. He couldn't get anybody with cattle sense but the Findley boy, who, he says, rides like an old woman. I'm sure he's teasing, about Kent, I mean."

"No, he isn't," thought Lyn. "He's entirely right, but no use to try to explain to Mother."

"I hope things come right for you, Lyn," her mother was saying. "But I'd hate to have a daughter of mine behave like Isabel does to accomplish them. You'd better go now. Stafford'll be needing you to help get the cattle across the river."

Lyn went, without replying.

So, Isabel was out to get Kent. Well, maybe her methods had something to the good. Lyn had given the other way a fair trial. Four years of waiting had netted her exactly four years of silence from Kent.

"I'm afraid Isabel is going to have a little competition," Lyn told herself grimly as she forced the bit between Pepper's set teeth. Anger ran through her as she threw the heavy stock saddle in a wide arc that settled it precisely on the horse's

back. She tightened the cinch, an act that swayed Pepper on his long, powerful legs. Anger lifted her chin, flushed her cheeks in the ride through the early dawn, blinding her to the beauty, the beloved landmarks; anger rode with her into the din and battle of forcing the herd across the icy river.

Let them think what they please—Mother and Staff. Kent—with the level look in his eyes, the purpose behind them, the power, the honor, the courtesy—was not for a girl like Isabel, who saw only his good looks and the perfect way he wore his clothes.

Lyn could stop it. She was pretty, slim, immaculately dressed, even a little "glamorous" according to the boys at school. And she was poised. More important, her ideals were the same as those of Kent. Certainly the end justified the means. Anger went out of her as quiet settled over the plodding herd.

Lyn took a deep breath. No fusty grudges under this clean sweep of sky!

THE morning wore on and Lyn did not tire. Of course, Staff took most of the rough work, leaving Lyn to ride the trail, push the little calves who were lagging already, with tongues out, legs trembling, soft eyes drooping pathetically. Frank

(Continued on page 500)



On the Book Rack

SALT LAKE CITY, A REGIONAL CAPITAL

(Chauncey Dennison Harris. The University of Chicago Libraries, 1940.)

SALT LAKE CITY receives in this informative, scholarly, and interesting volume, modern geographical treatment. The city is shown to serve and dominate a region of 185,000 square miles in which live 790,000 people. It is really a regional capital. This statement is defended in easy language by a great wealth of evidence, exceedingly well organized and simply presented. The author presents the panorama, supported by seventeen maps of the city, the Wasatch oasis, the Salt Lake City region, trade flows, history, the contributing settlements, and finally the localization of regional functions in the city. One arises from the reading with a new and clearer understanding of the present place and the future possibilities of the region of which Salt Lake City is the natural capital. It is really an interpretative handbook of Salt Lake City and its region, which should receive wide popular reading and which should also be in the hands of professional and business men of the region. We congratulate Dr. Harris upon this study of a region which his ancestors had a hand in developing.

—J. A. W.

THE ANCIENT MEXICAN SYSTEM

(Charles E. Dibble. Edited by E. R. Smith, Museum of Anthropology, University of Utah, 1940.)

THIS brief paper will be of much interest to students of the Book of Mormon, to whom ancient America is of perennial interest. Following a short but enlightening account of the ancient Mexican writing system is a dictionary of about 130 hieroglyphics used in the Nahuatl (Aztec) language. For each hieroglyph is given its value in composition, name in Nahuatl, and English equivalent. While admittedly the work is based upon one of the later codices (XOLOTL), yet it is representative of the hieroglyphs of the earlier codices. It has long been the hope of the public as well as of scholars that the existing codices might be deciphered to shed light on the history and life of ancient America. This is a good piece of work by a trained scholar, which should be continued.—J. A. W.

STORY AND VERSE FOR CHILDREN

(Selected and Edited by Miriam Blanton Huber. Macmillan Company, New York, 1940. 857 pages.)

IN this anthology, the editor has done a remarkable job not only of selecting material for inclusion, but also of writing helpful chapters, invaluable for parents and teachers who are concerned with the reading of children. Included in the first section, titled "Books and Children," is a selection from Hamlet Garland in which he poignantly tells of his hungering for books and what they did for him. What happened to him in his reading happens frequently to many children who cannot express themselves so adequately.

The chapter dealing with the history of children's literature is vital to an understanding of our modern situation. The section on poetry, including eight subdivisions, is particularly good. Other divisions deal with Old Tales and Legends, Stories of

Then and Now. The last section presents brief biographies of children's authors. One of the incomparable values of this book is the comprehensive list of references for additional reading and the suggested student activities which follow each chapter. *Story and Verse for Children* is an extremely valuable addition to anyone's library—and a necessity where there are children to be guided in discriminating reading.—M. C. J.

THOREAU

(Henry Seidel Canby. Houghton Mifflin Company, Boston. 508 pages. \$3.75.)

ALONG with the name of Emerson, that of Thoreau is one to be conjured with. It means much to all who love nature and who feel that in her they may find much to restore their souls. For years, however, this ardent lover of nature has been neglected.

The author has found that in spite of the intense seriousness with which Thoreau pursued his work he had a deep and keen sense of humor. When he was talking about his ancestors, he frequently said that his grandfather arrived in America, "sans souci, sans souci." In spite of his light-hearted manner when talking of his ancestors, he took a great deal of pride in his lineage. Wasn't he descended from the best lines in England and France?

One of the great figures in early American life, Thoreau should be better known than he is. This book by a recognized writer should fill a much-felt need.—M. C. J.

THE BIRD IN THE TREE

(Elizabeth Goudge. Coward-McCann, Inc., New York. 339 pages. \$2.50.)

MISS GOUDGE has a delightful touch that enlivens all that she handles. In this novel of family life on the foreign coast of Hampshire, the love story of David Eliot and Nadine unfolds poignantly. The delightful whimsy of the children Ben, Tommy, and Caroline will cause many a nostalgic chuckle, while the messages are of tremendous import during these troublous times.

Through the lives of her leading characters, Miss Goudge teaches that the selfish interests of persons must be submerged, even at the cost of great sacrifice, for the good of the greater number—a lesson much needed in our modern world. She also leaves the readers with the comforting thought that the spirit of man has wings.

—M. C. J.

MOTHER OF THE SMITHS

(Lorraine Carr. Macmillan Company, New York, 1940. 296 pages. \$2.50.)

IN the little village of Taos, Sabe and Si Smith moved with their earthly possessions to make themselves a home. Sabe belonged to that valiant band of pioneers who refused to let conditions remain as

A TRANSITORY WISH

By Alice, Whitson Norton

I WISH that I might fill my arms with peace, The kind that broods in forests, dense and gray,

To use like sweet incense within my home, When noise and mad confusion mar the day.

they were. Even if she had to dig in the mud and wade barefooted in the water to make her adobe, she was willing to do so, if only that day would speedily come when her children should have the things which she herself craved and seemed never to be able to afford. Always she had wanted a blue silk dress with a lace collar, and when it finally came from her doctor son—but that is where the story ends, so you must read it.—M. C. J.

VOCATIONS AND PROFESSIONS

(Edited by Philip Henry Lotz. Association Press, New York, 1940. 145 pages. \$1.25.)

NOWADAYS when great care needs to be exercised in the choice of a vocation this volume is apropos. Told through the lives of interesting characters, the book becomes doubly valuable because it includes also biographs. Through the sketches, such vocations as the medical, social, musical, scientific, journalistic are treated in addition to those of naturalist, merchant, aviator, and missionary. This volume will offer a real opportunity for parents and teachers and young people to become cognizant of vocations at the same time that they learn about leading men in the professions.

—M. C. J.

MARGARET FULLER

(Mason Wade. The Viking Press, New York, 1940. 297 pages. \$3.50.)

THE subtitle of the book, "Whetstone of Genius," is well chosen, for this gifted woman stirred the latent powers of others to realization. In spite of her ability and talents, she has been neglected or misinterpreted, although a study of her life makes New England's greatest era more readily understandable. Born of two generations who were outspoken in their beliefs and fearless in their championship of what they believed right, Margaret Fuller received training which intensified her ancestors' qualities.

Because beauty was denied her, Margaret Fuller determined to be "bright and ugly." The fact that she was able, before her untimely death at the age of forty, to translate many books from the German, teach languages so that her pupils enjoyed them and were able to read them fluently after only a short period of study, that she formed conversations groups, and that she wrote, may indicate somewhat the versatility and ability of this truly remarkable woman.

—M. C. J.

GENTLEMAN OF STRATFORD

(John Brophy. Harper and Brothers, New York, 1940. 346 pages.)

SHAKESPEARE as dramatist has become a citizen of the world, having been made national poet of countless countries into whose tongues his immortal English has been translated. Shakespeare as man is less well-known. In this novel, John Brophy has done a rather remarkable job in several ways. He has not only made Shakespeare live for us, but he has also recreated the world in which Shakespeare moved; amazingly enough the author has recaptured even the words which the folk of the period used.

Of great merit is the "Author's Postscript: Historical Origins," in which Mr. Brophy explains his reasons for his interpretation of Shakespeare.—M. C. J.

Poetry

PEACE

By Edith Granger Hawkes

PEACE is not inertia, not indifference, no, nor sleep!
It is not blindness to our country's needs and rights:
Nor is it cowardice nor selfish love of ease.
They lie who say so—lie to make the right seem wrong.
To cover what they fain would have the world believe—
That fighting is the only way to gain our ends.

Dear God—
Remind them, then, of those who lie in foreign fields,
Their fathers, or their brothers, or the friends of friends!
No strangers those who died because we dared not peace;
For peace is courage, and the brave are ever they
Who stand against the throng and say, "I will not kill."

Peace is a quiet world in which to live and work;
Peace is the clasp of hands across the sun-daring sea;
Peace is a dream that we ourselves may bring to pass,
If we but face the nations, strong in truth and right.

FAITH

By Anna Johnson

FAITH is a winging lark
That nestles within the soul;
Its song is bright with joy
As notes and measures roll.
It flies beyond the waves;
It soars above the storm;
And gentle strains fall back
To keep the spirit warm.
In dark, depressing night
Or on the troubled sea,
That winging lark of faith
Sings strains of hope to me.

SUMMER NIGHT

By Kathryn Kendall

HEAVEN wears a gown of silver,
Holds a lantern up,
While she spills the sparkling dew-drops
From a jeweled cup.

WASHED BY SWEET THOUGHTS

By Alice Hoey Shaffer

MY heart warms
When I smell black earth,
Sweet-breathed after rain,
And see rocks, bright-faced
Because new-washed.
Though they last not long,
Their memory does.

Thus, sweet thoughts,
Though passing,
Wash my spirit.
And when the great divide
Is passed,
My soul shall be more clean
Because of these.

A SWEETER MELODY

By Celia A. Van Cott

OUR little home rests on a greening hill
Where hummingbirds and buzzing bees
Add dreamy notes to golden symphonies.
In white moonlight, wistarias spill
Their purple clusters on our window sill.
The summer days are brief; the windy breeze
Unswirls loose leaves in tumbling rhapsodies;
Song birds fly south; the world lies white
and still.

Each fragrant flower is but a memory;
White moonlight on the hill, a shaft of pain;
The lyric songs of birds, lost ecstasy:
The echo of each note, a sad refrain.
My love, I hear a sweeter melody:
Your homing footsteps striding up the lane!

OUT OF TIME

By Edith Cherrington

THE hall is empty but never stilled,
For Time, as he measures the hours, has filled
The space with his steady, incessant talk.
The measured voice of the Grandfather clock
Counts in a dignified monotone
And lets the sum of the hours be known
As he calls them off with a clang of bells.

Could it be that back of the clock there dwell
The worn-out hours from the counted past?
Tumseled and numbered and prisoned fast—
Mummied minutes that may be drawn
From the tomb of time, and remarked upon?

EVENING REMEMBRANCES

By Solveig Paulson Russell

I HAVE seen the shadows creep
Down from the hill
And lay their hushing fingers
On the whispering willow trees,
And on the tall heads of waving grain.
I have seen red clouds fill
A placid brook with evening loveliness
And spill their glory over dusky pines
Like molten miser's gain,
Until the twilight benediction played
A silent symphony
To bless the heart.

How can I then be satisfied
In city streets when day is done?
There murky drabness eats away the light
And fills the holes with darkness.
There the night has no gentle ushering
Or soft remembrance of a burnished day
To period work-worn hours.
I yearn for home and seek to find
Solace in pictures
Of the mind.

LEISURE

By Huntington Mack

I HAVE been cat-and-mousing
For a hole in the wall of Time
Through which an hour might furtively
creep
That I could pounce upon as mine.

AT CLOSE OF DAY

By Alice R. Rich

TWILIGHT falls on wood and field and stream;
The sun dips low into the lake of blue.
Its rays of amber change to burnished gold,
And mingle with the spray in roseate hue.
Hushed and still are bird and humming bee.
The wood folk seek their burrows and their nest.
A heavenly peace pervades this sweet retreat—
Calm and serene, all nature sinks to rest.

FRIENDLY STREET

By Ida R. Alldredge

I LONG to live in peaceful village street
Where children's laughter floats upon the breeze
And echoes through the stately poplar trees
Where mossy streamlets flow and lave their feet.
The kindly folk are in the village street;
They meet at eventide to clasp the hand.
What matters whence they came, their native land,
So long as they can meet in friendly street?
The youth and maiden dream, as arm in arm
They listen to the warbler's merry tune
And revel in the beauty of the moon.
All nature lends to them romantic charm.
Oh, take me from the busy marts of men
And let me dwell in friendly street again!

TWO PIANOS

By Norma Wrathall

A FINE piano my neighbor owns—
Shining and new, its dulcet tones
Released by fingers carefully placed,
While feet beneath are primly braced;
No errant toe to mar its sheen—
Mahogany satin, softly seen.

My piano, a comrade's own;
Mellow and old, its lilting tone
Answering fingers that skim and sing,
While feet beneath must gently swing
To mark the rhythm, and mar the sheen—
Dim are the scratches, faintly seen.

So her piano will always be
Shining like new, a sight to see.
But mine will recall an earnest face
Reading the music, marking the pace,
Fingers that sing, and feet that start
The rhythms and melodies of my heart.

SILENCE

By Tom Peck

IN silence comes all loveliness:
The dawn is ever still;
No noise accompanies the dew
That glitters on the hill.

The sunrise slips up quietly,
The moon is never heard;
And love that animates the eyes
Surpasses any word.

And prayer is best in solitude—
It seems so very odd
That, long before, I did not know
In silence, I'd find God!

The Church Moves On

NEW PRESIDENT GOES TO EAST CENTRAL STATES

CALLED to succeed William T. Tew, Jr., as president of the East Central States Mission is James P. Jensen of Sandy, Utah, clerk of the East Jordan Stake and former bishop of the Sandy Second Ward. President and Sister Jensen, accompanied by a granddaughter, Carma Rae Jensen, left late in July for mission headquarters in Louisville, Kentucky. Elder Tew, who has been on leave from the Church Department of Education for three years, is returning with his family to resume his work as principal of the Springville seminary.

From 1901 to 1903 a missionary to the Southern States (which then included what is now the East Central States Mission), and for several years a resident in Atlanta, Georgia, while working for the International Harvester Company, the new president is well acquainted with the field. In addition to his consecutive positions in the Church as superintendent of the Jordan Stake Y. M. M. I. A., as bishop, and as stake clerk, Elder Jensen has taken an active part in civic affairs. He served as a member of the Jordan district board of education, a member of the Sandy city council, and as justice of the peace.

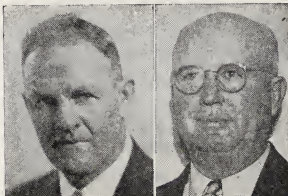
President and Sister Jensen have five children, four of whom are married, and one, Donald A. Jensen, just returned from a mission to Denmark and the Eastern States.

JAPANESE MISSION HEAD APPOINTED

ELDER JAY C. JENSEN of Salt Lake, a member of the Highland Park Ward bishopric, has been appointed to succeed President Hilton A. Robertson as head of the Japanese Mission with headquarters in Honolulu, Hawaii. President Robertson and his family will return some time in August to their home in Springville, after four and a half years spent among the Japanese people in Hawaii, where, in February, 1936, the Japanese Mission was reopened for the first time since its discontinuance in Japan in 1924.

President Jensen filled a first mission to Japan from 1908 to 1913, and just last fall made a visit to his old field of labor on a trip sponsored by the Japanese Tourist Bureau. At that time he also visited the mission in Hawaii. Always active in Church work, Elder Jensen was for several years ward clerk and a member of the stake high council before going into the bishopric.

Accompanied by Sister Jensen, who is president of the Y. W. M. I. A. of Highland Park Stake, and two children, Marjorie and Floyd, President Jensen will leave for Honolulu in August.



WM. T. TEW, JR. Outgoing president of East Central States Mission. JAMES P. JENSEN Newly appointed president to East Central States Mission.



HILTON A. ROBERTSON Outgoing president of Japanese Mission. JAY C. JENSEN Newly appointed president to Japanese Mission.

CHURCH SUPPORTS RED CROSS FUND

BACKING their appeal to Latter-day Saints to contribute individually in the campaign to aid Europe's war-stricken refugees, the First Presidency on behalf of the Church as a whole presented a substantial amount to the fund being raised by the American Red Cross. In a letter to the campaign chairman for Salt Lake County, the First Presidency made the following statement:

We are sure you are fully aware of the great contributions which the Church itself and the great bulk of its members are making toward the Church Welfare Plan to alleviate want and misery here at home. We are continuing those efforts to the utmost extent with the belief that we are relieving our government, federal, state, county, and municipality, from great burdens which they otherwise would have to carry. We must, therefore, ask you to consider this contribution as the full amount which under the present conditions we shall be able to contribute to this worthy, indeed noble, cause, fostered by the American Red Cross.

SPECIAL ORGAN CLASSES ORGANIZED

UNDER the sponsorship of the General Church Music Committee, special organ classes whereby ward and stake organists can obtain lessons on instruments in their own wards are being organized. A minimum of three organists

is needed to warrant such instruction by LaMar Peterson, prominent organist. Enlistments of interested organists are made at the McCune School of Music and Art.

STAKES ORGANIZED IN WASHINGTON, DENVER

Two new stakes of the Church, bringing the number to 132, were organized Sunday, June 30—one in Denver, taken from the Western States Mission, the other, to be known as the Capital Stake, in Washington, D. C., from the Eastern States Mission.

CAPITAL STAKE OFFICERS

In the nation's capital, Ezra T. Benson, executive secretary of the National Council of Farmers' Cooperatives, was named stake president, with Samuel R. Carpenter, assistant secretary of the Federal Reserve Board, as first counselor, and Ernest L. Wilkinson, attorney, as second counselor. District president Abram H. Cannon and his counselors, Harold G. Clark and Gerald G. Smith, who had served since August, 1938, were released along with other officers of the Capital District to give place to the new stake organization. Elders Cannon and Smith became members of the stake high council.

The Capital Stake, the third now formed east of the Mississippi, comprises five wards and one branch, totaling a membership of about three thousand.

Dr. Edgar B. Brossard of the tariff commission was sustained as bishop of the Washington Ward, with Harold G. Clark and Frank C. Kimball as counselors, and J. Ellis Overlade as ward clerk.

In the Chevy Chase Ward, Riley A. Gwynn will act as bishop. His first counselor will be Mervin S. Bennion.

Lawrence H. Manwaring, president of former Arlington Branch, will be bishop of Arlington Ward, Virginia. Counselors have not yet been selected.

Officers of the Fairview (Pennsylvania) and Baltimore (Maryland) wards will be named later.

President of the Greenbelt Branch, Maryland, is Donald Wagstaff, with C. Ray Van Leuven and Louis Madsen as counselors and Harold Maw, clerk.

Officers of the 253rd and 281st quorums of Seventy, and of three quorums of Elders were also sustained.

DENVER STAKE OFFICERS

In Denver, Douglas M. Todd, Jr., was named stake president, and Gilbert E. Pulsipher and A. H. Yeates were chosen first and second counselors, respectively.

Four wards in Denver and one each at Pueblo and Fort Collins, Colorado;

and Laramie and Cheyenne, Wyoming, are included in the new stake.

Officiating at the formation in Washington were President Rudger Clawson and Elder Albert E. Bowen, and in Denver, Elders George F. Richards and Joseph F. Merrill, all of the Council of the Twelve.

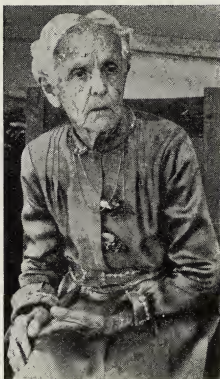
SURVIVOR OF MORMON IMMIGRANT SHIP HONORED

BECAUSE she is the only person still living of those who made the historic voyage on the ship *Brooklyn*, which on July 31, 1846, landed a company of early Latter-day Saints under the leadership of Sam Brannan on the California coast at what is now San Francisco, Mrs. Elizabeth Bird Howell, 94, will be specially honored on August 4, when the San Francisco company of the Daughters of Utah Pioneers dedicates a bronze sidewalk plaque to be placed at the point of the ship's landing at the northeast corner of Broadway and Battery streets in San Francisco. Although in good health and taking a keen interest in preparation for the dedication services, Mrs. Howell will not personally be in attendance, but will be represented by members of her family. Descendants of other Latter-day Saints who made the voyage will also attend.

On June 30, tribute was also paid Mrs. Howell at a special Franklin County Daughters of Pioneers meeting in Preston Fourth Ward chapel.

