

The Improvement Era



JUBILEE YEAR
Scouting and the Church

1913 - 1938

SEE PAGE 322

JUNE, 1938

VOLUME 41 NUMBER 6
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Now your Shell Dealer plans *Carefree Vacations*

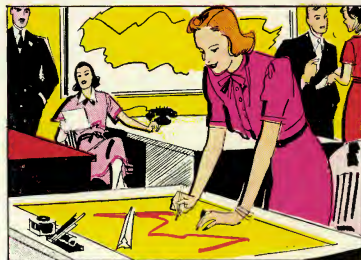
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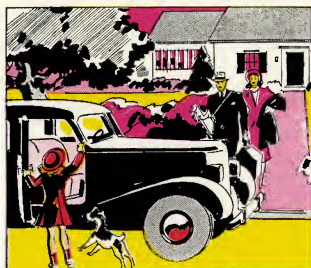
2 He will write this information on a special card and send it to Shell Touring Headquarters at no charge to you, of course.



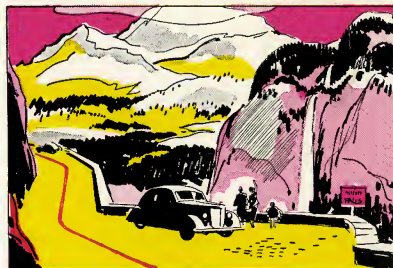
3 Here a staff of touring experts will trace your route on a U. S. map, carefully selecting the best roads, and good places to stop.



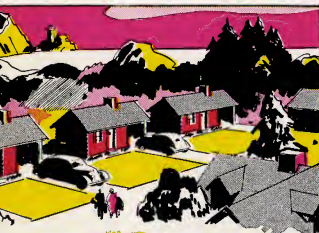
4 You'll be sent this marked map, plus a map of each state you'll pass through, lists of trailer camps, auto courts and hotels...and lots of other information.



5 You'll start out without a worry to your name. You'll know the right roads to take. You'll see all the sights you ought to see.



6 Because Shell state and city maps show you where the points of interest are... and Shell dealers all along the route will offer you local "Fingertip Information"



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8 Since Shell dealers everywhere provide home-clean rest rooms, and fine Shell products, you'll have a truly carefree vacation.

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BE PREPARED is the motto of the Boy Scout. **Y**OU be prepared to give youth the opportunities which shape leaders of tomorrow.



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The Improvement Era

"The Glory of God is Intelligence"

JUNE, 1938

VOLUME 41

NUMBER 6

"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 Cover

THIS illustration was taken from a poster belonging to the National Council, the original of which was created by the eminent illustrator, Norman Rockwell. The Temple and Tabernacle outlines have been superimposed over a ship which appeared on the original. The occasion for the cover is a quarter of a century of the highly satisfactory use of the program of the National Council, B. S. A., in the Mormon Church. Scouting in the Church, however, independent of the National Council, actually preceded this event by about two years.

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah
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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

NATIONAL ADVERTISING REPRESENTATIVES

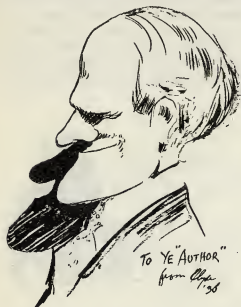
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MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

TIME WAITS FOR NO MAN

HE WAS a genius inventor whom I met in New York, who became a genius of wisdom. Mr. Robert Madeen waited years and years for success and while waiting he worked night and day. He used to spend many hours of valuable time waiting,



From a Caricature of the Author by Clyde Squires.

waiting, waiting, for different people to show up, to keep appointments with him.

One day as Mr. Madeen impatiently walked up and down in front of a subway exit in New York, often pulling out his watch and looking at it, he decided that was the last time any one would steal his valuable time. He hurried away and when he did so he took with him a contract which would have been worth a fortune to the tardy manufacturer had he been on time to meet Mr. Madeen to get the sole rights to some great inventions.

By JACK SEARS

Nationally Known Illustrator and Cartoonist and a member of the Faculty, Department of Art, University of Utah.

From that day forth, Mr. Madeen placed punctuality at the top of his requirements for all who did business with him. Time was his great-

est asset and he, like Time, waits for no man.

At one period of my life I decided to give an exhibition of drawings, paintings, and modeling work, all of which I had done while waiting for those who had appointments at my studio. Some of the "come-ees" were thirty minutes late, some hours late, and many never called at all, and never took the trouble to send an apology.



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M. I. A. DAY - JUNE 10th

THRILL RIDES - GAMES - Fun for Everyone!

Exploring the Universe •

By FRANKLIN S. HARRIS, JR.

IN THE reindeer both sexes have antlers; in the water deer they are absent from both.

A SPOONFUL of the enzyme, rennin, from rennet, will clot 400,000 times its weight of the cheese-forming caseinogen in milk.

THE SCENT of an orchid changes. It may smell of heliotrope in the morning and lilac at night, or of a carnation during the day and of a foxglove at night.

MANY careful experiments have shown that cats are not only tone-deaf but also color-blind.

VERL ANDERSON, 17-year-old Future Farmer, whose baby beef steer won the Grand Championship at the junior meet in San Francisco last April. Yes, Verl wears LEVI'S.



Whether you're judging beef or overalls . . . there's only one First Prize. And in overalls, three generations of westerners have awarded that prize to LEVI'S. First in comfort. First in wear. First and ONLY overalls to have—

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1. Two horse brand leather label
2. Oheloth ticket
3. Red tab sewed in back-pocket seam



85

LEVI'S COPPER RIVETED WAIST OVERALLS
WITH CONCEALED RIVETS ON BACK POCKETS

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PATRONIZE YOUR HOME-TOWN MERCHANT . . . HE'S YOUR NEIGHBOR

THE wash and rub down after exercise in the sun removes much of the vitamin D just gained. The secretions from the skin contain raw materials for vitamin D which after irradiation are reabsorbed by the body. Experiments show that the wash water and substances dissolved by ether from the towels used, when irradiated with ultra-violet ray, cured rats of rickets. If the students tested were first treated with ultra-violet, the extracts, made the same as before, given to rats, proved that the washing and rubbing had removed vitamin D itself from the boys' skins.



USING infra red light, it has been possible to photograph a negro in a black suit and in the print find he looks like a man with a fair skin in a Palm Beach suit. Other infra red photography has shown that the planet Venus has about 10,000 times as much carbon dioxide as the earth, but very little oxygen. Infra red film was used to penetrate the dusty atmosphere and first show the earth's curvature on photographs taken high in the air.

A **NOTHER** method of preventing babies from getting mixed up at the hospital is to sunburn their name on their back at birth with a quartz lamp. The name lasts for six months.

THAT a bat seems to sense an object before touching it is proved by its being able to fly to and fro in a dark room criss-crossed with taut wires without hitting any.

THE United States has adopted a robot radio alarm system for use on small boats to detect SOS signals even though the radio operator may be asleep in bed. Trained to recognize the distress signal, it rings a bell as warning.

Let me do your **IRONING** just one week! Signed—Fred Schoss.

Ironrite

Takes you off your feet, ask for free demonstration

SCHOSS ELECTRIC CO.
Ogden, Utah





Outdoor Temple

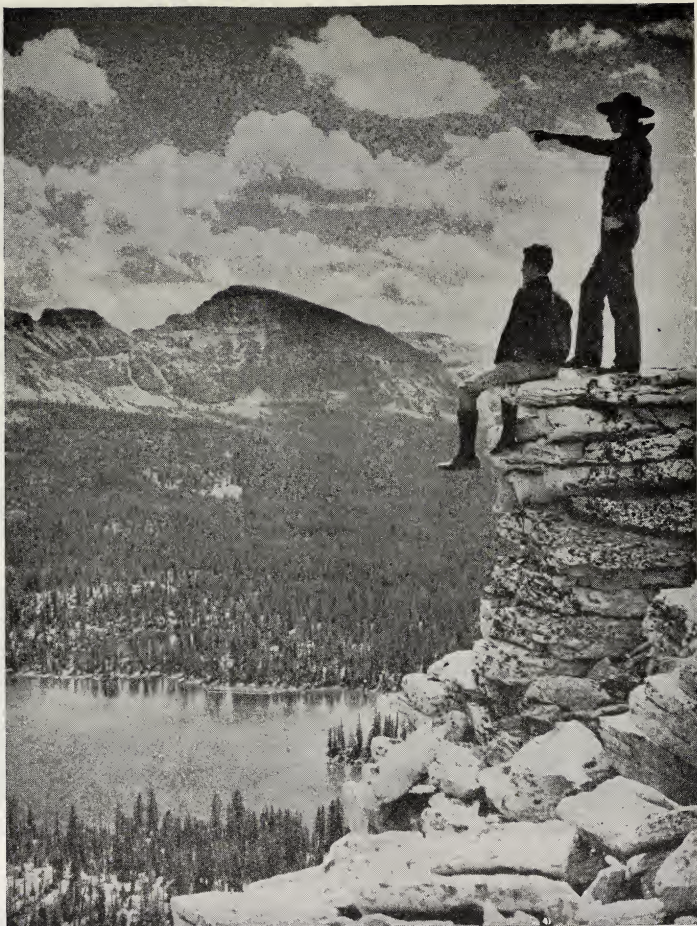


Photo by Paul S. Bieler.

TREAD softly here,
For this is holy ground;
This tapestry of leaves:
A temple
Where we found
That dreams have substance . . .
That our souls may soar
To be companions to the stars,
And all the past and future be fulfilled
In one bright flashing hour.

Tread softly here!
This ledge of weathered rock:
An altar
Where lost hopes,
Dreams that have starved,
And deep unnamed desires
Have been fulfilled . . .
Where hearts,
Lost and alone,
Have found their destiny.

Tread softly here,
For there are those who care,
And when you enter
Breathe a silent prayer.

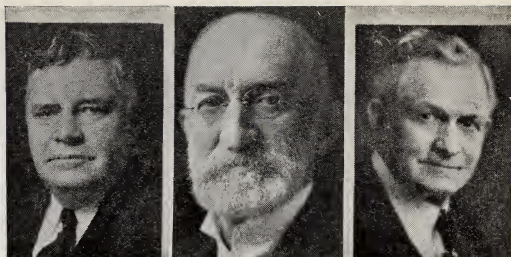
H. H. McKusick

GENERAL AUTHORITIES

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

As sustained by the membership of the Church
assembled in General Conference, April 6, 1938

THE FIRST PRESIDENCY

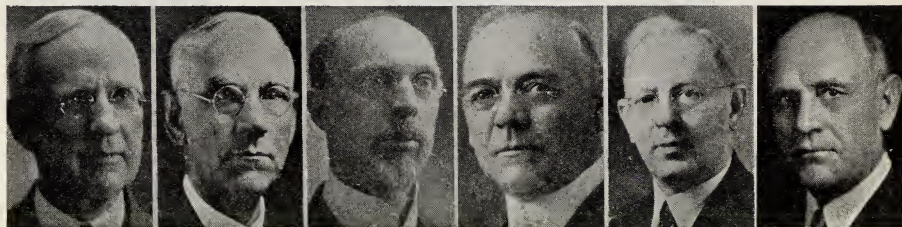


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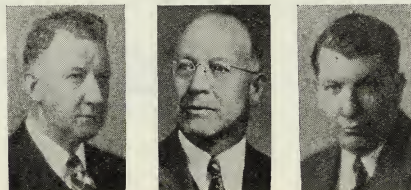
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TAYLOR

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HARDY

THE PRESIDING BISHOPRIC



LEFT TO RIGHT:
BISHOP MARVIN O. ASHTON,
BISHOP L^eGRAND RICHARDS,
BISHOP JOSEPH L. WIRTHLIN.

The EDITOR'S PAGE

AS OTHER MEN JUDGE US

*Not so much by what we preach,
but by the product of our preaching.*

By PRESIDENT HEBER J. GRANT

WE HAVE now become known for what we are—upright, God-fearing people; and just in proportion as we live the Gospel, knowing that it is the truth, will we continue to break down prejudice, build good will, and draw other men to us.

This condition has been brought about by the fact that we have knowledge, and that so many of our people have lived up to it. Every man among us carries on his shoulders the reputation of his Church, and as you and I live the Gospel of Jesus Christ, we bring credit to the work of the Lord that has been established again upon the earth in this dispensation.

I am very thankful that this is the condition, and my heart is full of gratitude to the Lord for the remarkable change that has come about, and I hope that every man and woman who holds membership in this Church may be inspired to make up his or her mind that so far as their ability and their capacity are concerned they are going to live this Gospel so that their lives will preach the truthfulness of it.

On one occasion a man delivered a very remarkable sermon. Later one of his friends said: "You know, that was a very wonderful sermon, very remarkable, but your acts shout so loud I didn't hear anything you said."

I have heard some of my own acquaintances preach remarkably fine sermons on tithing, and I have taken the opportunity to look up their records, because I knew they were neglecting their duty, and I found there was no credit on the tithing record. The record is what counts. Faith without works, we are told, is dead, and we all know how valuable the body is when it is dead.

There are many men who do not have that same wonderful respect for their word that men in early days had. This is a source of keen regret to me. I am pained beyond expression at the growth of carelessness in meeting obligations in comparison with what it was many years ago. The fundamental thing for a Latter-day Saint is to be honest. The fundamental thing for a Latter-day Saint is to value his word as faithfully as his bond; to make up his mind that under no circumstances, no matter how hard it may be, by and with the help of the Lord, he will dedicate his life and his best energies to making good his promises.

But I rejoice in the wonderful growth of the Church and in the faithfulness of this people, and in their liberality there are no other people like them. With all our faults and failings there are no other people so devoted to the Lord, there are no other people who make such an impression on those not of our faith, because we live nearer to the Lord and nearer to our professions than most people.

I humbly pray that God will help you and me and every living soul who knows that this is the Gospel, to live it, that our lives may be a truth and not a falsehood, and that our very diligence and faithfulness and honesty may inspire other people to live the Gospel of Jesus Christ.

The SPECTRE OF DEBT

By PRESIDENT
J. REUBEN CLARK, JR.

The Church has always counseled against running into debt—and whoever borrows, should know what interest is; it is with him every minute of the night and day.

I SHOULD like now to talk about the question of debt. I shall say nothing new. Everybody knows the things I shall mention. My only excuse for naming them is that sometimes some of us forget what should, in wisdom, be remembered. What I shall say will not so much concern business men who are supposed to know when and how to borrow. I am speaking to the great bulk of us who have little or no business training and experience, and perhaps not too much business ability. I belong with this bulk and have had a chastening experience in debt.

It is a rule of our financial and economic life in all the world that interest is to be paid on borrowed money. May I say something about interest?

Interest never sleeps nor sickens nor dies; it never goes to the hospital; it works on Sundays and holidays; it never takes a vacation; it never visits nor travels; it takes no pleasure; it is never laid off work nor discharged from employment; it never works on reduced hours; it never has short crops nor droughts; it never pays taxes; it buys no food; it wears no clothes; it is unhoused and without home and so has no repairs, no replacements, no shingling, plumbing, painting, or whitewashing; it has neither wife, children, father, mother, nor kinfolk to watch over and care for; it has no expense of living; it has neither weddings nor births nor deaths; it has no love, no sympathy; it is as hard and soulless as a granite cliff. Once in debt, interest is your companion every minute of the day and night; you cannot shun it or slip away from it; you cannot dismiss it; it yields neither to entreaties, demands, nor orders; and whenever you get in its way or cross its course or fail to meet its demands, it crushes you.

So much for the interest we pay. Whoever borrows should understand what interest is; it is with him every minute of the day and night.

As to running in debt to buy a farm, particularly for the greater part of the purchase price, or for any considerable loan on a farm,

I should like to give you the following facts.

During the recent depression a great insurance company had to foreclose on farm property which had been mortgaged to it for some \$65,000,000. The presumed actual value of these foreclosed lands was more than \$100,000,000, which is approximately the value of all the farm lands of the state of Utah. The lands foreclosed were among the richest farming lands in this country.

After the company acquired the lands, it wrote them down about 10 per cent of the estimated actual value, so that they now stand on the books at about \$55,000,000.

The net profit for last year on all these lands taken together was 3.03 per cent on the written down value of \$55,000,000. This would be equal to about 1.6 per cent on the full value as of the date of mortgage.

The very large amount involved and the location of the farms would seem to indicate that this is a fair example of the returns on the better farm lands of the country.

May I suggest to you farmers and would-be farmers that you can hardly hope to borrow money, relatively large sums of money, at 5 per cent or 3 per cent or even 2 per cent and then pay out, principal and interest, in an enterprise that will net you only 1.6 per cent. This is the simplest mathematics.

Let me say in passing that it seems to me the worst curse the farmer has ever had—worse than pests, or drouths, or frosts, or even poor markets—is the easy money which has been thrown in his path. What the farmer needs is not easy money but good, profitable markets.

These same principles hold good in all enterprises of all kinds.

I SHOULD like also to say something about long time debts, say 20 or 30 years, for remodeling and improving homes. I am not unfamiliar with the stock arguments and reasoning used to support this kind of

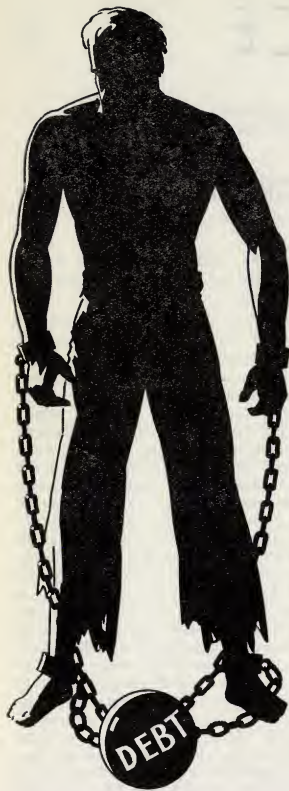
OUT OF the messages of the recent General Conference of the Church came this trenchant message on debt, public and private, and all that it involves. This unmasking of a modern misconception is here presented that it may have wider distribution and permanent preservation among the members of a Church that has strongly set its hand against the ills of financial bondage.

borrowing. But we must fully consider this: Any improvement such as bathrooms, modern heating and refrigerating plants, and the like, will, in the course of ten years, probably be old, out of style, and largely obsolete. If the family is the ordinary one, they will at the end of ten years clamor for new, up-to-date furnishings, for another and modern remodeling. When that time comes the family will have to realize that it must go on paying principal and interest for another ten or twenty years on the worn bath tub and basin, the stained and cracked kitchen sink, the smoky furnace, and all the rest. This assumes, of course, that we have been able to keep up our payments for the first ten years and have not lost the whole property before that time, both what we put into the house as well as the house itself.

I say this notwithstanding that in my view no home is too good, no comfort too great, no luxury too rich for the very humblest family that can afford them; but for the least essential comforts and for all the luxuries, let me urge you to pay as you go.

I WISH to add something on installment buying—that popular method of running in debt for things and paying for them while you wear them out. Installment buying is a twin brother of longtime loans for remodeling and furnishings. A part of a successful installment plan is a very high, usually hidden rate of interest.

I know that in speaking of this I am treading on debatable ground.



However, I feel something might wisely be said about it by way of caution.

In 1929 it has been estimated that installment purchases amounted to 6.5 billions of dollars. Dr. Wilford L. White, chief of the marketing division of the Bureau of Foreign and Domestic Commerce, is quoted as saying that "installment contracts entered into during or immediately prior to 1929 contributed to the last depression."

Statisticians say that in 1935 there were 3.6 billions of dollars of installment purchases; for 1936 the estimates run from 4.5 billions of dollars to 13.5 billions of dollars; for 1937 installment purchases have been estimated at better than 5 billions of dollars.

The system has been defended as justifying itself "by providing the luxuries of yesterday for families of limited incomes today by allowing those families to purchase such

goods by pledging part of their future earnings."

Its value has been appraised in this language:

It encourages production of luxury goods, thus reducing the consumption of necessities. It promotes extravagance, based on the chances of continuing and rising incomes, and thus increases stringency at a time when trade is shrinking. It creates a body of debt that stands in part for something already consumed. It leads to over-production of luxury goods, and, like monetary inflation, leads to a condition which requires for its maintenance larger doses of the same stimulant, shown by its extension to articles which depreciate rapidly.

A British economist affirms:

It has done much harm in America; it has been drastically limited in many parts of Europe; it is the enemy of real thrift; it is most tempting to the least provident.

To buy on the installment plan means to mortgage your future earnings. If, through sickness or death, or through loss of work, the earnings cease, the property bought is lost, together with what has been put into it.

I venture one suggestion—Until times become more certain, the ordinary family will do well to purchase by installment only the actual necessities of life, leaving the luxuries to be bought as they can be paid for when purchased. I shall not attempt to draw a line between necessities and luxuries, beyond saying that an artisan or mechanic who can ride to work on the train or street car would hardly be justified in buying an airplane for that purpose on the installment plan; nor would a farmer already owning a cow pony to go to the pasture for the cows be justified in buying an automobile on the installment plan to be used for the same purpose.

I can only mention here, again by way of caution, another contributing element of danger in our economic life, that is, those seasonal, crop, or other short-term financings which unwisely base operation for future profits on borrowed money.

IF I might be pardoned, I should like to add another word about two closely related subjects which I have mentioned or referred to at almost every, if not every, Conference since April, 1933; I refer to the enormous expenditures of the people's money and to the ever-growing feeling and belief that a great group of the people can live off the public without working.

I should like to say again that neither the state nor the federal

government has any funds except only such funds as it obtains from the people. Neither of them has anywhere a great pile of gold to which it can go for its money. You taxpayers must furnish it all; and every citizen is a taxpayer, either by direct or indirect taxation. Whenever governments borrow, they borrow from the taxpayers who must pay back or repudiate. To pay back large borrowings causes great hardships and burdening sacrifices; to repudiate brings economic and sometimes political chaos.

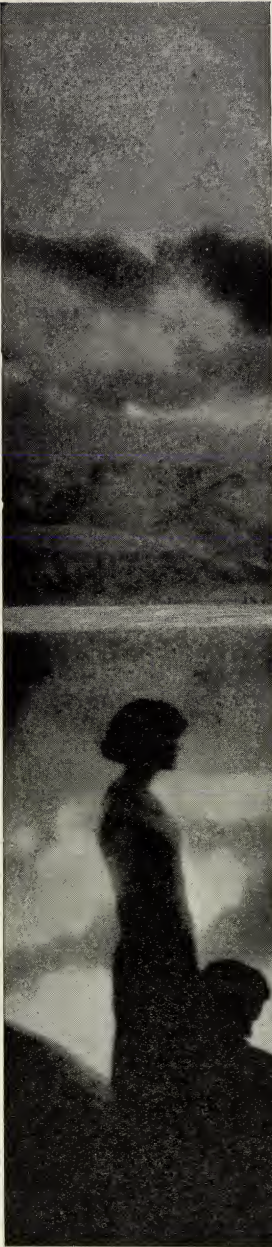
Some of our own members seem to be thinking that the Church, too, has a pile of gold. It has not. All the Church has is the moderate income it receives from investments it has made out of the savings from your past contributions, and the tithing and donations which you faithful members—usually not the critics and fault-finders—make for the support of the work. You have had a report as to how that money has been spent during the past year. I assure you there are no secret or hidden expenditures. All are recorded and all audited. The Church does not have one cent to be spent by any one for any purpose, except upon an accounting made after the expenditure is made under an authority given for the expenditure. May I say here, the Church is not in debt; none of its property is mortgaged; none of its security pledged.

Now, as to the other point—the living of one large group without work on the industry, thrift, and sacrifice of the rest of the people. I say again, this is virtual slavery for those who furnish the livelihood for the idlers. I know very well I shall be accused of being harsh, cruel, unsympathetic. I am not. But I consider the welfare of the whole people as superior to the comfortable or luxurious idleness of the part.

To this kind of expenditure belong these old age gratuities or doles, which, to save somebody's conscience, are called pensions. I mention this matter because it is growing to such large proportions and because it will have such a far-reaching and destructive effect upon the character of the people, young as well as old.

I may begin by saying these are not properly pensions, a term which has always implied one or both of two things: Either a conspicuous service performed for all the people which merits from the people a spe-

(Concluded on page 383)



ROMANCE

COURTING DAYS SHOULD BE QUESTIONING ONES,
FOR THE SUCCESS OR FAILURE OF MARRIAGE
LIES ON THE ANSWERS.

By HELEN SPENCER WILLIAMS

Of the General Presidency, Y. W. M. I. A.

EVERY girl dreams of the time when she is to be married. In girlhood days she pictures a cottage, its furnishings, and its fluttering white curtains. Perhaps these things come to her mind even before she thinks of the prince charming who is someday to come riding with a desire to make her his own. Every day of life a girl is either consciously or unconsciously preparing for that greatest adventure in all life for her.