Mrs. Howell, three days old when her mother died, was a child of five weeks when she was taken by her foster parents, Daniel and Ann Stark, on the *Brooklyn*, which sailed from New York City on February 4, 1846—the same day the Church began its exodus from Nauvoo—and arrived six months later in Yerba Buena (now San Francisco) after a tempestuous rounding of Cape Horn. According to accounts in contemporary journals, Mrs. Stark, who had a son three months old, amazed passengers at her ability to care for two babies when food on board ship, especially fresh milk, was scarce.

Until she was fourteen years of age, Mrs. Howell lived with her foster parents in Yerba Buena and in San Bernardino, where a branch of the Church was established. She was later brought to Utah, and there joined her father,



ELIZABETH BIRD HOWELL, PIONEER

Edmund Fuller Bird, who in the meantime had made the overland trek from the east by ox-team.

In 1861, she was married to Henry Nelson Howell, pioneer Utah school teacher, and made her home successively in Franklin, Bear Lake, Oxford and Clifton, Idaho. They were the parents of eleven children. Mr. Howell died in Clifton, in 1929. Mrs. Howell resides today with her daughter, Amelia Crockett, in Preston, Idaho.

NEW HOME OF DESERET INDUSTRIES AT 2234 HIGHLAND DRIVE

DURING the past two years this project has furnished steady work for an average of 55 people. At the present time 65 are on the payroll, and it is expected that 100 employees will be needed to manage the new plant at Sugarhouse.

The ten busy stores are open to the public. Anyone may buy. The people who make purchases in these stores are making possible the cash to pay wages and expenses necessary to operate the project. The more sold the more people can be hired.

An indication of the economic value of the project is shown by the fact that during the two years the Deseret In-

dustries has been in operation about \$45,000.00 has been paid in "opportunity wages." These salaries were made possible by the sale of salvage merchandise to the public.

Another economic value of this project is the fact that over one hundred men and women have come and gone to better jobs through training and the chance given them at the Industries.

In the Deseret Industries Stores, clothing, shoes, furniture, and other articles are furnished at reasonable prices to people in all walks of life. These stores also attract people who are interested in rare china, old books, antique furniture, and other useful and reasonably priced merchandise.

This important arm of the L. D. S. Church Welfare Plan combines social service and business, making work for those unemployed and making the product of work pay the way of the project.

The public is invited to visit at any time. Capable and courteous salespeople are on hand to greet visitors.

UTAH PIONEER TRAILS JOINS NATIONAL GROUP

THE Utah Pioneer Trails and Landmarks Association has become a part of the projected American Pioneer Trails Association, which is to be nationwide in scope. Actual organization of the national body is planned for the annual field meeting of the Oregon Trail Memorial Association to be held at Jackson Hole, Wyoming, August 18 to 20.

The Utah Pioneer Trails and Landmarks Association has been affiliated with the Oregon Trail Memorial Association because the old Mormon trail for many miles was identical with the Oregon trail. Under the new plan, the Utah association will retain its present name and in addition will be recognized as the Utah chapter of the American Pioneer Trails Association. The national group plans to organize chapters not previously connected with the Oregon Trail Memorial Association. George Albert Smith of the Council of the Twelve is president of the Utah unit; George Q. Morris, vice president; and John D. Giles, executive secretary.

Several markers between Fairfield and the Nevada line along the Pony Express trail will be dedicated this season, it is contemplated.

BEAUTIFICATION PLANS AVAILABLE TO WARDS

PPOINTING out that planning must be done early enough to avoid overlooking preparation which may be essential before actual planting can take place, the Church Beautification Committee invites wards still without landscape plans to make application at once. Plans, drawn up by the Church landscape architect to suit particular needs, are furnished to each ward free of charge by the Presiding Bishop's Office. Preparation must be made now

(Continued on page 484)

NEW HOME OF DESERET INDUSTRIES AT 2234 HIGHLAND DRIVE



Editorial

ANNOUNCEMENT OF POLICY CONCERNING THE INCORPORATION OF GENEALOGICAL MEETINGS INTO THE SUNDAY SCHOOLS

AT THE last April conference the First Presidency announced that the auxiliary associations were reconsidering their whole field, to see what might be done by them to meet, so far as possible, the unusual needs of the times, as well as more clearly to define their field of activity, to cut out duplications and overlapping, and to eliminate the increasing waste in effort, time, and funds.

The First Presidency are now able to announce that the auxiliaries have taken the first step in this direction by providing for the incorporation into the curriculum of the Sunday Schools the work which has been heretofore done at the weekly genealogical meetings, the work in the Sunday Schools to include all ages. This consolidation will do away with the weekly genealogical meetings. It has been brought about through the hearty cooperation of the authorities of the Sunday School and of the Genealogical Society.

Glamour

THE current connotations of the word "glamour" are sufficiently strong and universal as to be well understood. And there is reason for devoting editorial space to it: Many influences that leave their daily impression with us, and which are tolerated in the name of glamour, are giving our children distorted and false ideas of life.

Within the sober honesty of our hearts, we know what we would like our children to become, and we know what the Lord, our Father in Heaven, would like them to become; but we so often work at cross purposes with our ideals and convictions. Collectively, if not individually, we thwart our own ends by allowing ourselves and our families to come under the daily influence of things that are contrary to our aims and ideals—and contrary to wholesome reality.

As to what constitutes smartness and desirability, think what impressions our young people are getting from the average place of entertainment they attend; from the average magazine they read; from the average "glamour" advertisement displayed; from the average auditory appeal of some commercial agencies and certain questionable interests!

Uncounted thousands of stories, scripts, and scenarios that make up the daily diet of the oncoming generation, center around the activities of families who live in homes of mansion-like character; where the work is done by uniformed servants; where people go to and come from cocktail parties in numerous sleek cars; where men and women smoke and drink together, and solve marital difficulties by discarding the "wrong" man, and beginning over again with, presumably, the "right" man; where children are precocious, worldly counterparts of their parents; and where there are no financial worries except in a big, extravagant way, and no objectives beyond the solving of immediate, unconventional social situations.

How many such plots and scenes and situations can our children see without wondering why we cannot or do not live that way? (Things always turn out so beautifully in these made-to-order stories.)

It has almost reached the point where our girls, if they were to believe what they see, what they read, and what they hear, might be led to suppose that they have no chance for charm, social acceptance, or happiness unless they use a particular brand of lipstick, smoke a particular kind of cigarette, indulge in a certain beauty bath.

It has almost reached the point where our boys, if they were to believe what they see, what they read, or what they hear, would be induced to think that they have no chance for popularity, athletic achievement, or success unless they use a certain kind of hairdressing, or prefer a specified brand of gin, or wear a particular cut of clothes.

Such is the nature of the influences which daily blare out their questionable and conscienceless appeals to our youth, on the highway, in the show-house and other places of public entertainment, in current periodicals, and in the home—through the various modern means of mass communication.

For a price, words, often regardless of their truth, are put into the mouths of celebrities and public heroes, and even some physicians and other professional people, to induce the impressionable members of society to become addicted to things that are detrimental to health, morals, and decency; to buy things they cannot afford; to adopt standards that cannot be countenanced or maintained; and to brood upon situations and embrace attitudes that cannot lead to happiness or normal living. And thus has glamour become a business, a profession, and an obsession.

These things we may rebel at individually, but collectively we permit them to continue—because of the profit motive; because special organized interests are aggressive and powerful; and because we have become so accustomed to them that we fail to see what they are doing to us, collectively and individually, actually and potentially.

It is time our young people should know, and we should see they do know, that these things are not life. They are the cheapest counterfeits, and have nothing in common with intrinsic or permanent values. It is time our youth should know the motives that are behind these enticing displays. They should know, too, that it's smart not to be deceived. It's smart and modern to be wise and intelligent, and above duping. It's smart to be good, and beautiful, and charming, and popular, and socially acceptable—but it is frightfully stupid to think that all these come by the use of things that enslave, that break our health, that destroy our natural charm, or that we cannot afford.

And so we say to the young people of the Church, and of the nation: Don't be fooled by the glamour girls and the glamour boys. Don't be deceived by false standards and false practices, no matter how enticingly they are presented. Don't flit about in quest of glamour. Reach for the real essence of life. It's smart to be beautiful, and charming, and accomplished, and socially acceptable—but it's not so smart to be a dupe—to be deceived by the parade of palaver.—R. L. E.

EVIDENCES AND RECONCILIATIONS

xxviii. Should We Go to Movies on Sunday?

THIS is an important question. By divine decree, supported by human experience, one day in seven, the Sabbath, is set apart for a special purpose. If the use does not conform to the true purpose of the Sabbath, harm will result.

That the Sabbath is an important institution is clear from the emphasis placed upon it by the Lord, as well as by all who have labored for human welfare. Speaking to Moses concerning the creation of the earth, the Lord said, "And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work . . . and I, God, blessed the seventh day, and sanctified it." Later on, when Israel was camped near Sinai, the solemn commandment came to them from the Lord, "Remember the Sabbath day, to keep it holy." The same message was given by the Lord to His Latter-day people. In harmony with this command, most peoples on earth, differing widely in religious beliefs, have found it beneficial to use one day for purposes different from those of the other days of the week.

There are two marks of the Sabbath, as set forth in the divine command. It should be a day of rest; and it should be kept holy. These two requirements, coming with such emphasis, must have special significance in the life of man.

What is the meaning of rest? Certainly, it does not mean idleness. To sit quietly throughout a day with folded hands may be anything but restful. Rather, it may be said that a true rest is a change from the occupations which fill our lives. The life processes are always going on; therefore there is no period of complete quiescence. However, one or another of these processes may be emphasized or shifted from time to time, thus producing a restful sensation. On the Sabbath, therefore, one should refrain from doing the work to which the other days of the week are usually given, and devote himself to other activities, which, necessarily, must conform to the requirement that the day shall be kept holy.

When is the Sabbath kept holy? When we exchange the work and traffic and recreation of week days for the direct worship of the Lord. The mind is then turned to catch and understand the principles and practices of the Gospel. We specialize on that day in thinking of spiritual realities, and in doing things of a spiritual nature. It becomes a day of interpretation of the meaning of the labors of our week days. When the Sabbath is thus kept holy, it becomes not only a rest, refreshing us for the coming week, but it becomes also a day of great interest. It is a shallow mind that does not welcome the opportunity to think and talk, at peace, about the many sparkling facets of life.

The sacred purpose of the Sabbath and the

methods of accomplishing it, have been set forth clearly in latter-day revelation, "And that thou mayest keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; . . . But remember that on this, the Lord's day, thou shalt offer thy oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or in other words, that thy joy may be full. Verily, this is fasting and prayer, or in other words, rejoicing and prayer."

That is, on the Sabbath day every person shall (1) attend meetings, (2) fast, if desired, and always if it is a regular fast day, (3) partake of the sacrament, (4) bear testimony of the Lord's truth and goodness, (5) make right any misunderstandings with his fellow men, and (6) do all things with a "singleness of heart," toward the divine purpose of the Sabbath day. If these things be done in the proper spirit, the Sabbath becomes a day of "rejoicing and prayer." And it should be noted that the commandment is for all members of the Church.

Certainly, under this divine commandment, it would be greatly out of order to plan any activity at a time that would compete with Sabbath meetings regularly established by the Church. The periods set aside for Church meetings (Priesthood, Sunday School, and Sacrament meetings) should be jealously kept for these purposes and none other. Persons who for personal reasons, such as the duties devolving upon the mother with babies, remain away from one of these regular meetings of the Church, should, nevertheless be in full harmony with the worshipful spirit of the Lord's holy day. Likewise, whatever is done between meetings, whether reading, conversing, walking amidst the beauties of nature, or engaged in other interesting activities easily set up, should be in harmony with the spirit of the Sabbath. When this is done, a life-giving satisfaction comes from Sabbaths well kept. Those who have not the habit of Sabbath-keeping are missing much of genuine worth.

Now, perhaps, the question that captions this writing may be answered.

Latter-day Saints receive with joy every new gift of science and art. For example, the radio is used to make speaking more effective in meeting houses and to broadcast Gospel sermons to the world. The gift of the radio is cherished.

Likewise, the motion picture is hailed as a possible beneficent power among men. It is today furnishing recreation at a cost within the reach of the masses of humankind. In many parts of the world the inexpensive motion picture has been a notable factor in bettering men's lives, and their outlook upon the lives of others. The motion picture is, also, a cherished possession.

Nevertheless, every gift to man may be used for good or evil ends. Untruth may be broadcast over the radio, and ugliness exhibited by the motion picture. The use to which a gift is put, may be more important than the gift itself. (Concluded on page 511)

How Firm a

The unimpaired Gospel of Jesus Christ is, in Latter-day Saint belief, the deepest and strongest foundation for a happy life . . . for the security and progress of the individual, for the harmony and progress of the world.

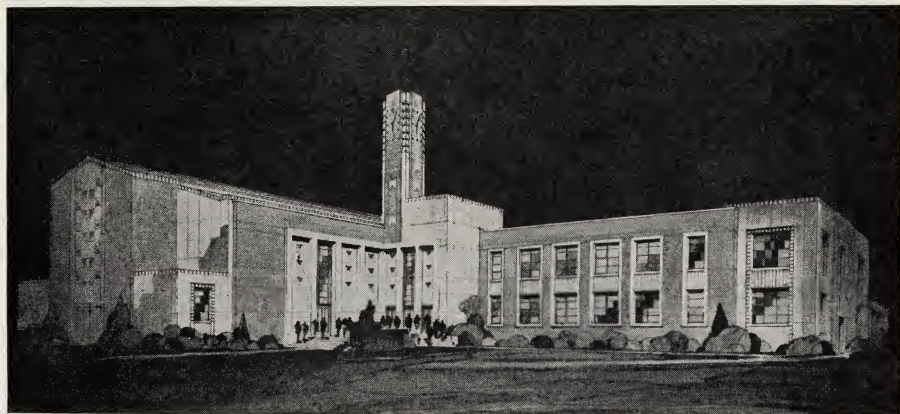
Christ's true message is the base upon which the Church is building and operating Brigham Young University. It is the rock upon which character and scholarship may be erected with safety.

The latest building to be added to the B. Y. U. campus is the splendid religious and social center now being completed under the Church Welfare Plan. With its spacious assembly hall for religious exercises, its classrooms, its rooms and equipment for social development and wholesome recreation, it will provide enlarged facilities for training young people in the vital and permanent things of life.

Significant also is the expansion this year of the former Religious Education Department into a Division of Religion with the four departments of Bible and Modern Scripture, Church History, Church Organization and Administration, and Theology and Religious Philosophy.

Since the aim at Brigham Young University is to offer well-rounded preparation for a useful life, courses are given leading to success in scores of occupations. In the five colleges, there are thirty-seven departments offering more than 1600 courses of instruction.

The University is specifically organized to train young men and women for lay leadership; to give them, that is, occupational efficiency as well as the power and the desire to serve spiritually.



This large religious and social center now being completed on University Hill reflects the aims and the progress of the institution. In the last decade enrollment has mounted from 1457 to 2894. An increasing number of graduates go forth prepared to establish themselves on a sound economic basis and to serve spiritually.

Brigham You

PROVO,

SCHOLARSHIP — SPIRIT

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Organization of B. Y. U.

Colleges of

APPLIED SCIENCE

COMMERCE

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ART	MARKETING
BACTERIOLOGY	MATHEMATICS
BIBLE AND MODERN SCRIPTURE	MECHANIC ARTS
BOTANY	MODERN AND CLASSICAL LANGUAGES
CHEMISTRY	MUSIC
CHURCH HISTORY	OFFICE PRACTICE
CHURCH ORGANIZATION AND ADMINISTRATION	PHYSICAL EDUCATION
ECONOMICS	PHYSICS
EDUCATIONAL ADMINISTRATION	POLITICAL SCIENCE
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ENGLISH	PSYCHOLOGY
FINANCE AND BANKING	SECONDARY EDUCATION
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UTAH

QUALITY — CHARACTER

The Church Moves On

(Continued from page 479)

for fall and early spring planting. "Please do not wait until the time is about ready to do actual work and then expect us to do the impossible by being in many places at the same time," is the plea of the committee.

ROLL CALL— MISSIONARIES RETURN FROM FIELDS OF LABOR

DURING June, some fifty-five young men and women, newly released and en route home after serving in various mission fields, stopped at the Church Office Building long enough to sign the big register labeled "Missionaries Released" and to be interviewed briefly by members of the Council of the Twelve.

All missionaries honorably released during June have not yet been reported to the office of Franklin J. Murdock, mission secretary for the Church, nor have all those released paid the traditional call at headquarters. Pending the monthly compilation of the complete list of missionaries released and returned home, the *Era* will publish in this department, month by month, the "Roll Call" of the men and women who have completed their mission term of undivided service to the Church. The June honor roll follows:

From the East Central States: Carlton Chester Cope, Thatcher, Arizona; Norman S. Hoyal, Alhambra, California; Orville W. Allen, Thatcher, Arizona; Owen Lee Cox, Idaho Falls, Idaho; Jerald G. Rowan, Provo, Utah.

Eastern States: William H. Bousfield, Santa Monica, California—also served in British Mission; Vernon Sorensen, Riverton, Utah; William Capener, Salt Lake City.

Central States: Tone Blackburn, Orderville, Utah—also served in Netherlands Mission; James Blaine Blake, St. Anthony, Idaho—also served in Netherlands; E. Joseph Wirthlin, Walnut Park, California—also served in West German Mission; Jesse A. Hurd, Auburn, Wyoming.

North Central States: R. Sterling Evans, Lehi, Utah—also served in East German Mission; Florence W. Oscarson, Pleasant Grove, Utah—also served in Swedish Mission; Alexia Nelson, Woods Cross, Utah.

New England States: Merrill B. Robinson, Oakley, Idaho; John E. Gillespie, Jr.—also served in British Mission.

Southern States: Harold Lee Allen, Los Angeles, California—also served in British Mission; Clifford S. Blackham, Moroni, Utah; Clinton McDaniel, Salt Lake City; W. Max Carter, Los Angeles; Farren Nielsen, Provo, Utah; Ralph J. Hill, Sacramento, California; Eldon J. West, Smithfield, Utah; Woodrow E. Nelson, Woods Cross, Utah—also served in Swedish Mission; Montie Snow, Castle Gate, Utah; Eugene C. Geertsen, Salt Lake—also served in Norwegian Mission.

Northern States: Beulah Ricks, Rexburg, Idaho; Richard H. Ray, Mesa, Arizona; Vernonah Marshall, Thatcher, Idaho—also served in British Mission.

Northwestern States: Zelma Hollinger, Ursine, Nevada.

Texas Mission: Ira J. Burton, Midvale, Utah.

California Mission: David W. Knight,



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED JUNE 17, 1940—DEPARTED JUNE 27, 1940

First row, left to right: Gerald Morrill Stout, Martha Zinn, Virginia Christopherson, Marian Whittaker, Bess Ward, Merene Redd, Barbara S. Seamounts, Meda Briggs, and Harmon Farr.

Second row, left to right: Max L. Jensen, Marvin C. Backer, Lenore Sparks, Elaine Jensen, Ruth Korn, Sylvia Probst, Permelia E. Batty, Thelma G. Kendall, President D. B. Colton, and Dean L. Bunderson.

Third row, left to right: Edward Cornelius, Eldon A. Garner, Eli Vernon Swain, Fern Moore, Clara J. Montgomery, Norma E. Weenig, Verde Washburn, Norma Jensen, Orvin Dee Terry, I. James J. Hill, and Von T. Tenney.

Fourth row, left to right: Orren H. Lamreaux, Osborne N. Smith, Lloyd M. Turnbow, George L. Cummings, Ernest Taylor, J. Dewain Le Ferre, Lamont L. Yates, Elvan E. Hunter, and Alma Krueger.

Fifth row, left to right: Junior Joseph Reed, George N. Sowards, Wilford M. Gurr, Jr., Glen W. Clarke, Vaughn Elsworth, Clarence M. Gaslinson, Rex F. Hill, Fred E. Guyman, Paul W. Batt, J. William Grant, Edson Kloefer, and Orin H. Stutzner.

Sixth row, left to right: Floyd D. Bradshaw, Quentin J. Taylor, Jay M. Palmer, Richard E. Jacobsen, Evan C. Bair, R. Sherman Hutton, Wm. Julius Johnson, Eldon E. Still, M. Glen Newell, and Marvin Wower.

Seventh row, left to right: Melvin Tucker, Franklin West, Jr., Ellis R. Packer, George Gregory Doyle, III, Bruce Radcliffe, Lloyd Graham, Gardner H. Russell, Ross E. Nielsen, Otto E. Bagwell, Max Gentry, and Vaughn Drury.

Eighth row, left to right: Chester M. Gilgen, Winsor Bennett, Montell Bird, Meade Steadman, Warren Jackson, Roland R. Wright, Lionel M. Farr, Phil Erwin Davis, Odus L. Record, and Paul E. Karpowitz.

Ninth row, left to right: Neuman C. Perry, Henry M. Grether, Jr., Earl Clark Goates, Lester Hewlett, Anthony Snow, Eugene J. Hawkes, Harold Wallace Gunn, W. Kenneth Haisky, and Greston D. Woodard.

Tenth row, left to right: Scott Earl Hooton, Victor K. Cummings, James Cannon, and James W. McConkie.

Charleston, West Virginia: Everett M. Ward, Jerome, Idaho; J. C. Cahoon, Cardston, Alberta, Canada; Andrew E. Anderson, Salt Lake City; Merlin S. Huntsman, Enterprise, Utah; Opal Trejo, St. David, Arizona; Michael A. Seat, Riverside, California; Harold G. Wood, Boise, Idaho; Frank L. Shafer, Sacramento, California; Mark C. Child, Clearfield, Utah.