The three great events of life are birth, death, and marriage. We know very little of why we come.

Few there are who have not seen the hand of death touch someone near and dear and have wondered at death's mystery and with a prayer in heart—a hope—have whispered that "some day we'll understand."

Only one great adventure of life—marriage—is left, over which we have any control, any jurisdiction. How important it is then that each day preparation goes forward for it.

In the Latter-day Saint conception of marriage there is a philosophy which says that much of this modern talk of being able to hold a husband is rather superficial, but rather that a girl should so live that when she has been sealed to the man of her choice she should ever be worthy

for the fulfillment of this sacred promise of eternal happiness and blessing.

No one would ever cheat any girl out of the thrill or the romance of the glorious days of courtship, filled with love, new experiences, and new understandings, and there is a sweetness during these days to which every girl is entitled. The days of courtship, however, should mean more than gay dances, strolls in the moonlight, soft music, and sweet whispered sayings. This, of course, is part of courtship; but deeper still, and more important, is the responsibility during courtship days of looking at one's beloved with clear vision and with analytical mind, for it is during this period of life when a boy and a girl establish the foundation of their understanding for each other—that understanding which will take them all through life together, either in the spirit of happiness, or in the spirit of wrangling and apprehension. Marriage is a happy state! Remember this! Of course we hear of numerous examples where young married couples get off to a bad start; but remember the hundreds of young men and women who go through life loving, upholding, and sustaining each other until they reach the end of this road.

If we might name one general rule to safeguard future happiness it would be to seek friends whose ideals and actions have a foundation similar to your own, and whose standards of living are akin to those which have been instilled into your souls. Friendship may so suddenly turn into love, and the boy or young man who today may be considered as only another friend may, tomorrow, in that magical turning of events, be the man you love. Consequently, wise is the girl who when she feels even a tinge of more than interest in a young man begins to ask herself all about him.

What are some of the fundamental things, which, looking into

the long years ahead, may make for happiness in marriage? Dr: Adam S. Bennion, the beloved and understanding friend of youth, has given the inspiration for the following analysis: First and foremost, has this boy sound moral principles? Are there any habits in which he indulges today that may carry over into the future and undermine health? Because of the prevalence of the social diseases which are undermining the health of thousands of our people today, the importance of this first question cannot be overstated. During courtship days a girl may easily know what a boy's moral standards are. How often some innocent, unsuspecting girl in love succumbs to the persuasion of a boy who is not morally fine to prove her love in some way which may carry only sadness in its wake. A test of a boy's moral principles may be that if ever in any way a suggestion is made whereby a girl has to lower her own fine moral standards to make an impression on him, that boy is lacking in fine moral sense. What are his inherited health tendencies? These and the habits which the boy has today are laying his foundation for future health, so during courtship days the boy who never violates any health law, who has a clean family health record, is a good risk for future happiness as far as health is concerned.

Secondly, a boy who is to take a girl into the realm of happiness during married life is one who has intelligence backed by education and training. Perhaps to many young men the opportunity of a college education does not come, yet no boy in this world need ever go without an education if he truly desires one—because never before has there been such an age of opportunities for development. What educational openings is the boy striving toward during courtship days? What does his conversation reveal in this respect? Is he content always to remain as he is? If so, a girl should be wary.

CLOSELY allied with this matter of education and intelligence is the characteristic of ambition—that power which spurs a boy onward and upward to greater heights. Again, during courtship days a girl has ample opportunity to know if the boy has the kind of ambition which will make him press forward into newer and greater fields. Let a boy be a truck driver, let him carry mail, let him do the most menial of jobs in the beginning of their days



together—it matters not. What does matter is whether or not he is going to be satisfied to continue at the same menial job that he does when first she knows him. Every girl has a right to look forward to years of financial security.

In marriage there is perhaps no greater element which brings to a woman's heart contentment and joy than does consideration from the man she loves—those little considerations which are expressed in words of appreciation, of understanding of her moods, her eccentricities, perhaps. Several years ago a young couple was married, a couple on whom everyone glowed with pride and approval because it seemed that their chances for successful marriage were so ideal. Then one day the newspaper carried notice of their divorce. When this girl was asked by a friend what had happened, she answered saying:

"I can't express exactly what. There was nothing big. He supported me as best he could. There was never any other woman. He didn't drink. I guess when I analyze it the whole thing that pushed our marriage onto the rocks was his lack of consideration in little things. I never remember of his having once said that he appreciated the little things that I did for him. He never commented upon my appearance. During the difficult days of the depression when we were having such a struggle, I think that if just once he would have taken me into his arms and said: 'Never mind, dear, together we will come through this because I have you by my side,' I would have stayed and struggled and worked with him. No, I guess it was just that I couldn't go through life without ever an expression of consideration or appreciation."

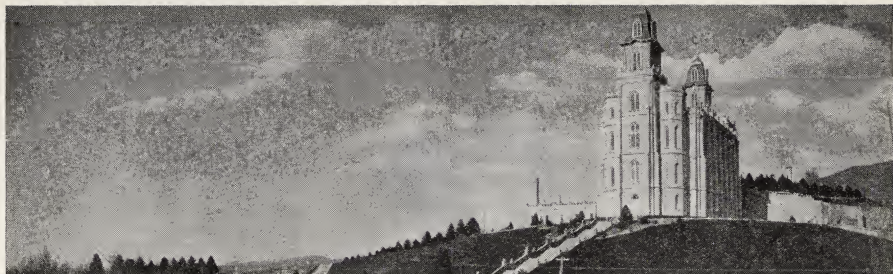
One poet wrote:

'Tis not love's going that hurts my days
But that it went in little ways.

The next characteristic to consider is a good disposition, the ability to smile at troubles, to laugh away fears and apprehensions—a sane sense of humor. The young man who has these attributes is going to bring laughter and joy into any household. During courtship a girl should analyze her own feelings. Does she feel a sense of joy? Do smiles come more readily than tears? May she pour out her heart, her thoughts, without any fear of being misunderstood because she knows that he will place the best meaning on all that she does and says? If the boy with whom she thinks she is in love, brings this sort of response, she may be sure that many of the pitfalls of marriage will never become pitfalls for them, because with an understanding heart and the ability to smile, molehills will never become mountains.

Last and perhaps most important of all, does the boy who suddenly becomes important to a girl have reverence in his heart? Is he naturally spiritual? In his conversation, his actions, what is his attitude toward his Creator, toward the Priesthood with which he is endowed, toward his house of worship and the authorities of his Church? Does he pay his tithing, and does he participate in the affairs of the Church? Marriage is a spiritual adventure! It has been definitely given from the most High God to bring happiness and joy to man. If it is to be successful, it can never be divorced

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THE TEMPLE AT MANTI.

IN MANTI

Stands a Holy House

WHICH, SINCE FIFTY YEARS AGO, HAS BLESSED ITS BUILDERS AND ALL WHO CAME THEREAFTER.

By A. WILLIAM LUND

Assistant Church Historian

FIFTY years ago all roads leading to Manti were crowded with wagons and carriages bringing people to the dedication of a temple erected unto God. Soon these same roads will again be crowded with vehicles bringing multitudes of people to celebrate the Jubilee of this temple beginning June 14. The unique location of this sacred building is such that a traveler has a clear view of the temple many miles before reaching it, as it rears its majestic head from foundations blasted out of the rocky hill. The terraces, which once surrounded it, have now given way to beautiful, graded lawns. The visitor is filled with reverence as he sees the magnificence of the temple and its surroundings, and departs convinced of the sincerity of the faith of the people who sacrificed of their means and time to erect this House of the Lord.

The earliest settlers of Manti desired to build a temple, for when they built their fort, which included fifty-nine acres, a Temple Block was located in the center. On this Temple Block the brethren met at sunrise and opened the celebration of July 24, 1857, by firing a few rounds with small arms.

This early desire never grew dim in the hearts of these people, and the leading brethren of the Church saw the need of such a building for that section of country. President Brigham Young and party, among whom were several of the Twelve, visited Ephraim in June of 1875. President Young was entertained at the home of Bishop Canute Peter-

son, where they discussed the site and stone for the building. These brethren went to Manti, where they visited the Temple Block and also the hill near the old stone quarry. When they returned to Ephraim, an important meeting of the Priesthood was held, at which the unanimous vote was that a temple should be built at Manti on the hill near the stone quarry. At this time also, Joseph A. Young was appointed as architect and superintendent of the Manti Temple, but owing to his death in August, 1875, William H. Folsom was appointed in his stead, and served in this capacity until completion.

The Church of Jesus Christ of Latter-day Saints is a temple-building Church. Its members firmly believe that God has commanded that temples be built for sacred ordinances to be performed therein. The first sermon delivered in these valleys of the Rocky Mountains was by Elder George A. Smith, who spoke upon the building of a House of God in the tops of the mountains.

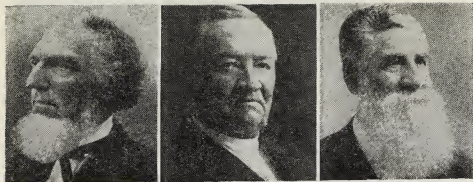
The First Presidency of that day, as well as of this, realized the need of building temples at convenient places where the Saints might attend to the sacred ordinances of salvation. Having this in mind they issued a circular letter, concerning

temples, to all the bishops. A paragraph is here copied from the circular:

We feel led to say to the Latter-day Saints throughout these mountains: Let us arise and build temples unto our God at such places as He shall designate, into which we and our children can enter and receive those blessings that He has in store for us. Let the bishops of the settlements in Washington, Kane, Iron, Piute, Beaver, Millard, Sevier, Sanpete, and Juab Counties call the people of their Wards together and ascertain from them how much each one is willing to subscribe in labor and means, monthly, quarterly, or annually, towards the erection of a Temple at Manti, Sanpete County.

PRESIDENT BRIGHAM YOUNG, who had spent the winter of 1876 at St. George, returned to Salt Lake City by way of Manti, where he arrived on April 24, 1877, accompanied by Edward L. Parry, of St. George, who was to be in charge of the masonry work. There President Young met with the Church Architects Truman O. Angell and William H. Folsom, and with Surveyor General Jesse W. Fox. Immediately the site chosen for the temple was surveyed and its boundaries marked by stakes driven in the ground. The next day President Brigham Young, in the presence of several hundred people, dedicated the site for a temple to be built.

A call was made for workers, and



MANTI TEMPLE PRESIDENTS: TOP ROW, LEFT TO RIGHT: DANIEL H. WELLS, 1888-1891; ANTHON H. LUND, 1891-1893; JOHN D. T. McALLISTER, 1893-1906; SECOND ROW, LEFT TO RIGHT: LEWIS ANDERSON, 1906-1933; ROBERT D. YOUNG, 1933-.

within a week this call was answered by over 100 men who, on April 30, 1877, commenced the excavation. Some of these men came from the Fillmore and St. George settlements. Trustees for the temple grounds were elected. These were John B. Maiben, Luther T. Tuttle and Hans Jensen. They obtained from the City of Manti the necessary deed to the temple grounds, which consisted of 27 acres in parcel No. 117, plat A. Giant blasts of powder were used to throw out the rock and debris preparatory for the foundation. Some of these charges consisted of nearly 1000 pounds of powder. The rock thus blown out was used in the construction of the terraces. So diligently did the workers labor, that April 14, 1879, was set as the day for the laying of the cornerstones. During the morning of this day the weather was threatening and a shower of rain fell. However, a grand parade was held and after that nearly 4000 people gathered around the temple site, when, in the shadow of the unfurled Stars and Stripes, the cornerstones were laid. In the southeast cornerstone a zinc box was placed containing copies of The Book of Mormon, Doctrine and Covenants, and many other books, magazines, and papers. During the ceremonies the sun burst through the clouds and covered all with its warmth and brightness. As the last of the people left the hill, rain once more began to fall.

Renewed energy was given to the workers and the walls rose rapidly;

by the summer of 1883 they were to the square, and the roof timbers were being raised. Also, by this summer the temple sawmill had cut over 500,000 feet of lumber. During the time when the weather was too cold to lay the courses of rock the men spent their days in cutting the rock so it would be ready to lay as soon as the weather permitted. Water for the workers was obtained from a near-by spring. By the summer of 1885 the first story was ready for plastering and by the fall of 1887 the building was ready for its furnishing.

During these years of hard labor on the temple it was necessary that funds be had for work and material. President Canute Peterson of the Sanpete Stake made many tours among the people of his own and surrounding stakes to seek financial

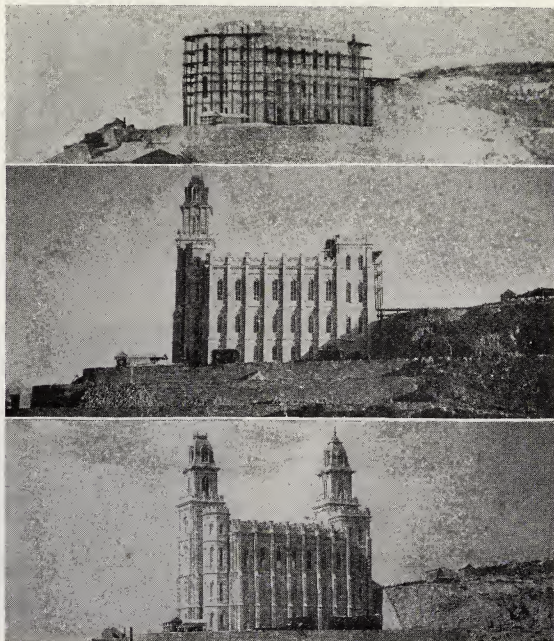
aid. The people always responded and gave freely, even beyond their reasonable means.

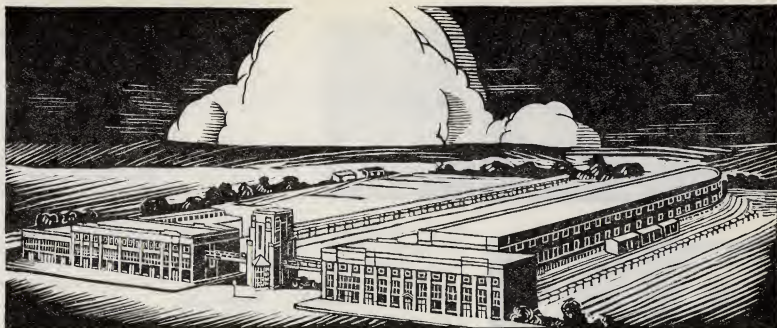
All the members of the Church, even those in the European missions, were invited to help finish the temple. In a circular sent to the Church by Wilford Woodruff, President of the Twelve, and on behalf of the Twelve, it was explained that sums of twenty-five cents and upwards would be gladly received and thus none would be barred from contributing. The following paragraph is copied from the circular:

How blessed are the people who have had these glorious privileges granted unto them! Our hearts swell with irrepressible feelings of thanksgiving and joy to our Father in heaven that He has permitted His Saints to build these houses. They now have opportunities to act as saviors of their fellowmen, which but few generations of the children of men have ever enjoyed. The great work of the restoration of the dead which will occupy the time and thought of future generations has now begun, never more to end until the earth is sanctified and the plan of salvation devised in the eternal worlds for human redemption is fully consummated.

Finally the long-expected day of
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TOP: MANTI TEMPLE AS IT APPEARED IN 1883.
CENTER: THE TEMPLE IN 1886.
BOTTOM: THE TEMPLE IN 1888.





GROWERS' MARKET, SALT LAKE CITY.

"The FARMER GOES TO TOWN"

By JAMES H. WALLIS

*Former Associate Editor of the
Millennial Star*

THE STORY OF THE GROWERS' MARKET OF SALT LAKE CITY—A NOTABLY SUCCESSFUL VENTURE IN VOLUNTARY COOPERATION.

STREAMLINED, inviting, cleanly, the Growers' Market stands today as an outstanding monument to the force of voluntary co-operative effort. Situated between Fourth and Fifth South and West Temple and First West Streets, Salt Lake City, Utah, it attracts buyers and sellers throughout not only the state of Utah, but also the other states of the west, as far distant as the Pacific Coast.

Behind this concrete structure, lie the dreams and the efforts of many years. Since "necessity is the mother of invention," the co-operative farmers' movement was initiated from sheer necessity. The organizers were men who had faith in Brigham Young's statement:

I can take fifty men who have not a cent, and if they would do as I would wish them to do, they would soon be worth ten thousands, every one of them. I could show every one of you what a great advantage there is in cooperation. The closer in a business point of view that a community hold themselves together, the greater will be their joy and wealth.

Back in the "90's," the chief supply of farm produce for Salt Lake City was raised within a radius of

ten miles of the city. During the early morning hours the farmers would load their wagons and set out for Salt Lake City where they might peddle their produce from door to door. Part of it they paid in tithing. Roads were poor, and it required several hours to make the trip, mostly in the night. The farmer's load consisted mostly of potatoes, onions, root vegetables, cantaloupe, melons, corn, rhubarb, asparagus, apples,

and a limited amount of strawberries and raspberries. Cherries, tomatoes, peaches, and apricots were not raised in large quantities until later. Berries were sold by the quart and potatoes by the peck or bushel. It was sold cheap, much of it spoiled, and much remained unsold at the end of the day.

When, however, the city withdrew the privilege of street marketing, failure for farmers seemed to threaten. Two locations were established by private interests as markets and were rented to the growers at 25 cents a day. With few sanitary regulations, and those mostly violated, the places became so obnoxious that the city condemned them, and the farmers now faced a real issue.

In the winter of 1910-1911, the Davis County farmers, who were most affected, organized and ap-

THIS PICTURE WAS TAKEN AT 4 P. M. ON A DAY IN LATE SUMMER OF 1909 AND SHOWS TWO GROWERS WHO HAVE BEEN FORTUNATE ENOUGH TO SECURE A DESIRABLE LOCATION ON THE STREET CURB FROM WHICH TO SELL THEIR LOADS ON THE FOLLOWING DAY. THIS PRACTICE WAS ONE OF THE MAIN REASONS OF ORGANIZATION AMONG THE GROWERS WHICH FINALLY LED TO THE ESTABLISHMENT OF THE GROWERS' MARKET.



TYPICAL SCENE OF ACTIVITY ON GROWERS' MARKET, SHOWING PART OF WINTER MARKET BUILDING AT LEFT.

pealed to the City Council of Salt Lake City to set aside a section for market purposes. In the group who made the appeal were: David F. Smith, John H. Barlow, Jr., John T. Williams, Frank Smith, John Jackson, Wallace Muir, Frank Cutler, Wilford Tuttle, and Andrew Sjoblom. The appeal being granted, the location was established on Second West, between First South and South Temple Streets.

Having tasted the fruits of success from cooperative effort, the farmers in April, 1911, incorporated for \$10,000.00 as the Salt Lake Market Gardeners' and Fruit Growers' Association with John H. Barlow, Jr., president; John T. Williams, vice president, and David F. Smith, secretary and treasurer and market manager.

The location was marked off into stalls seven feet wide which were rented for \$5.00 a month to non-members of the Association and \$4.50 to members. Sanitary conditions and police protection were effectively established. Conveniences for both buyers and sellers were introduced. All in all, so successful were the efforts of this group that by the end of the first year considerable stock had been subscribed, a ten per cent cash dividend declared, as well as a one hundred per cent stock dividend.

In 1913, David F. Smith resigned. Early in 1916, he was prevailed upon to resume his earlier position. Seeing the need for a new, permanent market, he set to work to answer that need. The automobile had increased the radius of service to both buyer and seller, not only within the state, but also within the surrounding states.



In 1918, the present site of the market was purchased for \$95,000. It became necessary to organize a new company to handle the proposition. Accordingly, on January 11, 1919, largely under the direction of Leo J. Muir, the Growers' Market Company was organized. The directors of the former organization became directors of the new com-

VIEW OF GROWERS' MARKET IN 1913. THE TREES AT THE LEFT FURNISHED SHADE FOR THE SOUTH PLATFORM. NOTE NUMBER OF HORSE DRAWN VEHICLES AT THIS TIME.

pany, and named David F. Smith, president and manager; Ralph Cutler, vice president; Andrew Sjoblom, treasurer; John H. Barlow, secretary. These officers completed the arrangements for the purchase of the property, by paying \$45,000 in cash or notes and mortgaging the property for the remaining \$50,000. The Church of Jesus Christ of Latter-day Saints subscribed in stock \$10,000 of the \$45,000 cash payment. David A. Smith of the Presiding Bishopric represented this stock for the Church from 1921 to 1938, having been elected a director.

From this beginning, the market has gone steadily forward, first of all by renovating and remodeling some of the buildings already on the land; by erecting buildings to care for the growing business adequately. The first building housed a restaurant, a grocery store, and a small produce house. The next building was a wholesale produce house, erected at an approximate

(Continued on page 378)



OFFICERS AND DIRECTORS OF GROWERS' MARKET AS OF JANUARY, 1938

Front row, left to right: Ralph Cutler, secretary, treasurer, and director; Stearns Hatch, vice president and director; David F. Smith, president, manager, and director. Second row, left to right: James Smalley, Jr., director; Moses L. Holbrook, director; Joseph N. Ford, director; David A. Smith, director. John H. Barlow, Jr., and Edward L. Hanson, both deceased, have also served as directors and were among the active organizers.

Note: Stearns Hatch, now past eighty years, has since retired and his place as director was filled by Edward Davis at the annual stockholders meeting in February, 1938.

BECKONING ROADS

By DOROTHY CLAPP ROBINSON

THE STORY THUS FAR: Nancy Porter and Peter Holverson, too marriageable and very-much-in-love young people of a rural Mormon community, found themselves anticipating "their spring"—the spring in which they, with others of their friends, had decided to go to the Temple to be married at June Conference time. But seemingly poor agricultural prospects and accumulated debt caused Peter, a high-principled and cautious young man, to postpone the marriage until "better times."

Questioning his motives and his wisdom, and in the anger of her disappointment, Nancy impulsively served notice on her betrothed that the "postponement" would be permanent and the "engagement was off." The embarrassment was intensified by the fact that two couples of "their crowd," Mark and Phyllis, and Lynn and Vera, who were apparently less economically prepared for marriage, decided to go through with their plans notwithstanding. And so these two parted, with hopes postponed—or abandoned. Living in a discouraged home with a chronically and seriously ill father, discouraged younger brothers, and a work-worn mother, who held tenaciously to principles and ideals, Nancy became rebellious and determined to better her situation. Through a chain of favorable circumstances, she finally secured a temporary job as commissary-keeper of a huge ranching operation in a nearby section of the country. Reid Wood, young, impatient, city-bred son of the ranch owner-operator, called to take her to her new assignment. The trip was made; the job was reached. There was something about Reid Wood that she wanted to remember. There was something about Peter Holverson that she couldn't forget. There was some resentment between Reid Wood and his father that she couldn't understand. And so she found herself among cross-currents with a job on her hands and heavy thoughts in her mind. With the passing days she found herself liking her job and her surroundings, and found herself drawing near to the kindly inner nature of her employer, father Ben Wood—and found her thoughts often drifting to his restless son, Reid, with whom she rode and talked, learning something of the cause of his restless discontent—

CHAPTER FIVE

THE WORK at the shearing sheds was virtually finished. Day after day trucks had been going back and forth between the ranch and the warehouse at Blaine. Three times a day that crowd of noisy, bantering men had crowded about the cook's long table and with many hands but one purpose had gustily

consumed the result of the forenoon's work. Then they had filed out to spend hot and still hotter hours in the sheds and at the chutes. With the exception of one small band the sheep were on the summer range.

Nancy liked to watch the determined, no-time-for-foolishness way in which a sheep was robbed of its clip. She liked the spirit of camaraderie, the sportsmanship, that prevailed. She liked the combination of wool and creosote, dust and sage. She liked the interest, tinged with familiarity but never disrespect, the men exhibited toward her.

The day after the conversation on the hill with Reid there came a telephone message for Mr. Wood. She decided to deliver it at once. She started for the shearing plant, walking along the ditch bank just inside the fence.

"I must be a born farmer," she told herself. "I take such delight in growing things." Then immediately she was cross. There was nothing about farming that she did like. Never, never would she go back to a farm now that she had made the break. Of course, a place like this one was not exactly a farm. Even clover grew sweet and rank out here. She kicked savagely at a clump of it and the cloying sweetness of its perfume rose like a stench to her spirits.

The plant with its sheds and pole fences was not in the field but across the road in a space of cleared sage. There was a hum of activity about it that, mingled with the bleating of sheep, the shouts of men, made her forget she didn't like farms. She crossed the road through the dust.

Nancy looked about for her employer. A truck, being loaded with sacked wool, was backed against a shed. Beyond it a driver was having difficulty with a team of young horses. He was trying to back them into a narrow space and was doing it badly. He swore profusely as he sawed at their bits.