Spanish-American Mission: Lester R. Porter, Joseph City, Arizona; Gordon B. Miner, Provo, Utah; David O. Maxfield, Salt Lake City; Clementina Brown, Chihuahua, Mexico.

Brazilian Mission: Harmon A. Barton, Kaysville, Utah.

Canadian Mission: James A. Giauque, Salt Lake City; Sterling G. Jacobs, Provo, Utah.

Samoa Mission: Preston Andersen, Howell, Utah.

Hawaiian Mission: Harold Sabin, Mesa, Arizona; Leon J. Zollinger, Logan, Utah.

Tahitian Mission: Uel C. Huntington, Vernal, Utah; LaVar C. Chapman, Mesa, Arizona.

NEW BISHOPS TAKE OVER WARD DUTIES

BISHOPS of wards and presiding Elders of branches recently appointed include the following:

Tabiona Ward, Duchesne Stake, Kenneth S. Carille appointed to succeed Alden J. Turnbow.

Preston Sixth Ward, Franklin Stake, Ezra J. Corbridge succeeds Reed L. Hart. Burdett Branch, Lethbridge Stake, Elder James Ashton deceased. Albert Torrie acting.

Ogden Sixteenth Ward, North Weber Stake, Curtis H. Marshall succeeds John Gibson.

Fifteenth Ward, Riverside Stake, John Eldridge Martin succeeds Fred Kasteler.

Twenty-eighth Ward, Riverside Stake, Robert Leatham Bridge succeeds Alfred P. A. Glad.

Ophir Branch, Tooele Stake, Luke S. Johnson appointed presiding Elder to succeed John C. Zentner.

Tooele Fifth Ward, Tooele Stake, William Bevan Anderson appointed.

WELFARE PEOPLE STUDY CANNING METHODS

UNDER the direction of Mrs. Hazel Hardy of Heber, appointed supervisor of Church Welfare canning centers, approved methods of canning were discussed and demonstrated recently before approximately thirty directors of Welfare canning plants in Utah, Idaho, and Nevada. The two-day course was conducted at the Central Bishop's Storehouse in Salt Lake.

The course was instituted by the canning and processing committee operating under the General Committee in the Church Welfare Program. The committee's reorganized membership includes Verner O. Hewlett as chairman; Dell B. Stringham, vice chairman; Sterling H. Nelson, charged with gathering in and storing of grains and produce; Franklin D. Ashdown, representing producers of fruits, vegetables, and foodstuffs to be canned or processed; Roscoe W. Eardley, Church Storehouse Supervisor; and Elmo H. Lund, secretary.

The committee devotes itself primarily to food preparation at the canning and processing centers, but it also seeks to give counsel in the matter of food production, to assure adequate quantity and necessary variety for a well-balanced diet.

GRAND HOMECOMING AWAITS FORMER CACHE VALLEY RESIDENTS

"DEAR Friend: After many years' absence from the most beautiful valley in the world, we are inviting you to return for a grand reunion to be held in Logan, Utah, August 3 and 4, 1940, on the Tabernacle square and in the Tabernacle building. You will meet many old friends and acquaintances whom you may have thought you would never see again. . . ."

(Concluded on page 499)

Homing



CONDUCTED BY MARBA C. JOSEPHSON

NO WOMAN having a gas or electric range equipped with an oven control or regulator has used her range to the fullest extent until she has tried oven canning, and I venture to say she'll never can her fruits any other way after she has once tried this fascinating new method.

First—Because it's so much easier.

Second—The fruits retain their natural flavor.

Third—Oven canning emphasizes the natural coloring of the product.

Fourth—No muss, less work, and more attractive finished products, and a cool kitchen, not to mention cool homemaker.

With such an array of proved facts before us it is certainly a temptation to try this new method right away. Remember, though, that you cannot use this method satisfactorily unless you have an oven control or regulator on your stove or unless you buy a portable oven thermometer to set inside your oven. The latter may be purchased at your department or hardware stores. Oil, gasoline, wood, and coal ranges cannot be used satisfactorily for this new method as there is no way to regulate an even flow of heat at a fixed temperature.

The secret of successful canning lies in the temperature. 250° has been proved to be the most satisfactory for oven canning, after years of research and experimentation.

How shall we proceed when we oven can?

The careful homemaker lines up all of her equipment first. Jars are carefully inspected to see that there are no nicks, cracks, or sharp edges. Thoroughly cleanse jars with hot water.

Make certain to select fresh, firm (not over-ripe) products, and grade according to size and ripeness.

Prepare product in accordance with recipe.

Pack product into clean jars to not more than one-half inch of top. Add syrup to within 1½ inches of top of jar, or if using plain water, to ½ inch of top of jar.

Syrup expands during processing; that is why you must never fill jars higher than 1½ inches of the top with syrup. (Directions for making syrups are given at the end of this article.)

With a clean, damp cloth wipe top of jar free of all seeds, pulp, syrup, etc., and also wipe threads and neck of jar clean so as to prevent sticky screw bands which are hard to remove.

If using the "self-sealing" type of jar, place sterilized lid on jar with sealing composition next to glass and screw band firmly tight. By "firmly tight" we mean as tight as you can screw the band without using undue exertion or wrenches.

LET'S CAN FRUITS AND TOMATOES THE OVEN WAY

Cool as a cucumber

On the hottest day!

Because she cans her fruit

By the new oven way.

If using rubber ring jars, adjust rubber ring, screw cap down tight and reverse ¼ turn, or if using glass-top jars, place the upper bail in position across the lid and leave lower bail up.

Set jars on rack in COLD oven, taking care that jars do not touch each other or the sides of your oven. This permits circulation of heat between jars.

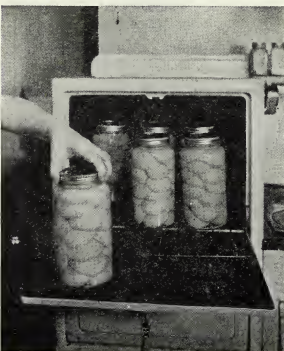
Light oven, set regulator at 250°, start counting processing time when oven is lighted.

Temperature should never exceed 250°. Higher temperatures will cause liquid to boil too hard and evaporate, and your syrup will boil over, thus making an untidy looking oven as well as jars.

Process required length of time. For quart jars: Apricots, berries, (except strawberries) currants, grapes, cherries, peaches, plums, rhubarb, 68 minutes at 250°. Apples, pears, quinces, and tomatoes are processed 75 minutes at 250°. Figs and pineapples are processed 90 minutes at 250°. For pint jars, reduce time one-third.

As soon as processing period is complete remove jars from oven. Do not tighten screw bands on the "self-sealing" type, but set right side up to cool on several thicknesses of cloth. If using rubber ring jars, screw cap down tight immediately. To complete seal on wire-clamp glass-top jars, push lower bail down against neck of jar.

Never turn the "self-sealing" jars upside down for they seal as they cool, and do not screw the bands down after jars are cold and sealed. Rubber ring jars may be turned upside down to test for leaks after they are cold.



To test the "self-sealing" jars for seal, when jars are cold take a spoon and gently tap the lids. If properly sealed they will give a clear ringing note and be slightly concave (curved inwardly) caused by the vacuum inside. If not properly sealed, the sound will be dull and low in key, in which case you have an opportunity to re-can contents and thus save your food.

Syrups: There are three kinds of syrup: thin, medium, and heavy.

To make a *thin syrup*, use three parts of water to one part of sugar, and bring to a boil. This syrup is used for small, soft fruits such as sweet cherries, berries, etc.

For *medium syrup*, use two parts of water to one part of sugar and bring to a boil. Medium syrup is used on peaches, sour berries, acid fruits such as rhubarb, cherries, gooseberries, etc.

To make a *heavy syrup*, use one part water to one part sugar and bring to a boil. This syrup is used on larger sour fruits that are to be extra sweet.

White corn syrup may be used in the proportion of 1½ cups of corn syrup substituted for each cup of sugar. Honey may also be used in place of sugar. Ordinarily 1 cup of honey equals 1 cup of sugar.

HERE'S HOW

NOW'S the time for canning. So gather your bottles and settle down to some good fun bottling fruits, vegetables, and meats. Oh, no, that word "fun" is not misused! For that's what it can be—if you use the right methods. Why don't you avail yourselves of the opportunity offered by Kerr Manufacturing Company? Spend a dime and get the Kerr Home Canning Book—and at the same time ask for "Let's Eat," a recipe book for dishes prepared from home-canned foods, Canning Questions and Answers, Home Canning Guide, Can Meats Now, and Ten Lessons in Home Canning—all of which are free!

Good luck—and much fun in preparing for winter!

SEND FOR FREE BOOK ON BREAD-MAKING

HAVE you ever made bread? It's fun to make bread at home, and the more women who experience the thrill the better.

You will receive a free 40-page booklet concerning bread-making by sending your written request for it, writing name and address legibly to *The Improvement Era* by no later than September 15th. You need send no money, no return postage. You may include

(Continued on page 486)

IT PAYS



TO USE
Kerr
MASON JARS
CAPS AND LIDS

For BEST canning RESULTS



"I've tried them all and my experience proves that for best canning results, **KERR** 'Self-Sealing' Mason Jars and Caps are really Better!"

For 3 way Savings



"I find that Kerr Mason Jars and Caps save me Money, Time and Energy. That is why I always ask for KERR Masons--I suggest you buy Kerr, too!"

For HOME-CANNING Pleasure



"It's easy, exciting fun to serve my own home canned foods... **KERR** Mason Jars and Caps make canning a profitable pleasure."

Buy 3 or 4 dozen Kerr Mason Jars today... Modernize your old mason jars with Kerr Mason Caps... they are "self-sealing." No rubbers needed... no burned fingers... you'll like them. Kerr Complete Homecanning Bk.; specific instructions—Tested and Approved—322 recipes only 10c.

Kerr—THE WISE BUYER'S PREFERENCE

Kerr Mason Caps Fit ALL Mason Jars



Kerr Mason Jar Co., 272 Title Ins. Bldg., Los Angeles, Calif.

"Let's Eat" Recipes for using home canned foods by Kerr ☐

Sample Kerr Mason Cap ☐

"10 Lessons In Home Canning" ☐

Name Address

CUT OUT AND SEND TODAY!

Homing

(Continued from page 485)

names and addresses of your friends if you think they'd like to have copies.

Name of the helpful, attractive, and illustrated bread booklet is "Giving Your Meals the Touch of Individuality With Delicious Yeast-Raised Breads."

In the book you will find a complete explanation of the subject, step by step. Next you will find 52 recipes for bread foods.

The book is divided into these sections: Bread, rolls, and sweet buns (toppings are included), old fashioned raised muffins, griddle cakes and doughnuts, fancy breads that masquerade as cakes (toppings and fillings again).

RECIPES LISTED

Under these various titles one finds recipes for plain varieties in every case, and then there are such foreign variations as Bohemian hoska, German apple cake, Danish pastry, French buns, crumpets and so on. In the health bread group are bran, gluten, and Graham breads.

This will be a book for which you will find life-long service. Trying recipes will be a kitchen adventure, and you'll always know you can resort to your trusty baker when you must.

BREAD

GIVE US THIS DAY . . . GOOD BREAD

By Ruth Vallery Young

IT WAS an unusually large baking, and to my tiny self, tiptoe at the table edge, peeping across at the tempting array, it seemed gigantic. No doubt the larger loaves would have rivaled me in girth if not in length. I can still see them in memory and smell the warm, crisp flavor, like nothing else at all, and in fancy can hear the crack-snap of the crust as escaping heat burst a network of tiny fissures across the brown, rounded tops.

There was a new baby in the house and I have never been able to decide

SYMPHONY

By Mabel Jones

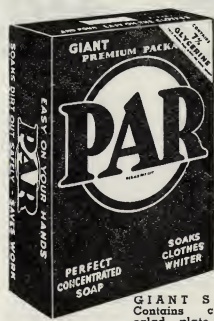
I THOUGHT I'd like to write a song,
But first the dishes must be done;
I slowly put my apron on
And let the clear hot water run.

I sorted plates and spoons and cups
The while I piled the dishes high;
I like the feel of soapy suds
And clean white towels so fresh and dry.

It all was done so soon it seemed;
The dishes glistened, one by one;
The silverware and crystal gleamed
Like dewdrops in the early sun.

I hung the towels behind the door
And tucked away each pot and pan,
Then swept a few crumbs from the floor
And left the kitchen 'spick and span.'

And now, I thought, the song I'll write;
But lo! my kitchen seemed to me,
So sparkling, clean and fresh and bright,
A living song, a symphony.



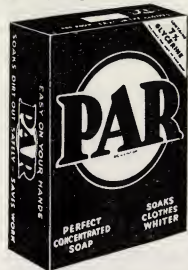
GIANT SIZE
Contains cup, salad plate, or saucer of California Pottery

You Find What You Want in PAR SOAP

Because PAR contains PYRO it leaves no Dishpan Ring, and clothes rinse freely, white and clean. And, because PAR contains glycerine your hands stay softer, smoother. Enjoy Par Soap. Enjoy, too, the colorful California Pottery you get by using Par Soap!

REGULAR SIZE
Tabs on top, plus a little money, bring you added pieces of pottery.

AT GROCERS



WE OFFER . . .

A COMPLETE ENGRAVING SERVICE
From Missionary Portraits to the Largest Catalogues

Mail Orders Given Prompt Attention
UTAH ENGRAVING CO.
113 Regent St. Salt Lake City, Utah



Hotel Lankershim
7TH & BROADWAY
\$2.50 \$3.00 \$3.50
"No Bargaining"
"No Worry"
LOS ANGELES
Frank Wishon, Operator

Homing

whether the bread made me remember the baby or that the new arrival fixed that baking in my memory. However it was, the two, combined, left in my mind a feeling of well-being, satisfaction, and completeness that the intervening years have been unable to erase.

Throughout the years that same kitchen table held a series of good bakings. The joy of coming home from a day at country school, across frozen prairies or through drifting snow, was climaxed by the sight of those new-baked loaves waiting to be cut and spread with home-made butter and honey.

I know that Mother's bread was unique for its goodness even in those days of good bread because she had a passion for the best of everything. The yeast, home-brewed, drew its life from hop blossoms gathered from wild vines down by the river. All summer we watched them growing in rival clusters with the clematis upon the great cottonwoods, biding our time until the tight green balls began to loosen and turn yellow. Taken home and dried in the hot autumn sun, they joined a combination of other homely products to produce a yeast that foamed and fell, was robbed, and renewed itself weekly through the long winter.

My father was a lover of experimentation and we were the first farmers in the country to grow and grind our own semolina whole-wheat flour. I believe his seed came from far away Russia.

We gathered our first crop carefully, but it was some time before there was enough wheat for us to grind it into flour. We ground it in the old iron burr mill and sieved it by hand. I remember very well helping wash the wheat before the grinding and I often stood, dusty and tired, shaking the wire sieve over a dishpan to remove the coarser bits before the flour was sacked and put in the attic for the winter. The process may have been slow and the work irksome, but nothing has been done by modern methods to improve the resulting product.

Our whole-wheat loaves were sweetened with molasses and made with milk in which the cream left by the skimmer still floated. I remember that Mother covered them, hot from the oven, with generous dabs of salty fresh butter, leaving here and there little bits to slide their way down the curving surface, sinking into the mellow crust at every crevice to add to the deliciousness within.

That farm is far away—in miles—and infinitely farther in time and change. Those rolling fields are dust-blown acres now and lie fallow waiting new seasons of plenty. The hop vines went down with the great cottonwoods a full decade ago, and I, the child who gathered the hops, have forgotten the alchemy by which they were changed

(Concluded on page 488)

OUR HONEYMOON IS NEVER OVER

As long as I bake swell cakes



Whether you've been married six weeks or sixteen years—whether you're a new beginner or an old hand at cake-making, you'll get wonderful, melt-in-your-mouth cakes that no husband can resist if you use Globe "A1" Special Cake Flour.

GLOBE "A1" CAKE FLOUR

VACATION



APPETITES demand pancakes

Whether you plan to camp in the mountains, tour in a trailer, or loaf at home—don't forget that Globe "A1" Pancake Flour makes delicious buttermilk pancakes that satisfy keen vacation appetites. Easy and quick, too. Just add water!

LISTEN to "MARY FOSTER, THE EDITOR'S DAUGHTER"
every Monday thru Friday, KNX-KSFO, 3 P. M.

Homing

(Concluded from page 487)

into a stone crock of foaming winter yeast.

There is recompense, however! The crafts of the pioneers have become the arts of their children. Hand carvings merit a studio. Crocheted rag rugs grace the best homes. Hammered iron is at a premium. Hand spice mills are in demand for new kitchens.

I have found art in a loaf of home-

baked bread—turning it out upon the counter of my up-to-the-minute kitchen, I experience a sense of esthetic satisfaction. I am flattered by the product of my hands as I might be by a lovely painting. There is beauty in a loaf fresh from the oven. It may not be orthodox as to size and form, but an individuality all its own assures me it is real.

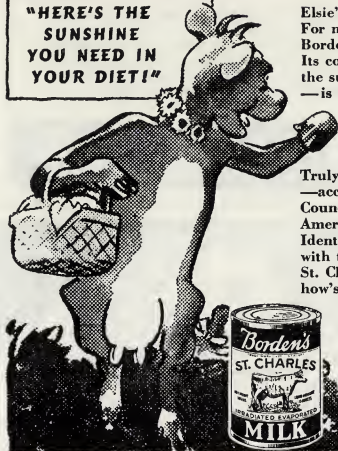
Like my mother, I will have none but the best ingredients. Even the city does not keep me from having honey

from our own bees to replace the home-made molasses which no longer exists in my world. My grocer assures me the whole-wheat flour that I buy is ground in the old-fashioned way. I am content with the proportions as nature has provided: germ, bran, and gluten as they come. I have faith in the First Chemist and His product is good enough for me.

I mold the sponge with my hands. As the ripe dough folds and springs beneath my palms, I feel an interchange of energy, currents of life growing and expanding within the nascent loaf, part of both the baker and the product, destined to contribute something vital, over and above nourishment, to whoever may partake.

LAST MINUTE MOOS—BY ELSIE

"HERE'S THE
SUNSHINE
YOU NEED IN
YOUR DIET!"



Elsie's right, as usual!
For milk evaporated by
Borden's is then irradiated.
Its content of Vitamin D,
the sunshine vitamin
—is increased!

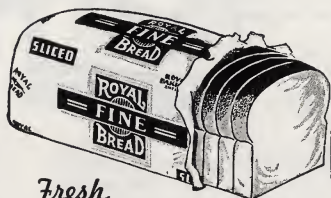
Truly fine, digestible milk
—accepted in 1930 by the
Council on Foods of the
American Medical Association.
Identified by Borden's
with the familiar label,
St. Charles brand. And
how's your supply?



IF IT'S Borden's
IT'S GOT TO BE GOOD
A
Utah
Product

Just Good Nourishing Bread

There's good, honest, substantial flavor and nutriment in every slice of Royal Bread. It's baked as perfectly as long experience and modern equipment can do it. You can depend on it—always.



Fresh

Every Day at Your Grocer's

Royal Baking Company, Salt Lake and Ogden

100% Home-owned

100% American



"It's Up to You"

(Concluded from page 459)

Guest's outlook on life. A fragment of that poem appears below, a moment's reflection for "just folks" like you and me.

Home ain't a place that gold can buy or
get up in a minute;
Afore it's home there's got t' be a heap o'
livin' in it;
Within the walls there's got t' be some
babies born, and then
Right there ye've got t' bring 'em up t'
women good, an' men;
And gradjerly, as time goes on, ye find ye
wouldn't part
With anything they ever used—they've
grown into yer heart:
The old high chairs, the playthings, too, the
little shoes they wore
Ye hoard; an' if ye could ye'd keep the
thumbmarks on the door,
Ye've got t' weep t' make it home, ye've
got t' sit an' sigh
An' watch beside a loved one's bed, an'
know that Death is nigh;
An' in the stillness o' the night t' see Death's
angel come,
An' close the eyes o' her that smiled, an'
leave her sweet voice dumb.
Fer these are scenes that grip the heart, an'
when yer tears are dried,
Ye find the home is dearer than it was, an'
sanctified. . . .

THE INSPIRED REVISION

(Continued from page 473)

Notice that Elijah was to reveal the Priesthood. This reference to the Priesthood is lacking in the present Hebrew text. Instance upon instance could be cited of mistranslations being carried over from the King James to the Inspired Revision and of errors going uncorrected. This in itself is indisputable evidence that the Prophet did not completely revise the Bible.

(To be Concluded)

Melchizedek Priesthood

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

WHO SIGNS REPORTS

THE question has been asked "Who should sign the quarterly reports of a Melchizedek Priesthood quorum?" The answer is, "The President of the quorum," the senior president in case of a quorum of Seventy.

This has not recently been done in many cases. The secretary of the quorum generally fills in the report forms. This is proper, for he keeps the rolls and records. But when the reports are ready for signature they should in all cases be signed by the president, or by a counselor if for any reason the president is unable to do it himself.

Will quorum officers please make note and henceforth act accordingly? Reasons for this are obvious; it is therefore unnecessary to give them here.

From what is said above obviously the stake chairman, and not a clerk, should sign the stake committee reports sent to Salt Lake City.

WHOSE RESPONSIBILITY

OUR memories are often short. Further, quorum officers are subject to change. Hence once again may we remind all quorum presidencies that they are held responsible for quarterly quorum reports being made and promptly sent to the Stake Chairman at the end of each quarter. This responsibility cannot properly be placed upon quorum secretaries. The latter may be asked to do the work, but the presidencies are held responsible for its being done.