On the truck helping with the loading was Reid. The heat and

dust had failed to dissipate entirely his scrubbed, slightly waggish appearance. As Nancy came up he straightened and called to the man with the team, "Hey, you crazy knot-head. Cut that out."

As he spoke he turned to look from the truck and saw Nancy.

"Hello, preacher," he called gaily. "Notice I'm out early?"

"Yes. I heard you leave."

"Want to come up where it is warm?"

"No, thanks. I am looking for your father. Where is he?"

"All around this dark room."

Her answer was cut short by a shout of warning. With one spring Reid was off the truck. Nancy rushed around it in time to see Mr. Wood reach for the bridles of the refractory team. One horse, thoroughly frightened, reared, flailed out with his fore feet. Reid, just behind, jumped for his father but was not soon enough. One hoof had found its mark. Whirling, Nancy ran swiftly back across the field. She turned from the telephone just as they brought the unconscious man through the door.

"WELL!"

Dr. Bruce looked up smiling at the bark of command. It was all over. Dr. Bruce had responded to Nancy's message with unbelievable speed. Reid in a state of nerves had been pacing restlessly back and forth, from his father's bed, through the hall, into the parlor, and back again. Each time he had stopped to look down at the ashen face on the pillow.

"Will he—is he—?"

"With good care he will be nearly as good as ever. I'll depend on you, and Nancy here, to give him that care until I can get a nurse. We should have him in a hospital but can't move him now. He'll probably be laid up all summer. I took care of him twenty-odd years ago when his hip was broken. Be thankful it wasn't something like that."

"But isn't he hurt pretty badly for an old man?"

"Old?" Dr. Bruce snorted. "What do you think he is? A Methuselah? But it will be no joke at that. He is going to have a battle. I'll send a nurse over as soon as I can get one."

Nancy saw the let-down that came over the boy's face. Was he going to break? Dr. Bruce's shrewd eyes measured him.

"Someone will have to carry on his work," he said in such a tone as one might use with a child. "He



NANCY RUSHED AROUND IT IN TIME TO SEE MR. WOOD REACH FOR THE BRIDLES OF THE REFRACTORY TEAM. ONE HORSE, THOROUGHLY FRIGHTENED, REARED, FLAILED OUT WITH HIS FORE FEET. REID, JUST BEHIND, JUMPED FOR HIS FATHER BUT WAS NOT SOON ENOUGH.

must not be worried about it. Think you can keep things going?"

Reid's shoulders squared. His lips, that a moment ago had been ashen, curled scornfully. "Don't be funny," he said.

When at last Doctor had his hand on the door ready to leave, Nancy found a chance to ask the question that had been on her lips for the last hour.

"Have you seen Daddy lately? How is he?"

For a moment the kindly old physician watched a fly on the outside of the screen. Why worry her unnecessarily?

"He's so-so. I wouldn't worry over him." Then to young Wood, "I'll get back as soon as I can in the morning." He started away but hesitated. "You know, Nancy, I am glad you have this work. It helps keep your father's spirits up. If it weren't for your family's need, I'd suggest you take nurse's training. You would make a good nurse."

"Perhaps I shall anyway."

ALL NIGHT Nancy and Reid sat by the bed watching the sufferer and administering opiates the Doctor had left. The nurse did not arrive until late the next forenoon and then she came with Dr. Bruce. Her name was Miss Meade and she immediately took charge of the sick room. Nancy was so worn by nervous tension and sleeplessness she immediately went off to bed, so did not get acquainted with the newcomer until the following day.

She awoke that morning with a heavy sense of depression possessing her. Then as memories of the accident returned her depression turned to apprehension. Beginning this morning she would be working under a new head. What would it mean to her work? Whatever came or went she must keep her position. She could not go home just now.

Acquaintance with Miss Meade increased her unrest. Here was a

nurse of convictions. Already Mrs. Chris was up in arms over her "bossy" ways. Could Reid be a balance wheel? She saw little of him in the week that followed. He was kept busy with the tag ends of shearing; and so far had had nothing to say to her about her work. She began to feel more secure.

One day Nancy received a letter from her mother. "... The crops," she wrote, "did not come up at all well. Hay will be poor for it is not getting near enough water. At least ours isn't. We may have enough grain for the chickens but I doubt it. Father doesn't get any better. It is so hot and dry for this time of the year; and it worries him. Dale is doing the best he can but he is so cross we can hardly live with him. He has a job when haying starts. Thanks for the money. You know full well how much we needed it but you must not send any more except for Father. We can get along and you will need it to go to school on."

The girl read the letter at her desk in the commissary. Bitter tears blurred her vision. Then stifling, burning rebellion welled up and dried them. Here, in a room in the big house a man was lying, an ill, hurt man, but surrounded by every aid to comfort and recovery. Cool rooms, ice, and everything the market at Blaine provided that would tempt his appetite. Another man, in another place, who had worked just as hard, was dying for the lack of that vital thing that keeps the spark of life fighting. Dying, and his last days embittered by the thought of dependent loved ones. What had her father done or not done to deserve such a break? What had any of them done that life should give them such a raw deal? And with Pete life would have been much the same, heat and work and babies and doing without. Pete would be sweet through it; but how lucky she had been to have escaped. Strangely, the thought of her employer came and brought quick color to her cheeks. One could love anyone who would take her from such unfairness. She had as much chance as any other.

Someone was approaching. Hastily she used her powder puff. Through the open window she could hear men's voices.

"I knew," one was saying, "he could do it, ifen he tuk a notion."

"Yep," his companion added. "He's got more of the old man in

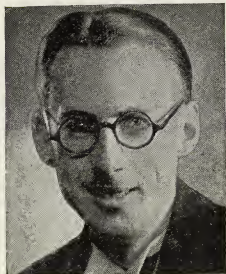
(Continued on page 376)

CHILDREN *of* ADVERSITY

By ARTHUR GAETH

*Former President of the Czechoslovakian
Mission and a member of the Faculty,
Brigham Young University*

FEW IN NUMBER, POOR IN THIS WORLD'S GOODS, SCATTERED AND CUT OFF, THESE STORM-TOSSED, HEART-SICK SOULS IN THE BALKANS STILL CLING TO THE ONLY SURE THING IN THEIR LIVES—FAITH IN A LIVING GOD.



ARTHUR GAETH, who has behind him an unusual ten years of experience in Europe, here writes a story of the Church in the troubled Balkans, which is made more timely now because of the centering of world interest on the political stresses in these lands.

"**M**RS. VUJICIC died, Belgrad, Nov. 24, 1937" was the brief message a card brought from Belgrad, Jugoslavia, several weeks ago. Another of the few remaining faithful members of the Church in the Balkan countries had passed to her reward. Another of the children of adversity whose life the World War had dealt such a disturbing blow was placed beyond the reaches of this world's adversities.

At present Church records show

that there are ten members of the Church still residing in the Balkan countries. They are the last remnants of once growing branches whose development was interrupted by the World War. That event forced the missionaries out of such cities as Kronstadt, Hermannstadt, and Temesvar, where their activities had been fruitful in spite of serious political and religious obstacles. Scores of members have been converted and sent on to "Zion," forty-one emigrating from the Temesvar branch alone.

Strange as it may seem, our records show that missionaries first attempted proselyting in Sofia, Bulgaria, where Elder Mischa Markow sought converts. In that Slav country, which today has five and one-half million inhabitants, every kind of difficulty had to be met. The difficult Bulgarian language employed the strange Cyrillic alphabet. The prevailing religion was Greek Orthodox, which had a firm hold on the peasant people who were more than sixty-five per cent illiterate. Indeed, those first representatives of the Church, Elders Markow, Law, Mathis, Wetzel, Hardy, and others who began to pioneer for the Church in Bulgaria, pre-war Austria-Hungary, and what is now Roumania, would have interesting experiences to relate about these Balkan peoples—about priest persecutions, police-dodging, expulsions, and also startling conversions, for all members still on record in those lands are staunch Latter-day Saints.

The history of those remote branches was a hectic one. In Temesvar there were more than



THE FAMOUS IRREDENTIST MONUMENT IN BUDAPEST, WHICH REMINDS THE HUNGARIANS THAT THEY HAVE BEEN PLUNDERED.

forty conversions in the first six months of missionary activity beginning in September, 1900. Then in 1901 the Elders were banished and no American missionaries labored there until 1903. Two local Elders, Kortje and Szadorf, carried on the work of the American missionaries until Elder Szadorf emigrated to America and took twenty members with him. The returning American missionaries were convicted of being emigration agents and were banished. They attempted to return as language teachers, but found work beset with many more difficulties. After 1909 there is no record of progress in Temesvar.

In Kronstadt (Brasov), where work was begun under the same Elder Mischa Markow, who first labored in Sofia, Bulgaria, in 1900, the branch was slower in developing, but the results were more permanent. In time, more than forty converts were made and work continued under the direction of a faithful local Elder, Brother Bergl. These Sacrament meetings were held through the war period until Brother Bergl passed away in 1923. By that time most of the other members had either migrated to America or had died or been lost to the Church. Today only six members reside in the old city of Kronstadt.

IN 1929 and again in 1934 I had opportunity to visit these members. They were all women. Their leader is Sister Helene Bernhardt, daughter of old Brother Bergl. They had retained the love for the Gospel kindled in them in the first



HUCULE GRANDFATHER AND GRANDSON.

decade of this century. They had whole-heartedly accepted its principles, and, although out of communion with the Church, they lived according to its principles as they understood them. The Fast meeting I held with them on the occasion of each visit gave them the first opportunity in three and five years respectively, to partake of the Sacrament. It was not the first opportunity they had in that time to bear their testimonies, for they met each Fast Sunday to express their appreciation for the Lord's blessings.

I asked them for what they had to be thankful. Their forefathers had come into the Transylvanian Mountains from Saxony in 1224 on the invitation of the Hungarian king Andreas II. Through seven hundred years they had retained their old German Saxon customs, their German language, their love for everything German. They had prospered and reared splendid families. Then the World War broke out, and after the war their territory had become a part of Roumania. Their hearts still yearned for the old regime, yearned still more for Germany. Now they were in constant conflict with the new government; they were fighting a taxation program which they felt unjust. They were growing poorer. How could they feel thankful?

And yet, for several hours they expressed their joy at being able to partake of the Lord's Supper. They wanted to hear about the temple and its ordinances, about salvation for the dead, and kindred topics, for, robbed of much earthly joy, their hopes were in eternity. I was led

to paraphrase: Rarely have I seen such faith in Zion!

In a second community established by these Saxons, I met another family of members, man and wife and a little child. It was 9 p. m. when I left the train at Langenau (Valea Lunga) to be met at the station by Brother Johann Fielker and his wife and several of the German villagers. As we walked into a dark night Brother Fielker told me his story. He had been born in this little hamlet and had gone to Germany for work in his youth. There, in Herne, he had made the acquaintance of another of these Saxons from Transylvania, a Brother Demndorfer. This man and a Brother Weber had converted him to Mormonism. The World War

tional Balkan manner of extortion. He returned to his native village to try his hand at farming. I soon discovered how poor his lot was. He was custodian of the grounds of the little Lutheran church in the village, which provided him with a one-room shack and a small income in produce. He had tried to make Mormons of all the Lutherans, but they did not take him too seriously.

As we reached the other end of the mile-long village of Langenau, I was introduced into a little humble, one-room, kerosene lamp-lighted, earthen-floored home. That night, as guest of honor, I drew the one family bed, a foot too short for me, while the members of the family slept in the shed. Although unable to sleep under such conditions, I had time to think about the conditions under which I found myself. This community was engaged in growing grains and grapes. Since 1927 the country had not had a good year. First it was drought. Then it was loss of their market through the depression. That night Brother Fielker had told me that he doubted that there was the equivalent of five dollars in cash among the three hundred people in the village. There was plenty to eat as far as eggs, poultry, grain, vegetables, and fruits went. But often there was no money to buy a few matches or oil for light. Taxes took all the loose change that found its way into the village, and then people found it difficult to fore-stall foreclosures for back-taxes. Two months after I left Brother Fielker I received a pleading letter from him telling me that a wind-storm had blown out the windows in his little home. It would cost him the equivalent of two and one-half dollars to replace the windows to keep out the winter's cold, but he could not raise the money to pay for the glass. Would I kindly lend him the money?

(Continued on page 375)



A TYPICAL ROUMANIAN PEASANT AND HIS OUTFIT.

forced him into the army. At its close territorial readjustments compelled him to return to Roumania which had become his native land. First he tried his hand in the police service, but pay was poor and his Christian conscience would not permit him to increase it in the conven-



YUGOSLAVS IN NATIONAL COSTUME.

The PROTESTORS OF CHRISTENDOM

v. Revelation Replaced by Debate and Imperial Edict

By JAMES L. BARKER

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

"**T**HIS people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. "But in vain they do worship me, teaching for doctrines the commandments of men."

—Matthew 15:8, 9.

THE Council of Nicea (325) had decided, as between the two parties to the dispute concerning the nature of Jesus and His relation to the Father, in favor of the Athanasian, the "same substance" (homoousion) party, and against the Arian "like-substance" (homoiousion) party. The Council had not been called by a central religious authority, but by the head of the state, Constantine, who was not even deeply religious, whose life was stained by the execution of his wife, Fausta, and of her son, and who would seek baptism only on his death-bed. He, too, had borne the travel and other expenses of the members of the council, had interfered in its debates, and had effectively determined its decisions, and had then enforced them against the Arian party.

Apart from the emperor, there was no "directing power, no efficacious expression of Christian unity. The papacy, such as the west knew it later, was yet to be born. In the place the papacy did not yet occupy, the state installed itself without hesitation. The Christian religion became the religion of the emperor, not only in the sense that it was professed by him, but in the sense that it was directed by him."

If the episcopacy was divided, what means was there of unifying it and of securing harmony, and how was a decision to be reached? "If there had been, in the church of the fourth century, some centralized au-

thority, recognized and active, it would have offered a means of solution. But such was not the case. Antioch and Alexandria are in conflict; the Egyptian episcopacy supports Athanasius, the Eastern episcopacy combats him. How to decide which side to support? . . . Place one's self on the side where the Roman church was to be found? To do this, a tradition, a habit, would have been necessary in this respect; it would have been necessary that one be accustomed to see the Roman church intervene in these affairs."

It is sometimes asserted that the leadership of Rome had been recognized at Nicea, but this is not borne out by the facts of history. Rome did not raise the question that was at issue; and Rome took no prominent part in its decisions; in fact, represented by two presbyters, only. Rome was less prominent in the council than any great church of the East. True, in the list of signatures of the creed of Nicea that has come down to the present, the name of Hosius, bishop of Cordova, occupies first place, and the names of the two Roman presbyters, second place. Later writers sometimes surmise that bishop Hosius of Cordova was also a representative of the bishop of Rome, but offer no contemporary evidence. They are also fond of stating that the position of the names of the Roman representatives at the top of the list immediately after bishop Hosius of Cordova, indicates precedence accorded to Rome. But



ECCE HOMO ARCH, JERUSALEM

the order of the signatures carries no weight with it, since the list of signatures is not original, but has been rearranged geographically.'

Neither was the leadership of Rome recognized or even suspected by the state. In 312, Miltiades had been bishop of Rome for over a year, but "The rescript that issued presently from Constantine's palace, providing for state grants to aid the churches, named Hosius, a Spaniard, bishop of Cordova, not Miltiades [bishop of Rome], as the emperor's minister and councillor in ecclesiastical affairs." Moreover, the decisions of the Council of Nicea, as of other councils in the fourth and fifth centuries, were not submitted to the bishop of Rome for confirmation before their promulgation by the emperor.

When there arose a disputation in Apostolic times in the church at Antioch, it was determined that Paul and Barnabas "should go up to Jerusalem unto the Apostles and Elders about this question." Here a decision was reached by those on whom this responsibility rested, by the Apostles, and apparently approved "by the whole church." The statement of this decision of the Council of Jerusalem contained the words: "it seemed good to the Holy Ghost, and unto us." There was no dictation by the state and, had dictation been attempted, it would without doubt have been met with "We ought to obey God rather than man." But times have changed. In the fourth century, the members of one council contradict and anathematize the members of another. The Holy Ghost does not inspire decisions, and public revelation has

⁵Shotwell and Loomis, *The See of Peter*, p. 449.

⁶Acts 15:2.

⁷Acts 15:22.

⁸Acts 15:28.

⁹Acts 5:29.

¹L. Duchesne, (Catholic) *Histoire ancienne de l'Eglise*, vol. II, p. 661.

²L. Duchesne, *Histoire ancienne de l'Eglise*, vol. II, p. 660.

ceased "with the last of the Apostles." The Apostles have long since disappeared; only one thing is really important: on which side is the emperor? Whoever wins the emperor, determines the beliefs of the church or, at least, its official dogmas.

CONSTANTINE remained true to the Nicene creed: it was his faith, formulated by his council. But he did not persist long in his zeal for the leaders of the Nicene party. In 328, Athanasius, the leader of the Nicene or Athanasian party, had become bishop of Alexandria, but a number of accusations having been brought against him, in 335 his cause was heard by the synod of Tyre which condemned and deposed him. Having gone to Constantinople to petition the emperor for a revision of his trial, he was accused of hindering the imperial shipment of wheat from Alexandria, and was banished by the emperor to Treves.

The Arians were secretly protected by Constantine's sister and, three years after the Council of Nicea, the Arian leaders, Eusebius and Arius, were recalled from exile. Eusebius was restored to the bishop's office from which he had been deposed. Arius' faith was approved by the synod of Jerusalem, a continuation of the synod of Tyre, which pronounced his formal acquittal: "having therefore left Tyre, they (the members of the synod of Tyre) set forward with all dispatch to Jerusalem, where, after completing the ceremony of the consecration of the place, they re-admitted Arius and his adherents into communion, in obedience, as they said, to the wishes of the emperor, who had signified in his communication to them, that he was fully satisfied respecting the faith of Arius. . . ."

Religious rivalry was so bitter following this action of the council that the Athanasian, Alexander, bishop of Constantinople, "shut himself up in his church . . . and prostrating himself on the ground beneath the holy communion table, he poured forth his fervent intercessions mingled with tears . . . for several successive days and nights . . . for his petition was, that if the opinion of Arius was correct, he might not be permitted to see the day appointed for its discussion; but that if he himself held the true faith, Arius, as the author of these evils,

might suffer the punishment of his impiety. . . . It was then Saturday, and Arius was expecting to assemble with the church the following day: but divine retribution overtook his daring criminalities (heresies)."⁹ "On the same day which had been fixed for the triumph of Arius (Constantine had issued "an absolute command that he should be admitted to the communion in the cathedral of Constantinople"), he expired—and the strange and horrid circumstances of his death might excite a suspicion that the orthodox (Athanasian) saints had contributed, more efficaciously than by their prayers, to deliver the church from the most formidable of her enemies."¹⁰ Constantine, who was as yet unbaptized and "still considered the Council of Nice (which the Athanasian party, with his support, had dominated) as the bulwark of the Christian faith, and the peculiar glory of his own reign," was attacked by a dangerous malady . . . and received Christian baptism" on his death bed (337), not from an Athanasian bishop, but from the Arian bishop Eusebius of Nicomedia.

The sons of Constantine, Constantine II, Constantius, and Constans, now recalled Athanasius, who was again received as bishop of Alexandria. After the death of Constantine II (340), who had favored Athanasius, the Arian or Eusebian party elected a rival bishop "and renewed their complaints of Athanasius to Constantius." These complaints were heard in a council held at Antioch (340-341) and, though the Athanasian party had a majority in the council, Athanasius was condemned under the influence of the emperor Constantius, and Gregory

appointed as his successor. In matters of doctrine, the council took middle ground, rejecting strict Arianism and also avoiding the Athanasian expression "one-substance" or "oneness" (*homousian*) to express the relation of the Son to the Father.

Immediately after his condemnation by the council of Antioch, Athanasius went to Rome where he was declared innocent by a synod (341) of fifty bishops, at which Julius, bishop of Rome, presided.

In the meantime the contention between the two parties had become acute in Constantinople. The Arian leader, Eusebius of Nicomedia, had been transferred to the bishopric of Constantinople, replacing Paul, the Athanasian bishop. In 342 Eusebius died, but the Arian party set up another rival bishop to Paul. Riots then broke out in the city, resulting in loss of life.

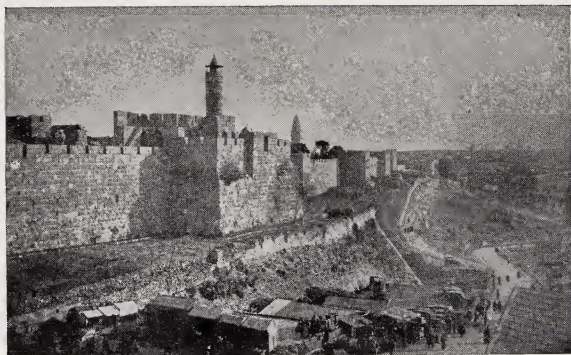
TO SECURE the peace of the church, Constantius, who was Arian, arranged with his brother Constans, who was Athanasian, to call a general council. Under the presidency of Hosius of Cordova, the synod met at Sardica in Illyria (343). It admitted Athanasius to the council and adopted the Nicene creed. However, before the adoption of the creed, the Arian or Eastern bishops withdrew in protest to Philippopolis where they held a separate synod. Each council deposed the leaders of the other and the councils anathematized each other.

Some years later (345), through the influence of the Athanasian emperor Constans, Athanasius was restored as bishop of Alexandria. In 350, Constans died, leaving the Arian Constantius, sole emperor.

(Continued on page 374)

⁹Socrates, *Ecclesiastical History*, ch. xxviii.
¹⁰Gibbon, *The Decline and Fall of the Roman Empire*, ch. xxi.

THE WALLS OF JERUSALEM



⁹Socrates, *Ecclesiastical History*, ch. xxxiii. Socrates (360-), a native of Constantinople, continued the history of the Church from the year 309, where Eusebius ends, to the year 445.

AFTER TWENTY-FIVE YEARS

By ALICE CHASE

DR. KAGAWA tells us that we should bring Christianity into our business undertakings; that when we do not, we fail to see religion in its true light, fail to see that it is an art concerned with the whole of life.

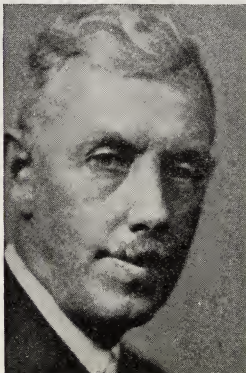
Sitting at a banquet table a few weeks ago, enjoying to the utmost the blessings of a fine society, a congenial spirit, and good food, I had the delightful experience of hearing a man highly praised for just that—for taking his religious principles with him out of his Church and into his office, from his office with him to his home, from there to accompany him into all parts of the state, wherever his work takes him.

The man so honored was Albert E. Bowman, Director of Extension at the University of Wyoming, and President of the Laramie Branch of the Church of Jesus Christ of Latter-day Saints. The place of gathering was the Laramie L. D. S. Institute of Religion, because it was the most beautiful place in the city for a banquet and dance. The guests were a select group—the President of the University, some of the college deans, a member of the Board of Regents, and an important Federal official, to mention just a few of the hundred twenty-five.

I have attended many banquets where the music, the speeches, and jokes were just as good as the one honoring A. E. Bowman. That is not unusual in the luncheon- and tea-giving world in which we live. I have attended banquets where high praises have been said to a retiring officer after many years of excellent service, but this was different. This Silver Jubilee did not mark the end of a career, nor the retirement of an officer. It did not mark the closing of a man's active professional life. It was but the end of a twenty-five year period of fine cooperative leadership, not the culmination of a man's work, but only the end of a part of that work, with another part to begin on the following day.

Before the evening was over, it was apparent that those who knew Director Bowman's professional life best, placed his religious convictions and Church devotion above and beyond anything else, and recognized that they were the integrating factors in his character which won friends,

HIGH TRIBUTE COMES TO ALBERT E. BOWMAN, A MAN WHO HAS SERVED CHURCH, STATE, AND NATION BY SERVING PRINCIPLES AND IDEALS FIRST



ALBERT E. BOWMAN

TWENTY-FIVE years ago, on January 1, 1913, at 4 a. m. on a bitter cold Wyoming morning, a young man swung down from a delayed passenger train in Laramie, as the town slept through the morning hours of the New Year. He was Albert E. Bowman, Mormon boy, graduate of Utah State Agricultural College. He had been hired "unsight and unseen" by Dr. Henry G. Knight to become Assistant State Leader of the newly-organized Wyoming Extension Department, an untried venture of the U. S. Department of Agriculture and the University of Wyoming—and the town welcomed him by letting him spend the rest of the night in the deserted railroad station in sub-zero weather. Less than two years later he was made Director of Extension for the State of Wyoming and his notable achievements in this office are now a matter of record.

Finding no members of his Church in Laramie, and no particular liking for them, Albert E. Bowman nevertheless lived his religion, and around him has grown a vigorous Church branch and a high regard for all things Mormon. And so, after twenty-five years, with his wife sharing all things, leaders of state, nation, and academic fraternity have honored this man with highest praise for himself, his work, his religion, and his devotion to it.

and created loyalties with him and his many assistants throughout the state, and his co-workers in the nation at large. This seems most remarkable in view of the fact that not

a single speaker was a member of President Bowman's Church.

PRESIDENT A. G. CRANE of the University of Wyoming, while summarizing the remarkable educational achievements and services rendered by the Extension Service under the able direction of Director Albert E. Bowman, added in substance the following words: "He is also a religious man in the highest sense of the word. In a very busy life he has found time to serve his Church well and in so doing has served his state and this community, for this edifice [the L. D. S. Laramie Institute], with all the fine things for which it stands, and the service which it is able to render, is largely due to his religious convictions and loyalty to his church."

Further, in a prepared speech, President Crane said among other things:

Why should any man be honored for twenty-five years of service for which he has been paid? Kipling has raised the same question in "The Wage Slaves":

"The men who merely do the work,
For which they draw the wage."

No wages can compensate for conscientious, loyal service in a good cause, and particularly no wage likely to be paid in public service. Mr. Bowman has sold the best twenty-five years of his life day by day to the people of Wyoming. We honor him here tonight for his achievement. An institution is but the lengthened shadow of a man. Agricultural extension in Wyoming is a monument to Mr. Bowman. He did not despise the day of small beginnings. He combated, coaxed, and persuaded farmers, stockmen, legislators, officials in positions high and low, because he saw a vision of service in agricultural extension. He persisted against discouragement and odds. He carried on patiently through periods of setback and today in agricultural extension service there are thousands receiving benefit in this state. . . . Its present state of development, its past achievements, its future promise are the measure of this man.

We esteem Mr. Bowman for his patience and persistence, for his tactfulness, for his industry, his loyalty to his ideals. . . . It has required patience many times to deal with misunderstanding, with opposition, with selfishness, with misrepresentation.

We honor Mr. Bowman tonight not only for what he has done, for his life-long loyalty to noble ideals and to his colleagues, but for what he himself is. Had his personal character and attributes been less stalwart, he could not have done what he has done. His loyalty to the best ideals of the extension service have required him at times to make difficult and embarrassing decisions, to stand by his guns against great opposition and under heavy pressure.

(Concluded on page 375)



HIS FACE LOST ITS AIR OF SMUGNESS. HE HESITATED, LICKED HIS LIPS, STAMMERED. ALL HIS BRAVE SENTENCES WERE FORGOTTEN.

REVOLUTIONARY CONCESSION

By GRACE ZENOR PRATT

JOSE ANTONIO MARTINEZ doffed his hat as he entered the *cuartel*. Fat and sleekly arrogant, he already knew the very words to speak. He prided himself on knowing this rebel chieftain and how best to approach him. And he was not afraid. Never!

General Francisco Villa, heavy, swarthy-browed, sat talking with two lieutenants. Unconcernedly, he noted the entrance of Jose Antonio Martinez, ignored him, and continued to discuss weightier details.

Outside the barred window, dust swirled along the narrow, crowded street—crowded by thousands of troops in drab and nondescript uniform. There was the distant tramp of many feet, the more distant tread of a sentry just outside the door. The air was pungent with the odor of wood fires, camp fires.

Beneath the huge sombrero, Jose Martinez rubbed his heavy hands together expectantly and shrugged one fat shoulder. He knew what he must say. Still, as the minutes lengthened and he stood unnoticed by the door, he felt both his assurance and his memory slipping. A

feeling akin to fear arose. But he was not afraid.

"*Que' quiere?*"

The voice of Pancho Villa was like a pistol shot in the quiet room. Jose Martinez started abruptly. His face lost its air of smugness. He hesitated, licked his thick lips, stammered. All his brave sentences were forgotten. Presently he shifted his position, gathered himself by an effort and spoke quickly, bluntly, and to the point.

"I seek the concession to supply the army with fresh beef, Senor General. There are others—"

"*Si*, there are others, *amigo*," Villa's dark glance rested searchingly upon his visitor.

"*Si, mi General*, it is of those others I would speak." Some of Jose's composure had returned. Now was his dark moment. His black eyes were eager. A butcher who supplied the rebel army with its meat. Later he might live like a king! *Quien sabe*.

"I have one, little word to say, Senor General." Jose moved nearer, confidentially. He lowered his voice, his manner wary yet eager. He could not conceal that eagerness. If he could but get that Miguel and

Juan out of the way! Now was his opportunity.

"Speak," Villa commanded curtly, motioning his aides from the room. "Speak."

"There are others who seek this concession who are your enemies, Senor. In *Cases Grandes*." There was a hint of triumph in Jose's thick voice.

"Their names?" Villa demanded quickly.

Among the whispered names were those of the now doomed Miguel and Juan.

It was too easy. Under the sombrero, Jose rubbed his fat hands together slyly. "There are still others," he began.

A curt dismissal—no praise—no promise—those fierce eyes were inscrutable. A feeling of uneasiness went with Jose Martinez from the little room and accompanied him across the dirty street.

IN HIS OWN *carneceria*, however, that afternoon, much of Jose's arrogance and good-humor returned. Doling out bits of fresh beef, he reassured himself that his request of Villa would be granted. *En la mañana, possible*.

He was still busy when at dusk they came for him. He met them, a big knife in his hand, smiling, four soldiers. They were smiling, too. Ah, yes, he was ready. The concession—but where? That was a question.

A mounted escort waited outside. Jose Martinez must walk ahead. *Porque?* It was sultry and late and Jose was heavy on his feet. They passed the *cuartel* and did not stop; passed the small shops and the *cantinas*, the adobe houses and straggling huts; followed the sandy, curving road toward the Campo Santo. *Madre de Dios!* One never knows—

Jose's breath came in short gasps. In spite of the heat a chill crept up his spine. He shivered as with cold, foreboding!

There were others there, waiting among the broken tombs beside a newly-dug trench. Their faces were ghastly in the late twilight.

Just outside the wire enclosure, Francisco Villa sat on his great horse, facing them. He was silent too, grim as vengeance, inevitable as justice.

The firing squad took aim. It was in that last brief moment before eternity that Jose Antonio Martinez knew why he must die. Pancho Villa never trusted any man who had betrayed another.

EDUCATED!

—or Merely Schooled?



THERE ARE SOME FACTS TO FACE, FOR TEACHERS AND STUDENTS AND ALL OF US, AS ANOTHER SCHOOL YEAR CLOSES AND BEFORE ANOTHER YEAR BEGINS.

H. C. SNELL

Director of L. D. S. Institute,
Pocatello, Idaho

so bald a way, but it would be possible to quote much authority in support of the view that knowledge—chiefly in the sense of information and book learning—is still greatly overdone in education. Space permits but a single quotation. It is from one of America's sages, Alfred North Whitehead. He says: "My own criticism of our traditional educational methods is that they are far too much occupied with intellectual analysis, and with the acquirement of formularized information. . . . We are too exclusively bookish in our scholastic routine." (*Science and the Modern World*, p. 278).

Difficulties in practice, in school and out, tend to disappear as we get better theories. The trouble may be that we do not generally hold a sound theory of what knowledge is. Should we regard it as synonymous with facts, with information? This is certainly one way of conceiving it and it has good dictionary support. If one wishes thus to employ the term, no one can object. The view that knowledge is more than facts, however—that it is information plus the experience gained in applying the facts to life situations so that a more abundant living results—this seems to me to be a sounder view for the parent and teacher to take. It fills the grand old word *knowledge* with a new and profound meaning. It makes it an equivalent for wisdom; and wisdom, you will agree, is a greater thing than information.

We are all for this kind of knowledge. If we were emphasizing, in the home and in the school, this wider and deeper type of learning our emphasis would not be so much misplaced. I think that we are not doing this to any great extent. At any rate, we are not getting the results in personal integration and social progress, which should come from such emphasis. Our youth

learn a great deal—in good homes and good schools—about how to take care of bodily health, but it is doubtful if they live on a very much higher physical level as a result of it. Young men and young women are not using tobacco and liquor less today than formerly, are they? Yet they surely know the facts concerning these things. And the children, are they building sounder bodies for the strains of the highly complex life they are entering? One may properly be alarmed when he reads the Payne Foundation studies with reference to the ill effects of the movies on the health and morals of children, or when he thinks of the many other forces of our society tending toward the disintegration of childhood.

If we inquire on the mental and moral planes of living for results of our knowledge schools, we do not find too much that is reassuring. The high school or college teacher knows few student groups, I fear, in which conversation has to do with questions of personal and social betterment, of justice among the nations, and of one's obligations to God. Even in faculty circles "the team" is often the all-absorbing topic. And do the young people—delightful as they certainly are for all true teachers—discuss with great enthusiasm, when they meet informally together, the characters and events of the great books they read? Do they read many great books? How about the Bible, for example? And are they lovers of art and poetry and music and philosophy? Not conspicuously so, I think. If we judge at all by what the prophets of the social order are daily crying out, we cannot pride ourselves overmuch on the accomplishment of our knowledge schools.

BUT the schools are not all to blame. There are other powerful edu-

"EDUCATED!"

A young Harvard graduate is said to have sent to the folks at home this laconic message on the day he received a baccalaureate degree. I do not know just what meaning the young graduate intended to convey, but I think one element in it was the ridiculousness of assuming that four years at college had really educated him. In any case we today do not believe that formal school training anywhere, through any number of years, can educate anyone.

We do not believe this, but we go on in the schools acting for all the world as if we did. If you ask why schools cannot educate anyone, one answer is that they are usually one-sided in what they teach. Go into almost any classroom, particularly above the grades, and you can see the "knowledge school," as Dr. Ernest Carol Moore has called it, in operation. The supreme object of the teacher in such a school seems to be to give information and to induce students to get it by study.

Even the most optimistic observers must see that there are still too many knowledge schools—those which "give us facts, sir, nothing but facts." I am quite aware that few teachers like to admit this when it is put in

cational agencies which have signally failed to support the higher aims of the schools. Such are the daily press, the radio, and the moving picture. Of the newspaper we hear that it has ceased to be an agency for the dissemination of news and has become an agency for propaganda; that it has "the vice of the gossip systematized, commercialized, and multiplied by the powers of the telegraph, printing press, and mails;" that "crime and scandal receive" in its columns, "a thousand-fold disproportionate prominence." (Hayes, *Introduction to the Study of Sociology*, p. 682.) Of the radio an educational authority, after pointing out its great possibilities for education, says, "But everyone, also, is only too well aware of the kind of influence the radio brings into the home. It is almost impossible to hear, for any length of time, either good music or instructive speaking. The radio has become commercialized until it is almost a nuisance. Suggestion and reiteration are used to persuade listeners that A is the only good toothpaste or that B's is the store that they should patronize." (Retan, *Management and Teaching Technique*, p. 8.) As to the moving picture one needs but read the little book, *Our Movie-Made Children*, the summary volume of the Payne Foundation studies of the cinema, to realize that it can become a menace, in irresponsible hands, to the best interests of education.

Destructive criticism, such as I have been quoting, has its place—a fact which many good people of the booster variety forget. The old structure, unsuited to new needs, must be remodeled or torn down altogether. They serve society well who do this thankless task for ineffective social ideals and patterns of behavior. Yet there always remains the brighter task of building on such foundations as are able to stand. And this is my major task in the present writing. To achieve it I must get back to my discussion of knowledge.

We need still as our educational foundation these facts which I have been belaboring. General observation and scientific study cannot give us too many of them, neither can we overstress their value as raw material for living. Oliver Wendell Holmes says, in his *Autocrat of the Breakfast Table*, something to the effect that when one's opponent in argument theorizes too far one must stick a fact into him like a stiletto and bring him to earth. And Harry Emerson Fosdick potently reminds

us of the dignity of facts when he declares that "He who will not face facts does not believe in God."

Let us by all means have facts then, but let us keep them in their place. They are the bread of life, but man cannot live by bread alone. Neither can the school as man's chief agency of education. The school needs more emphasis on ideal values. It needs somehow to make these values vital for youth. It needs to inflame youth with a love of truth, beauty, and goodness in all their rich varieties of expression. It needs to do this so well that its youth go out from college halls to do true, good, and beautiful things



in the world and so to become in themselves the embodiment of these supreme values. Genuine personal success and the "Great Society" of good will among men come only by this road.

I will grant that the schools are not utterly failing in this their highest function. Wherever ideals are held up by teaching and example, they become virile forces for better living. And we have true fathers and mothers and great teachers in the schools, and great souls who are neither teachers nor parents. No community is without them. They are the salt of the earth, are they not—these people of ideals?

May I remind you of a few of them? There was the gentle Gautama who forsook princely living to find a way of escape for man from old age, disease, and death—and found it, after much experiment and suffering, in the noble "eight-fold path." There was Socrates, who refused to nullify his teachings for the pleasant places, the food, and wine of Persia, but drank instead the hemlock in a prison cell. There was the 'Venerable Bede,' who bravely fought death back that he might give to his "boys," as the old man

lovingly called his monks, the words of the Gospels in the Saxon tongue. There was Galileo, who was dishonored by the Roman Church because his scientific writings overthrew the notion, held by the Church, that the earth was the center of the universe and did not move.

IN OUR OWN times there have been Florence Nightingale, heroine nurse of the Crimean War, and Frances Willard, crusader against sinister modern evils. I can but mention other women who lived for ideal values, such as Alice Freeman Palmer, Clara Barton, Mary Slessor, Madame Curie, and Jane Addams. Among men of our day none stands higher than Lincoln. Words of his I learned when a boy are in keeping with his whole life and show him to be truly one of the immortals. These words are: "I can stand with any man who stands right, stand with him as long as he is right, and part with him when he goes wrong."

Pioneer groups, such as our own parents knew, usually produce many people of ideals—and of character, the embodiment of ideals. You and I know, among our friends—and sometimes among our enemies—great heroic souls. Their glory, as with the dead, consists not in their being known to history—that were in itself vanity—but in the nobility of their living. They become great, shining examples to their contemporaries and to those who come afterward.

Given a certain cultural environment, genius itself perhaps may produce such leaders but at best they will be too few. Education should be more effective in producing them. Will anyone today claim that it is effective? Its purposes—the seven cardinal aims, for example—appear quite adequate, yet only two or three of them seem even in a fair way of realization. The schools are achieving results as they never did before in the "Three R's" and in vocations. But are they succeeding greatly in getting people to spend their leisure time more sanely or in preparing worthier members of the home circle, or in citizenship and character training? And what, I ask you, are the schools doing to promote desirable religious living?

A great teacher, Prof. Charles E. Rugh of the University of California, stresses the view that we are such creatures as need the ethical, the moral, and the spiritual life. We need to react on these levels because we are made this way. No life can

(Concluded on page 371)

*When two people relent
and pick up*

FRAGMENTS

*there may be a
story-book ending*

By HELEN
GARDNER



THE fragments of blue china lay scattered on the bare floor before the half-filled trunk. Maurice sat down on the bed among the piles of lacy chiffons and filmy hosiery. She didn't cry. She just sat still and stared.

A moment before, the lovely blue vase with the dainty Grecian goddess had stood on the edge of the trunk ready to be packed away with Christy's picture. Now, because of that thoughtless, angry, sweeping gesture it lay shattered.

She and Chris had bought the vase at a queer little auction place just off Market Street, that day nearly five years ago. They'd been buying furniture all day for the apartment. What fun they'd had! Chris was such a grand person to go shopping with.

"Do you know, Maurice," he'd laughed, while he kept right on bidding for the vase, "with all the furniture we've bought today, we haven't a thing we can set this on after we get it."

"I know," she'd pleaded, "but it's so lovely, we've got to have it. We'll buy a highboy for it."

"We're spending more than we

planned as it is, you know," he grinned down at her, "without buying a vase or a highboy either." But by that time he had the vase tucked safely under his arm.

They were out in the street again. "I thought we weren't going to buy anything in there," he eyed her sternly. "Didn't you say you just wanted to see what it was like inside?"

And suddenly without any warning to the people around them, they were laughing right out loud. They'd laughed at everything together—then.

And so they'd taken the vase home and found a nice old highboy for it that Chris sandpapered and re-stained. When they came home at night the vase was the first thing they saw when they opened the door.

Chris loved it. Maurice knew from the way his eyes lighted up when he opened the door that to him the little Grecian vase stood for all of the loveliness of their tiny four-roomed home. A real home was so new to him. Until their marriage he'd never known anything but engineering camps and boarding houses.

He always kept the vase filled

with violets for her. She could look out of the big east window down onto the street just a few minutes before six almost any night and see him buying them from the little old flower woman on the corner. But the vase had been empty for a week, and now it lay shattered there on the bare floor.

Like her married life, she thought suddenly. With one angry, sweeping gesture she had shattered the lovely union that she and Chris had built.

She stared down at the blue fragments. Was this marriage of theirs such a fragile thing—that was in the beginning to have lasted for all the years to come? She held the back of her hand against her trembling mouth remembering that day that seemed so long ago when she and Chris had made their promises together. And Chris had looked down at her steadily and repeated, "For time and all eternity." For time and all eternity he'd been promised her and she had let him go. Dear God! What had she done!

SHE was on her feet, leaving the neat piles strewn across the bed in disorder. Her hands were shaking as she lifted down the receiver. She flipped it up and down noisily, but there was no answer. Then she remembered that she'd had the telephone disconnected. She threw her coat on over her rumpled house frock and ran down to the desk phone.

She called Christy's company, and waited impatiently while they connected her with someone who knew where he was staying.

A deep masculine voice was saying, "Mr. McLaughlin is leaving for Colorado on the 2:20 today."

He was leaving! Why, he hadn't planned to go for at least two weeks. She looked down at her watch. It was quarter to two. She dressed as quickly as she could.

"I'll pay you double fare, if you can get me to the station before the 2:20 leaves," she promised the cab driver.

"I'll try, lady," he grinned at her. But at every corner the stop signals flashed a grinning red eye at them as they drew near.

If she could just reach Chris before the breach between them widened.

The cab screeched to a stop. She held on to the bars of the gate with one hand and watched the train pull out. The tears blurred her eyes so badly that if Chris was at any of the windows she didn't see him.

"Miss your train, lady?"

She swallowed hard.

"Well, there'll be another at eight tonight."

"Thank you, but I'm afraid it's too late now." She went back to the bare apartment. The highboy was empty. The curtains had been taken from the windows, and the soft gray rug was rolled up, ready for the moving van. The door of the bookcase was flung open, and the books were piled in a large wooden box.

The apartment looked just the way it had when they'd found it, and thought it so lovely.

"Maurice," Christy had shouted, "It's got a fireplace. Let's take it."

"My silver-framed mirror can go over it," she'd answered, "and we'll need a divan for here along this wall and an odd chair here, maybe, and the lovely grey rug we saw in the furniture store was just made for this room."

"It's the only real home I've ever had," Christy had told her. He'd laughed at the frilly curtains and all of the pillows strewn on the bed. He'd laughed at her, too, for painting the kitchenette over in ivory, but he'd liked it all, just the same.

And of course there was the little blue vase on the highboy, and the faint odor of violets in the room.

MAURICE went back into the bedroom and carefully gathered up the fragments of the little blue vase. She found a tube of glue that Christy had left. Slowly, painstakingly she fitted the pieces together. She'd never been very good at fixing things so it took her a long time.

The door bell jangled, but she didn't hear it. Someone pounded on the door. She held the vase in her hands when she went to answer it.

"Come in," she called.

It was the men for the furniture.

"I've changed my mind," she said. "I'm not going to move."

The men glanced at each other as though they thought she was out of her mind.

"I knew women changed their minds about most things," one of them muttered as they went away. "But not to know whether you want to move or not is just about the limit."

Maurice laughed, but the laugh was not quite steady. "Maybe I'm a fool," she thought.

She placed the vase gently on the highboy. It didn't look the same. All of the cracks showed, tiny little white lines. They made a queer jagged white scar on the little Grecian goddess' forehead.

She stood looking at it for a long time, but she didn't cry. Chris had a funny little white scar just over his left eye.

She began putting things back. She worked late into the night getting everything in order. She couldn't take another day away from the office to move, or rather not to move. She wondered what they would say if they found out that she hadn't moved after all.

Well, she'd have to be back on the job early in the morning, she thought wearily, as she climbed into bed. Oddly enough, the job didn't seem as important as it had a week ago, when she'd refused to give it up to follow Christy. She didn't feel so important either. They could easily find someone to fill her place.

The hot summer dragged itself into autumn. Maurice earned a promotion. She was now head of the advertising department, but there wasn't any thrill in it. She worked hard because she had to keep from remembering, but somehow the joy seemed to have gone out of her work.

A MR. DRIGGS called to see her one day at the office. He placed his small black derby hat on her desk, drew up a chair and uninvited sat down in front of her.

"My client asked me to call on you, Mrs. McLaughlin, and find out just what has been done about the divorce proceedings."

"Why, I — — —"

"He wants to know on what grounds you are getting the divorce and where you plan to get it, Mrs. McLaughlin?" he interrupted her.

Maurice stared blindly at the stranger. It was to have lasted forever—worlds without end. And now this sneering little man was telling her that there was to be no mending—no small white scars.

She stood up. "I'll have my lawyers get in touch with you in a day or two, Mr. Driggs."

"But surely you can tell me — —"

"I'm sorry," Maurice said firmly in her very best business manner, "but I'm very busy. I — — I'm due at a conference right now."

So all lovely things did come to an end. And Chris wanted it ended. Maurice laid her head down on her desk, the tiny hope that had carried her through the long, lonely summer flickered and went out.

The next day she looked up several lawyers in the telephone directory, but she didn't call any of them that day or the next. One day she did pick up the telephone to call Clark and Rutledge, Attorneys-at-law, but just then her own telephone rang. She gave a little sigh of relief. She'd call the lawyers tomorrow.

"Hello," said Christy's voice.

Maurice said, "Hello!" but the telephone shook so she could hardly hold it.

"This is Chris, Maurice. I just got in town. Will you go to lunch with me, or aren't we supposed to be on speaking terms now that we're divorcing each other?"

He sounded happy—as though he were glad they were divorcing each other. "Can't you get off now?"

"I—I suppose so," she managed.

"Fine," he said calmly, as though it were a perfectly natural thing for him to take her to lunch after sending his lawyer around to see when she was going to divorce him. "I'll be around in fifteen minutes." He arrived in ten.

He took her to the "Pepper Tree Inn" as calmly as though it were a perfectly ordinary place to take her to lunch.

She wondered if he had forgotten so much in so short a time.

"What do you want, Maurice?"

She looked down the menu. It was at the very bottom. "Gingerbread and a glass of milk."

He looked at her suddenly, but she wouldn't meet his eyes. So he did remember, then.

She watched his face while he ordered. He looked thinner, and there were tiny wrinkles under his eyes. The white scar over his eye looked longer than she had remembered it. For an instant she thought she could not control the longing to run her fingers along it. Just then he looked up at her. The longing must have been still in her eyes, because after a moment his eyes changed. The queer hard look soft-

(Concluded on page 374)

"ERA" WORKERS ESTABLISH NEW CHURCHWIDE RECORDS

By JOHN D. GILES
Field Supervisor, Y. M. M. I. A.

Strides made toward placing the "Era" in every home

"ERA" BECOMES MOST WIDELY DISTRIBUTED PERIODICAL IN THE HISTORY OF THE CHURCH.

ENTHUSIASTIC MISSIONARY SPIRIT SWEEPS AWAY ALL OBSTACLES AND SETS NEW MARK

THE *Era* has just completed its most successful campaign in forty-one years. Unsatisfactory business conditions, floods, low crop prices, and a dozen other factors conspired to break the spirit and enthusiasm of more than 5,000 field workers in stakes and wards, but to no avail. A fervent missionary spirit that thrives under obstacles pervaded the campaign from the start and followed through to a glorious finish.

Every previous record in *Era* campaigns was broken; not only broken but greatly exceeded. Here are some of the outstanding accomplishments of this greatest of all *Era* campaigns.

More total subscriptions than have ever been received by any periodical in Church history.

More subscriptions from stakes.

More subscriptions from wards.

More subscriptions from missions.

More stakes receiving cash refunds.

More wards receiving cash refunds.

More missions receiving cash refunds.

More branches receiving cash refunds.

Highest total subscriptions ever reached by any stake.

Highest total subscriptions ever reached by any ward.

Highest total subscriptions ever reached by any mission.

Highest total subscriptions ever reached by any branch.

Highest per cent of homes ever reached by any stake, ward, mission, or branch.