There is another responsibility resting upon quorum presidencies that cannot properly be shifted—that of seeing that the "campaign of persuasion" for the non-use of liquor and tobacco shall be actively carried out until it reaches effectively every member of the quorum needing help.

To be a president is to be loaded with responsibilities—with opportunities for worth-while service which, when properly rendered, promptly brings divine favors.

WHEN SHALL GROUP MEETINGS BE HELD?

A PRESIDENT of a High Priests' quorum of one of the stakes asks what we suggest be done to improve conditions in his quorum. He says the monthly quorum meetings are a great success, the fine program meeting usually being followed by a good social attended also by the wives of the members.

But the weekly group meetings are almost a "flop," he writes. They are held after Sunday School, are short, poorly attended, and due to various interferences only two a month, on an

NOTICE

THIS is to advise the officers of Melchizedek Priesthood quorums that the Roll and Record Books now available at the Deseret Book Company contain all the information that will be required in the "L," "M," and "N" Annual Report forms furnished by the Presiding Bishop's Office.

Since the Roll and Record Books have been simplified, there has been some doubt among quorum officers that these books would supply the necessary information at the end of the year. However, the Annual Report forms are being prepared to call for data that can be obtained from the Roll and Record Books if they are properly kept during the year.

In this connection we urge quorum secretaries to consult the ward clerks more frequently while compiling the Annual Report in order to get definite information relative to deceased members and those who have moved from the ward and quorum. It is often found that the Annual Report is sent in without securing accurate data on this item.

average, are held. "What do you suggest?" he asks.

Our reply is to take the problem to the monthly meeting of the stake Melchizedek Priesthood committee with the officers of the groups and quorums. The same problem of weekly meetings is probably found in the other quorums. The stake presidency and high council might well be invited also to this meeting. Or the problem could properly be referred for recommendation to the presidency and high council of the stake.

In any case, brethren, the time and place of holding weekly and monthly Priesthood meetings in a stake are matters to be recommended by the Priesthood authorities of the stake. Let it always be remembered that the weekly Priesthood quorum or group meetings should not be curtailed by other Church activities.

ANTI-LIQUOR-TOBACCO COLUMN

(See also "I Quit Smoking," by Courtney Ryley Cooper, page 460.)

AN AWAKENING

"HAS our campaign come to a standstill stage?" we were recently asked. On the contrary we believe that as soon as summer and vacation days

(Continued on page 490)

A HELPFUL DEVICE FOR PERSONAL WELFARE COMMITTEES

A PRIESTHOOD quorum is a group of brethren. As a brotherhood the condition of every member must be known and watched over. To secure such necessary information is the main purpose of the important Personal Welfare Committee, which should function in every quorum.

The High Priests' quorum of Logan Stake keeps a record of every quorum member on a specially printed card. The card is filled out by personal visits

of the Personal Welfare Committee to the quorum member and kept up-to-date by regular later visits of the Committee.

For the information of Personal Welfare Committees of other quorums the card is herewith reprinted.

The Priesthood Committee of the Council of the Twelve would welcome information concerning other methods of keeping records of quorum members.

Name.....	Address.....
Birthdate.....	Occupation.....
Is he employed.....	Where.....
Health.....	Able to work.....
Is wife living.....	How many dependents.....
Kind of work desired.....	
In case of sickness or inability to work can he provide for himself.....	
Can family take care of him.....	
Has he filled a mission.....	
Where, when.....	
Has he had his endowments.....	
What church offices has he held.....	
Present activity in the church.....	
What activity does he prefer.....	
Willing to labor but unassigned.....	
Unwilling to labor.....	
Is he able to attend quorum meetings.....	
Does he need transportation.....	

(Continued from page 489)

are over the campaign will go forward with greater life and vigor than ever.

Most Priesthood quorums are more active than ever in applying the "personal contact" method to their work. It is the "sick" and not the "whole" that need the physician. Smokers and drinkers do not ordinarily attend quorum meetings. Hence they cannot be reached there. But they are being reached by methods that all missionaries practice and know so well.

But of course publicity devices must also be used. Our committees and other workers are developing and using these devices for keeping the public interested in the campaign. However, we rely for results—winning and keeping our people away from liquor and tobacco—upon the influence of the home and personal work in private.

The need of our work was never so great—the temptation to tamper with and use cigarettes and alcoholic drinks was never so strong. All signs indicate that our workers resolutely accept the challenge of the liquor and tobacco barons and that these destructive narcotics will be driven from the homes of all Mormon people. This is our final objective.

CONTRIBUTION FROM DR. L. WESTON OAKES

DR. L. WESTON OAKES of Provo, an able champion of total abstinence, has kindly sent us the following quotation from the source indicated on how a drinking mother poisons her unborn babe:

AN EXPECTANT MOTHER WHO TAKES A DRINK OF WINE OR A COCKTAIL POISONS HER UNBORN BABE

IN the following quotation from the writings of Dr. Arthur N. Donaldson, Professor of Medicine at College of Medical Evangelists, are statements which should make both the expectant mother and the nursing mother hesitate long before indulgence in alcoholic drink of any kind:

What about this idea of alcohol as a cell poison, though? If there is a saturation of all tissues—and there is (alcohol can be recovered from every secretion and any organ within a few minutes after the drink)—the possibility and degree of injury to the cell is determined by three factors: the nature of the drug, and concentration of the drug in the tissues, the resistance or delicacy of the cell.

And while on this point of tissue saturation with a damaging narcotic, what about injury to the unborn, the developing of a future generation? All elements but the cells of the mother's blood pass through membranes and circulate through the tissues of the unborn babe for nine whole months. What about that cocktail in the tiny body; will it do any good? You know it will not. An alcoholic ancestry provides an inferior physical inheritance, notably observed in the glands of internal secretion and in the nervous system. Donaldson, Arthur N., "For Health's Sake Don't Drink," *Signs of the Times*, May 23, 1939, p. 5.)

QUORUM PROJECTS

STOREHOUSE OUTFITS FAMILY FOR 53 CENTS

FROM Ohio recently came a man, his wife, and their four children, faithful members of the Church, who had started westward on foot in search of better living conditions. At home in Ohio, they had often cared for the missionaries, and, strange coincidence, it was a returned missionary who, by chance, picked them up and brought them a remaining seven hundred miles to Ogden. Destitute, the family there got in touch with Church Welfare authorities of the North Weber Stake. Through the facilities of the Welfare Plan, the family was assisted in the unique way the program makes possible: for fifty-three cents a complete wardrobe, and food in return for work. The list of clothing included for the fifty-three cents is nothing short of remarkable: four pairs children's shoes; two pairs slacks; five men's shirts; one ladies' garment; ten play suits; four girls' dresses; three pairs socks; one man's sweater; one pair men's shoes; and one pair men's pants.

5th Quorum of Elders South Davis Stake

I HAVE been a member of the Elders' quorum for six years, but until last summer I was never impressed as much as I should have been by its fraternity.

Of our ninety-six members some are profitably employed, some part time, and others not at all. Through the Elders' personal welfare committee, a few of our members spent part of their otherwise idle time this year helping other members with work on their farms which had accumulated for lack of money to hire help. Most of those who contributed labor have received produce from the grateful farmers. Both laborer and employer feel well repaid and neither feel that he received charity, which neither did.

I believe the most outstanding acts of fraternalism within our quorum occurred recently when one of our members nearly lost his home. He was out of work and unable to meet his obligations for a longer period than his creditors would allow. He didn't ask for help but the bishopric found out from another source and withholding the brother's name, notified the presidency of the Elders' quorum of his need. The quorum officers notified each member and nearly all made a cash contribution. The whole business was done in one week, and without being a burden to anyone, a brother's home was saved. He was spared any possible chance of embarrassment, for the bishopric alone knew who he was. The fact that he was a brother Elder was enough recommendation for the rest of the quorum.

There is need for much more fraternalism in the quorum, and I hope it will be among the resolutions of each Elder to fraternalize our quorums more fully.

Clair Jepson, President.

Melchizedek Priesthood Outline of Study, September, 1940

TEXT: *Priesthood and Church Government.*

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

LESSON XXV

THE MELCHIZEDEK PRIESTHOOD QUORUM:
QUORUM OFFICERS
(Read chapter 11, pp. 142-148)

- I. Organization for supervision: see diagram
- II. Nomination and acceptance of quorum officers
 - a. In Lesser Priesthood quorums
 - b. In Elders' quorum
 - c. In Seventies' quorum
 - d. In High Priests' quorum
- III. Standards of quorum leadership (See Supplementary Readings, Nos. 1, 2)
 - a. Performance of duties to best of ability
 - b. Support of Church, stake, and ward authorities
 - c. Harmonious cooperation with quorum associates
 - d. Observance of Word of Wisdom
 - e. Faithfulness in tithing
 - f. Prompt attendance at quorum meetings
 - g. Attendance at other Church functions
- IV. Supervision of divided quorums
 - a. Each group to have officers
 - b. Groups to meet monthly as quorum

V. Responsibilities of quorum presidency

- a. To account for every member (See Supplementary Readings, No. 3)
 1. More than an attendance check
 2. A personal welfare concern: annual call on each member
- b. To assume initiative for quorum progress
- c. To appoint committees and call for reports
- d. To meet regularly as presidency
- e. To appoint group leader with approval of bishop

VI. Duties of secretary

- a. Custodian for all permanent quorum records
- b. Should receive committee records
- c. Should keep minutes of quorum and presidency meetings
- d. Should keep in touch with group secretaries
- e. Should make out:
 1. Enrollment record, quorum and group
 2. Individual activity record
 3. Monthly compilation of group records
 4. Quarterly report

Problems and projects:

1. Study together the diagram of Mel-

chizedek Priesthood supervision on page 143 of the text. What does such a study reveal concerning line of authority, division of responsibility, advisory and administrative checks, inter-relation of the parts with the whole?

2. Why should the best leadership available be provided first for Priesthood quorums and secondarily for other organizations in the Church? Has the Priesthood quorum always received this consideration?

3. Explain fully the significance of "accounting" for every member. In what ways is the quorum especially equipped to do a thorough job of this "accounting"?

4. Have the secretary himself display the records he keeps, speaking briefly on their nature and purpose.

5. Let the presidency take an inventory of the quorum, name by name, and ascertain what each one is doing by way of service in the Church. Assign active members to visit those in need either of spiritual or physical comfort.

LESSON XXVI

THE MELCHIZEDEK PRIESTHOOD QUORUM: FUNDS, MEETINGS
(Read chapter 11, pp. 148-151; 154-156)

- I. Nature of quorum funds: Income yielded from projects
- II. Use of funds
 - a. To meet quorum needs and desires
 - b. To assist needy members and families
 - c. To contribute to Welfare Program
 - d. Not for speculation
- III. Administration of funds
 - a. Quorum presidency authorized receivers and custodians
 - b. Expenditures should receive approval of quorum
 - c. Bishop to be consulted before help given
 - d. Stake presidency to be consulted for large disbursements, investments
 - e. Bishop to receipt all expenditures
 - f. Funds to be safely deposited
 1. Banks
 2. Cooperative Security Corporation
 - g. Special administration of Seventies' funds
 1. General Fund
 2. Quorum Fund
- IV. Purpose and plan of quorum meetings: Joseph Smith on proper order
- V. Number and nature of quorum meetings
 - a. Weekly meeting of quorum presidency
 - b. Monthly full quorum meeting
 - c. Weekly quorum or group meeting
 1. For activity
 2. For instruction
 - d. Union or district meeting for officers (leadership meeting)
 - e. Committee meetings
 - f. Socials, projects

Problems and projects:

1. Review what has been done in the quorum in the gathering and use of funds during the past year. Compare your activities with the reports appearing from time to time in *The Improvement Era*, Melchizedek Priesthood section.

2. The manner of creating quorum funds has been left to each quorum. Call for some discussion suggesting what may be undertaken to raise quorum funds. Why are co-operative work plans better than individual cash donations? Define the particular funds in the Seventies' quorum.

3. "Quorum funds are really trust funds." How does this view influence their receipt and disbursement?

4. Discuss the contribution of regular full quorum meetings to the three-fold role of the quorum as a study class, a fraternity, and a service organization. What are the elements of a successful quorum meeting? Consider convenient hour, suitable room, promptness, united presidency, order of business, worthwhile program, sense of obligation to quorum on part of members.

5. Why can there be no "vacation" from holding weekly quorum or group Priesthood meetings?

LESSON XXVII

THE MELCHIZEDEK PRIESTHOOD QUORUM: PURPOSES, PROJECTS
(Read chapter 11, pp. 151-154)

- I. Quorums are organizations to accomplish purposes of the Lord
 - a. To help individual member and his family in their every need
 1. Temporally
 2. Mentally
 3. Spiritually
 - b. To help Church in accomplishment of its threefold duty as an organized body.
 1. To keep members of Church in way of full duty
 2. To teach Gospel to those who have not yet heard it
 3. To provide for dead in temple ordinances
- II. Principal quorum objectives
 - a. To study Gospel doctrine and its application to life
 - b. To render regularly some service to the Church
 - c. To care for personal welfare of every member
 - d. To engage in miscellaneous activities
- III. Knowing and doing: quorum projects (See Supplementary Readings, No. 4)
 - a. Quorum more than a study group
 - b. Quorum an activity group
 - c. Projects the proof of an active Priesthood
- IV. Purpose of quorum projects
 - a. To fill quorum needs
 - b. For participation of all members
 - c. For establishing spirit of brotherhood
- V. Kinds of projects: being "anxiously engaged in a good cause"
 - a. Recreational
 - b. Church Welfare

Problems and projects:

1. Consult the text *Priesthood and Church Welfare* for suggestions in handling the lesson on quorum projects.

2. "The quorum presidency should see to it that every member has something to do continually." Here is a standing challenge that, if it has not been met, may well be considered right now.

3. Discuss (1) complete quorum organization, (2) capable leadership and effective supervision, and (3) a worth-while program as essentials to success of quorum projects.

4. Why do ward teaching, attendance at meeting, payment of tithing, and keeping of the Word of Wisdom not fit the definition of a quorum project? What is the prime purpose and distinction of a quorum project?

5. The danger that besets every organization is that the work of the organization will fall into an uninteresting, humdrum routine. There must be constant variety to maintain interest. Discuss rotation of the quorum program to achieve this. What projects may be devised to obtain progressive interest?

Supplementary Readings

For Priesthood and Church Government

1. Mankind are prone to imitate those in whom they place confidence; the greater the confidence the more readily they are influenced for good or for evil. If an Elder is circumspect and refined in his communications, both in public and in private; if his conversation is unassuming, modest, and prompted by the earnest desires of a pure heart; if his deportment is chaste, virtuous, and influenced only by the purest motives, the same holy principles and purity of conduct will be gradually diffused through the conference or district where he travels or presides. Every good Saint will respect genuine goodness, wherever it is seen, and will try to imitate all good examples. As is the presiding Elder, so are the members. (*In the Realm of Quorum Activity*, Third Edition, 1930, pp. 102-3.)

2. Another worthy ideal for every quorum presidency is given by Abraham in the Pearl of Great Price (1:2) as follows:

Having been myself a follower of righteousness, desiring also to be one who possesses greater knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a righteous heir, a High Priest, holding the right belonging to the fathers. (*Standards for Quorum Presidencies*.)

3. The Priesthood quorum bears a responsibility for the welfare of its members. The quorum, through properly appointed means, must seek out the needs of each individual member, and attempt to supply the needs that may be discovered. One great purpose of the Priesthood quorum is to develop a group of brethren who will care for each other's welfare. No two men have exactly the same needs, or must meet just the same difficulties. Therefore, each brother should be able to count on the support of his brethren who are not afflicted as he is. No quorum of the Priesthood is assuming the full obligation placed upon it by the Lord, which does not sufficiently extend its activities to help each member in his individual need. The spirit of brotherhood is indispensable for quorum success. (*Priesthood Manual*, p. 40.)

4. A hundred years or more ago it was thought that learning was the end of education. But in modern times great minds showed that education is complete only when practice in the laboratory, in the field or in active life, backs up that which we have learned in schools or from textbooks. Therefore, in the request made of the Priesthood quorums to set up projects we are just carrying out a fundamental part of education, of human development. (*Improvement Era*, September, 1938, pp. 550-1.)

Aaronic Priesthood

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

THE AARONIC PRIESTHOOD

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

V.

THE episode of Phinehas, son of Eleazer, the slayer of Zimri and Cosbi, is the next incident it becomes our duty to chronicle. It was in the plains of Moab, on the east shore of Jordan, opposite Jericho. The allied hosts of Moab and Midian, jealous of so formidable a power as had appeared within their borders, but hopeless of success if they attacked the armies of Israel, hit upon the scheme of seducing them from their allegiance to Jehovah, to the immoral and voluptuous worship of their god, Baal-Peor. The snare proved successful. The sons of Israel committed whoredoms with the daughters of Moab, and bowed down with them in worship of their idols. The God of Israel, in righteous indignation, again poured out upon His people the vials of His wrath. A plague broke out among them, which carried away twenty-four thousand souls. Moses ordered the judges of Israel, also, to slay every man who had joined himself to Baal-Peor.

In the midst of this dire distress, while the congregation were weeping before Moses at the door of the Tabernacle, a prince of the tribe of Simeon, Zimri by name, came bringing into the camp, in the sight of all the people, a Midianitish woman named Cosbi. The shameful spectacle so enraged Phinehas, that he rose up and seized a javelin and pursuing after the guilty pair, thrust the spear through both their bodies. The Lord, though not a delighter in bloodshed, so admired this display of zeal, that, having stayed the plague, He commended the son of Eleazer in these words:

"Phinehas, the son of Eleazer, the son of Aaron the priest, hath turned my wrath away from the children of Israel (while he was zealous for my sake among them) that I consumed not the children of Israel in my jealousy;

"Wherefore say, Behold I give unto him my covenant of peace.

"And he shall have it, and his seed after him, even the covenant of an everlasting

priesthood; because he was zealous for his God, and made an atonement for the children of Israel."

Moses and Eleazer were now commanded to take the census of the men of war, or males twenty years old and upwards who were capable of bearing arms. The total obtained was six hundred and one thousand seven hundred and thirty. The Levites were numbered separately. Their sum was twenty-three thousand males from a month old and upwards. Of the entire population, there were but three who were living when Moses and Aaron took the census forty years before. It was a new generation that was about to take possession of the land of Canaan. The old one, all but Moses, Caleb, and Joshua, had died in the wilderness. The God of Israel, as ever, had kept His word.*

It was now the turn of Moses to expiate his transgression. He was reminded by the Lord of his trespass at the waters of Meribah, and its penalty, and told to prepare for his death. Meekly as ever the great leader submitted to the decree of his Master. He first besought the Lord to choose him a successor. The request was complied with in the selection of his faithful minister, Joshua:

"Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

"And set him before Eleazer the priest, and before all the congregation: and give him a charge in their sight.

"And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient.

"And he shall stand before Eleazer the priest; who shall ask counsel for him after the judgment of Urim before the Lord; at His word shall they go out, and at His word they shall come in; both he and all the children of Israel with him, even all the congregation."

Having done as the Lord commanded, and discharged all the trusts laid upon him, Moses, the prophet and law-giver of Israel, bade farewell to the people he had served so long and faithfully. He called the tribes together, rehearsed to them their history, instructed them anew in the law, exhorting them to obedience and fidelity to God, prophesied of their future, and blessed them. He then ascended Mount Nebo, from whose lofty height he was permitted to behold the land of their inheritance, spread

*Numbers, XIV:28-35.

out like a glorious panorama before him. Having feasted his eyes on the beautiful and beloved prospect—the land where Abraham, Isaac, and Jacob had dwelt, whose seed the God they worshipped had sworn should inherit it; a land rendered dear by all the ties of hope and history, but now doubly precious in that he beheld but could not pass over to possess it—Moses, the servant of the Lord, resigned himself to his fate. He "died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-Peor: but no man knoweth of his sepulchre unto this day." (To be Continued)

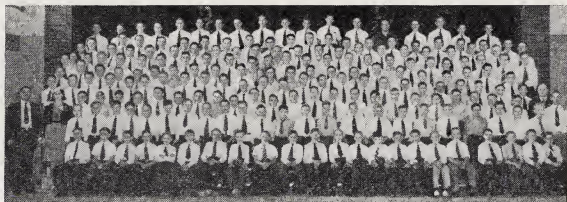
PREPARE NOW FOR RENEWAL OF ACTIVITY IN SEPTEMBER

WITH the coming of September and the end of the vacation period, renewed activity in all Church groups begins. How extensive that renewal of activity becomes is determined in large part by preparations made in advance by the leaders of the various groups. Charts showing the attendance of Aaronic Priesthood members at quorum meetings show a low point during July and August, with September indicating a marked increase. This increase becomes more pronounced in October, November, and December. It is believed that with proper planning many more boys and young men can be brought into activity in September, whereas, at present it requires two or three months to bring attendance back to normal after the summer season is over.

Members of bishoprics, who are the presidencies of the Aaronic Priesthood in the wards, stake and ward committees, and quorum advisers are urged to make plans now to bring into activity as early in September as possible every quorum member who is available.

The work being carried on by Aaronic Priesthood quorums under the present program is so important and valuable to quorum members that every possible effort should be made to extend the benefits of the program to as many members as possible.

POCATELLO STAKE EXPLORER-SCOUT CHORUS WHICH SANG IN THE TABERNACLE SATURDAY NIGHT
AT TESTIMONY MEETING IN THE ASSEMBLY HALL SUNDAY MORNING DURING JUNE CONFERENCE.