Largest check ever received for *Era* subscriptions.

And it might be added the happiest group

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CLASS "B" STAKES AND MISSIONS—Highest Number of Subscriptions

First row, LOS ANGELES STAKE, left to right: President Leo J. Muir; George A. Baker, Superintendent of Y. M. M. I. A.; Geneva Langlois, President of Y. W. M. I. A.; Arnold G. Morris, Y. M. M. I. A. Era Director. (No Y. W. M. I. A. Era Director appointed.)

Second row, ENSEN STAKE, left to right: President Winslow F. Smith; George Cannon Young, Superintendent of Y. M. M. I. A.; Louisa P. Clawson, President of Y. W. M. I. A.; Chester E. Larsen, Y. M. M. I. A. Era Director; Annie Smith, Y. W. M. I. A. Era Director.

Third row, OGDEN STAKE, left to right: President Samuel G. Dye; A. Parley Bates, Superintendent of Y. M. M. I. A.; Lula P. Child, President of Y. W. M. I. A.; Nicholas Van Allen, Y. M. M. I. A. Era Director; Mary Edling, Y. W. M. I. A. Era Director.

Fourth row, SALT LAKE STAKE, left to right: President Wilford A. Beasley; Joseph F. Steenblik, Superintendent of Y. M. M. I. A.; Arzella Smith, President of Y. W. M. I. A.; William H. Earnshaw, Y. M. M. I. A. Era Director; Mrs. William H. Earnshaw, Y. W. M. I. A. Era Director.

Fifth row, M.T. OGDEN STAKE, left to right: President William H. Reeder, Jr.; Dr. Ross H. McCune, Superintendent of Y. M. M. I. A.; Mrs. Myrtle Price, President of Y. W. M. I. A.; Dr. I. J. McKell, Y. M. M. I. A. Era Director. (No Y. W. M. I. A. Era Director appointed.)

of *Era* workers and subscribers we have ever had.

Sixty-nine stakes, seven hundred and twenty-nine wards, four missions, and one hundred and twenty-five branches, reached their quotas and received the cash refund—a substantial increase over the highest figures we have ever reached.

Of outstanding note in the campaign was the attitude of *Era* Directors and field workers toward stake and ward quotas. For the most part the objective "The *Era* in Every Home" completely obscured the quota. The result was that the *Era* missionaries made a sincere and determined effort to carry the "Voice of the Church" to every Latter-day Saint home.

The citation stakes finished as follows:

CITATION WINNERS, 1937-38

GROUP B

Highest Number of Subscriptions

1. Los Angeles.
2. Ensign.
3. Ogden.
4. Salt Lake.
5. California Mission.
6. Maricopa.
7. Mt. Ogden.

Highest Percentage of Quota

1. Los Angeles.*
2. Maricopa.*
3. Ensign.
4. California Mission.*
5. Idaho Falls.
6. Cache.
7. Kolob.

GROUP A

Highest Total Number of Subscriptions

1. San Francisco.
2. Eastern States Mission.
3. Big Horn.
4. Snowflake.
5. Long Beach.

Highest Percentage of Quota

1. North Central States Mission.
2. San Francisco.*
3. Eastern States Mission.*
4. Juarez.
5. New York.
6. Chicago.
7. Union.

*Starred stakes are double Citation winners. A total of twenty stakes are to be awarded Citations.

Stakes With Highest Percent of Homes Receiving *Era*

Los Angeles.....103.5%		
Juarez.....70%	Blaine.....42%	
Maricopa.....61%	Burley.....42%	
San Francisco.....58%	Curlew.....41%	
Snowflake.....54%	Idaho Falls.....41%	
Raft River.....52%	Deseret.....41%	
Nevada.....47%	Kanab.....41%	
Lethbridge.....46%	San Juan.....41%	
Big Horn.....44%	Union.....41%	

LOS ANGELES AGAIN EXCELS

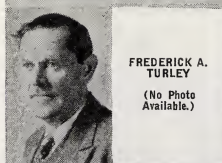
LOS ANGELES STAKE for the fourth consecutive year again led the entire Church. This stake not only

led the Church but was winner by such a margin as to establish a new vision of the possibilities of the future. With a stake quota of 413, Los Angeles Stake officers, led by President Leo J. Muir and his counselors, Y. M. M. I. A. Superintendent George A. Baker and his assistants, Y. W. M. I. A. President Geneva Langlois and counselors and

Era Director Arnold G. Morris, with the full cooperation of the High Council, all bishops and their counselors, and stake and ward M. I. A. officers, set their own quota at 1,560, the number of L. D. S. homes in the stake. This figure was not only reached, but was exceeded by 55 subscriptions. The total on April 19, was 1,615, representing 390% of



ELNA J. CROFT
(No Photo Available.)



FREDERICK A. TURLEY
(No Photo Available.)



CLASS "A" STAKES AND MISSIONS—Highest Number of Subscriptions

First row, SAN FRANCISCO STAKE, left to right: President Stephen H. Winter; V. Lindsay Hobson, Superintendent of Y. M. M. I. A.; Margaret Stephenson, President of Y. W. M. I. A. (also Y. W. M. I. A. *Era* Director); Grant Ursembach, Y. M. M. I. A. *Era* Director.

Second row, EASTERN STATES MISSION, left to right: President Frank Evans; John Farr Larson, Supervisor of Y. M. M. I. A.

Third row, BIG HORN STAKE, left to right: President Archie R. Boyack; R. L. Allphin, Superintendent of Y. M. M. I. A.; Elma J. Croft, President of Y. W. M. I. A. (no photo available); Reed J. Thomas, Y. M. M. I. A. *Era* Director; Ruby Wilkerson, Y. W. M. I. A. *Era* Director.

Fourth row, SNOWFLAKE STAKE, left to right: President Samuel F. Smith; Frederick A. Turley, Superintendent of Y. M. M. I. A. (no photo available); Florence I. Denham, President of Y. W. M. I. A.; Virgil M. Flake, Y. M. M. I. A. *Era* Director; Mrs. Nellie Merrill, Y. W. M. I. A. *Era* Director.

Fifth row, LONG BEACH STAKE, left to right: President John W. Jones; Karl M. Ward, Superintendent of Y. M. M. I. A.; Audrey Snow, President of Y. W. M. I. A.; C. Ed. Walker, Y. M. M. I. A. *Era* Director; Ruth B. Lindquist, Y. W. M. I. A. *Era* Director.

the stake quota, and 103.5% of the L. D. S. homes in the stake.

Four hundred workers engaged in the campaign. Each person securing four subscriptions became a member of the "Los Angeles Stake Era Four Hundred Club." Rains, floods, destruction, and property damage running into hundreds of thousands

of dollars, came during the campaign but the "carry-on" spirit of Southern California saved the situation, made possible the most glorious victory in Era history, and made Los Angeles a double Citation stake again this year.

Ensign Stake, home of President Heber J. Grant, with the campaign

being conducted in his honor, reached the highest mark in the history of the Salt Lake City stakes both in total subscriptions and in percent of quota. This record makes Ensign Stake a double Citation stake. The quota of 822 was exceeded by 289 for a total of 1,111 by April 19, when the campaign closed. Workers continued, however, until the grand total of 1,184 was reached, although the subscriptions received after April 19 were not credited in the campaign.

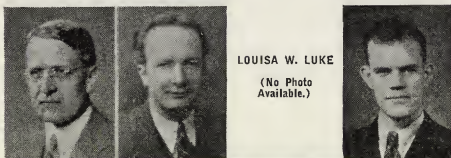
San Francisco in Group A led by a substantial margin in total subscriptions and led all other stakes in percent of quota, also. Only North Central States Mission had a higher percent of quota in its class. San Francisco finished in fourth place in percent of homes reached. Its Balboa Ward was among the leading wards of all the Church in percent of quota. The Golden Gate Stake was one of the first of the large stakes to reach its quota and kept right on until 230.9% had been secured. It was San Francisco's first big successful campaign, but it carried the stake into the top ranks of the entire Church, and to double Citation honors.

Maricopa Stake, with a quota of 459 and a self-set goal of 1,000 was divided during the campaign but still secured 774 subscriptions. The wards which constitute the new Phoenix Stake exceeded their share of the 1,000 goal but the reorganization retarded the campaign leaving the total at 168.5% of the quota in place of slightly more than 200% as planned, but still making the Maricopa-Phoenix Stake a Citation winner.

Ogden and Salt Lake Stakes staged one of the close races for total subscription honors. At one stage of the Campaign Ogden threatened the two leaders Los Angeles and Ensign, but apparently the higher goals set by the rival stakes carried them beyond reach. Salt Lake Stake with an eleventh hour campaign exchanged places with Ensign in last year's campaign among the Salt Lake City stakes, finishing fourth after a gratifying and encouraging campaign.

NORTH CENTRAL LEADS ALL MISSIONS

NORTH CENTRAL STATES MISSION set a new high mark for percent of quota in any mission. The previous high record was 232.1% of the Eastern States Mission last year;



LOUISA W. LUKE
(No Photo Available.)



CLASS "A" STAKES AND MISSIONS—Highest Percentage of Quota

First row, NORTH CENTRAL STATES MISSION, left to right: President David A. Broadbent; S. George Ellsworth, Supervisor of Y. M. M. I. A.

Second row, JUAREZ STAKE, left to right: President Claudius Bowman; Bryant R. Clark, Superintendent of Y. M. M. I. A.; Maud T. Bentley, President of Y. W. M. I. A.; Oren Romney, Jr., Y. M. M. I. A. Era Director; Vivian Skousen, Y. W. M. I. A. Era Director.

Third row, NEW YORK STAKE, left to right: President Harvey Fletcher; David D. Paine, Superintendent of Y. M. M. I. A.; Louisa W. Luke, President of Y. W. M. I. A. (no photo available); Harrison J. Merrill, Y. M. M. I. A. Era Director. (No Y. W. M. I. A. Era Director appointed.)

Fourth row, CHICAGO STAKE, left to right: President W. A. Matheson; Lyle E. Baugh, Superintendent of Y. M. M. I. A.; Ruby D. Clark, President of Y. W. M. I. A.; Lloyd S. Pond, Y. M. M. I. A. Era Director; Merdith Edmunds Evans, Y. W. M. I. A. Era Director.

Fifth row, UNION STAKE, left to right: President George A. Bean; William G. Bean, Superintendent of Y. M. M. I. A.; Fern Geddes, President of Y. W. M. I. A.; Jack Hiatt, Sr., Y. M. M. I. A. Era Director; Julia R. Hiatt, Y. W. M. I. A. Era Director.

the new figure set by North Central States this year is 278.4%.

California Mission retains its place at the head of all missions in total subscriptions with 845½. This is ½ less than last year.

Juarez Stake came near the place occupied in former years with 195.1% of quota, to become a Citation stake, with New York, Chicago, and Union following closely and all three claiming Citation honors.

Idaho Falls, Cache, Kolob, and Mt. Ogden Stakes complete the list of Citation stakes as a result of effective and successful campaigns. Idaho Falls, claiming the oldest *Era* Director, Mrs. Martha Jackson of Lincoln Ward, 72 years old, waged a consistent campaign nearly equaling the record campaign of that stake last year. Cache and Kolob were two of the large stakes that secured their quotas early in the year and having won Citations rested upon well-earned laurels. Mt. Ogden surged into the Citation group in the last weeks of the campaign, winning almost the same position among the leaders as was occupied last year.

Many interesting highlights of campaigns in stakes and wards not listed among the leaders would make interesting reading if space were available. Tooele Stake, honoring President Heber J. Grant, its former Stake President, reached its quota for the first time in the forty-one years the *Era* has been published. Its final percent of quota was 106.1% Parowan Stake used radio talks over the local station and had nearly 50% increase over last year. Blackfoot Stake, Raft River, Star Valley, Granite, West Jordan, East Jordan, Alpine, Long Beach, Nevada, Duchesne, Summit, Twin Falls, Roosevelt, and many others conducted campaigns impelled by the true missionary spirit and with excellent success. In fact practically every stake in the Church responded to the *Era* spirit, and while many did not reach the goal, substantial gains were made and an excellent foundation laid for the campaign next year.

One of the most encouraging features of the campaign is the number of stakes, wards, missions, and branches reaching their quotas and securing the cash awards. These awards were well ahead of last year, and undoubtedly were welcome additions to stake and ward M. I. A. treasuries.

CITATIONS AT TABERNACLE SESSION

FOR the first time the *Era* Citations will be presented in the Tabernacle. The presentations are sched-

uled to be a part of the opening session of the June Conference. President Heber J. Grant is expected to be present and has been invited to make the Citation presentations. Special recognitions will also be extended to Citation stake representatives in the *Era* department session of June Conference, Saturday morning, June 11.

At the close of this most successful of all *Era* campaigns, not only congratulations and commendation are extended to all who have helped in any way, but also sincere thanks and appreciation for the most encouraging cooperation which has been extended. "The *Era* in Every Home" is becoming more than a slogan. It is on its way to becoming a reality.



CLASS "B" STAKES AND MISSIONS—Highest Percentage of Quota

First row, MARICOPA STAKE, left to right: President James Robert Price; Delbert L. Stapley, former Superintendent of Y. M. M. I. A.; Neoma Brimhall, President of Y. W. M. I. A.; Rial Randall, Y. M. M. I. A. *Era* Director; Mary Montgomery, Y. W. M. I. A. *Era* Director. Note: President Price was succeeded in February by President Lorenzo Wright.

Second row, CALIFORNIA MISSION, left to right: President W. Aird Macdonald; John A. Soderberg, Y. M. M. I. A. Supervisor.

Third row, IDAHO FALLS, left to right: President Leonard G. Ball; Fred W. Call, Superintendent of Y. M. M. I. A.; Addie R. West, President of Y. W. M. I. A.; L. H. Merrill, Y. M. M. I. A. *Era* Director; Alice B. Call, Y. W. M. I. A. *Era* Director.

Fourth row, CACHE STAKE, left to right: President Joseph E. Cardon; Albert G. Olofson, Superintendent of Y. M. M. I. A.; Hattie Morrell, President of Y. W. M. I. A.; Ariel J. Bertinson, Y. M. M. I. A. *Era* Director. (No Y. W. M. I. A. *Era* Director appointed.)

Fifth row, KOLOB STAKE, left to right: President J. Emmett Bird; G. Lowry Anderson, Superintendent of Y. M. M. I. A.; Vilate K. Reynolds, President of Y. W. M. I. A.; G. W. Sumison, Y. M. M. I. A. *Era* Director; Mrs. Lela Sumison, Y. W. M. I. A. *Era* Director.

Editorial

The Church Welfare Plan

THE Church Welfare Plan has been successful far beyond reasonable expectation. That may be asserted safely. Yet there is much to be done. Not all the needy have been reached; many prefer Government to Church assistance; and, in the midst of the nation-wide economic chaos, it is not easy to find work for all the employable who are still unemployed.

The Church intends to continue its efforts until, with the help of the Lord, the task that it has set itself is accomplished. There must be no periods of cessation of effort. The work must go on steadily. The call has come to every member of the Church to increase his efforts in behalf of the Welfare Plan. All should give heed to the request.

Eternal principles must guide us in our efforts, else the results will be temporary. That is the first and most important consideration.

Work, or industry, is the basis of economic safety. True wealth is produced by the intelligent application of human labor to the resources offered by earth, and in no other way. All that we have to sustain our lives and to give us comfort is the product of human labor. The first step in any program for economic welfare must be to put every person to work to produce wealth from existing natural resources. It is the beginning and the end of any sound economic system.

None should be exempt from work, if able-bodied. Naturally, the kind of labor should be fitted to the strength and ability of the individual. Idleness at any period of life invites uselessness, unhappiness, and evil. Productive labor, with opportunity for ample leisure and rest, should be the desire of all—men and women, young and old. The conservation or use of human energy lies at the bottom of spiritual as well as material welfare.

Thrift is a companion principle to work. Wealth, won by intelligent industry, whether much or little, should be used with discriminating care, with economy in view. It must be cherished as the product of life's best possessions, which are: opportunity for industry, strength to labor, and time in which to work. Wealth must not be wasted, or spent in useless pursuits. Waste is an evil second only to idleness.

A third principle completes the supporting pillars of a safe economic structure. Men must live within the means obtained from their productive labor. That is, debt must be avoided. It should be abhorred. The burden of repayment is always heavier than that of production. He who contracts a debt enters into partnership with an enemy. Economic prosperity requires that men go without things rather than to go into debt for them.

Add to these principles faith and trust in the Lord, obedience to His commands, and prayer to Him for help, and we may be certain that success will smile upon our efforts to raise all Church members into positions of economic prosperity. Let it ever be remembered that only the Lord can give security to human kind. Men can only advance one another's welfare. Therefore, the name

Church Welfare Plan is preferable to Church Security Program.

Undoubtedly, if all men feared God, used their energies in productive labor, were thrifty, and lived within their incomes, there would and could be no economic depressions. Any other procedure of living causes financial panics, breeds poverty, and makes charity necessary.

Charity, even when justly claimed by those who have honestly tried to make a living and have failed, weakens the desire and courage to labor, and, what is more, destroys self-confidence and self-respect. Especially is this so when charity is given ostentatiously. It is not easy for faithful members of the Church who have been overtaken by poverty to accept charity; even when in their more prosperous days they have been liberal in their contributions to the Church, and have a rightful claim upon help. Therefore, within the Church charity should be tendered quietly, without leaving the feeling that the one who receives it is catalogued and card indexed as a member of a special and inferior class of society. This of course does not refer to professional beggars, who are entitled to little sympathy.

These principles of economic security and progress must be applied by each individual for himself in his life's endeavors. Self-effort is the key to self-development and personal progress. There must be no needless leaning on others for support. The only dependence should be self-dependence, under God's will. Self-help brings greatest happiness.

To prevent an economic depression or to rise out of one is the personal concern of every individual, not of a central agency, however rich and powerful. The long history of the race shows that individual self-effort, coupled with self-reliance, is always victorious. If it does not yield great wealth, it makes big men.

Should the earnestly striving individual fail in his quest for a living, he may properly turn to others for assistance. His first appeal should be to those who are connected with him by the intimate ties of family relationship. Indeed, the welfare of an individual must be, in a well-ordered society, the responsibility of the family group. Families should take pride in caring for their own. A family capable of taking care of its own should be ashamed to receive help from an outside agency.

Should the family be unable to give the necessary help, then it would be proper to request aid from the immediate community. Appeal to the state should be a last resort.

The order of responsibility for man's economic welfare is then, as follows: the individual; the family; the community; the state.

Nothing can be more disastrous than to have every failing individual look for help toward some far-distant central agency—a great white Father, so to speak. The individual problems of life are best solved individually—for the safety of the man and the group.

In all our thinking on these matters, the duty of the strong must be kept in mind. He who has,

must give to him who has not. He who is blessed with power or wealth should delight to help those who cannot well stand alone. But his help should be directed toward increasing the strength of the weak rather than by constant giving, making of them chronic economic cripples. A welfare program should be an opportunity program.

There is much idle talk about a new day that requires new ways of living. True, our age has marvelous possessions for human comfort, never known before. However, the laws under which these inventions and discoveries may be used are identical with those recognized as vital in ages past. The telephone does not abrogate the law of honesty; the radio does not transcend love. In the field of fundamental moral principles there is no new day; there is but one day—the day of justice and righteousness. Thus, for example, work has been, is, and always will be the only means of producing true wealth; and thrift and economy are as necessary today as in any other age.

New tasks do confront us, but they are accomplished with the old tools. There will always be new frontiers to pass. Now that the desert has been tamed, the problem is to live happily in the desert with our new-found knowledge. Now that we no longer travel with covered wagons, we must learn how to live well with automobiles at our command. In every such changing aspect of life we shall and must be directed by unchanging, timeless guides of conduct.

The call to service in the Church Welfare Plan merely means that we bring into renewed and more vigorous action eternal, conquering principles. In no other way can we secure certain progress or enduring happiness. In no other way can we solve the problems of this or any other day. Every Latter-day Saint should understand, respect, and practice these principles, upon which the material happiness of the world depends.

—J. A. W.

Scouting and the Church

THIS year we celebrate our Silver Jubilee of Scouting. This program is no longer an experiment with us. It has been tested and coupled with the teachings of our Church; it has proved to be a wise instrument for the carrying out of righteous purposes in the lives of our boys. Thousands of men and boys today point to it with pride and thanksgiving for its great blessings. Active membership has been a guarantee of loyalty to the best there is in American life. Faith in God, and courage to do the right, are qualities required of a Scout. It is a strong, purifying current in our national life, a magical and transforming agency to which our boys have eagerly responded. It has been a fascinating experience, adventuring into the unknown and learning to commune with nature.

The call of the trail, the song of the pine, the flash of lightning, the tang of the morning air, the pull of the mountain top, the friendliness of the campfire, have planted in our hearts and minds a love of the great out-of-doors which holds for us so much of mystery, comfort, and enlightenment. The daily good turn, the oath, and the law have

inspired helpful service. The fascinating skills, the merit badge program have helped us to find ourselves. The active loyalty to our country has made us grateful for the land that gave us birth.

Thanks to the man who founded Scouting and to our National organization which has established it here in this country, to our Church leaders who caught the vision of its great possibilities and brought it to us, and to the thousands of men who through the years in wards and stakes have given devoted leadership in guiding our boys through the program and inspiring them to noble deeds. May these twenty-five years be but the beginning of great accomplishment.—Oscar A. Kirkham.

The M. I. A. Theme, 1938–1939

"... By love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."—Galatians 5:13, 14.

THE above text, one of the many scriptural passages devoted to the same thought, expresses a principle fundamental to life, religion, and all human relationships. Whether we like it or not, whether or not the responsibility irks us, or at times hampers our personal convenience, has nothing to do with the fact of our obligation as our brother's keeper.

The councils of heaven, before time began, took full cognizance of this fact. Cain made guilty confession of his knowledge in his question of attempted denial. The Decalogue from Sinai reaffirmed the proposition from several angles of approach. The Savior of the world lived it and voiced it on uncounted occasions throughout all the record we have of Him. The prophets of every age and generation have heralded its fundamental truth. And, closer to us in time and effect, the Church of Jesus Christ, through its inspired and authorized leaders, has restated this eternal verity, by declaration and by action, in its Welfare Plan.

And so, may it be understood that each man is his "brother's keeper", with an obligation, more than theoretical, to "love his neighbor as himself."

So much for that. And so much for the reasons why this particular theme was chosen by the Mutual Improvement Associations for 1938-1939.

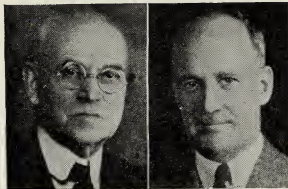
The forms the application of the theme will take will be many: I demonstrate my consciousness as a "keeper of my brother" and a "lover of my neighbor" when I minister to his physical wants; when I help him to become self-sustaining; when I bring him into closer fellowship with the Church; when I increase his desire to improve and beautify his home, his community, and his general environment; when I make him want to abandon bad habits and questionable practices; when I show him how to use his leisure time in physical, mental, and spiritual uplift; when I feel a personal responsibility for the welfare of his children; when I do anything to make better the world in which he and I and all other men live together.

There are unnumbered other possibilities, but these suggest the unlimited scope of a glorious theme, toward the end of bringing the realities of life and the verities of pure religion into a closer working relationship for the benefit of all.—R. L. E.

The Church Moves On

FRENCH MISSION HEAD APPOINTED

BISHOP JOSEPH E. EVANS of the Ogden Twelfth Ward was appointed by the First Presidency to succeed President O. F. Ursenbach of the French Mission. Elder Evans is a former missionary of the French-Swiss Mission from 1905-1907. He has been bishop of the Twelfth Ward in Ogden for the past two and one-half years. He plans to leave for the field with his family about the middle of June.



O. F. URSENBACH

JOSEPH E. EVANS

PRESIDENT GRANT AND DR. WIDTSOE ATTEND CHEMURGIC MEET

THE nation's leaders in industry and agriculture gathered at the Fourth Annual Chemurgic Conference, Omaha, Nebraska, April 25, 26, and 27. The three days of sessions brought forth many statements of vital significance as affecting the agricultural, industrial, and economic life of the nation. President Heber J. Grant attended the sessions of the opening day and informally addressed one of the gatherings. Dr. John A. Widtsoe participated throughout the three days and addressed the convention, Tuesday evening, April 26, on the Welfare Plan of the Mormon Church.

PRESIDENT GRANT SPEAKS BEFORE ROTARY CONVENTION

PRESIDENT HEBER J. GRANT responded to an invitation to address the convention of the 144th District of Rotary International at Beaver Dam, Wisconsin, Thursday, May 5. His subject was "The Strength of the Mormon Church."

On the same trip, on May 4 at the Madison, Wisconsin, University Club, the President was guest of honor with Governor Philip LaFollette at a luncheon arranged by Prof. J. F. Smith.

The President also addressed the convention of the 110th district of Rotary International in Salt Lake City on Tuesday, May 9.

SWEDISH MISSION PRESIDENT VISITS SWEDISH CROWN PRINCE

ON March 2, 1938, President Gustave O. Larson, president of the Swedish Mission, made a state call on the Swedish crown prince, bearing a buckskin book cover of Indian design and workmanship, sent from Utah by President William R. Palmer of Parowan Stake. His Royal Highness inquired about the number of Mormons in Sweden and learned that there are at

present 1,600 Latter-day Saints living in Sweden and that nearly twenty thousand, half of whom migrated to America, joined the Church in early days.

INSTITUTE AND SEMINARY TEACHERS MEET

THE institute directors and seminary teachers of southern Utah and Nevada were called together in convention at Cedar City, April 21, 1938, under the direction of Roy A. West, director
(Continued on page 372)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED MARCH 28, 1938—DEPARTED APRIL 14, 1938

Left to right, First Row: Clifford Earl Sharp, Emma Amelia Stuart, Della Maude Dial, Emma Angelina Revell, Vonza Whitmore, Alice Foutz, Nadine Annette Bowman, Elaine Alexander, J. W. Sessions.
Second Row: Leroy A. Watson, Pershing Farnsworth, Pearl S. Bott, Florence H. Pratt, Thelma Dora Hirsch, Mary Ellen Tillman, Hazel Anderson, Melvin Morris, Stuart Winger.
Third Row: Donald Bailey, Max Dalley, Floyd Barker, Adolph Ed. Schmidt, Thomas Frank Swallow, Alfred Kay Randall, William H. Linck, Gerert V. Howell.
Fourth Row: Leo Godfred Hansen, John Morgan Shepherd, Anthon Oleon Montgomery, Garth Joseph Fairbanks, Max Browning, Edward Wallace Johnson, Adrian Clinger, Frank Wayne Bushman, Donald Barker.
Fifth Row: E. Heber Ballistead, Homer C. Porter, Glen James Judd, Ray Orin McEntire, Jack Ethan Rigwood, Calvin James Nelson, Farren Neilson, Wesley T. Tines.
Sixth Row: George Stephen Tanner, Clifton Ray Davis, Max B. Layton, Nephi William McLachlan, Wallace De Montague, Fred Henry Duemler, Don C. Bloomfield, Wm. Joseph Gray, Durward Grover Palmer.
Seventh Row: Norman Samuel Hoyal, Orville B. Allred, Augustus Faust, Garth J. Zundell, Elden L. Whittaker, Sterling Jacobsen, Joseph Arvin Anderson, Robert Wells Clayton.
Eighth Row: Glen T. Warner, Joel Parrish, Charles H. Osborn.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED APRIL 25—DEPARTED MAY 12, 1938

Left to right, First Row: Rula Brinton, Arlene Gant, Naomi Brown, Winifred Lake, Fennie Hope, Mrs. Katharina Riegler, Margarita E. Foerster.
Second Row: Arden J. Witcox, Ray C. Larson, LaVal Clayton, Lavone Nance, Nikolaus Riegler, Max Vernon Shurtliff.
Third Row: Myron Irving Seamons, Arton D. Alger, Nora Redd, Wanda Clark, Nola Mae Kerby, Eldon Vaughn Carter.
Fourth Row: J. Wyley Sessions, Gail C. Meier, Paul Delos Williams, Franklin William Aldous, Eugene C. Gurtisen, William Donald Wiscomb.
Fifth Row: J. Lorin Jex, Charles Shirley Lee, Frank Leroy Shafer, David L. Madison, Shirl Burton Kimball, Ashley Harger Wallace.
Sixth Row: Wayne Pearl Traveller, Orson Mark McRae, Mark Carlson Child, Norris M. Neville, A. McFarlane Erskine, Clinton Castleton McDaniel, Robert Alfred Tame, Nephi William McLachlan, Jesse A. Hurd, Max Thorpe Walstrom.

A Page for Young Writers

GAMINS

By Ouida D. Johns, Age 20

LITTLE sins, like little boys,
Come to my door each day,
And staid old truths within me cry,
"Gamins, go away!"

But the little things in sad surprise
Beg wistfully to stay
Till the twinkle in my eye says,
"Gamins, let us play!"



DARKNESS

By Mona Wilson, Age 20

DARKNESS!
Magic darkness!
You enchant me!

Now I'm on a desert in Arabia;
The breeze is gently blowing,
Wafting perfume of a cactus flower—
Of a rare and lovely cactus that blooms
only
In the night!
And the sand is all around me and the
air is dry and hot.

Now I stand alone and pensive
In a castle on the Rhine,
Once where people lived and loved and
fought.
I listen for their voices—for the echo of
Their voices—
Soon the place is full of voices but I
understand them not.

Now they're slow and gently humming
Like the low, rhythmic strumming,
Like the playing of a banjo when the
darkies' day is done.
And I know I'm in the Southland—the
gay and
Merry Southland
And I breathe the air of roses till it
makes me young again.

From the East—from the Far, Far East
There comes the rolling of drums,
The thunderous pulse of war-drums and
sound
Of marching feet;
I hear the screams of the helpless—
Now they retreat,
And their anguished voice grows fainter
Till there's a gentle lapping,
A peaceful sound of wavelets on some
isolated shore!

Darkness!
Thrilling darkness!
Linger with me!



THINGS I LIKE

By Norma Louise Karchner, Age 10

I LIKE the raindrops in the spring
And summer blossoms sweet
And all the tiny creatures
In the grass beneath my feet.

I like the autumn colors
And the smell of burning leaves
And to watch the giant poplars
Nodding gently in the breeze.

I like the snow in winter
And to breathe the frosty air
And to feed the tiny snowbirds
That are scattered everywhere.
But what I like the best of all
At night when prayers are said
Is Mother's hug and good-night kiss
As she tucks me into bed.



DREAM HOUSE

By Harriet Hitt, Age 15

I FASHIONED me a cottage
Out of a thousand dreams;
I chose a lustrous tapestry,
Sewed with silver seams:

'Mums in a lacquer bowl,
Logs in the fireplace,
Snowy curtains at the windows,
And cat-tails in a vase;

Warm brown panels of oak,
Geraniums on the sill,
Outside, the laughter of a brook,
A robin's merry trill.

A near-by forest path,
And maple trees galore,
My cottage, and a partner true,
How could I wish for more?

WANT-AD

By Lael Woolsey, Age 18

LOST—one small gray kitten;
Finder return to me
In the tumble-down house at the end of
our street,
Or the neighborhood nursery.

It's a darling little kitten—
Though one blue eye is blind,
And it's scraggly and thin, and its skinny
wee tail
Drags disconsolately behind;

And its fur's coming off in patches,
And one of its legs is lame—
But, oh, if you find it, please bring it back
home,
For I love it all the same!

Lost—one small gray kitten—
Finder return to me
In the tumble-down house at the end of
our street,
Or the neighborhood nursery. . .



DESERT TRAILS

By Pearl Bingham, Age 19

"WHERE does this lead?" asked a traveler
As we stood in the hills one day,
And he pointed to a well-worn trail,
Which led through the desert away.

"Do you really want me to tell you?" I
asked,
"Of course I do," he replied.
"I shall not tell you; the trail will;
Come quickly, close to my side."

All grew as silent as shadow,
For the space of a minute or so,
Then slowly a voice started speaking,
Speaking softly and low,

"Over the desert I slowly wind,
Through tumbleweed, cholla, and sage,
Through valleys of sunshine and shadow,
Through saguaro old with age.

"I wind through mesquite and brambles,
Through parched and dried-out land,
O'er hills and vales, through gulches and
dales,
With desert life on every hand.

"Where do I end, you ask me?
I wind o'er the desert sod,
Then come at last to a peaceful rest,
In the glorious sunset of God."

MY WAY

By Stanley Johnson, Age 17

MAY I not walk with loud and noisy step
And harsh, unguided tread;
But may I move my way along
On silent feet, valiantly led.

THE STORY OF OUR HYMNS

IN *A Comprehensive History of the Church*, written by the late Brigham H. Roberts, the author, in volume 6, pages 244 and 245, makes the following observations in relation to hymnology:

Since it is natural for man to express his highest emotion, perhaps, in music, and especially in sacred music, it would be expected that the highly religious emotions attendant upon the religious events of the Church of the New Dispensation, would be to give birth to an hymnology and to music of a somewhat special kind. This has doubtless done.

In the first place there are the unique events of the New Dispensation, the remarkable first vision of Joseph Smith, the revelations that resulted in bringing forth the Book of Mormon, the joy and importance of its assurance of an enlarged message of the Christ, but tinged with the sadness that goes with the revelation of what on the whole must be thought upon as the sad and melancholy experiences of the peoples and nations of ancient America. The strange bringing forth of the Church in the New Dispensation; the persecutions endured, the wonderful experiences of the first great Prophet, his final martyrdom, the inspiring hopes of reunion with him and with all saints in the renewal of the hopes of an early resurrection and its joys, which the New Dispensation gives. The songs of the exodus across the plains and over the mountains; the celebration of the "Mountains High," the new temple, the sending forth of the message to the nations, the gathering of the people from all lands—these stirring events and emotional hopes could not fail of producing song and anthem contributions to the world's music somewhat unique, and rich, though the great Oratorio of the New Dispensation remains to be written.

With reference to the character of this new hymnology and the music created or adapted for it, it may be said not to resemble the solemn grandeur of vatican or cathedral music nor the heavy tropes of German composition; nor yet does it resemble the hysterical thinness of modern revival hymnology of early American days, or the more recent Moody and Sankey melodies of the same school. It is more nearly allied, I am assured by those who know, to the lighter English music than to any other class, and yet some shades higher in vein than this. Sacred earnestness touched with joy would be my own characterization of it, as typified in such examples of hymns and anthems as the following.

Elder Roberts then names sixteen hymns typical of the various emotional hopes of the Mormon people.*

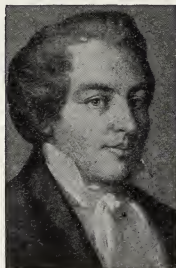
*In a year's missionary experience with Elder Brigham H. Roberts, I was astonished to discover that he could sing every hymn in the 25th edition of the small Latter-day Saint Hymn Book. When I expressed some doubt about it, he gave me a vocal demonstration of the truth of the statement. And Brother Roberts was a good singer.

By GEORGE D. PYPER

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

xxviii. Praise to the Man Who Communed with Jehovah

By WILLIAM W. PHELPS



JOSEPH SMITH

PRaise to the Man who communed with Jehovah!
Jesus anointed "that Prophet and Seer"
Blessed to open the last dispensation;
Kings shall extol him, and nations revere.

Chorus
Hail to the Prophet, ascended to heaven!
Traitors and tyrants now fight him in vain;
Mingling with Gods, he can plan for his brethren;
Death cannot conquer the Hero again.

Praise to his mem'ry, he died as a martyr,
Honored and blest be his ever great name!
Long shall his blood, which was shed by assassins,

Plead unto heav'n while the earth lauds his fame.

Great is his glory, and endless his Priest-hood,
Ever and ever the keys he will hold;
Faithful and true, he will enter his kingdom,
Crowned in the midst of the Prophets of old.

Sacrifice brings forth the blessings of heaven;
Earth must atone for the blood of that man;
Wake up the world for the conflict of justice;
Millions shall know "brother Joseph" again.

Among them is the hymn which is the subject of this article, *Praise To The Man Who Communed With Jehovah*.

This hymn was written by William W. Phelps" as a tribute to his prophet friend soon after the martyrdom. The tune is of unknown origin and has been associated with it and sung in England and America from the beginning.**

What might be termed a joyful sadness runs through this song. It is an epitaphic eulogy of the divinely anointed Prophet and Seer raised up to establish the Last Dispensation and who will eventually be extolled by kings and revered by nations. It contains a cry unto heaven against his martyrdom; a panegyric concerning his Priesthood and endless glory, which will take him into God's kingdom with the prophets of old. It proclaims that the sacrifice will bring down the blessings of heaven; that the world must atone for the blood of the Prophet; that failure of justice will wake up the world in a conflict with intolerance; that Joseph Smith will be known in his true character—a prophet of the living God.

The refrain is a shout of exaltation; a cry of satisfaction that traitors and tyrants will fight him now in vain; that his immortal soul, mingling with the highest, can plan for his Church and people, and that death will not again have power over him.

Originally the first two lines of the second stanza read:

Long may his blood, which was shed by assassins,
Stain Illinois while the earth lauds his fame.

When the Latter-day Saint Hymn Book was compiled in 1927, in order to be in harmony with the "good neighbor" policy of the Church and nation, the second line quoted above was changed to

Plead unto heaven, while the earth lauds his fame.

(Concluded on page 372)

**It is hoped that some day an old tune book may be found which contains the source of the early Mormon hymns published without the composers' names. Such a book would be illuminating.



On the Book Rack

THE TRAFFIC IN HEALTH
(By Charles Solomon, M. D., 1937).

DR. SOLOMON, distinguished author, teacher, and practitioner within the field of medicine, has taken off his gloves as he goes to battle, in this book, with those who sacrifice human health for money. In thirteen clearly and forcefully written chapters he surveys the health-frauds foisted upon the American public. Patent medicines, sleep-producers, pain-killers, hair removers, cosmetics, hair dyes, "health-foods," fat-forming and fat-reducing remedies, tooth powders, antiseptics, tonics, etc., etc., are examined in the light of accurate knowledge, and in nearly every instance are found to be fraudulent and injurious, often death-dealing. The book is indeed an arraignment of a terrible activity which on its face is devised for human welfare. It is also another argument for the revision and extension of the pure food and drug act. The fact that hundreds of preparations on the open market are mentioned by name and their compositions given makes the book most interesting and useful.

The book should have wide circulation, for it attempts to protect all from one of the most insidious and dangerous frauds of the age. It should be of especial interest to the Priesthood quorums

who this year are studying human health through obedience to the Word of Wisdom.—J. A. W.

CHINESE WOMEN YESTERDAY
AND TODAY

(Florence Ayscough, Houghton Mifflin Company, Boston, 1937. 324 pages. \$3.50.)

TO THOSE who have read *My Country and My People* and *The Importance of Living*, it becomes an important stamp that the author of those two books, Dr. Lin Yutang, had a friendly interest in the compilation of this book. Since many people state

that the future of China lies in the hands of her women, it becomes of great import what the conditions of these Chinese women are and have been. The author has followed a helpful method in her approach by dividing the book into three parts: the first part dealing with Chinese ladies, then and now; the second part with unusual women in various fields, as in the arts, war, and education; the third part is a postlude, giving a summary of the *Lieh Nu Shuan—Series of Women's Biographies*.

Fascinating as a novel, the book has greater merit than a work of fiction because it acquaints the Occidental woman with the history and achievements of her Oriental sister, an acquaintanceship which has been too much neglected.—M. C. J.

MAIN STREET

(Rachel Barney Taft, 1938, \$1.00.)

THIS booklet is a collection of poems by the author on familiar western scenes and experiences of past and present. It reminisces through 63 pages of verse on homespun objects and situations of our people and our traditions, and is introduced by a thoughtful couplet—

"Preserve me, God, and keep me fair
As long as I have those who care."

—R. L. E.

HERE they are—the Pulitzer prize winners for 1937:

Novel—*The Late George Apley*—

John P. Marquand.

Drama—*Our Town*—Thornton

Wildes.

Editorial work—W. W. Waymace, associate editor, *Des Moines Register and Tribune*.

Cartoonist's award for cartoon "The Road Back"—Vaughn Shoemaker. Reportorial award—Ray Springle of *Pittsburgh Post Gazette*.

Biography—*Andrew Jackson*—Marquis James.

Poetry—*Cold Morning Sky*—Zatur-
enski.

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ernment. (Should be read by every Bish-
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Poetry

SESSIONS PLUMS

By Edith Cherrington

GRANDFATHER SESSIONS brought them
from Nauvoo,
Embryo plum trees in their hard brown
stones.
He gave the neighbors each a very few
To plant in soil that took the color tones
Of sagebrush, and in planting them they
grew
Replacing cedar, sage and bleaching
bones.

Now in the springtime, orchards scent the
air,
And plum trees told his name before he
went.
Grandfather Sessions gave them thought
and care,
And as reward in autumn twigs are bent
With purple plums that multiply and bear
Their fruit to grace his living monument.

ALONE

By Linnie Parker

ALONE—the sleepy summer sun
Sinks slowly in the sky,
The wakeful night-owl wails aloud
His weird and woeful cry,
Alone—somehow I didn't dream
That it would be like this,
Such dreary, haunting emptiness
Without your good-night kiss!

Alone? What though for this brief time
You're hidden from my sight?
I know your love will find me here,
And whisper its good-night.
Alone? When we have love that time
And distance cannot mar?
Oh, not alone! You speak to me
No matter where you are!

THE COLORADO RIVER

By Hanna Friel Davis

WILD, majestic, mighty river,
Flowing through the desert sands,
Crashing down the canyon gorges—
Placid on the level lands.

Empress of the arid region,
Ages and ages free—
In her wild, unchallenged glory
Rushing on to meet the sea.

Through the years come tragic stories
Of explorers' luckless fate.
Then the river seemed a demon
Showing vengeance, wrath, and hate.

Men and boats go down together—
Floods make havoc in the land—
Oh, destructive, reckless river
Flowing through the desert sands.

Someone dreamed a dream of conquest—
Lo, it grew into a plan—
Engineers were working, drafting,
On the future Boulder Dam.

Is it true, the river's harnessed?
Do you hear the engines throb?
Has the mighty Colorado
Found at last a worthy job?

DAY DAWN

By Margaret Jane Cole

TAKE FROM me night with all its plenti-
tude
Of holy stillness diademed with stars;
Take the barbaric noon, gorgeous with
spars
Of multi-colored light, clashing and crude;
Or you may have the languorous afternoon
That dreams, a pregnant pause between the
light
Of noon and evening. Steal from me the
bright
Couch of day at death, calling the moon.
Take all of these, but leave me that still
hour,
The early morning when my soul is bared
And in the eyes of innocence is shriven.—
There, where the wordy world has lost its
power,
And thought, like bird-wings fresh awake,
has dared
The sweet, remote interstices of heaven.



JUNE

By Carmen Malone

JUNE wears a dress of a hundred hues—
The clover's yellows, the harebell's
blues;
She wafts perfume to the summer skies
Each time a breeze through her garments
sighs;
She sweeps her yards with the same warm
breeze
And sings her songs to the sway of trees;
Her voice is the voice of a million birds—
The lovely warbles, the sweet trilled words.
She laves herself in a gurgling stream
Or a quiet pool with a mirrored gleam;
Her rinse is made of a gentle shower
Drizzling down in a needed hour;
She dries herself with the sun's warm rays
And we who see, feel and live June's days
Cannot but look to the One above
With praise to Him in our hearts—and love.

MAGIC

By Mae Nelson

SOME DAY I'll borrow a fairy wand
And write with it on the moon;
"The loveliest thing in Springtime
Is a lilac tree in bloom."

HOW LIKE THE DAY

By Gertrude Ryder Bennett

YOUR self-possession made me shrink
from you,
Fearful because I could not understand
Your calm aloofness. Then one day you
threw
Your manner to the winds. You took
my hand
And yours was fire. Emotion cried aloud,
Escaped your heart, and pounded on
my own.
How like the day when underneath a cloud
I walked upon a forest trail alone!
The hemlocks looked so dark I passed in
doubt
As if I were intruding. Suddenly
There was a rush of gold. The sun came
out
And rays of green and yellow dazzled me.
I glimpsed the forest's heart and grew
aware
That I was close to it and welcome there.

RESIGNATION

By Cora May Preble

WHEN winter came I buried all the
hopes—
The little silver petal-soft white dreams
That nestled deep within my heart through
years.
I covered them with winter's snow-white
beams
And buried them with bitter tears, and fears,
And then I prayed that they would lie
Through months of wintry wind and snow
and cold
So very still that they would die,
And cease to haunt me as they did of old!
But I was wrong, for when spring came
along
With roses heaping arms, and crowned
with sun,
The little hopes awakened doubly strong.
So I can only keep them till life's done,
And listen to the heartbreak of their
song.

HUMANITY

By Louise Dastrup

BODIES of dust—
Akin to element of sod and stone.
Bodies of dust,—
Whose feet
March forth to kill,
Or tramp the sturdy avenues of peace:
Whose sinews toll and till,
And reap and sow,
And out of iron elements of earth
Make mighty structures grow;
Whose finer skill
Turns death to life;
Whose voices speak,
Whose ears change silent motion into
thoughts and harmonies.

Bodies of dust,
Beyond your dust aspire!

Bodies of dust, your shrine
The mysteries of souls afire!

Homing

THE WOMAN AT THE DOOR

Anonymous

I AM a woman, a mother, a homemaker. I could be among that surprising number who think of my task as the slavery of housekeeping, the monotonous toil of the upkeep of small children, the colorless multitudinous tasks and chores, the dismal and bleak outlook of a wife's life. The wind is whistling at my door, knocking, calling me, urging me on. It is the wind of inspiration to bring a song to my heart and guide my way. It whispers to open my door and let the outside world into my home, for I, the wife, am the pivot of the wheel for the choosing.

The present tempo of life has forced on us the finding of a more complete happiness; it surrounds us with outside interests; it requests our surplus energies; it tries to rob us of our complacency. It is brisk, demanding, and brittle. It is a universe outside and says, escape with me into this broader, freer world. It laughs at home with ingrown mockery. It draws at us like strings on a puppet, pulling us to this outside world rather as if home were isolation on a fast receding desert isle.

Some have felt its tug. They have groped for a string. They have strenuously danced to a demanding tune for career, social life, more schooling, broader expanses, more colored horizons, greater escapes. Some seek it socially or vicariously. The door opens; they rise on the winds and catch hold, seeking, seeking, seeking. They are taut, nervous, and fringe-worn, but they cling to this outside world.

For me the door is opened and the current becomes a major part of us. I have brought with it the outside to enter our home to stay. It is the avenue of knowledge seeking a place for repose. I have opened the way. My home, it is true, is a part of this great outside, but it has taken many such families to make this expanse. I am fortunate in having so many by-ways and crossways to enter into my sanctity and keep me abreast with the day.

Radio, magazines, and daily papers keep me informed on world events, or inspire my home pursuits. They tease my imagination, reform my moods, and bring new interests and inspiration to my home. I actually can hear many great speeches, concerts on the radio. One day

soon I shall with television both see and hear. I am the hub of it all—this outside world—with only the vision to let it come in.

I do not escape often from my home. I give it the peace and comfort of my presence. I am calm, reposed, and contemplative. I am the retreat for my family from the outside world—that world that I hold in the palm of my hand. I need a spiritual contact, a few fine friends, and occasional rest and recreation. But I do not seek it; I conserve myself, and it finds me.

I am a woman, a mother, a homemaker. This life which I love is serene, blessed, and beautiful. I am the woman at the door.

Here's How—

"Oh, dem golden slippers," no, nor any other kind of slippers will have much of a chance unless you can show them to advantage. There is one sure way of showing them to advantage and that is to "trip the light, fantastic toe." Probably you aren't so light as a feather and there is a curve that you would like to tone down. The sure way of doing all things in one swoop—enroll in the Le Crist School of Dancing, and be surprised at your ability to rub out curves and years.

"Fruits in the season thereof" bring us to the fresh fruits now on the market, and of course first and foremost we think of apricots. Why not try the following recipe?

CRUSTY APRICOT PUDDING

1½ c. Globe "A-1" Flour
3 tsp. baking powder
½ t. salt
½ c. sugar
¼ tsp. cinnamon
¼ tsp. nutmeg
1 egg
2 tbsps. Globe "A-1" oil
½ c. milk
1 c. chopped apricots

Sift flour, measure, add baking powder, salt, sugar, cinnamon, and nutmeg and sift again. Beat egg slightly, add oil and milk, mixing well. Turn into the dry ingredients, blending thoroughly; then add the apricots and pour into a well-oiled shallow baking pan. Bake in a hot oven (400 degrees) 20-25 minutes. Cut into squares and serve hot with a lemon sauce. (Peaches, berries, cooked apples, or cooked dried fruit may be used in this recipe in place of apricots.)

And now that spring is indeed with us—you'll be wanting to get that ironing done in a hurry. Why not let the Schoss Electric Company of Ogden serve you with an Ironie—and keep up to the minute in appearance and have that extra minute for reading or hiking?



Quick! EASY!
DEE-LICIOUS!