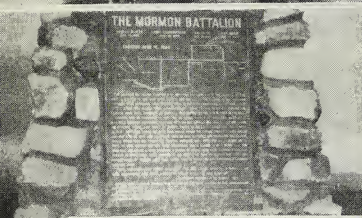
TOP: CHICAGO STAKE PILGRIMAGE AT PETRIFYING SPRING PARK AT KENOSHA, WISCONSIN.

SECOND: MORMON BATTALION MONUMENT BETWEEN SANTA FE AND ALBUQUERQUE, NEW MEXICO.

UPPER CENTER: ELDER GEORGE ALBERT SMITH "REVIEWING THE MARCH" OF THE MORMON BATTALION BETWEEN SANTA FE AND ALBUQUERQUE.

LOWER CENTER: A CLOSE-UP OF THE MONUMENT INSCRIPTION.

BOTTOM: ALL ARROWHEAD AWARD WINNERS—TROOP 2283.



RESTORATION ANNIVERSARY REPORTS STILL BEING RECEIVED

REPORTS of the successful observance of the Aaronic Priesthood Restoration Anniversary on May 18th are still being received at the office of the Presiding Bishopric. Two of the important celebrations of the day were those of the Eastern States Mission and the Chicago Stake.

Approximately one hundred Saints, friends, and missionaries gathered on the banks of the Susquehanna River near the spot where John the Baptist conferred the Aaronic Priesthood on Joseph Smith and Oliver Cowdery. President Frank Evans of the Eastern States Mission presided at the service, with District President Albert R. White conducting. The principal speaker of the service was Elder George Albert Smith of the Council of the Twelve. This was his first visit to Harmony (now Oakland) Pennsylvania, the village in which Joseph Smith and Oliver Cowdery were translating the Book of Mormon when the Aaronic Priesthood was restored following their prayers for information regarding the principle of baptism.

Newspapers of the vicinity gave highly complimentary notices of the pilgrimage, the editor of one, *The Evening Transcript*, suggesting that a monument should be located at the site where such an important event occurred.

The Chicago Stake outing was held at Petrifying Spring Park, at Kenosha, Wisconsin. Accompanying the group were eighteen non-members and visitors, in addition to a splendid representation of both Melchizedek and Aaronic Priesthood members.

PRIESTHOOD ACTIVITY AIDS IN GAINING AWARD

OUTSTANDING distinction has come to members of Explorer Troop No. 2283 of the Price Second Ward of Carbon Stake. Every member of this troop has been given the Y. M. M. I. A. "Arrowhead" award for meritorious service in the Explorer program.

One of the requirements for receiving this award is that the member shall have had a satisfactory record of activity in his Priesthood quorum. Each member of the troop qualified with high rating in Priesthood activity. William Campbell, now a member of the bishopric, is leader of the troop and is assisted by L. B. Gidding, chairman of the Troop Committee, and William Grogan, a member of the committee. Vaughn A. Cutler, Stake Explorer Commissioner, has rendered valuable assistance in promoting the troop.

MONUMENTS EXTEND MISSIONARY INFLUENCE

TWO monuments which are already extending valuable missionary influence in the areas in which they have been erected were unveiled on June 16th. Both were the result of planning by local groups and were completed with the cooperation of the Presiding Bishop's Office and the Utah Pioneer Trails and Landmarks Association.

On Highway No. 85 between Santa Fe and Albuquerque, New Mexico, which follows the Mormon Battalion trail of 1846, a monument twenty-two feet high, built of stone and cement, and containing a bronze tablet weighing two hundred sixty pounds, tells a brief story of the organization, the march, and the accomplishments of the Mormon Battalion. The tablet contains a map showing the route of the Battalion, giving special prominence to four outstanding points connected with its history. These are: Council Bluffs, Iowa, where the Battalion was mustered in; Fort Leavenworth, Kansas, where the troops were outfitted; Santa Fe, New Mexico, where the command was changed, with Captain Phillip Saint George Cook being placed at the head of the column; and San Diego, California, the end of the twenty-two-hundred-mile trek.

Elder George Albert Smith of the Council of the Twelve and president of Utah Pioneer Trails and Landmarks Association was the guest speaker at the dedication ceremonies which were participated in by notables from the state of New Mexico.

The monument was erected by a committee representing principally the Church branches in the two cities with the assistance of state officials and educational leaders of New Mexico. It has been deeded to the state of New Mexico and will become a part of a system of monuments and markers now being erected in that state.

On the same day, June 16th, a monument was erected on the Indian Reservation in northern Arizona honoring Tom Polacca, a leader of the Corn Clan of the Hopis, who had been outstanding as a crusader for better sanitation and education among his people. The dedicatory service occurred during a conference of the Navajo and Hopi district of the Snowflake Stake Mission. As a part of the exercises, twenty-two Indians, mostly adults, were received into the Church by baptism. Representatives of the Hopi, Navajo, Tewa, Papago, Shasta, and other Indian tribes participated.

Many of those attending were descendants of Indians who first heard the Gospel through Jacob Hamblin, "Apostle to the Lamanites," who first led missionaries among the Indians of that section.

The monument was dedicated by President David A. Butler of the Snowflake Stake.

Ward Teaching

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

Ward Teacher's Message for September, 1940

THE YOUTH OF ZION

THE principal concern of the Church today is its youth. To the youth of today we must look for the future guidance and leadership of the Church. To the youth of today we must look for the future growth and progress of the Church. To youth we must look for missionaries to carry the Gospel message to the ends of the earth.

How well the work of the Church will be done in the years to come will depend upon how well the youth of today are taught, grounded in, and imbued with, the spirit of the Gospel.

In the hands of youth, many of whom are going to distant places to gain a livelihood, is the good name of the Church. By their actions, when they get out in the world, the Church will be judged. By their manner of living they will either honor and magnify the Church in the eyes of men, or drag its good name in the mire.

To the youth of Zion a great heritage has been promised. Born under the covenant, they are entitled, if worthy, to great blessings. Their destiny among the children of men has been made clear. They are to be leaders.

To realize the blessings to which they are heirs, youth must be prepared and qualified. The Church has provided organizations and programs to bring about this preparation and to enable every young person who is willing to make the effort to qualify for the blessings and experiences which lie ahead.

This month the auxiliary organizations of the Church, some of which have recessed for the summer, will resume activity. In all groups there will be a revival of interest. Many who have been away on vacations will return and will be available for participation.

The opportunities offered by the Priesthood quorums and Church auxiliaries to the youth of Zion are probably unequalled. Every young person who will take advantage of the programs offered will receive education, training, and experience in the doctrines, ordinances, and practices of the Church that will lead to greater blessings and exalting experiences. Thousands who have neglected their opportunities in the past now have regrets in place of blessings.

Parents should encourage their children to avail themselves of these invaluable helps and guides to success and future progress. Members of all organizations should encourage their friends and neighbors to participate actively in the programs. We should all be missionaries for the Priesthood quorums and auxiliary organizations.

New programs are beginning this month in many groups. An effort should be made now to interest our young people particularly in them. Parents have the most direct responsibility. By example and precept, they are urged to use their influence with their children to interest them in the privileges and blessings to which they are entitled as members of this great Church.

three out of 1,000 boys who enter the fifth grade in our American schools graduate from colleges. Out of every 1,000 boys who enter the fifth grade, only 830 will return the next year. The seventh grade will receive but 710 of the original 1,000, and the eighth grade 634. Only 342 of the original 1,000 will enter high school, and only 139 will graduate from high school. Seventy-two will go to college, and but twenty-three will receive their diplomas on Commencement Day, with a training for professional and business life. Out of the original 1,000 boys who enter the fifth grade in our public schools, 977 drop out before the completion of the college course.

WORD OF WISDOM TEACHER'S MESSAGE FOR AUGUST

THE message for Ward Teaching for the month of August under the title "Financial, Spiritual, and Physical Power" is intended to direct the attention of members of the Church everywhere to the revelation given more than one hundred years ago for the purpose of teaching the Saints what to eat and drink, and what should be avoided.

The Word of Wisdom was given "showing forth the order and will of God in the temporal salvation of all Saints in the last days." It is significant that the Lord considered the temporal salvation of His people important enough to give to Joseph Smith a special revelation on that subject alone. No clearer, more easily understood, or more definite code of health has ever been given to mankind. Its teachings are simple; its promises are great. It designates food and drink which should be taken for health and strength, and forbids the use of articles which are definitely injurious to the human body.

It should be enough for any Latter-day Saint to read the second paragraph only of the Word of Wisdom. Anything that shows forth "the order and will of God" should be accepted by Latter-day Saints without question; but, if this is not enough, the added fact that the Word of Wisdom was given for our temporal salvation should surely be sufficient.

The fact that the Word of Wisdom is "adapted to the capacity of the weak and the weakest of all Saints" leaves every person without excuse for failure to observe this law of the Lord.

It is expected that the Ward Teachers in their visits during the month of August will direct the attention of all Latter-day Saint families to this revelation, which has been accepted as a commandment from the Lord to this people.

YOUTH AND THE WORD OF WISDOM

HOW CIGARETTES AFFECT CHARACTER, HABITS, AND EFFICIENCY

SUPERINTENDENT P. L. LORD made an investigation of the work of four hundred boys, two hundred of whom smoked cigarettes and two hundred of whom abstained therefrom, and reported as follows:*

	Smokers	Non-smokers
Nervous	14	1
Impaired hearing	13	1
Poor memory	12	1
Bad manners	16	2
Low deportment	13	1

Poor physical condition.....	12	2
Bad moral condition.....	14	0
Bad mental condition.....	18	1
Street loafers	16	0
Out nights	15	0
Careless in dress	12	4
Not neat or clean.....	12	1
Truants	10	0
Low grades	18	3
No promotion	79	2
Over age	19	2
Untruthful	9	0
Slow thinkers	19	3
Poor workers	17	0

According to Dr. D. H. Kress the chief reason for the following condition is the cigarette:** Only twenty-

*O'Shea, M. V. *Tobacco and Mental Efficiency*, page 122, 1925.

**Is the Cigarette Destroying Our Young People? Dr. D. H. Kress, p. 3.

Genealogical Society

The Search Goes On—An Account of Genealogical Activity in The Eastern States Mission

By WILLIAM MULDER

From data furnished by

ELDER MERRITT H. EGAN

Genealogical Representative, Eastern States Mission

IF THERE is any place in the United States—other than among Latter-day Saints—where we find people nurturing pride in ancestry and joining family organizations and patriotic societies, it is in the east along the Atlantic seaboard, the area of the original thirteen colonies, geographically and politically the birthplace of the nation. Descendants of original Dutch and English fathers of the country, conscious perhaps that their heritage is just a little older and historically more significant than that of their followers to the new world, especially concern themselves with the records of their antecedents—some as a matter of personal pride, others in an effort to meet membership requirements of patriotic societies (a search which quickly becomes its own motivation to go on), a great many inexplicably as a pastime or hobby, and not a few because they somehow sense the importance of keeping a family record.

Feeding these growing interests are numerous, well-equipped public and institutional libraries, many of them with large genealogical and historical collections. Genealogical and biographical publishing companies, with their files of pedigrees and special publications devoted to the field, facilitate research, and local patriotic, historical, and genealogical societies, by virtue of their organization, encourage the eager investigator.

Workers in the Eastern States Mission thus find themselves in a stimulating genealogical environment, and they have not been slow to take advantage of it. To make friends with the people in their vicinity interested in genealogy has been the particular objective of the Genealogical Committees in the branches of the Eastern States Mission. In Schenectady, New York, a city with a predominantly Dutch heritage, where the presidents of Union College have all been historians and genealogists and where the family tree of the present mayor, Mills Ten Eyck, finds its roots among the early Dutch in the region, the Albany-Schenectady Genealogical Society was recently organized as the direct outcome of one such friend-making endeavor.

By way of a magazine article, Brother Ira T. Terry of Schenectady met a Mr. Howard A. McConville, as

A YEAR ago last April Conference, Dr. John A. Widtsoe of the Council of the Twelve asked the mission presidents of the Church what single phase of the Gospel was most responsible in their respective missions for making new friends, new interests, new converts. President Frank Evans of the Eastern States Mission looked into the subject and concluded that genealogy, and its attendant Gospel ordinances and beliefs, was the greatest factor in his mission, as a result of which investigation he brought to the April Conference of 1940 the data from which this account has been compiled.

experienced as he was interested in genealogy, whom he invited to speak before the members of the Church at their next genealogical meeting. Mr. McConville had been endeavoring for years to organize a genealogical society, and the interest shown by the Latter-day Saints encouraged him. Finally, early this year, after more talks before other interested groups, the Schenectady Genealogical Society was organized with a charter, officers, and committees on program, membership, records, and publicity and publication. With Mr. McConville, a specialist on lubrication for General Electric Company, as president, other officers include as vice president a textual critic and special writer in the editorial section of the publicity department of the same company, and as treasurer, the art director also from the same department. Brother Terry, elected secretary, incidentally also is employed with General Electric—evidence, apparently, of a highly contagious interest which spread among his business associates.

An avowed purpose of the society, one-third of whose members are Latter-day Saints, was reported in the Schenectady Gazette as follows:

We have been asked whether we intend to limit our work to Mohawk and Hudson valley families. The answer is, decidedly not. . . . It is our desire to aid anyone, no matter from what part of the country he comes, who is interested in the subject. Nor is our interest limited to those whose families have been in the United States for a number of generations. We should like to encourage and promote the starting of

records by those whose ancestors have been in this country for only two or three generations.

Already the society is bearing fruit: members are preparing for the permanent files of the Society the baptismal records of the Schenectady First Dutch Reformed Church from 1694 to 1800. Others have census and private burial records. Many have traced their family pedigrees to the ninth generation. All this material will be made available to the Genealogical Society of Utah.

IN THE copying of cemetery inscriptions the Eastern States Mission is finding another source of genealogical wealth. First copying began in the spring of 1939. With twenty-one branches cooperating, in a year's time more than fifteen thousand records have been transcribed. Blanks filled in directly from headstones are sent to the Genealogical Society of Utah in alphabetical order, where they are put in typewritten form and filed according to place. Researchers in Salt Lake thus have access to as much information as they could otherwise obtain only by traveling to the East.

The copying of cemetery records, especially ideal as a summer activity, has an additional, and by no means secondary, value: excursions to the country to copy the inscriptions from old cemeteries have taken the form of picnics, to which have been attracted members who had never taken part in genealogical activities. Fascinated, and once initiated into an exciting phase of genuine research, they have continued their active interest.

"Forgotten" cemeteries are the special object of this undertaking in the Eastern States—cemeteries situated in the country where few people live near them, where the village was never incorporated and thus no recording made in any vital statistics register. Cemeteries not "lost" in this way need not be visited for direct transcription, for their record books can be copied more rapidly by means of the microfilm. A member of the Jamestown Branch is performing great service in the recovery of forgotten cemeteries. His business takes him along country roads where he often finds tombstones, sometimes just two or three, buried in the soil or otherwise hidden from view.

Holding key positions in the campaign to make members genealogy-conscious in the Eastern States are the missionaries. Wherever they have been well-informed and well-trained in this special field, the work has thrived: people have been stimulated, organizations have sprung up, friends have been made of non-members. A sampling of the correspondence that reaches

(Concluded on page 498)



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Chairman

GEORGE D. PYPER,

First Vice Chairman and Treasurer

LE ROY J. ROBERTSON,

Second Vice Chairman

N. LORENZO MITCHELL,

Secretary

GENERAL CHURCH MUSIC COMMITTEE

General Offices General Church

Music Committee

50 NORTH MAIN STREET

SALT LAKE CITY, UTAH

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J. SPENCER CORNWALL

ALFRED M. DURHAM

LESTER HINGCLIFFE

GERRIT DE JONG, JR.

D. STERLING WHEELWRIGHT

ALEXANDER SCHREINER

FREDA JENSEN

FRANCES GRANT BENNETT

THE CHOIR IN THE SMALL WARD

By Dr. Frank W. Asper

GETTING a good choir in a small ward appears to some an almost hopeless task, but it actually is one of the most inspiring accomplishments in our Church. The writer has heard some of the very best choruses in the Church in some of our smaller wards. Our statistics show that the average population in our wards is about five hundred. Inasmuch as it takes nearly as many people to hold the positions in a small ward as in a large, this means that in the smaller wards practically everyone eligible is occupied in some position.

This condition, far from being a liability, should be recognized as a great help in the formation of a ward choir. When people occupy Church positions, it seems to make them alert, and they learn to make the most of their time, and they also become more imbued with the spirit of the Gospel and seem to be able to make their minutes count for more. The Church has found an increase in activity wherever they have divided a ward. Being a small unit, the members are always proud to support anything to make their ward outstanding. Being more compact geographically, they come closer to the real community spirit. It has also been found that the percentage of attendance at all meetings increases and the people become much more reliable and accept their responsibility more seriously.

Because everyone in the small ward has a crowded schedule and there must be no effort or time lost in making the choir a success, the wise bishop will choose for a director the most efficient person he can possibly get. This is most essential, for when the members must be chosen from a ward where everyone is active, efficiency is imperative in all things pertaining to the choir, or there will be no choir. After the selection of the director, two problems present themselves which must be squarely met, for if they are not, the choir cannot exist. These are, namely: personnel and rehearsal time.

Members should be recruited from the best singers in the ward. It is best to start with eight members—two for each of the four parts, and it is also recommended, if possible, to have one high, light voice on each part, and one more robust with heavier tones in the middle and lower ranges. The leader will find that it is far easier to train

eight singers than more than that number, and after the choir of eight is firmly established it will be a simpler matter to add one or more voices to each part.

The efficient director will see that the best members of the ward are chosen to sing, just as a Sunday School teacher or Primary teacher is called to his office. Remember that when the choir is so small, one well-meaning but inefficient volunteer can mean the difference between success and failure. Usually the problem of finding tenors who can carry their parts alone is the greatest, and the director should select the best two he can get. If these cannot carry their part independently, it may be necessary to devote a few minutes to them each week for a time until they become accustomed to the routine. After selecting the two for the most difficult part (usually tenors), get two of each of the others that you think will blend. Be very insistent that they can all sing on pitch, for in such a small group one singer can easily spoil all. After the choir is well-rehearsed and singing well together, one voice to each part should be added, until there are twenty members, but over this number, all things being equal, it will be best to let the soprano and bass slightly outnumber the alto and tenor.

It is not usually a difficult task to find a rehearsal time for eight people, certainly not nearly as hard as it is for twice that number. When there are so few, the singers will all respond and try their best to be at every rehearsal for they know there will be no one to take their places, and with that spirit that is so characteristic of the smaller wards they accept the responsibility. The most convenient time is the most successful, and many leaders have found it unnecessary to take a whole evening for the rehearsal of such a small group. One of the best possible times is immediately following Sunday School, for the reason that this is the most universally attended service we have. One may then reasonably expect all of the singers to be present, more so than at night when so many things can interfere. If the rehearsing is done after Sunday School, be sure to avoid having the members see someone else "for just a minute," for where they rehearse only a short period the slightest deviation from absolute punctuality in attendance can very easily mean failure of the whole project.

If the director has planned his rehearsal time well, the group need not rehearse more than half an hour each week. But the director must have every

minute definitely planned to accomplish something which will show results. One cannot hope to hold such an organization together where everyone is busy if the director comes to the rehearsal and says "What shall we sing?" and proceeds to "try over" several numbers to "see how they sound."

It might be well to have the chorus learn one or two hymns at the very first, but break away from these as quickly as possible so that the choir will be singing something with which the congregation is not too familiar. One cannot expect a congregation to be interested in what the choir is doing if what they sing is too well known. It must also have the interest of those who are listening. There are many anthems that can be used, and a list of a few easier ones that might be used for such a combination may be found at the end of this article.

In cases where there is a solo for soprano it may also be sung by a tenor if the choir does not have a soprano of adequate quality or training to do well with the solo; and likewise a soprano may sing a part which is marked for tenor. The alto solo parts may also be exchanged with baritone or bass. With the combination of eight voices the director will also find that he can sing numbers written in eight parts or he will be able to use a ladies' trio or quartet or male quartet, and this should be done often to give variety in the music presented.

It is surprising how little time the director will have to devote to planning rehearsals and music ahead of time in comparison with the results that he can achieve. He will find that where he can use variety to relieve the monotonous routine of the choir's singing—keeping the choir from singing four-part compositions every week—the results will repay manifold the effort which is put into it.

SUGGESTED ANTHEMS

For numbers that are not too difficult, all of those in the *Church Chorister*, published by Hall & McCreary Co., may be used. Most of those in the *Deseret Anthems, Vol. II*, and the *Carl Fischer Anthem Collection* will also be found practical. There is an endless list of numbers that are not hard, that may be used with a small choir, such as:

"Incline Thine Ear," Himmel, Composer; Schirmer, Publisher.

"Tarry With Me, O My Savior," Baldwin, Composer; Gray, Publisher.

"As Christ Upon the Cross," Bullard, Composer; Ditson, Publisher.

"The Lord in Strength Victorious," Nevin, Composer; Ditson, Publisher.

Mutual Messages

Executives

SPEECH MANUAL

The Speech Manual is available at the General Board offices for 25c a copy.

THREE SISTERS BECOME Y. W. M. I. A. PRESIDENTS

THREE daughters of Mrs. W. H. Dalton of Roy, Utah, were recently made presidents of the Young Women's Mutual Improvement organizations of their respective wards, within a week's time. None knew of the others' appointments, until they were so advised by their proud and worthy mother.

Mrs. Florence Dalton Andreasen was made president of the East Mont Ward, Pasadena Stake, in Los Angeles.