TAKE

2 cups GLOBE "A1" Biscuit Flour
2 tbsps. GLOBE "A1" Oil
2 tbsps. sugar ½ cup milk

MIX

all together and knead well. Roll out to ¼ inch thickness and cut with large biscuit cutter. Oil the tops of half of them and place the other half on top. Bake in a hot oven (450 deg.) for 12 min. Separate biscuits and fill with crushed strawberries, sweetened to taste, put on tops and cover with fruit and whipped cream.

THEN LISTEN

to the nice things your family and friends will say about your cooking!



GLOBE
"A1"
Complete

BISCUIT FLOUR

Melchisedek Priesthood

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

QUARTERLY REPORTS

QUARTERLY reports to President Clawson's office of the Melchizedek Priesthood quorums is a new thing. And commonly it is difficult to become accustomed to doing new things. This may account for the delay of some quorums in sending their reports to stake committees. In any case, we renew the request that required reports be promptly and fully made.

The quarterly reports are comparative. The data for the corresponding quarter of last year should be given in the reports. The date should be in the records.

Will chairmen of stake committees continue their efforts to get the quorum reports and the stake committee reports to President Clawson's office promptly at the close of each quarter? All the reports of each quarter should be sent in under the same cover.

COMMITTEE SECRETARY

FROM the field comes the question, "Should the stake committee have a secretary?" Certainly every stake committee should keep a record of its transactions. One of the members might act as secretary.

THE LESSON BOOK

THE records indicate that a greater number of *The Word of Wisdom—A Modern Interpretation*—the course of study text-book—could be profitably used by quorum members. To make this feasible a paper-bound edition is on the market at the Deseret Book Co. It sells at the low price of 50c a single copy or six copies for \$2.50.

Would not every quorum member like to possess a copy? It would make a valuable addition to the books in every home. It contains very important information that every cook should have who prepares meals for the family. It explains the positive aspects of the Word of Wisdom in a clear and easily understandable way—something never done before in a quorum text-book. And it is with these new explanations of what the Word of Wisdom contains that every housewife will be especially interested. We recommend the book, either cloth or paper-bound, to every quorum member and to every home.

THE WELFARE SURVEY AND SURVEY CARD

TO MEET the challenging needs of the Church Welfare program, Priesthood quorums should set about to learn

the conditions of each member by means of a survey, carefully taken. To assist in recording the necessary information a survey card has been prepared. These 5 x 8 yellow cards, with the necessary book file to contain them, can be had without cost from the Deseret Book Store, Salt Lake City, upon order of the ward bishop.

Each quorum should appoint a committee to make the survey of its members. A card is to be made out for every member of the quorum. Separate cards are also to be made out for all family members over eighteen years of age, male and female, who need employment, so that the work receipts of each may be properly and fully recorded on the back of the card.

These active cards should be kept in book file. In the case of those who do not need assistance, it is not necessary to secure the information on strictly private and personal matters on the cards, but only such information as the member gives willingly. The cards of this group are not to be filed in the book file provided by the Welfare Committee through the Deseret Book Store, but are to be kept in a box file to be supplied by the ward. However these cards should also be used to determine which of the employed members can help their brethren and sisters who are seeking work and also should be checked regularly to ascertain if any of the group may need help.

The "yellow cards" are to be handled by or under the direction of the ward director, who should be a man of outstanding character, resourcefulness, and dependability—a man in whom everyone has confidence. It is intended that all who are able shall work for that which they receive. When a person works for that which he receives he has a spirit of independence and joy that is not otherwise possible. That all may have the opportunity to work, the ward work director, assisted by the Welfare committees of the quorums and other members of the ward committees, shall inaugurate constructive projects that will provide employment for all who are physically able to work. Officers are encouraged to build up a quorum fund to be used in rehabilitating the members.

In addition to the "yellow cards," "survey forms" have been prepared for use in agricultural districts. They are known as Survey Forms No. 2 and No. 3. They are to be used by quorum officers to help determine the problems of families which can be rehabilitated and aided to retain their farms, particularly if a small amount of financial assistance is necessary. These "forms"

may be had on application to the General Committee.

To assist further in making the proper survey of quorum members there is available a leaflet on "The Survey, Its Purpose, Why, What, How." We also suggest that you refer again to the Gospel Doctrine Quarterly for the last quarter of 1937, pages 101 to 107, which suggests how the ward security committee should function.

QUORUM FUNDS

MANY quorum projects yield an income. For example, a sugar beet growing project will yield some money when the beets are paid for by the factory. What shall be done with funds that are obtained through quorum activities?

First, every quorum should build up a quorum fund. A quorum should always have at its command a quorum fund with which to meet quorum needs. Probably such quorum funds will never be very large, and therefore it is doubly important that they be spent wisely.

It is perfectly legitimate and proper to draw upon quorum funds to assist needy quorum brethren and their families. However, help to needy brethren discovered by the personal welfare committee or otherwise should not be given except after consultation with the bishop. The quorum should first satisfy itself by consultation with the bishop as to the needs of the brother in question and what other aid is being given to him through the agencies of the Church properly established for such purposes.

Do not feel that upbuilding quorum spirit and consciousness is an attempt to set the Priesthood quorums aside as independent, separate, distinct entities in the Church. The quorums with their members, are parts of the body of the Church, and as one part of the body cannot function well unless it is in harmony and coordination with every other part, the quorums must be in full coordination with ward and stake organizations.

The welfare committee of the Church is making this year a definite request upon each stake for a certain assigned sum of money, or its equivalent. Each quorum of the Priesthood will be asked this year to contribute a part of this assignment. That is another draft upon the income of the quorum. We have then at least three uses for our quorum funds: first, to build up a quorum fund for special quorum purposes; second, to help the members of the quorum directly as they may have need; and third, to contribute our share as quorums to the Welfare program.

A word about the handling of quorum funds. Neither the president of

ANTI-LIQUOR-TOBACCO COLUMN

RE-STATEMENT OF OBJECTIVES

the quorum nor his counselors, nor quorum members are authorized to use money belonging to the quorum fund. Every expenditure from quorum funds should be upon the vote of the quorum—not necessarily as to details but in general. The quorum should be made aware of every proposed project and expenditure and be party to it by voting for it. Then, the actual draft upon the quorum fund should be made upon an order signed by the quorum president and preferably also by his two counselors.

Since all Melchizedek Priesthood quorums in the Church are stake organizations, the quorum presidency should always be in touch with the stake presidency as to the advisability of making the expenditures approved by the quorum. No expenditure should be made which is not approved by the stake presidency.

Quorums should not speculate, and thereby endanger their resources. They are to keep their moneys intact, safe and whole, and expend them under proper authority for the worthy purposes of Priesthood activity.

All moneys paid by a quorum for Church Welfare purposes or for the support of the poor within the quorum, should be receipted for by the bishop. The receipt is an evidence that the quorum has done the work and placed the quorum activity upon the books of the Church.

FARM DEBT ADJUSTMENT

WE are advised that there are Farm Debt Adjustment organizations operating in 43 states as part of the Rural Rehabilitation Division in the Farm Security Administration of the United States Department of Agriculture. This organization, in existence since 1933, operates under committees appointed by the governors of the states involved, and is committed to assist both debtors and creditors in bringing existing contract relationships to a current and mutually satisfactory basis whereby debtors may be enabled to pay their contractual obligations, by reduction or adjustment of principal, extension of time, change of interest, methods of payment, etc. The wishes and desires of the creditor are considered with those of the debtor, and in no case does the Debt Adjustment Committee have legal authority to impose its recommendations on either party.

Persons who have farm debt problems and desire adjustment assistance, may, without litigation or legal formality, present their case to a member of their county committee, the county committee as a whole, or to a state supervisor. State Farm Debt Adjustment Supervisors have given assurance that all information obtained by them in the consideration of any case will be held in strict confidence.

THE First Presidency authorized an anti-liquor-tobacco campaign throughout the entire Church that shall be so effective in its nature as to reach every member of the Church. To do this is a major objective. Not that every member is a violator of the Word of Wisdom and personally needs the help that the campaign may bring, but the sympathy and aid that every member can give to the campaign is needed. Hence the organization to conduct the campaign, recommended in the May number of the *Era*, p. 296, is deemed necessary. It is in process of being completed in all the stakes and wards.

Among the first things to do by every ward committee is placing the names of all members of the ward in groups and assigning these groups to those whose duty it will be to contact the members. For example, it is the responsibility of every Priesthood quorum to arrange that every member shall be suitably contacted in the interest of the campaign. The seminaries will look after their students. But the great body of men, women and children outside of quorums and seminaries must be personally contacted. It is the duty of ward committees to see that this is done. In this work it will be found that women of the Relief Society, Y. W. M. I. A. and Primary organizations may be especially helpful.

Of course, no one is to presume that the Church by initiating this anti-liquor-tobacco campaign has given up its taboo of tea and coffee. The Word of Wisdom contains many things in addition to what it says of tobacco and strong drinks. The Church stands for the Word of Wisdom in its entirety.

Can the youth of the Church keep free from the clutches of liquor and tobacco? Can the addicts of these baneful narcotics be weaned away from their use? We hope so. These are the major objectives of the campaign. As helps the General Committee will continue to send suggestions and material to the field.

IMPORTANT ANNOUNCEMENT

Before this issue of the *Era* reaches the field a circular letter and samples of printed material will be sent to every stake committee. Among the material will be a booklet entitled "Alcohol Talks to Youth." This little book is delightfully written and tells in simple language what everyone would like to know about alcohol. It will be read by old and young alike with the utmost interest. Written by a pro-

fessor in one of America's largest state universities, the booklet, once begun, will have to be finished before the reader will be willing to lay it down, so charmingly is it written.

DR. CLAWSON MAKES
ANOTHER CONTRIBUTION

What are the facts about the effects of alcohol in the body? Dr. T. A. Clawson, Jr., herewith makes another contribution in part answer to this question. The first appeared in our May issue.

*What Becomes of the Alcohol
You Drink?*

Alcohol taken into the stomach is either absorbed from the stomach and intestinal tract by the blood or it passes through the intestinal tract and is excreted.

The absorption of alcohol is far greater than its excretion—95% is absorbed while 5% is excreted. The alcohol absorbed by the blood circulates with the blood through the body until it has been burned up in the tissues through the process of oxidation and the end products, which are gases and water, are eliminated from the body through the lungs, kidneys, and skin.

The elimination of alcohol is very slow as is shown by the fact that 24 hours after it has been taken internally traces can be found in the blood and it remains for even longer periods than this in certain tissues of the body.

The blood circulates continuously through the body at a rate of approximately six times per minute, and comes into intimate contact with all the cells, tissues, and organs supplying them with the nourishment and oxygen they require. The alcohol absorbed by the blood likewise comes into intimate contact with all of these cells, tissues, and organs.

Alcohol is an irritating substance as is shown by its local effect upon the lining of the stomach in producing chronic inflammation and ulceration. See article in May issue of *Era* entitled, "Can Alcohol Cause Ulcer or Cancer of the Stomach?"

Because of the slow elimination of alcohol in the system the irritating effects are continued over at least a 24-hour period following one drink.

It is the purpose of this brief article to acquaint the readers with the absorption of alcohol into the blood. The damaging effects on the tissues and vital organs of the body will be discussed in future articles.—T. A. Clawson, Jr., M. D.



QUORUM PROJECTS (Reported by the Church Welfare Committee)

THE SPIRIT of the Church Welfare Program is manifesting itself in nearly all the wards and stakes of the Church. At the present time the projects to produce food and clothing for the season of 1938-39 which have been assigned are under way in all the regions of the Church.

A few weeks ago Logan Stake witnessed an inspiring sight when nearly 100 members of the Priesthood responded to the call of President Anthon E. Anderson to plant ten acres of sugar beets which had been assigned to the stake. The response was so enthusiastic and the work was so cheerfully done that the ten acres were prepared and planted in a single day. Groups of High Priests, Seventies, and Elders have accepted the responsibility of caring for these beets until they are matured and harvested.

The 1937 reports of the Welfare work are replete with examples of good accomplished by Priesthood quorums and groups cooperating in the work. For example:

Brother Wilford Barnes, a member of the Osgood Ward bishopric, was in the field harvesting potatoes. One of the horses, supposed to be gentle, became tangled in the lines. Brother Barnes stooped to remove the lines from the horse's feet when the animal kicked him, striking his head. He walked to the house, but later went to the hospital at Idaho Falls, where the doctors found it necessary to take a number of stitches. Shortly after he went into a state of coma, pneumonia set in and in three days he passed away.

His splendid wife was not only

bowed down with sorrow, but was concerned about the unharvested crops. The Priesthood of the ward, led by their Bishop, Alma Williams, came to her assistance in a practical way. Seventy-two men literally took off their coats, rolled up their sleeves, and harvested the crops of this widow; thus, for the season, at least, making her secure.

This is only one of a number of instances in which the brethren holding the Priesthood in the Osgood Ward showed the true spirit of the Church Welfare program. On another occasion, when one of their members, a Brother Cook, had a child sick in the hospital and the father was concerned for the life of the child, and his love compelled him to be almost constantly at the bedside, the members of his quorum turned out in a group, inviting the Adult Aaronic Priesthood to help them, and dug and sacked his potatoes.

One of the stimulating features of the Welfare program is the way in which stake presidents and their associates have backed the program by setting the example. For instance, in the Rexburg Stake, President Peter J. Ricks invited the members of his high council to join the stake presidency in a sugar beet project. All the members of the presidency and the high council joined in cultivating, hoeing, and topping three acres of beets. The net proceeds of the project amounted to nearly \$160, but in reporting this project they said: "We consider the fraternal experience of meeting together among the chief values. It also gave us more influence with our Priesthood quorums when we asked them to work on projects."

That this example, set by the presi-

dency and high council, stimulated the quorums is shown by the fact that the High Priests, Seventies, and Elders of the Rexburg Stake all had Welfare projects, the High Priests producing about 850 bushels of wheat and 400 sacks of potatoes; the Seventies grew 5 acres of sugar beets and 350 bushels of wheat; and the Elders produced other farm produce and made some cash contributions to the Welfare program.

Among other projects, the Seventies of Rexburg Stake are raising hogs for the purpose of creating a quorum fund. This fund is to be used to send their members on missions and to help quorum members in other ways as need may arise.

SEVENTY'S SERVICE ON THE AIR

A MISSIONARY PROJECT OF THE
139TH QUORUM OF SEVENTY,
BIG HORN STAKE

IN THE fall of 1934 the 139th Quorum of Seventy instituted the Seventy's Service of the Air, a radio program broadcast over the radio station of KGHL, covering a wide area of listeners in the states of Montana, Wyoming, Idaho, and parts of Canada, and reaching a number of listeners never definitely known but estimated at 20,000 to 40,000 on the basis of the known coverage in range of the service.

This program was carried on as an experimental project at first. Each service was the sermon of a new speaker. At first, musical accompaniment was given by the talented musicians of the stake. These features have been changed in the light of experience, as the program has continued throughout four seasons of broadcasting—1934-1938.

The second year, 1935-36, we began the practice of making assignments to speakers, covering two, three, or even four consecutive sermons, which gave a better opportunity of systematic development of a theme. At the conclusion of the series, the sermons were collected, and published as a book, several hundred copies of which were sold. The practice of inviting listeners to write for copies of the sermons has been carried on for two years successively, and has been the means of the dissemination of thousands of copies of sermons over the North Rocky Mountain area. It seems that a few additions to the Church could be traced directly to this activity.

The third year the musical accompaniments were completely eliminated because the fifteen minute period was too short to arrange adequately for musical features and the work of arranging musical programs one hundred miles from our base of operations became too onerous.

At the beginning of the fourth year, 1937, we began two-person panel discussions. This type of presentation

AETNA WARD REPORTS NOTABLE RECORDS, INCLUDING "NO NON-TITHEPAYERS"

The Presiding Bishopric
Salt Lake City, Utah

Dear Brethren:

We are sending you some photos of our new meetinghouse that we commenced building, May, 1936, and finished April, 1937. It was dedicated August 16, 1937, by Apostle Joseph Fielding Smith. These photos were taken November 20, 1937, with an attendance of 104% including stake officers.

The Aetna Ward has a population of 155. The cost of this building was \$12,700.00. The members of the ward went to the mountains, got out enough saw logs, and sawed enough lumber for the entire

building. All the work on this building was done by the members of the ward with the exception of one carpenter, one plasterer, and one plumber. We appreciate very much the 60% which the Church furnished in cash.

This ward has had no non-tithe-payers for the last five years and has had one hundred (100%) per cent Ward Teaching done for the last eight years.

We think we have a very good ward. Last Sunday was Fast Day, and there were eighteen (18) young people got up and bore their testimonies.

Your brethren,

Aetna Ward Bishopric
Christian Jensen,
H. C. Jensen,
S. M. Skriver.

AETNA WARD MEMBERS IN FRONT OF NEW CHAPEL



bids fair to be the most successful in creating listener interest and appreciation.

Each year the series has begun in October or November, continuing through to the Easter service. We feel that the project has been of great service in keeping us abreast of the best in missionary procedure and has thus kept up our self-confidence, our alertness, and has probably done a great deal in familiarizing our neighbors with the tenets of the Gospel—many who would not otherwise attend our services or who could not be reached through other channels—*Archie R. Boyack, Stake President Big Horn Stake.*

BIG HORN REPORTS CONFERENCE RECORD

AT the quarterly conference held in Big Horn Stake, Sunday, February 13th, the Priesthood quorums made an outstanding record for attendance and quorum reports. There were present at the 9 a. m. meeting Sunday 572 men and boys or 41% of the entire Priesthood enrollment of the stake. Elders Joseph F. Merrill, of the Council of the Twelve, and Mark Austin, representing the Church Welfare Committee, were in attendance. The afternoon meeting of the conference showed an attendance of 27% of the stake membership.—*Archie R. Boyack.*

MELCHIZEDEK OUTLINE OF STUDY FOR JULY

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

LESSON XVII

"IN THE SEASON THEREOF"
(First part of Chapter 11)

- I. Diet is of Great Importance.
 1. Diseases of dietary origin.
 2. The story of scurvy, beriberi, pellagra.
 3. Discovery of cause recent.
 4. Meaning of "deficiency disease."
- II. Vitamins are Necessary Food Constituents.
 1. Define.
 2. Discovery.
 3. How named.
 4. Where found.
 5. Methods of experimentation.
- III. Modern Nutrition Developed in Scientific Laboratories.
 1. Need to study effect of diet on posterity as well as on the individual.
 2. Use of small animals.
 3. Similarity between the nutrition and diseases of the human and the white rat.
 4. Other animals used.
 5. In different countries.
- IV. The Function of Vitamins in the Human diet.
 1. General functions: must be present.
 2. Specific action: shortage causes illness; absence produces death.
 3. As mineralizing agents.
 4. Natural vs. devitalized foods.
 5. Importance of each; one may not be substituted for another.
- V. The Source of All Vitamins.
 1. Influence of sunlight in other respects.
 2. How vitamins are stored in plants.
 3. When and where found in animals.
- VI. Vitamin A: Anti-infective.
 1. Fat soluble: may be stored in body.
 2. Its definite functions in the body: health of skin and mucous membranes.
 3. Effects of shortage.
 4. Carotene as precursor of vitamin A.
 5. Sources: green and yellow vegetables and fruits.
 6. How retained or destroyed.

QUESTIONS, PROBLEMS, PROJECTS

1. Who was Louis Pasteur and what was his great contribution to human welfare? Describe the development of the germ theory of disease. Why was it difficult for scientists in general to accept this theory?
2. After the acceptance of the theory that disease is caused by the presence of micro-

organisms, why was it so difficult to understand that disease may be caused by the lack of some vital substance in the diet?

3. How has the knowledge of vitamins as necessary factors of good nutrition been established? What has history contributed to this knowledge? Give a full report.

4. Explain the methods of investigation regarding human nutrition. Why is it important to understand that a diet may be sufficient for an individual but inadequate for his posterity? How is this done in the nutrition laboratories?

5. What is the function of vitamin A in the diet and what is its source? Tell also what diseases are caused or aggravated by its lack in the diet.

6. Make a survey of the food eaten in your family and five other families and report on its quota of vitamin A. What may be done to increase this intake? Why are rutabagas, carrots, yellow squash, yams, better vegetables than white turnips? Name some other vegetables and fruits which are rich in vitamin A.

LESSON XVIII

"IN THE SEASON THEREOF"
(Second part of Chapter 11)

- I. Vitamin B: for nerve health; good digestion.
 1. Water soluble; not stored in body.
 2. Functions in the body: builds nerve health.
 3. Its great importance in maintaining health of the digestive tract, especially the bowels.
 4. Relation to reproduction and mother's power to nurse young.
 5. Foods to be eaten for vitamin B: especially the germ and parts of grains often discarded.
 6. Diseases caused by its lack: upset digestion, neuritis, convulsions, fits and eventually paralysis or beriberi.
 7. Need for its daily intake.
- II. Vitamin C: for healthy connective tissue.
 1. Water soluble; not stored in body.
 2. Functions in the body: promotes health of teeth and gums, also for healing of wounds.
 3. Found in what foods?
 4. Importance in daily diet.
 5. Danger from shortage.
 6. Destroyed by heat; some retained if cooked in vacuo.
- III. Vitamin D: the "sunshine vitamin;"

aids in bone and tooth formation and health of nerves.

1. Fat soluble; may be stored in body for short period.
 2. Aids mineral metabolism: calcium, phosphorus and other minerals in food; useless unless reinforced with ample vitamin D.
 3. Unhurt by cooking or oxidation.
 4. Diseases caused by its lack: tooth and bone weakness, rickets, etc.
 5. Sunlight and vitamin D.
 6. Sources: fish liver oils, yellow suet, butter, eggs, sunlight.
- IV. Vitamin E: For normal reproduction.
1. Fat soluble; stored in body; resists moderate heat.
 2. Shortage: sterility in males; miscarriage in female.
 3. Mother to "eat for two" in vitamin and mineral foods.
 4. Sources: grain embryo and other seeds.
- V. Vitamin G: For longevity and youth preservation.
1. Water soluble; must be taken daily in some form.
 2. Sources: yeast, milk, cheese, eggs, liver, kidney, lean meat.
 3. Effect of shortage: unhealthy hair, skin, wrinkles and irritation; early evidences of age; pellagra.
 4. Relation to mental powers.

QUESTIONS, PROBLEMS, PROJECTS

1. Review the specific function of vitamin B in the body and its relation to man's general health. What are the sources of this vitamin in our food?

2. Why do many authorities agree that vitamin B is the health factor most lacking in the American and European diet?

3. What are the so-called "diseases of civilization" and what is the relation between them and a shortage of vitamin B in particular?

4. Review the function of vitamin C in man's diet and the diseases resulting from its lack. What foods should be eaten to furnish it?

5. Tell what you know about the "sunshine vitamin"—how it functions in bodily health and where it may be obtained.

6. Why has vitamin E been called the essential vitamin for reproduction? Why are the functions of vitamins A and B of almost equal importance?

7. Explain why the disease pellagra is so prevalent in the southern United States and other countries where white flour, tapioca, and devitalized corn-meal and other foods are the staple articles of diet? What is the cure for this condition? Explain fully.

8. Make a survey of your family's food for one week. Does it contain adequate amounts of all the vitamins required for full health? What can you do to improve your diet? What are you going to do about it?

Notes: The parts of food which are richest in minerals and vitamins are those parts which often are thrown away—the precious minerals, in water used for soaking and cooking vegetables; or discarded and fed to pigs and chickens (or garbage pails)—the outer parts of celery, lettuce, cabbage, cauliflower, potato peelings as well as the vital germ and bran of wheat, rice and other grains. It takes more knowledge, not necessarily more money, to improve man's diet today.

LESSON XIX

"IN THE SEASON THEREOF"
(Third part of Chapter 11)

- I. Vitamin Content of Different Foods.
(See tables on pages 164, 165.)

1. Those which form the best source of each vitamin in fruits.
2. Those which form the best source of each vitamin in vegetables.
3. The foods which are most deficient in vitamins.
4. Foods which should be eaten in greatest quantity.

II. Effects of Canning and Drying.

1. Regarding vitamin content.
2. Regarding mineral content.
3. Deteriorative effect of pressure cooker on vitamin content.
4. Cooking with soda destroys vitamin and affects mineral content.
5. Sun-dried foods better than with gas or high heat.
6. When dried or canned food is used, extra vitamin food to be provided.
7. Advertising not always reliable.

III. The Shortage of Vitamin Foods is Dangerous.

1. Absence of vitamins causes disease and death.
2. Vitamin shortage produces the first symptoms of deficiency diseases.
3. Countless people suffer from these first symptoms.
4. Most dangerous because often the cause is not recognized.
5. Foods which contain no vitamins.
6. Foods which are rich in vitamins.
7. Planning the human diet wisely.

IV. Infant's Food.

1. The right start in life begins with mother before birth of the baby.
2. Mother's milk best if mother is in health (as she should be).
3. Infant's need of all vitamins and minerals is imperative.
4. Natural foods best if baby must be weaned.