Mrs. Ida Dalton Draayer was made president of the Clinton Ward, Weber Stake, Clinton, Utah.

Mrs. Rose Dalton Hardy was made president of the Colonial Heights Ward, Portland Stake, Portland, Oregon.

Bee-Hive Girls

OCTOBER ASSEMBLY PROGRAM

PLANS should be made in September for the assembly program which will be given October 22nd in every ward. Bee-Hive leaders should co-operate with ward executives and activity directors who might assist in the presentation of this program. For complete program outline, see *Executive and Community Activity Manual*, pages 117-121. Musical numbers might be added to the suggested program.

BEE-HIVE DOUBLE PARTY FOR SEPTEMBER

PURPOSE:

TO AROUSE an interest in the "doubling" of Bee-Hive membership as a part of the Jubilee Year, and to provide an opportunity to get acquainted with all girls of Bee-Hive age at the beginning of the fall season.

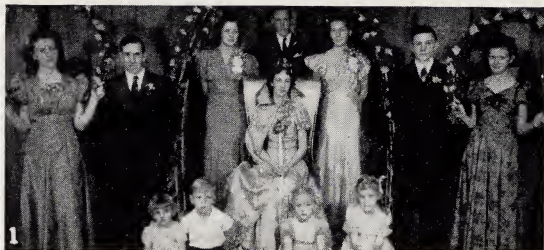
TIME:

A Friday or Saturday night in September, as soon as possible after Mutual meetings have begun. Early evening is preferable.

PLACE:

A ward or stake amusement hall, under stake or ward leadership. (Optional.)

(Concluded on page 498)



1. TAFT BRANCH GOLD AND GREEN BALL QUEEN AND HER COURT, HELD IN THE BAKERSFIELD, CALIF., DISTRICT.

2. BEE-HIVE GIRLS OF SOUTH SANPETE STAKE WHO PRESENTED A SUNDAY EVENING SERVICE.

3. SPRING CITY WARD GOLD AND GREEN BALL QUEEN AND ATTENDANTS, NORTH SANPETE STAKE.

4. PANAMA CITY BEE-HIVE CLASS, SOUTH PORT, FLORIDA.

5. GOLD AND GREEN BALL QUEEN AND ATTENDANTS AT FARMINGTON WARD, YOUNG STAKE, FARMINGTON, NEW MEXICO.

6. GOLD AND GREEN BALL WITH QUEEN AND HER COURT WHICH WAS ONE OF THE HIGHLIGHTS OF THE M. I. A. ACTIVITY THIS SEASON AT REDDING, CALIFORNIA MISSION.

Mutual Messages

(Concluded from page 497)

INVITATIONS:

These should be issued as early as possible, to give the girls sufficient time to invite guests and to plan their costumes. Write the invitation on a doubled piece of paper or cards, with either a question mark on one side and the invitation on the other, or the invitation on both sides. A rhyming invitation might be more attractive to the girls. The following is a suggestion—better ones might well be substituted:

"It's a Bee-Hive 'Double' party—double fun to the end!

There's to be double crowd—so do bring a friend.

Please costume with her—represent some strange pair!

You'll receive double welcome—so will you be there?

Time _____ Place _____
Date _____

DECORATIONS:

To add to the general fun atmosphere, signs might be placed around the hall, such as:—"Anyone seeing double, hearing double, or talking double does so at her own risk." "Anyone not having double fun is subject to double fine." "Any resemblance to persons living or dead is purely coincidental," etc.

COSTUMING:

If additional girls of Bee-Hive age are not available to invite to the party, have the girls pair off within their classes and costume to represent "doubles" with which they are familiar. The following are suggestive: Black and Blue; Two Little Girls in Blue; The Gold Dust Twins; Bo-Peep and a Sheep; Red Riding Hood and the Wolf; Cinderella and the Prince; Jack Sprat and His Wife; Hansel and Gretel.

ENTERTAINMENT:

Appoint someone in advance to be responsible for games and entertainment. Games should be started as soon as the first girls arrive, so that those coming later might join right into the activities with no disturbance. The following are suggestions for types of activities during the evening:

1. Each girl must do exactly what her "double" does throughout the party. The two must ask and answer questions together, sit down and stand up together, laugh together, walk and run together, etc.

2. "Double songs" would be very much in order and would provide a great deal of fun. Divide the group in two, letting half sing one song while the other half sings another. The following combinations are very usable:

a. "Keep the Home Fires Burning" and "There's a Long, Long Trail."

b. "Solomon Levi" and "A Spanish Cavalier."

c. "Way Down Upon the Swannee River" and "Humoresque" (hum the latter).

3. Get-acquainted mixers, which provide opportunity for all "doubles" to become acquainted with all other "doubles" will serve as good ice-breakers.

4. Relays requiring "double" lines will no doubt form the largest part of the games. Girls will enjoy racing opposite their own "doubles." Make sure that a good variety of relays is used, so that they will not become monotonous. The "three-legged"

relay is always good, as well as the relay requiring "doubles" to run back-to-back.

Limerick Contest: Either before the night of the party, or at the party, distribute a limerick to which the girls are to add a last line—the best one being given a prize.

The purpose of this contest is to get the girls to suggest ways in which they think Bee-Hive membership might be doubled. The contest entries might be placed in a large bee-hive as the girls enter, or during the evening. The winner could be announced just before the conclusion of the party. A copy of the limerick might be in evidence on the wall. The following lines are suggested, but others might be originated in wards and stakes:

If we're boosters of Bee-Hive worth knowing,

We must help this great movement keep growing.

We could, with no trouble

Its membership double

(By telling of all we're enjoying.)

Parade of Doubles: Allow the "doubles" to grand march around the room. As they pass a given spot, they might be introduced to the group. During this time the judges will choose the prize costumes. Prizes should not be expensive.

REFRESHMENTS:

As the grand march is finished, each girl might be given a slip of paper on which is written half of a nursery rhyme. She must find her new "double" by locating the girl with the other half of the rhyme. They must present the complete rhyme at the refreshment table before they can be served.

If refreshments which require a plate are served, one plate could be served to each set of "doubles." The following are refreshment suggestions: Double decker sandwiches, two-layer ice-cream, double-decker cones, punch and wafers, or two-layer cake.

Genealogical

(Concluded from page 495)

mission headquarters from Elders and lady missionaries indicates enthusiasm for genealogical work as a proselyting instrument. Missionaries who can display their own records have no trouble interesting their investigators. "I seem to have one subject on my mind a great deal, and that is genealogy," seems to be the prevailing spirit. Some Elders write of being bitten with the "genealogical bug"—a way of saying they do not merely talk about work for the dead, but actually assist Saints and friends to seek out and prepare their records.

Charts compiled in the mission over a period of a year and a half reveal some significant parallels: an increase in the number of genealogical meetings held has been accompanied by a comparable increase in the number of family records being kept. In July, 1938, there were 39 family records kept and 80 meetings held as compared with 232 family records and 315 genealogical meetings by December of 1939. The number of genealogical workers rose

from 19 to 77 from July, 1938, to December, 1939, while the number of families doing research work grew, during the same period, from 39 to 170.

The Eastern States Mission is setting a goal far beyond even these accomplishments, however. The principal objective to be reached by fall is to place one thousand family group sheets and one thousand pedigree charts in the Church Record Archives, and to send ten thousand names to the temples for ordinance work.

Ultimately, from every family in the mission there will be secured similar information. The assignment is a large one, but the mission is organizing to fulfill it, with public lectures, personal visits to each home, and coordination between branch and mission representatives figuring large in the campaign. To acquaint people using the resources of the Utah Genealogical Society with people pursuing identical lines in the mission will be of paramount importance. More than any other single procedure, it is felt, to further genealogical work in the mission, will be the filing of all the records of the mission Saints in the Utah library.

THE events in the Eastern States

Mission are keeping pace with the greater interest in genealogy generally evident. Twenty-five years ago, genealogy was to the outsider a fad, a hobby to be indulged in if one had time and ample means. There was only a handful of professional genealogists. Today, 748 persons are recorded as professionals. Twenty-five years ago, only about a dozen of the larger public libraries throughout the country made an effort to serve the people seeking genealogy, simply because there were no general reference sources on the subject. Today, 717 public and institutional libraries are serving their patrons by providing at least the principal reference sources in genealogy. Many of them maintain extensive genealogical departments. From 1671, when the Stebbins family genealogy was issued, until 1915, a period of 144 years, there were only about 3,000 printed genealogies. Since 1915, the bibliography has increased to over 14,000 titles. There are listed today 525 family organizations, 2,344 professional and avocational genealogists, 2,992 persons registered as local record researchers who are found in 1,567 cities, in 1,165 counties throughout the United States, and 126 genealogists in 104 cities in 32 foreign countries. Serving the field, exclusive of the many newspapers carrying genealogical sections and exclusive of the broadsides, etc., there are in the form of periodicals alone some sixty genealogical publications. (Statistics quoted from *The Handbook of American Genealogy*, 1937, edited by F. A. Viskum.)

The Eastern States Mission is doing much toward making genealogical endeavor fill its high calling among Latter-day Saints.

The Church Moves On

(Concluded from page 484)

Thus reads a printed circular on the Cache Valley Homecoming which gives further assurance that it will be "the most wonderful and pleasurable event ever held in this valley," for former residents of Cache Valley, many of them pioneers to the region, who are being publicly invited to a grand homecoming celebration. Housing committees, it is said, will provide accommodations for those not cared for by relatives or friends, and copies of the local papers containing program details have been sent known former residents. The central committee for the celebration urges wide announcement of the event to reach one-time Cache Valley people whose names and addresses are not known.

UTAH CLUB OF SOUTHERN CALIFORNIA HOLDS EXHIBIT OF UTAH ARTISTS

ON June 24, 1940, the Utah Club of Southern California held an exhibit at the Ebell Wilshire Club in which a great many Utah artists displayed their pictures and statuary. Among those participating were Will Clawson, H. Wells Culmer, Cyrus Dalin, Joseph A. F. Everett, Avard Fairbanks, J. B. Fairbanks, J. Leo Fairbanks, John Hafen, J. T. Harwood, John Heid, Caroline Parry and Lee Greene Richards, in addition to many others.

Margaret Romaine (Margaret Tout Browning) came from New York City to be soloist at the dinner held by the Club. Cora Thorne Bird also appeared on the program.

The Utah Club was founded several years ago by Mrs. Edward L. Jenkins and Mrs. Glen H. McEwan.

June 23, 1940.

The Richmond Ward chapel, Oakland Stake, was dedicated by Elder Albert E. Bowen of the Council of the Twelve.

Pioneer Joseph Stanford Smith, of Price, Utah, one of the San Juan county colonists who made the historic journey through Hole-in-the-Rock in 1880, and original settler of Mancos, Colorado, and of points in New Mexico and Idaho, celebrated his ninetieth birthday.

June 25, 1940.

Don Carlos Clayton, 82, Panguitch, Utah, and Arizona pioneer, stone-cutter for the Salt Lake Temple, and son of William Clayton, author of "Come, Come Ye Saints," died.

July 2, 1940.

Mrs. Fanny Marilla Tracy, of Salt Lake City, born in Nauvoo, Illinois, on July 2, 1844, observed her ninety-sixth birthday anniversary. An active Relief Society worker, she has 119 grandchildren, 97 great-grandchildren, and 45 great-great-grandchildren living.

SUMMER CHURCH MUSIC INSTITUTE UNDER WAY

SUMMER institutes sponsored by the General Church Music Committee for Church choristers and organists are currently being conducted in fourteen stakes throughout Utah, Wyoming, and Idaho. Second year work is being offered along with instruction to beginners. Continuance of the training, which has already been given to nearly seven thousand Church musicians, is made necessary by the annual turn-over among ward and stake choristers and organists.

Teaching in the summer institutes are Alfred M. Durham, Wade N. Stephens, and George H. Durham. The work is being carried on in the following stakes: Bear Lake, Montpelier, Bannock, Idaho, Star Valley, Summit, Wasatch, Juab, Millard, Garfield, Panguitch, Sevier, South Sevier, and Gunnison.

SOCIETY MARKS HISTORIC TREES

TWO of Salt Lake Valley's oldest trees, locusts planted in 1848 at East Mill Creek by Samuel Neff, were dedicated July 4 as pioneer landmarks by the Daughters of Utah Pioneers. Copper plaques now properly identify the trees, which grew from seeds brought across the plains by one of the first bands of Utah pioneers. The trees furthermore mark the site of one of the first Salt Lake Valley flour mills.

IDAHO FALLS SEES SACRED PAGEANT

IN recognition of the under-way construction of the Idaho Falls Temple, a sacred pageant by J. Karl Wood, "The Temple of EE-DA-HOW," was presented before thousands of spectators the week of June 20 to 28 in the Idaho Falls Civic Auditorium. Staged by the Idaho Pageant Society with the cooperation of Church and civic groups, the pageant depicted the importance of temple work. Scenes included reference to early pioneer history of Idaho and the Snake River Valley.

FRANK W. ASPER PLAYS AT BACH FESTIVAL

SELECTED as one of a distinguished company of vocal and instrumental soloists to perform at Carmel's sixth annual Bach Festival, July 15 to 21, was Frank W. Asper, Tabernacle organist. Dr. Asper presented the only two organ recitals heard during the week. Conductor for the outstanding musical event was Gastone Usigli.

CONTRACT LET FOR IDAHO FALLS TEMPLE

CONSTRUCTION of the Idaho Falls Temple will begin immediately with the contract having been awarded Bird-
(Concluded on page 500)

"L. D. S. Training Pays!"



Lucille Wilchen



Virginia Ewing



Ken Earl



Kathryn Peterson



Lola Rackele



Reed Pope

Not many months ago the young people pictured here were untrained for any particular kind of work.

Now they are employed in business offices, where they perform a variety of highly specialized services.

All the facilities for the expert training they had await you here—and in all probability the same opportunities for employment will be available during the coming months.

Will you be ready when your day comes?

Register for the Fall Term August 26 or September 3.

Information gladly furnished on request.

L. D. S. Business College

Salt Lake City, Utah

THE CHURCH MOVES ON

(Concluded from page 499)

well Finlayson, Pocatello, Idaho, contractor and bishop of the Pocatello First Ward.

The contract was awarded on a low bid of \$422,852 for the general contract—covering the building proper, the annex, walls and retaining walls, reflecting pool, and the gate keeper's and bureau of information buildings. Estimated total cost of building the temple, including all sub-contracts, landscaping of the grounds and complete furnishing of the completed building, is \$548,258.

PORTNEUF STAKE GETS NEW PRESIDENCY

HEAD of the Portneuf Stake at Downey, Idaho, since its organization twenty-five years ago, President George T. Hyde was released July 14 with a hearty vote of thanks for his quarter century of service, and Leo Hansen named to lead the stake in his place. Counselors Royal Hale and Orval Hendricks were succeeded by Elmer Hartwigson and LeRoy Olsen.

Officiating at the reorganization at Downey were Elders John A. Widtsoe

and Albert E. Bowen of the Council of the Twelve.

TEMPLE SQUARE WALLS TO GET COAT OF PAINT

REPAINTING and repair of the twelve-foot-high wall around Temple Square is going on as part of the Church beautification program. The wall is being painted gray with a special mineral paint. Trimmings are in rose color. Both sides of the wall are being repainted, and repair work done wherever necessary.

A SPRIG OF SAGE

(Continued from page 475)

Findley, who paled every time a yearling bolted, was useless.

"If I meet Kent!" The thought sustained and exhilarated her. She began thinking up clever things to say to him, things that would "slay" him. She had seen it done any number of times, by less clever girls than herself.

"Well, take my pulse, if it isn't Uncle Sam," or "The bright boy, himself." Maybe "Kent, darling!" in that casual way that meant anything but "darling." Something that would turn the trick, high-pressure a "date" out of him.

Lyn sniffed the beloved and tantalizing odor of sage in the canyon mouth. Her love for it had become well known among her friends. One of them, whose name was still a mystery, had sent her occasional envelopes filled with pungent sage twigs, uncannily striking, with its arrival, the worst stages of her homesickness.

Finally, by noon, they were in the canyon, where the grub wagon was waiting for them.

"Lyn, you'd better go back now," said Staff casually, after the noon meal, the brief rest.

"Go back? But we're only half way." I haven't seen Kent, she thought, sick with disappointment.

"You'll have to go back, anyway. There isn't enough bedding at the ranch. Us men'll have to sleep together."

"Well—" said Lyn helplessly. "Look, Staff. Let me go all the way and come back tonight," she said, brightening. "I can stand it. Truly I can. I'm not tired."

"Maybe not, but the horse is. He can't stand it."

Staff was right. There was nothing to do but turn back. She mounted and headed toward home, feeling 500

like a pricked balloon, and hardly able to keep the tears back. Staff was counting the cattle. He called out belatedly, "Thank you, Lyn. Appreciated your help. Say, Lyn, we're out thirty head. If you see them along the way take them back with you."

"We couldn't be!"

"That's the count. I'll have to make another trip."

Incredible! Staff was just making her feel of use to save her feelings. Maybe it was just as well for her to go back. Now that she thought of it, she was tired. Her muscles were stiff and sore after the noon rest, her blouse wilted. Kent could wait.

A car flashed around the turn, toward her, and came to a sudden stop. Isabel Hamilton, alone and at the wheel, rubbed her hand across her eyes in mock disbelief.

"As I live, if it isn't Chip of the Flying U. No fooling, Lyn, you look like a cross between a Campfire Girl and Custer's last stand."

"Oh, the idle generation! What have you done with the footman?" Lyn's eyes took in Isabel's rakish hat, her slim tweed suit, and the blouse that was crisp and fresh as her own had been this morning. "Whatever brings you out in the wilds? I thought you loathed the smell of sage."

"So I do, my love, but this is serious business. I'm on a still hunt for Kent Iverson. Haven't seen him in your travels, have you? I'm going to bring that boy to his knees or perish in the attempt."

She ought to do it, too, looking like that, thought Lyn. She didn't reply.

"Or am I poaching on your preserve?" Isabel went on, with a shrewd look at Lyn. "Seems I remember your having a hankering for him in the dear dead days."

"Oh, heavens! Don't tell me I'm wearing my heart in my eyes," said Lyn lightly, but she was taken aback.

"So! That's why all the grand-standing," said Isabel nastily. "Well, darling, that was before I singled him out for my special attentions. You'd better count your losses. Have a cigarette?"

She did smoke, after all. Maybe those other things were true. She looked at Isabel coolly.

"No, thanks," she said. "This feeble thing that does for my brain is still one jump ahead of the tobacco ads."

"Ouch!" said Isabel. "My mistake. Thought you'd been out of this narrow-minded town."

"It isn't narrow-minded. The people are wholesome and good and wise. I love every one of them, and you would, too, if you'd let yourself."

"Not me. I've been home only two weeks and I'm fed up with these old fossils. There's nobody interesting left except Kent, and I'm going to take him apart and see what makes him tick. It's all that keeps me here." She stepped on the starter and was gone.

NOBODY interesting left! Except Kent! She would get him, too. And then what would become of Kent's love of trees, of cattle, of outside? Lyn felt dejected to the point of illness, but the encounter had done something to her. Her values whirled and settled as directions do to one who has been turned about. Mother was right. How cheap Isabel was!

She became aware of a woman calling frantically, running clumsily across the plowed ground of a canyon farm. It seemed that Lyn's cattle had lured her bull and calf up

A SPRIG OF SAGE

the little canyon that was tributary to this. She didn't know what to do. Her man was gone. Would Lyn get them for her? Lyn would.

They were there, all right. All thirty, plus the woman's two. She rounded them up, beating them out of brush that topped her head, and wished fervently for the leather clothing Staff had mentioned. Staff had said to take them home. It would be hard driving them after they had tasted the sweet, new grass, and it was ten miles home. Ten miles to the ranch, too. Staff could find some way of making a bed for her. Maybe she could catch the main herd before long. This was all young stuff, fed, rested. They could travel faster.

She began urging them forward and they hurried for a time, then grew tired and became stubborn, stopping behind every bush and tree, so that she had literally to beat them. Pepper sensed her agitation and threshed back and forth tirelessly, lunging at each backward calf, even nipping them with his teeth. The more Lyn tried to hurry, the more the cattle lagged. They spread, trying to graze, or waded in the creek pretending thirst, broke and ran, dodging and weaving. It was by main force and continuous, untiring effort only that she was able to make any headway. She must plunge into jungle-like paths in the matted growth of the creek-side, dipping and swaying to miss the branches while running head-on. Twigs caught and tore her sleeves, pulling at her hair, scratching her face. She bruised her knees against the sharp edges of boulders. Thorns pierced the toes of her boots.

The sun beat down hotter than it had at noon. Every inch of her skin was wet. Dust caked her lips and lashes. She was beyond being tired, beyond fatigue. She stuck to the saddle, and she felt numb, paralyzed. Her bones were as if made of liquid fire, and her hands were sore and bleeding where little chunks had been nicked by the saddle horn. She couldn't change her position because the riding was so rough, but she was consumed with one idea: to get the cattle to the ranch; to catch the herd.

She hit on a plan. She sent word ahead by the next car that came along, for Staff to wait for her. It was nearing four o'clock by the sun when a down-coming car stopped. Four men gaped at her in astonish-

ment. Staff had sent her a message. She was to stop the cattle at the Silverton ranch. He had made arrangements with someone there.

ANOTHER awful hour and the ranch came in sight. Eventually the last pair of heels clicked over the corral bars and Lyn slid off Pepper into the hands of two old cow-men, the ranch owners. Her feet could not feel the ground. Her knees trembled uncontrollably.

"Staff said he'd get the cattle and Pepper tomorrow. Now you go on and we'll take care of your horse. He asked the ranger to take you home."

Kent! The one person in all the world she did not want just now to see. In a daze she allowed herself to be led to his car. Too stunned for speech, she had a flash of Kent's eyes on her as she climbed in. Fate might have been kind enough to let him see her first charming and beautifully dressed. No doubt he had seen Isabel.

"Did you see Isabel Hamilton?" she heard herself say.

"Yes," he answered, dodging a boulder.

Certainly he had seen Isabel, with her smart grooming, her scarlet nails.

I've never looked worse in my life, she thought. Life wasn't fair to take her fine resolve so literally. Her eyes were glazed with heat and felt like glass marbles. Her face

must be brick red and she was sticky with dirt and perspiration. There was no telling how ridiculous Isabel had made her seem.

Crying would be the finishing touch. She shook her head and held her face impassive, but the tears rolled out of her wide-open eyes and splashed on her will breeches. She thought of Isabel's cool insolence, her self-possession.

"Yes, Isabel dropped the hint that told me where I might find—why, Lyn!"

He stopped the car and looked at her in a comforting, big-brother fashion, patting her eyes with his handkerchief.

Any man would do the same, she thought, and struggled up, lifting her head, forcing composure to her features, a smile to her lips.

"It's just—" she started, and clenched her teeth against a sob.

"I know — fatigue — strain. I know exactly how you feel, and any other woman I know would have had hysteria in a big way." He tilted her face with his finger. There was admiration in his eyes. "The same old Lyn. The same old pride. I'm so grateful you haven't changed. I was afraid you might—that's why the sagebrush bouquets."

"I—you—"

"Yes, I—and you, Lyn. We belong together. Can't you see it?"

Lyn opened her mouth to speak, then wisely closed it.

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BRONZ-2-2
GASOLINE

THE PRIDE OF THE PIONEERS

(Concluded from page 458)

attractive, and there is an abundance of flowers, trees, vines, and shrubs.

Instilled with the desire to own and to beautify a well-kept place, coupled with the appreciation for beautiful homes, many of our early pioneers achieved success under adverse conditions. It was their love for beauty, shown by making attractive grounds, planting flower gardens, trees, and shrubs, that changed the wilderness into a garden.

Under the inspired leadership of

our pioneer Church authorities, who had suggested that homes be made beautiful no matter how humble they might be, our pioneers succeeded in making their homes attractive and good to look upon.

FROM a sermon delivered by Daniel H. Wells, April 14, 1861, we quote, in part, as follows:

It is elevating to the mind to make and have around us and our habitations shade trees, flowers, and shrubs; and it sets a good example before our young, and it is calculated to instill into their bosoms vir-

tue, holy and righteous principles. It will circulate the same in our wards and in our habitations.

Many people will live year after year; they will plow and sow, reap and mow, without a tree, without a fence about their premises; they will live in mud hovels; whereas, with a little labor, an hour or two in a day in setting out a few trees, be the labor ever so small, it beautifies the place on which the labor is bestowed.

When you look at a place, a house, a homestead, it seems to indicate the character of the person that dwells there. Although our improvements may seem to be very small, yet every little does so much towards making up the sum of human happiness. It is our duty to improve in all those things that will make home pleasant and desirable.

Right now there is a movement started to revive this great desire for more beautiful homes and community grounds. There is being awakened today an appreciation of the value of better surroundings. If this is done, both individuals and the communities will be benefited thereby.

Abraham Lincoln is credited with saying: "I like to see a man proud of the place wherein he lives, so that his place will be proud of him."

A simple unpretentious development to harmonize the home grounds with their surroundings will bring joy to the owner. A beautiful home environment is one of the greatest inspirations we can have for the development of the finer and better emotions of life.

The pioneers, with their pride, progress, and enthusiasm did a wonderful work. We, with so many more advantages, should build beautiful communities. This can only be done by each home and all community grounds being made beautiful.

Fifteen Miles from the Mexican Desert to Greenland

(Continued from page 469)

which presents to view one of nature's most interesting and delightful regions: an Arctic-Alpine meadow. Climatic conditions here resemble those of far northern Alaska, Greenland, Labrador, and the islands of the Arctic seas, but the elevation is close to nine thousand feet above sea level—hence the combined term Arctic-Alpine. The air is delightfully cool; small spring-

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FIFTEEN MILES FROM THE MEXICAN DESERT TO GREENLAND

fed streams of sparkling water are all about, their quiet, almost ice-cold pools an invitation to the thirsty. It is 11:00 a. m. of a typical mid-summer day, yet in the full sun the temperature is only sixty-six degrees. In shady places shining drops of dew almost bear down the grass and flowers. And—most pleasant of surprises—hidden in the low growth of dewy vegetation, like maraschino cherries in an iced dessert, are ripe strawberries in abundance! No cultivated garden-grown strawberries could have half the delicious flavor or be half so refreshing as these nature-grown delicacies in this Eden.

Nothing could be more inviting than this meadow of strawberries growing in the protective shade of lupine with their tall pastel-shaded spikes of bloom, or exquisite pink or white geraniums, or lavender-colored mountain daisies as large as a half-dollar. Everywhere are flowers in such numbers and variety as may be found only in an Arctic-Alpine meadow. Around the edges, next to the majestically tall trees of the Hudson forest, is a "border planting" of wild honey-suckle in three varieties, elderberries, mountain ash, wild roses, native spirea, and what not. Indeed, "Earth hath not anything to show more fair." Surely a master landscape artist has been at work here.

Another two miles up the main canyon road is Brighton. From here the trail up one of the nearby mountain slopes leads to new wonders—open only to the vigorous mountain climber. The path leads through diminishing growths of trees and shrubbery, but it is still bordered with flowers of every hue; conspicuously beautiful among them are two species of columbine, white and yellow, of enormous size—as fine as the pictures in seed catalogs!

Soon the country gets more rocky, the trail steeper, and the vegetation scantier until, after a really strenuous climb which causes the heart to beat faster and the nostrils to dilate with inhaling great breaths of the rarefied atmosphere, there suddenly appears the shining surface of one of the many mountain lakes which constitute the headwaters of the numerous stream tributaries of the region. The lake is situated virtually at the timber line; below is a

panorama of Hudson forest and Arctic-Alpine meadows; above are bleak, barren Arctic summits, storm-worn and forbidding, yet magnificent with their patches of snow and spire-like peaks; nearby are a few rugged, wind-whipped trees growing in cracks of apparently solid rock. Hardy indeed must be these sturdy patriarchs from their centuries of battle against the elements in the eternal struggle for existence to which all forms of life are subject; majestic do they appear as they

stand on guard apparently to remind the visitor that above and beyond them life is difficult and uncertain, for there rises a region resembling the vast wastes of the far north and known biologically as the Arctic life zone.

Here may well end the journey which began in the Sonoran Desert of Old Mexico, passed through five distinct life zones, until it reached the Arctic wastes of Labrador or Greenland—all in a delightful fifteen-mile drive!



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Union Pacific Stages	509
University of Utah	451
Utah Engraving Co.	486
Utah Oil Refining Co.	502
Utah Poultry Producers' Ass'n	507
Utah State Agricultural College	449
Washburn & Condon	504
White Star Tuna	453

THE COMMON SOURCE OF RELIGIOUS TRUTH

(Concluded from page 467)

The Old Testament contains very little relative to a final judgment, but the later Jewish writings—dating near the advent of Jesus—picture such an occasion for each individual. A similar doctrine is taught in abundance in the New Testament, and it became one of the paramount teachings of Christianity. Six hundred years following the death of the Man of Galilee, Mohammed taught Islam the doctrine of "the weighing in a balance of each man's evil and good deeds." Dr. Moore thinks that Mohammed obtained that doctrine from Christianity.²⁰

Examples could be multiplied almost indefinitely of various important religions from one end of the

world to the other which taught the doctrine of a final judgment.²¹ The universality of the concept bears witness to its truthfulness. God revealed the doctrine to his holy prophets from the time of Adam to that of Joseph Smith. He gave to all peoples and nations the amount of religious truth that they were capable and willing to receive.²² Thus mankind knows that he is to be held accountable at the great Judgment Day for the life he lived and the thoughts that were his. This knowledge came from the "Common Source of Religious Truth"—Jesus the Christ, the Lord of the heavens and the earth.

²⁰Gaius G. Atkins, *Procession of the Gods*, 1-575.

²¹Book of Mormon, Alma 26:37; 39:8; 1 Nephi 17:34; 40: 2 Nephi 28:26-30; 29:1-14.

²²Moore, *op. cit.*, 64, 387, 475.

MEXICAN AND MAYAN CODICES

(Continued from page 465)

quality of destroyer—a goddess of floods and cloudbursts. The page in its entirety depicts calamity and destruction of the world. The body of the water serpent stretches across the sky and from its mouth issues water. The hieroglyphs across his body represent sun, moon, and stars, and from them gush torrents of water; also the Old Water Goddess herself pours out the bowl of apparently destructive water. That she is the goddess of destruction is also implied by the crossbones on her skirt. Below is the Black God of death holding spear and arrows in his hands with a screeching vulture as a headdress.

A GALLERY OF GODS

TURNING to page twelve of the Dresden Codex, we can identify additional gods. The god to the left in the upper third is God E, the Maize God, otherwise known as Yum Kaax, lord of the harvest. This god occurs as the god of husbandry and he is recognized by his peculiar headdress and the corn plant he holds in his hands. Notice also his flattened forehead—a practice of the Mayas.

The god to his right is God K, or the God with the Ornamented Nose. We distinguish him by his proboscis-shaped nose and the peculiarly shaped vessel he carries in his hands.

The left figure of the middle group is God A, the god of death or Ah-puch. His characteristics are a bony spine, fleshless skull, fleshless lower jaw, truncated nose, grinning

teeth, a stiff feather collar, bells or rattles on his feet and hands, and spots on his body indicating putrefaction of his flesh. He always expresses the idea of death and is associated with "human sacrifice, suicide by hanging, death in childbirth, and the beheaded captive."

The second figure is God H, or the Chichaan god. He is associated in some way with the serpent. The third figure is a variation of the god of death.

On the left of the lower group we have God D, or Itzamna. He is father of the gods and creator of mankind. The aged face and sunken, toothless mouth are his distinguishing marks. The second god is problematic but the third and last is God G, or the Sun God, identified by the day sign he holds in his hands as well as by his headdress.

THE AZTECS

CORTEZ arrived in Yucatan to behold the lingering glory of the once mighty Maya, for dissension, jealousy, tribal and family feuds had reduced them to a few distrustful cities in northern Yucatan. Across the Bay of Campeche, in the Valley of Mexico, new blood from the north was engendering the dynamic Aztec Empire, extending its might of arms well beyond the borders of present-day Mexico. Powerful warriors and shrewd rulers were founding an empire which well merits to be styled "The Rome of the New World."

The Aztec codices are more numerous, and because of their greater

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number there is greater variety of content. As is the case with Mayan writings, many of the Aztec manuscripts deal with mythology and religion, for religion played an equally important role among the Aztecs. I quote from Mexico's leading archaeologist, Dr. Alfonso Caso, on the religion of the Aztecs:

At the time of the Spanish Conquest the Aztecs had a polytheistic religion, based on the worship of a number of personal gods, most of which had clearly defined traits. Nevertheless, magic and the idea of certain hidden and impersonal forces held an important place in the minds of the people. There was, too, among the common people, a tendency to exaggerate polytheism by worshipping many manifestations of the same god, instead of the single deity. The priest knew, though, that they were only manifestations or titles of the same god, just as at present the images of some saints are different and even antagonistic in spite of the explanation given by Catholic priests that the saintly images only represent different aspects of the same saint.*

THE VATICAN B CODEX

The Vatican B Codex, interpreted by Eduard Seler, is a typical pre-Hispanic codex which records some of the Aztec gods, their characteristics and powers. Beginning at the upper left we have Xolotl, the god of twins. He has a dog's head, a cone-shaped hat, and a feather ornament on his back. He is the god of ball-playing, of twins, and monstrosities. He is related to the morning star, for the morning star is also a twin, appearing as morning star and evening star.

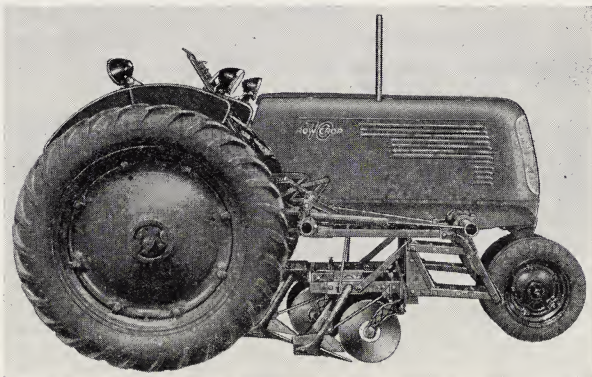
Facing Xolotl is the moon god, Tecciztecatl, recognizable by the shell ornament on the headdress. These two gods rule the East.

The third figure is Tlazolteotl, the Old Earth Goddess. The distinguishing feature is her nose plate. Facing her is Miclāntecuhli, the the Lord of Death (*mictlan*—place of death; *tecuhli*—Lord). Here he is figured as a corpse with a fleshless jaw. This couple rule the North, for to the Mexicans the North was the place of death or darkness (*Mictlampa*).

The fifth god is Xochipilli, god of flowers (*Xochitl*—flower; *pilli*—prince). He is identifiable by his nose plug and headdress. Facing him is his companion, the flower goddess, Xochiquetzal (*Xochitl*—flower; *quetzalli*—feather). Together they rule the West, *Xochitlincacan*—literally, "where the flowers are."

The fourth group is formed by a dancing pair and represents Ueue- (Concluded on page 506)

*Alfonso Caso, *The Religion of the Aztecs*.



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MEXICAN AND MAYAN CODICES

(Concluded from page 505)

coyotl, the Old Coyote (*Uene*—old; *coyotl*—coyote), ruler of the South.

Below, seated in the temples, are four gods. From left to right they are: Xochipilli, the flower god, ruler of the South; Tlaltecuhli (*tlalli*—earth; *tecuhli*—Lord) the Earth God and ruler of the lower region. Here he is seen as an animal-headed form. There follows Xochipilli as Sun God, ruler of the upper region; and finally, the Zapotecan god with the snake's jaws, ruler of the East.

The smaller hieroglyphs with numerical coefficients below each series of gods represent the Aztec day signs.

THE BORGIAN CODEX

THE BORGIAN Codex contains an example of the religious calendar known as the Tonalamatl (*tonalli*—sun or day; *amatl*—paper or book), book of days. This Tonalamatl consisting of 260 days was used by the priests to prognosticate the future of the newborn child as well as for setting the dates of the religious feasts. The five horizontal rows in the center give the days of the Aztec calendar. The days of the upper row are: flower, rain, flint, earthquake, vulture, and eagle. The figures at the top and bottom give the gods or forces which rule the days of their corresponding vertical column. Thus, the days of the sixth column from the left are ruled by the god of

flowers and by "One who has taken a captive."

THE MENDOZA CODEX

THE Mendoza Codex (so named after the man who ordered it painted) is especially valuable to us because it was made after the conquest by native Indians who were able to record the meaning of their paintings in the newly acquired Spanish language. In a qualified sense it served as a sort of "Rosetta Stone" for the early students of codices.

In this codex we observe three fundamentals of codex interpretation: First, man is distinguished from woman by his posture and hairdress. The woman kneels and her hairdress is shaped like a "Y." The man has his knees pulled up under his chin and his hairdress differs. Second, the question-mark-like hieroglyph issuing from a person's mouth signifies that he is talking or that he is a ruler (he who has the authority to speak). Third, footprints indicate travel, the direction of travel being indicated by the direction of the footprints.

The story recorded on the illustrated page is: A mother gives birth to a child. On the fourth day the nurse takes the child to where there is a tub of water on a mat of reeds. After she washes the baby, the three boys, who are eating a paste made from corn and beans, pronounce aloud the name of the child in accord with the wishes and choice of

the nurse. If it be a boy, the sword and shield (tokens of war which are shown above the straw mat) are buried where he is most likely to meet the enemy. If it be a girl, a broom, spindle, and mat (as shown below the straw mat) are buried in the house where she is likely to work. Below are the mother and father of the child. If the child, as shown in the center, is a boy he is presented either to the priest or warrior, as indicated to the right, with the understanding that when he is of age he will join that order.

THE TLOTZIN MAP

THE Tlotzin Map is an historical and genealogical codex which was painted before the conquest. It should be observed, however, that the notes written below the figures in the Aztec language were added after the conquest when the Indians were able to record their language with Spanish letters. The codex records the wanderings of the savage Chichimeca tribes in the region north of the Valley of Mexico just prior to their arrival in the valley. Arriving at the shores of the inland lakes they assimilated much of the more advanced Toltec culture to become what was later known as the Aztec nation. Their leader was the famous captain, Xolotl. The page shows their clothing, arms, manner of sustenance, as well as the fauna and flora. Notice that the couple in the upper left hand corner lived in a bat cave—*Tzinacanoztoc* (*tzinacan*—bat; *oztoitl*—cave.) The bat can be clearly seen forming the roof of the cave.

The hieroglyph joined to the nape of the neck gives the name of the person. One need only pronounce the Aztec word for the object pictured to give the name of the individual. This page is also genealogical. By comparison with other codices covering the same historical period we know that three generations are here represented.

WE HAVE viewed a cross section of the codices of Central America. The Mayan codices are only partially interpreted; the uninterpreted Mexican codices are more numerous. Their interpretation alone will not suffice to solve the enigmas of Central America, but, working hand in hand with ethnology, physical anthropology, archeology, and linguistics the interpreter of codices can contribute his measure to a more basic knowledge and understanding of Ancient America.

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TURNING TIDE

(Continued from page 463)

Mary Reynolds looked at the car full of clean and lovely children about her, and at Henry's brown profile beside her and put a hand to her throat.

THIS clothes business wasn't going to be easy. Kathleen knew. Mama sewed beautifully; she was fussy about raw seams and smooth plackets. But everything she made turned out to have a home-made look. Kathleen thought she knew what was the matter. Mama cut everything too big. Kathleen had a vision of herself, smart and chic, in clothes that were tailored to fit perfectly. She wanted to be a real college girl, gay and laughing, and having dates. There wouldn't be many clothes—there couldn't be, for she was buying them with the money she had managed to save from odd jobs during the summer. It was enough to ask Daddy to pay for registration and books, and room-rent. She would batch and take vegetables and butter and fruit from home. But a girl wants clothes that look nice!

Kathleen had figured her money carefully. The only way she could get good material in her dresses was to make them. And oh, she did so want them not to look homemade!

Mary Reynolds sent Kathleen shopping alone.

"You've planned so long, you know just what you want, anyway," she said. "I have other things to do in town." Kathleen consulted her list and bought basic things first. Aghast, she found her money almost half gone. She had a good coat, though, left from last year. Consulting the pattern counter she found a jumper skirt pattern, with a bolero jacket. She added patterns for a trim, tailored dress, and a more feminine one showing lingerie collar and cuffs. There was a pattern for a sleek evening gown, with little puffed sleeves and a long, slightly flared skirt; Kathleen hesitated, and then brought it, too. Then she carefully selected the material for her clothes. She left the store with her arms and her heart quite full, and her purse quite empty.

"There's a lump in my left breast," Mary Reynolds told Dr. Gann. "It's been there about three months. It's getting bigger." Her steady eyes defied the doctor to tell her anything

but the truth about her condition. "Yes," said Dr. Gann. "We'll see." And he began asking her questions. He examined her, and then had his assistant take an X-ray.

"I'll know for sure when I see the X-ray," said Dr. Gann. "But I am almost certain that you have a tumor. It will have to be removed; but the operation is not especially serious."

Mary looked at him searchingly. "It's not a cancer?"

"No," said Dr. Gann. "I'm almost certain of that. Of course there's always a chance that it is. But I don't think so. If you can come in tomorrow after I have seen the X-ray we can make the arrangements. It should be taken care of right away."

"Yes," said Mary. "About the money—"

"The hospital should be paid at once, but some other arrangements might be made. Don't worry about my bill."

IT HAD taken two hours at the doctor's office. When Mary returned to the car Dean was fidgeting impatiently.

"I don't like to be a kid-tender anyway!" he stated. "First Doris wanted a drink, and then Rose wanted a drink, and then they wanted candy, and then—Mama, you're crying!"

"No—no, I'm not," Mary laughed a little and wiped her eyes, and put her face in baby Rose's hair.

Kathleen came up in a rush with her packages. And then Henry came, his face white.

"The crickets!" he said. "They've turned! I just saw Bill Hall. They're coming straight for us! I'm going to the county agent's office to see if I can get some of that bait to spread." He left, half running.

Mary and Kathleen waited in silence, stunned. Even Dean and Doris ceased their chatter.

Richard returned to the car, and Mary asked gently, "Did you get what you wanted, son?"

"No," said Richard. "I—I went to the Scout Commissioner's office, but it was locked; there was a note on the door. It didn't matter anyway, I guess."

"Richard," said Kathleen, "the crickets have turned. They're coming straight for our place."

"Oh," said Richard, and then again, "Oh!" as he more fully understood. No college for Kathleen! No crops! No garden even! Daddy had bills to pay; maybe they'd even have to move! Maybe they'd have to move to town and be on relief. No more fishing in the reservoir, or baking spuds in the ashes of a campfire in the canyon. No more helping Daddy in the fields, or trying to do the cultivating or the raking just right, so Daddy would say—once in a while, like he used to do—"That's fine!" Home was suddenly the dearest place on earth to Richard. "Oh!" he said.

(Continued on page 508)

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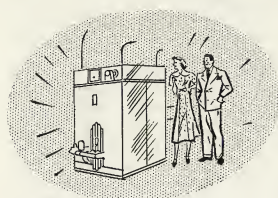
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TURNING TIDE

(Continued from page 507)

Henry ran to the car and started it quickly. With a jerk he backed the car out of the parking place and bolted down the road for home.

"County agent was out of bait," Henry told his family. And added, because he still had a frantic hope, "Only a miracle can save us now."

IN SPITE of their haste, it was almost dark before the Reynolds family reached home. Henry held the accelerator to the floorboard and stared grimly at the road. Wheels were too slow! When a man's home is threatened, he wants to fly to it, to stand on his land and battle for it with all the strength of his hands and his head. Henry had a mad plan; it might work! it might not; if it did not, at least he would have fought and lost nobly.

"We'll haul straw and brush," Henry said to his family, like a general outlining a campaign. "We'll pile it in a row all along the north fence. If fire won't turn them, nothing will."

Home, they hurried into the house and changed into their old clothes; habit is strong; best clothes are not for working, and the Reynolds had work to do!

"Keep baby Rose in the house," Mary Reynolds told Doris. "That is your part," Doris nodded gravely.

Richard ran out in the dusk and caught the horses before the others were out of the house. Henry hitched one team to the wagon and the other team to the manure-spreader. They drove into the stack-yard and began to load straw frantically. It was last year's straw, and matted down, hard to get. Henry and Mary and Kathleen and Richard each had a fork, but little Dean carried great armloads as fast as he could run.

When the wagon was loaded Henry sent Mary and Kathleen to unload it.

"It won't be so hard to throw off," he said. "Pile it in a row about four feet outside of the fence. About a foot deep. If we have time we'll haul more; it won't last long when it's lit."

When the wagon returned, the spreader was loaded; Henry sent Richard and Dean to unload it; Henry remained at the stack to dig the straw loose for the others to load. Sweat blinded him, for it was a sultry night, growing darker and darker. Occasional flashes of light-

ning illuminated the stack-yard and then left it darker than ever. Hour after hour they worked; hard, heart-breaking work it was, but not one of the family complained. Together they tried to erect a barrier to save their home—a flimsy barrier indeed, a tiny line of straw, scarcely a foot deep. They hauled a load of dry willows that had been cut and stacked in the spring, but they reached only a few rods along the three-eighths mile front.

"Let's use the wood-pile," Richard said. They hauled the pile of split stove-lengths of aspen wood—their fuel supply—and spread it along the row of straw. When that was done Henry looked at his watch. It was three o'clock in the morning.

"We'd better light it; at the rate those crickets travel they'll be here pretty quick," said Henry. He sent Dean to the house for a carton of matches and gave each of his family a box.

"We'll spread out and light a fire about every rod. The row should all be burning at once to turn them. You start from here, Mary; it's closest to the house; Kathleen, you go down to the pasture gate; Richard to the ditch, and I'll go beyond that. As soon as I light a fire the rest of you start, and get them lit as quick as you can. Then—you just as well go to the house. It might work; it might not. We can't do any more."

Gallantly, the four of them stumbled once more out into the darkness with their matches. A little breeze sprang up out of the sultriness of the night; it smelled of rain. And scarcely had they lighted their pitifully small fires when the rain began to fall. It slithered down in sheets; the fires sputtered and went out.

Mary Reynolds turned and walked slowly through the downpour to the house. Her shoulders sagged; there was a dull ache in her breast. She couldn't think; her mind was numb. She could only hear. And what she heard was Dr. Gann, saying, "Of course, there's always a chance that it is."

She hesitated in the shelter of the shed, hating to go in.

"A mother needs to pray," she whispered to herself. "A mother needs to pray, more than anyone else in the world." And she knelt down in the shed and said, "Dear God, let me stay and help my dear ones."

"Well—I'll be—gosh—darned!" Kathleen said aloud when the rain

TURNING TIDE

began to come. She tried to laugh, but the sound wouldn't come. When the fires went out, she wanted to say, "Exit college!" but that wouldn't come either. Tears came instead, floods of them. Kathleen huddled close to a great rough post and sobbed.

"Fool, fool, fool," she thought to herself. "You thought you could be a smarty with swell clothes, and a college education. You thought you could turn into a school teacher. Well, you can take your home-made duds and go find yourself a dish-washer job somewhere. It's your turn to help a little, instead of having poor old Daddy worry his head off trying to please you."

Kathleen sobbed some more, and then she stopped. She took a deep breath and knelt down in the darkness beside the shaggy post and said, "Father in heaven, let me help Mama and Daddy!" Then she lifted her head and sloshed across the muddy field to the house.

RICHARD REYNOLDS stood out in the open field and glared at the sky. His clothes were drenched; rain spattered on his bare head, matting his hair in a clammy cap, and then running in rivers down his face. He could have found shelter behind a clump of willows nearby, but he preferred to stand there in the rain defiantly, hands clenched and chin out. When the rain slackened a little he walked to the row of straw and kicked it, but it was wet through.

"Daddy's not licked!" he muttered to the lifting darkness. "I'll help him!" He shut his eyes and said under his breath. "Dear God, help-me-help-him. Amen." And straightening his thin shoulders he strode off down the field to find his daddy.

AT THE far end of his land, Henry Reynolds sat down on a lava rock in the streaming rain and watched his campaign go down to defeat. At first he was stunned. Then the old baffled expression he had worn during the past several years returned to his face. He was incompetent, foredoomed to failure. He thought of his precious family, and their night of heart-breaking work. He thought of his own toil—a score of years of sweating and planning and saving and contriving. He had worked hard and faithfully. Was it too much to ask of life—a home and a decent living for his

family—was it too much to ask? *He hadn't asked!* It came to Henry Reynolds in a flash that he hadn't asked, nor given thanks, for anything for a long time. He had gone around in a stubborn, self-sufficient circle, asking and giving nothing. Because his heart was so full of things he couldn't say, Henry Reynolds bowed his head humbly, and said only, "Help me."

In a little while the clouds lifted in the east, and a gray haze replaced the murky darkness.

"Daddy! Daddy!" cried Richard, running to him through the dawn. "They've turned! They're going west again! The crickets turned, like they did before!"

Henry stared unbelievably a moment, and then went to see for himself. There went the crickets, scrambling, gobbling, tumbling west again, down the strip of government sagebrush. They were only a few rods from the boundary fence of the Reynolds farm, but one day's march would carry them past it.

Richard was shivering in his wet clothes. "Gosh, D-daddy, that was a miracle, wasn't it?" he chattered. They turned homeward. Richard's teeth clicked together. Having nothing else to put around him,

Henry put his arm, and though it too was wet, Richard suddenly felt warmer. One lone prayer had done all this, he thought. One lone prayer by one lone boy! Lone—why, he would be a Lone Scout! Why hadn't he thought of it before! In delight he ran the remaining steps to the house.

"Mama!" he cried. "It's all right! The crickets are going west again!"

Mary Reynolds raised her eyes. In them were the strength and courage she would need to face her ordeal. God was good; He had answered her plea.

Kathleen took a deep breath and held it for a moment. It was true! You could have anything you wanted, if you asked for it, and then worked for it as hard as you knew how. She could be a teacher, of course she could! And she could have nice dresses, too! She would take them apart and sew them up again a hundred times, if she had to, until they looked exactly right.

Henry Reynolds stood in the doorway and looked at his family. He looked tired, and older, but his voice had a ring that had long been missing.

"Let us give thanks," he said, "together!"

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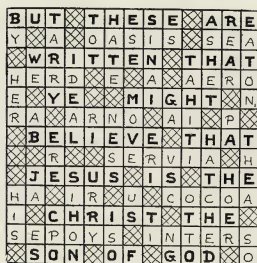
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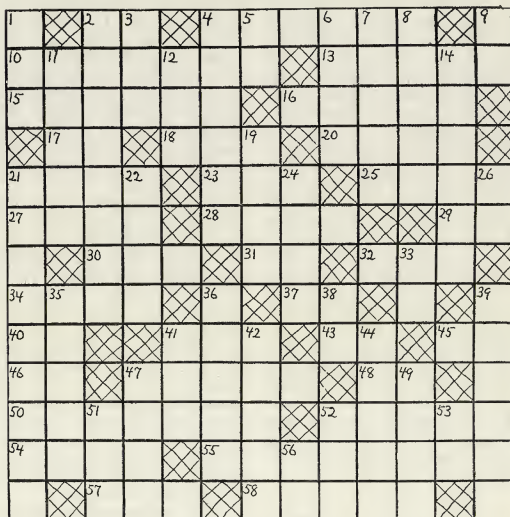
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SCRIPTURAL CROSSWORD PUZZLE

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."—Eph. 6:13.



ACROSS

- 2 "that ye may . . . able to stand"
4 "we are weak, but ye are . . ."
10 Beginner
13 "ye are of more . . . than many sparrows"
15 Wandering
16 Jacob married two of his daughters
17 "your Master also is . . . heaven"
18 "Put on . . . whole armour of God"
20 "doing service, as to the . . ."
21 "stand upon mount . . . to curse"
23 Central American rubber tree
25 A star; bide (anag.)
27 Small armadillo
28 "and blossom as the . . ."
29 "Let . . . man deceive you with vain words"
30 " . . . take the helmet of salvation"
31 " . . . singleness of your heart"
32 "taking . . . shield of faith"
34 "Woe to them that are at . . . in Zion"
37 Printer's measure
40 Northwestern state
41 "Will a man . . . God?"
43 "For which I . . . an ambassador"
45 "But unto every one of . . . is given grace"
46 Shout of triumph
47 "given unto me by the effectual working of his . . ."
48 "against the wiles . . . the devil"
50 Priest in "Last Days of Pompeii"; sea crab (anag.)
52 Noise in sleep
54 Masculine name; 22 down transposed
55 28 across—may grow on this (two words)
57 "strengthened with might by . . . Spirit in the inner man"
58 "power, and . . . , and dominion"
Our Text from Ephesians is 2, 4, 17, 18, 20, 30, 31, 32, 47, 48, 57, and 58 combined

DOWN

- 1 "if a man . . . it lawfully"
2 "Then Paul and . . . waxed bold"
3 Epoch
4 Asherite spy Num. 13: 13
5 Transpose
6 Shaped like an egg
7 Wealthy man
8 Glitter
9 "For . . . wrestle not against flesh and blood"
11 "pertaineth to another . . ."
12 Explosive
14 Female water spirit
19 "My God" Mark 15: 34
21 This Epistle contains this Text
22 Alley
24 Domestic slave
26 " . . . the same things unto them"
33 "whether . . . be bond or free"
35 Worship
36 "give seed to the . . . , and bread to the eater"
38 Mother
39 "let each . . . other better than themselves"
41 Fabulous bird
42 "and I will sweep it with the . . . of destruction"
44 "Observe the . . . of Abib"
47 Hawaiian precipice
49 "raise . . . against thee" (sing.)
51 Exclamation of contempt
52 Callosity (Dial. Eng.)
53 Note
56 Another note

EVIDENCES AND RECONCILIATIONS

(Concluded from page 481)

Therefore, the answer to the question concerning the Sunday use of motion pictures becomes another question: Does the picture to be seen on Sunday create within the observer the spirit of worship? Does it conform to the spirit of the Sabbath?

Certainly it may be said without hesitation that a picture based upon the triangle of two men in love with the same married woman or two women in love with the same married man does not inspire the proper

Sabbath feeling. Neither can a picture be said to carry the Sunday spirit which revels in divorces, murders, and other criminal acts, wild adventures, or the stories of people of uncertain moral lives. When all these situations are cancelled out, very few pictures remain to be considered for Sabbath use.

Motion pictures complying with Sunday requirements, should they be found, might possibly be used as supplements to normal Sunday activities. Nevertheless, it is to be said that all worship is marked by personal address and reception. It is the speaking out of a human heart to another human heart, that most stirs the spiritual nature of man, and gives the edifying feeling which is the mark of light and truth, the spirit of God. No picture, however good, can take the place of the living man, however humble, who bears his testimony of the truth.

The question at the head of this writing should more properly be: Are motion pictures available which comply with the divine message concerning the Sabbath day? This question is readily answered: There are very few such pictures; and they are seldom available on the Sabbath day.

PIIONEERS

By Elizabeth A. Cook

ALL hail to those intrepid pioneers
Who braved the perils of an untried
land,
Behind them leaving all their doubts and
fears,
By faith in God upheld—a noble band.
They clambered over mountains, forded
streams,
They fought wild beasts and hostile tribes
of men;
They cleared the wilderness but kept their
dreams
Of brighter, better days to come again.
They planted on a sure foundation stone
Free speech with liberty by law re-
strained,
And equal opportunities were shown
To all by whom those laws should be
maintained.

Brave pioneers! We honor them today
And strive to follow where they led the way!



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leg segments that makes prepared
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Latter-day Saints who go to see motion pictures on the Sabbath establish a dangerous habit, for they pit man-made temptation against the Lord's command. Besides, all who fail to observe the Sabbath as directed by the Lord miss a real and increasing joy which can be won in no other way, and which is a powerful help in winning true success in life. Moreover, we are always stronger and happier when we conform to God's law.

As movies are presented today, we should not go to see them on Sunday. And, in Latter-day Saint communities, to offer motion pictures on Sunday, especially at the time of Sunday meetings, is an injury to youth and an offense against the people.—J. A. W.

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Your Page and Ours

LET'S SAY IT CORRECTLY

EMIGRANT and immigrant are frequently confused by the unthinking. *Emigrant* means one who leaves one country for another. An *immigrant* is one who comes into a country; for instance, "The emigrants from England became immigrants in Canada."

Dear Brethren:

PLEASE find enclosed orders for one hundred sixty-two *Eras*, which makes a total of one hundred sixty-five *Eras* for the South Gate Ward. We have 130 families in our ward and I am proud of that record.

I am happy my ward enjoys a spiritual feast, by having their souls enriched monthly by that great magazine.

I am sure the cause of spiritual laziness, carelessness, and delinquency in Church activity is due to the improper diet of spiritual foods. We fail to catch the vision of eternal life, and our minds are centered on temporal things and monetary pleasures, and our hearts are satisfied with the kind of reading which gives us excitement and thrills. We forget that we are partners with God, that we hold His Priesthood and Power, and that we should feast upon His teachings and find the joy of Living.

By reading *The Improvement Era* it gives us a well balanced spiritual meal that will give us spiritual strength to withstand the fatigue and the hardships of life, and the temptations of the adversary.

Praying that more homes will fill up on that Spiritual fuel that is contained in that great magazine, *The Improvement Era*, I remain your operator in the great Service Station of Life.

(Signed) Bishop Ivan Magnusson.

MOUNT OGDEN STAKE CLAIMS WOODS FAMILY

HERBERT W. WOODS, who, with his family, was selected as a model family from Utah to go to the World's Fair, (see *Era*, July, 1940, p. 415) is not a member of the Church in the Ogden Stake. He is a member of the Mount Ogden Ward of Mount Ogden Stake, and is second counselor to President Ralph T. Mitchell of the High Priest Quorum of the Mount Ogden Stake.

I am giving you this information because some of the members of the Mount Ogden Stake feel that the Ogden Stake gets ample credit for magnificent achievements without getting credit for something to which it is not justly entitled.

Very truly yours,

W. H. Reeder, Jr.,
President, Mount Ogden Stake.

To the Editors of the *Era*:

I WOULD like to express my thanks to *The Improvement Era* for the wonderful information I have received since I have been on my mission, only five months now. We receive four each month here in Porto Alegre and every one is read from cover to cover. I find very fine material for some of the many talks we have to give on Church principles. The mission here is growing very rapidly, and much credit is due to the fine books we have in our Church. So may *The Improvement Era* always find its way down here in Brazil.

A Mormon Missionary,

Keith S. Jones,
Porto Alegre, Brazil, Caixa-Postal 526.

Gentlemen:

HERE'S a little item that was of interest to us; perhaps it will be to you also.

Recently a little group of missionaries were on their way from Washington, D. C., to Fredericksburg, Virginia. The topic of conversation turned to the martyrdom of the Prophet Joseph and it was brought out that it was thought by the mobbers that if Joseph and his brother Hyrum as well as John Taylor and Willard Richards who were of the Quorum of the Twelve were killed the Church would crumble and disappear.

One of the party, Valean Taylor Bell, was asked if she were related to John Taylor. She replied that he was her grand-

father. Brother William Richards was questioned and he replied that Willard Richards was his great-grandfather. Finally Don Corbett brought out the fact that Hyrum Smith was his great-grandfather.

Here three descendants of the four who were to be martyred to destroy the Church were brought together to preach the same Gospel.

The work of the Lord will go on and the fine spirit of our early leaders is carried forward in their descendants.

Sincerely,

Frank R. Miller,
1762 N. Rhodes, Arlington, Va.

GETTING THE JUMP ON HIM

An optician was teaching business technique to his son. "Son," he said, "after you have fitted glasses to a customer, and he asks what the charge is, you say:

"The charge is \$10."

"Then you watch closely to see if he jumps a little. If he doesn't jump, you say:

"That's for the frames; the lenses will cost another \$10."

"Then you stop again, for just a second, to see if he jumps.

If he doesn't jump that time, you say—real quick:

"Each."

STANDING ROOM ONLY

"I guess you wonder why I never go to church," said a local Smart Aleck, "and I'll tell you why—there are always so many hypocrites there."

"Oh, don't let that keep you away," said the bishop smiling; "there's always room for one more."

UNMISTAKABLE EVIDENCE

Teacher: "Now, Tommy, if you have ten cents in one pocket, and twelve cents in the other, what have you?"

Tommy: "The wrong trousers."

THE GREATEST MAN

Bagsby: "Who do you consider the greatest man this country has produced?"

Crabshaw: "I used to think it was either Jefferson or Lincoln. But now I am convinced it was my wife's first husband."

NEW, BUT SO OLD

Doctor: "The best thing you can do for your baby is to give him a good dose of castor oil."

Modern Mother: "But, Doctor, castor oil is so old-fashioned."

Doctor: "So are babies, madam."

CHERISHED AFFLICTION

My little girl was sick in bed with measles and we gave her so much attention and so many new things to play with that her little brother said to me, "Mother, after Kathy is through with the measles, can I have them, too?"

SYMPATHETIC, THOUGH

Margaret, aged five, had been very rude to a little guest, and after the child had gone home, Margaret's mother told her very feelingly how grieved she was at her rudeness.

"I've tried so hard to make you a good child, Margaret, to teach you to be polite and kind to others; and yet in spite of all my efforts, you are so rude and so naughty."

Margaret, deeply moved, looked sadly at her mother and said, "What a failure you are, Mother!"

SIZING UP THE MULE

"The mule," wrote a schoolboy, "is a hardier bird than the guse or turkey and diffrent. He wears his wings on the side of his head. He has two legs to walk with, two more to kick with, and is awful backward about going forward."

SUNDAY—10 P. M. TO MIDNIGHT

There's beauty in the final hours of every Sunday – beauty in the moments when the Sabbath is ended. In these hours from Ten to Midnight, KSL presents four complete half hour programs of unusual charm – programs that, from the four points of the compass, draw ideas in music and in words for your late evening pleasure.

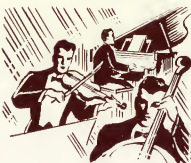


Utah is famed throughout the nation for the excellence of its Choral groups. High school and college, church and private organization develop singing units of rare ability and finesse. In constant rotation, KSL brings the finest of these choruses to your home as the first unit of its Sunday evening programs of words and music.

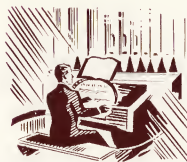
KSL—10 to 10:30 p. m.



Some of the most enduring of all music has been written for string orchestras. This is the basis upon which the program presenting the KSL Strings is developed. Directed by Albert Shephard and sponsored by ZCMI, here is a program of thrilling importance both to musicians and to all who enjoy the lasting beauty of music for strings.



KSL—10:30 to 11 p. m.



Rich in the tradition of radio's programs of true worth is "Sunday Evening on Temple Square." First offered more than ten years ago, this thirty minutes is today more widely heard than ever before – a program which brings the majesty of the Mormon Tabernacle organ and guest soloists to the late Sunday hours.

KSL—11 to 11:30 p. m.



"Sabbath Reveries" brings each Sunday to a close on KSL. Here a final mood for the day is interpreted both in words and in music. All themes are within the appreciation of those who listen. In smooth measures, the closing moments of the day pass on the flowing pattern of a day well filled, well lived.



KSL—11:30 to 12 Midnight



KSL

SUPREME IN THE WEST

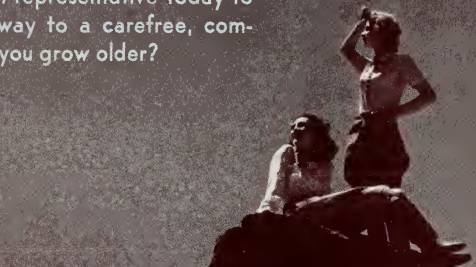
1130 KILOCYCLES

50,000 WATTS

Carefree as Youth

Youth on a vacation knows no cares. In the mountains, along highways, or on the beach, each hour, each moment presents a panorama of pleasant experiences.

As we grow older we cannot avoid the stern realities of life, but we can avoid some of its bitterness and disappointment if we build a life insurance estate during our earning years. Why not consult a Beneficial representative today to show you the way to a carefree, comfortable life as you grow older?



BENEFICIAL LIFE
INSURANCE COMPANY



Heber J. Grant, Pres.

Salt Lake City, Utah