V. Diet for Invalids.

1. Extra care that food for the sick shall supply body needs.
2. Ordinary pasty, white diet inadequate.
3. Increased need for vitamin and mineral foods.
4. Everything necessary to build resistance.

VI. "In the Season Thereof."

1. The meaning of verse 11, Doc. and Cov., Section 89.
2. Science of nutrition unborn in 1833.
3. Modern nutritional science confirms the Word of Wisdom.
4. The inspiration of modern Prophet.

QUESTIONS, PROBLEMS, PROJECTS

1. Understanding the role of vitamins and minerals in the diet, what foods should be used in the daily diet?
2. What foods should be eaten in minimum quantity? Which should be avoided? Why? Why is vitamin shortage so dangerous and so universal?
3. Why should fresh foods be eaten daily whenever possible? What precautions must be taken if canned or dried foods are eaten in any quantity?
4. What should be a prospective mother's greatest concern regarding her diet before the birth of the baby? While nursing her child? Why take these precautions? Explain fully.
5. Why should fathers understand that it is cheaper to spend money for good food than for doctor's bills? Give your reaction to this statement.
6. What are the dangers of child health if babies are fed on dried or canned foods exclusively?
7. Is it necessary for one to be ill? What causes illness? When one is sick the need

for building food is more imperative than when one is in health. How may these needs be met?

8. Discuss this proposition: The science of nutrition as understood today was unborn 100 years ago. Yet a great modern expert

in nutrition said recently to the writer, "If your people would live according to all the requirements of your Word of Wisdom you would never be ill." Why don't we?

How did the Prophet gain this knowledge? Discuss fully.

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

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

MISSIONARY ACTIVITIES

	March 1938	March 1937
1. Evenings or part days spent in missionary work	8,693	5,748
2. Hours spent in missionary work	19,672	13,800
3. Number of calls made	16,089	11,077
4. Number of first invitations in	5,644	4,607
5. Number of revisits	5,635	2,680
6. Number of Gospel conversations	15,926	10,829
7. Number of standard church works distributed (does not include Books of Mormon reported under item No. 10)	488	254
8. Number of other books distributed	467	366
9. Number of tracts and pamphlets distributed	17,814	12,502
10. Copies of Book of Mormon actually sold	321	232
11. Number of hall meetings held by missionaries	289	289
12. Number of cottage meetings held by missionaries	932	769
13. Number of missionaries who attended cottage and hall meetings	2,639	2,186
14. Number of investigators present at cottage and hall meetings	5,973	2,677
15. Number of baptisms as a result of missionary work	175	92
(1) Of people over 15 years of age	70	
(2) Of people under 15 years of age	35	
a. Both of whose parents are members	37	
b. Others under 15 years of age	33	
Classification not designated	37	
16. Number of inactive members of Church brought into activity through stake missionary service during the month	427	161

ADDITIONAL INFORMATION

Number of stakes in the Church	122	118
Number of stake missions organized	119	112

MISSIONARIES ACTIVELY ENGAGED

Number of stakes reporting	104	85
Number of districts	376	250
Elders	250	226
Seventies	1,383	918
High Priests	299	164
Women	306	188
Total	2,238	1,496

ITEMS OF SPECIAL INTEREST

Interviews were held in the office of the First Council with 17 Stake Presidents and Stake Mission Presidents during the month of March.

Visits in connection with Stake Missionary work were made by members of the First Council to 18 Stakes during the month of March.

QUARTERLY REPORT OF L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Quarter Ending March 31, 1938

MISSIONARY ACTIVITIES

	Quarter Ending Mar. 31, 1938	Quarter Ending Mar. 31, 1937
1. Evenings or part days spent in missionary work	26,709	13,986
2. Hours spent in missionary work	66,268	33,804
3. Number of calls made	53,624	26,648
4. Number of first invitations in	23,071	11,377
5. Number of revisits	17,179	6,697
6. Number of Gospel conversations	53,614	27,081
7. Number of standard church works distributed (does not include Books of Mormon reported under item No. 10)	1,496	757
8. Number of other books distributed	1,522	671
9. Number of tracts and pamphlets distributed	58,831	29,006
10. Copies of Book of Mormon actually sold	1,205	443
11. Number of hall meetings held by missionaries	898	564
12. Number of cottage meetings held by missionaries	3,039	1,507
13. Number of missionaries who attended cottage and hall meetings	9,419	5,386
14. Number of investigators present at cottage and hall meetings	12,767	5,611
15. Number of baptisms as a result of missionary work	458	245
(1) Of people over 15 years of age	136	
(2) Of people under 15 years of age	73	
a. Both of whose parents are members	76	
b. Others under 15 years of age	173	
Classification not designated	173	
16. Number of inactive members of Church brought into activity through stake missionary service during the Quarter	1,805	541

ADDITIONAL INFORMATION

Number of stakes in the Church	122	118
Number of stake missions organized	119	112

MISSIONARIES ACTIVELY ENGAGED

Number of stakes reporting	104	85
Number of districts	376	268
Elders	250	226
Seventies	1,383	918
High Priests	299	164
Women	306	188
Total	2,238	1,496

Aaronic Priesthood

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



BISHOP MARVIN O. ASHTON



BISHOP LeGRAND RICHARDS



BISHOP JOSEPH L. WIRTHLIN

THE NEW PRESIDING BISHOPRIC

THE Aaronic Priesthood Department of *The Improvement Era* presents to its thousands of members over the Church, this month, the new Presiding Bishopric, who, also, by revelation, form the Presidency of the Aaronic Priesthood in all the world. At the April Conference of the Church, Presiding Bishop Sylvester Q. Cannon was elevated to the position of Apostle, which automatically retired his counselors. These brethren who have served the Church so long and faithfully were given the highest commendation by President Heber J. Grant, and a hearty vote of thanks at the time of the change by the great throng that filled the Tabernacle.

Members of bishoprics and Aaronic Priesthood supervisors particularly, and all others concerned with the Aaronic Priesthood are urged to read the special tribute to the members of the retiring bishopric in the editorial section of *The Improvement Era* for May, from the pen of Elder John A. Widtsoe of the Council of the Twelve.

The new Presiding Bishopric, which includes Bishop LeGrand Richards as Presiding Bishop, and Bishops Marvin O. Ashton and Joseph L. Wirthlin as his counselors, were set apart Thursday, April 14. Each of these brethren has had special training, preparation, and experience fitting him for this new calling. Bishop Richards has been a bishop twice, a stake president, and a mission president twice. Both Bishops Ashton and Wirthlin have served as bishops and presidents of stakes. All

three members of the new Bishopric have served in the mission field.

The incoming Presiding Bishopric, at a special meeting of employees of the Presiding Bishop's Office, spoke in the highest terms of praise of the work of the three brethren under whose direction the Aaronic Priesthood, and the temporal affairs of the Church, have made such outstanding progress.

Bishop LeGrand Richards becomes the 7th Presiding Bishop of the Church, and by reason of this fact, also the 7th person to become President of the Aaronic Priesthood in modern times, acting in this capacity as a High Priest, presiding over the Aaronic Priesthood. His position corresponds to that of the Prophet Aaron in the days of the children of Israel. In his book, *Studies in Priesthood*, Elder John A. Widtsoe of the Council of the Twelve makes this reference: "Aaron held the Melchizedek Priesthood and presided over the lesser Priesthood in his day, as the Presiding Bishop—a High Priest after the order of Melchizedek—presides over the Lesser Priesthood in our day."

The six men who have preceded Bishop Richards in this important and responsible position are: Edward Partridge, Newell K. Whitney, Edward Hunter, William B. Preston, Charles W. Nibley, Sylvester Q. Cannon.

The five first counselors who have preceded Bishop Ashton are: Isaac Morley, Leonard W. Hardy, Robert T. Burton, Orrin P. Miller, and David A. Smith.

There have been nine second counselors preceding Bishop Wirthlin. They were, in order of their service: John Corrill, Titus Billings, Jesse C.

Little, Robert T. Burton, John Q. Cannon, John R. Winder, Orrin P. Miller, David A. Smith, and John Wells.

The Presiding Bishopric in this Dispensation began its history with the revelation contained in Section 41 of the Doctrine and Covenants, given February 3, 1831, calling Edward Partridge to be a "Bishop over the Church." The following day, his bishop's license was issued in Sidney Rigdon's handwriting, and signed by twenty of the leading Elders of the Church, including Joseph Smith, and his brother, Hyrum.

Since that time, the Presiding Bishop of the Church has been one of its leading officers and he, with his counselors, has carried increased responsibility until today the Presiding Bishopric stand as leaders in Israel, as members of the General Authorities of the Church.

THE MESSAGE OF THE WARD BISHOPRIC TO QUORUM MEMBERS

As a feature of the Aaronic Priesthood quorum program, it is recommended that the member of the bishopric, in charge of each program activity, present a message with suggestions and recommendations of the bishopric to the boys for guidance in their daily lives, as a part of each quorum meeting, or at least as frequently as is possible.

The suggested list of some of the topics which may be treated, as a part of this message of the bishopric, recommended for 1938, are as follows:

- Reverence for our Father in Heaven.
- Respect for places of worship.
- Honoring the Holy Priesthood.
- Respect for the Law.
- Respect for Parents.

Respect for the opposite sex.
Respect for the aged.
Respect for self.
Secret prayer.
Faith in the Servants of God.
Honor and Truthfulness.
Formation of Good Habits.
Integrity.
Gratitude.
Keep your promises.
Loyalty.
Value of self-control.
Tobacco.
Strong Drinks.
Pool Halls.
Sunday Amusements.
Late hours—Dancing or Auto Riding.
Thou shalt not Steal.
Choosing proper companions.
Kindness to the poor.

MARICOPA STAKE HOLDS AARONIC PRIESTHOOD BANQUET

NEARLY 400 persons attended the annual banquet and rally of the Aaronic Priesthood of Maricopa Stake held recently at Meyona Hall in Mesa. Of the group 315 members of Aaronic Priesthood quorums were guests of the Stake Presidency, the High Council, and the Aaronic Priesthood Committees with the Relief Society preparing and serving the banquet.

Elder Lorenzo Wright, Chairman of the Stake Aaronic Priesthood committee (since made president of the stake which was recently divided) was master of ceremonies. The program was provided by quorum members. The attendance prize went to Gilbert Ward with 85% present. The presentation was made by Elder Frank T. Pomeroy. President J. R. Price, their former president, but now president of the new Phoenix Stake, addressed the assembly encouraging all members to continue in good works.

KANAB STAKE ADULTS GIVING GOOD RESPONSE

A LETTER from President Charles C. Heaton of Kanab Stake indicates encouraging progress in Adult Aaronic Priesthood work. In two wards, which have joined in this project, a class of 29 members is making rapid strides. President Heaton writes: "It is marvelous to see the attitude of these men and the seeming desire they have to learn and become useful in the wards in which they live, and the splendid attendance at the weekly meetings. Our missionaries that have caught the spirit of their calling are doing a very fine work with this group."

CLARKSTON TEACHER'S QUORUM MAKES 100% RECORD IN WARD TEACHING

EIGHT members of the Teacher's Quorum of Clarkston Ward in Smithfield Stake, each with a record of 100% of Ward Teaching in 1937, have received recognition from the Stake Aaronic Priesthood Committee. All members are active, also in quorum and other Church work.



AARONIC PRIESTHOOD OF HAWTHORNE WARD, GRANITE STAKE, AT REGULAR 9:30 PRIESTHOOD MEETING. SIX QUORUMS IN THE WARD HAVE RECEIVED THE STANDARD QUORUM AWARD FOR 1936 AND 1937.

LONG BEACH ADULT WORK MAKES PROGRESS

REPORTS of gratifying progress in the work of the Adult Aaronic Priesthood have been received by the Presiding Bishopric from Long Beach Stake. A definite campaign to contact and bring into activity every inactive member of the Aaronic Priesthood over 20 years of age has been carefully developed and is now in full swing.

A circular outlining each step of the campaign has been prepared by Verne S. Handy, Chairman of the Adult section of the Stake Aaronic Priesthood Committee with the approval of the Stake Presidency and High Council.

Preliminary work began early in December with the view to having the active campaign begin with the new year. The report indicates that most of the wards are now organized and that the work throughout the stake is making substantial progress.

HAWTHORNE WARD MAKES OUTSTANDING RECORD

SPECIAL recognition to the Aaronic Priesthood of Hawthorne Ward in Granite Stake has been given by the Presiding Bishopric for the second consecutive year. All six quorums of the Aaronic Priesthood of this ward have

qualified for the Standard Quorum Award, issued each year by the Presiding Bishopric, to quorums reaching standards prescribed for efficiency, activity, and attendance. This is the only ward in the Church to have this recognition given to six quorums.

For many years the Aaronic Priesthood of Hawthorne Ward has been outstanding in its accomplishments; in the number of members participating actively in the Church program, in assignments filled, in missionary work among inactive members. In preparation and administration of Sacrament, and other responsibilities, the Lesser Priesthood group of this ward has had an unusual record.

The picture shown on this page was taken at the regular 9:30 a. m. meeting of the Priesthood and represents an average attendance of that group. Bishop Fred E. Curtis, former Aaronic Priesthood chairman of his ward, and later of Granite Stake, and his associates of the bishopric, together with the quorum supervisors, have been sent a special letter of recognition by the Presiding Bishopric. All quorums of the ward are now operating on the Standard Quorum Award basis, and have qualified thus far this year for the highly prized award to be issued at the end of 1938.

THE WORD OF WISDOM REVIEW

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

NOT FOR YOUTH

IN YOUTH's bright and shining world, there should be no place for alcohol as a beverage.

This is the opinion of Dr. Haven Emerson, noted American physician, and one particularly interested in the field of public health. He bases his statement on his own observations and on the studies and reports of other scientists in this country and Europe.

Alcohol goes as straight to the human brain as a well-pitched ball to its bat. It shocks those gradually strengthening nerves on which happy and successful maturity so largely depend. It may injure them permanently.

Alcohol's action is to take away our

own wish to safeguard our virtue. Suddenly, we don't care. We are free of our own and our family's inhibitions. We only live but once!

"Oh, I just wanted to see what it was like," is youth's reason for doing everything from trying to eat a bunch of bananas on a bet to going swimming outdoors when snow's on the ground. "Anything once," is written large on youth's banner . . . and "anything" is often apt to be alcoholic in this day and age.

Dean Griffith, of American University's graduate school, believes that fully one-third of the college and university men who drink don't really want to. Among other things, they have to uphold the tradition of youth to "give it one fling, anyway"—and at any cost.

Ward Teaching

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

Ward Teacher's Message for July, 1938

THE CHURCH WELFARE PROGRAM

LAST month our attention was directed to the three major objectives of the Church Welfare plan. These objectives are to supply food, clothing, fuel, and other necessities to those in need; to help the unemployed find work; to assist those barely subsisting to raise their standards of living.

Every member of the Church has a place in the plan. The objectives will be reached only when and to the extent that all participate. The Church Welfare program begins in the home, around the fireside, with family prayer, and a common understanding among the members of the family that enables them to cooperate in the solution of family problems by the application of such proven principles as faith, honesty, thrift, industry, kindness, and consideration for each other. It moves forward through the payment of tithing, the observance of the law of fasting, and the contribution of fast offerings and donations. It contemplates the utmost activity on the part of all who hold the Priesthood. Indeed, "The life and vitality of the Church are drawn from the Priesthood with which the Church has been endowed," and when the Priesthood meet together often and seek for a sympathetic understanding of each other's problems, and endeavor to advance the welfare of all the members in a spirit of unselfishness, the Welfare work of the Church will move forward rapidly.

The women of the Church—the mothers, wives, and daughters of Zion—will exercise a marked influence upon the Welfare plan. The obligation ever resting upon the sisters seems to have been to "provoke the brethren to good works." Any man holding the Priesthood will labor more graciously and effectively if encouraged and inspired by a mother, a wife, a daughter, or a sweetheart. In turn, such a man is generally a happier and more devoted son, husband, brother, or lover. The Lord has ordained that the women shall be organized as the Relief Society. This organization is an auxiliary to the Priesthood, and among its other duties is to assist in carrying out the program of the Welfare plan.

It is suggested that the ward teachers also discuss in every home, the value of fasting, and the need of fast offering contributions and other donations, to sustain the program.

Budget assignments have been made in all the stakes for food, clothing, and other commodities. Discuss this phase of the program, and encourage members to support the Priesthood quorum, Relief Society, ward and stake projects.

so forth, and there is always a need for the surplus foods and produce that come from gardens and farms. All such donations should be made to the bishop or through him, and a proper receipt is to be issued, the same as in the case of fast offerings. Such donations are to be evaluated at their present value.

THE 1938-39 BUDGET PROGRAM

The General Church Welfare Committee has obtained from the stake reports submitted to the First Presidency's office the following information:

The number of L. D. S. families assisted during the year 1937 and the number assisted during the month of December, 1937, (supposed to be the peak month), from Church Funds, County funds, W. P. A. funds, and C. C. C. funds. By using these figures the Committee has been able to forecast the probable load for the fall and winter of 1938-39. With the help of the staff of the U. S. A. C. and the General Board of the Relief Societies the food requirements for the coming fall and winter have been determined. Stakes have been visited and the matter of producing necessary foods discussed with the ward and stake officers, including officers of the Priesthood quorums and Relief Societies. Priesthood quorums, Relief Societies, stakes and wards have assigned to themselves food production programs to care for the needs of the people of the Church, and the work of producing these foods is now under way. Each quorum, Relief Society, stake and ward will produce the foods adapted to it; and by a series of exchanges between stakes and regions, the Church at large will be supplied with all the varieties of foods essential to the welfare and health of those needing assistance. In this way potatoes of Idaho can be exchanged for citrus fruits from California and Arizona; wheat from Idaho can be exchanged for tomatoes and fruits from Utah, etc.

THE PLACE OF THE RELIEF SOCIETY IN THE WELFARE PLAN

The spiritual values of the Church Welfare projects are important. Men are working together for the common good, in a spirit of unselfishness and are experiencing the joy of such service.

At the last General Conference of the Relief Society it was said:

The active participation in this plan by every Relief Society officer and member is essential to the establishment of social and economic security in the Church. The Relief Society is the auxiliary organization to which the Priesthood must look for continued assistance in the performance of its full social duty toward its people.

The work of the Relief Society results in a two-fold service: First, a service to the people developed by the initiative, long experience, and foresight of the Relief Society itself, and now constituting the Society's regular program; and second, special services rendered from time to time at the special request of the Priesthood. For both we must rely upon the individual mem-

(Concluded on page 373)

SUGGESTIONS TO WARD TEACHERS

HOW THE CHURCH WELFARE PLAN IS SUSTAINED

THE financial foundation is Fast offerings. All members of the Church are expected to fast two meals every month and make an offering to the bishop which shall be at least equal to the value of the meals. Fast offerings are used exclusively to help in caring for the needy. The hope of the presiding authorities is that the faithful members of the Church will pay a full Fast offering, thereby making up any deficiency which may be created by those who do not observe this law or who fail to make their contributions. It is expected that at least \$1.00 per year on an average will thus be secured for every member of the Church. If there are five hundred members in a ward, that ward should make every effort to collect a minimum of \$500.00 per year fast offerings. If there are two thousand three hundred members in a

stake, that stake should endeavor to collect \$2,300 during the year, minimum, as fast offerings.

WELFARE DONATIONS

The report read at the last General Conference indicates that even after the Church has reached its objective in the matter of fast offerings, considerable other means will be required to carry on the Welfare Plan. In some wards and stakes those who are able are making additional cash donations, and often Welfare donations are made in food, clothing, fuel, and other commodities. Such donations are necessary and welcome. Nothing should be wasted; nothing useful should be thrown away, even though it may have had some wear. Everything of value should be saved. If we have anything in our homes, places of business, or on our farms that we do not need, it may be contributed to the Welfare plan and a proper use can be found for it. It is surprising to know what has been done with used toys, clothing, furniture, and

Genealogical Society

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PHOTOGRAPHIC REPRODUCTIONS OF GERMAN PARISH REGISTERS

By a decree, dated July 18, 1933—III.2226/12.7. of the Reichsminister of the Interior for the protection of documents of antiquity, especially for the parish registers—the Official Society for Genealogical Research has been ordered systematically to photograph all German parish registers up to the establishment of the Vital Records Offices in the year 1874, unless there are existing duplicates. In provinces where there is danger for several reasons, this has been in process since the beginning of 1935.

Besides this, it has been found urgently necessary to photograph, as soon as possible, the parish registers where there is a possibility of danger to their safety in any place in Germany. The result will be the preservation of old records which otherwise could not be safeguarded from decay or the ravages of time. This photographic reproduction upon films is without cost to the parishes. The only fee at present is the mailing charge of the registers.

The churches are always given the opportunity to order enlargements upon paper from the Official Society for Genealogical Research. The price for one enlargement, size 21 x 29.7 cm., at present is 21 Pfennig, or about 8c to 10c per page. Accordingly the price of one register of 100 pages on film, which equals 200 pages of the register, would be 42.-RM. If the size of the register is only 11 x 30 cm., or half the size of a regular sized register page, the price for 100 pages is 21.-RM only for 200 pages. To this is added the cost of binding. This is somewhat expensive because each leaf is pasted on a groove and the binding is only possible with thread. The price for 200 to 300 leaves will be about 8.- to 12.-RM. (Translated by Ernst Koehler from *Allgemeines Suchblatt für Sippenforscher*, Berlin, 20 February, 1938.)

ACTIVITIES IN BRAZILIAN MISSION

M. PAUL MERTLICH, the genealogical supervisor of the Brazilian Mission, reports that genealogical activities are being carried forward with gratifying results. The following is copied from his report:

The Brazilian Mission is now going to do more genealogical work and the missionaries are all receiving personal instructions on how to do research work and to help members.

We have also a special week during which only genealogical topics are discussed in all meetings. In organized branches a program is also given with this assigned Gospel topic.

LAZY GENEALOGY

The lazy genealogy is one that goes back just a few generations and then has a skip in it about a hundred years in length, jumps to England and joins Burke's Peer-

age, William the Conqueror and then horns in on the Scottish Kings and lives with royalty. When you have read one of these you have no more facts than you would get out of a well-written novel and not near so much entertainment. When you have thoroughly identified each of your great grand-parents, never be satisfied until the next generation back has been thoroughly placed in the history of your family. Don't be intellectually lazy, above all things. Comb the records and get at the facts. We have known people, working on their family history to visit England, Scotland, Ireland, and other foreign countries, come home and write it all up, with glowing descriptions of the old ancestral home of the sixteenth century, etc., without giving one scintilla of proof that the people who lived in it were related to them in any way. From *Southern History Research Magazine*, Vol. 1, Pt. 5, p. 438.

BOOK REVIEW

THE Genealogical Society is in receipt of a volume entitled *Descendência Dos Los Marqueses de Pombal* by Luis Moreira de Sa E Costa S. J., Porto, 937.

This is one of the few volumes to be added to the Portuguese section of our Library. It is a handsome volume, printed on a good quality of paper, and profusely illustrated with a large number of striking and interesting family portraits. The volume traces the descendants of Portugal's famous statesman of the eighteenth century, Sebastiao Jose de Carvalho e Melo (1699-1782) marquess of Pombal (1770). This statesman was the dominating power in Portuguese affairs of state during the 27 years from 1750-1777, as secretary of state of foreign affairs, and of war. His influence was exerted to promote, not only the welfare of the kingdom of Portugal, but that of Brazil also. All his descendants are traced down in the

volume, of whom 33 were alive at the time of the publication in 1936. Both male and female lines are traced.

A PROBLEM IN GENEALOGY

From the *Virginia Gazette*, Sept. 23, 1775.

To Messrs. Dixon & Hunter
Fredericksburg, Sept 7, 1775.

Gentlemen:

THE following is a production of a young lady of this town (Miss L. D.) on the marriage of M. L. W. to Mrs. A. C., a Gentleman and Lady of distinguished abilities, character and deportment: "I think the most amiable couple within my notice." If you think it deserves a place in your gazette (as it may probably divert your readers to explain it, and give no offense, for I assure I intend none) will you please to do so, and oblige a constant reader.

Apply to Mrs. M. C. a daughter of L. W.

My husband's my uncle; my father's my brother;

I also am sister unto my own mother.

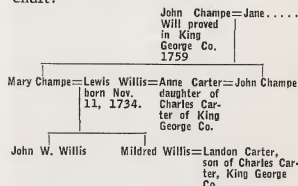
I am sister and aunt to a brother called John.

To whom wit and good nature combined doth belong.

This paradox, strange as it may be to you, Any day that you please I can prove to be true.

N.B. The marriage is lawful.

Note: The above lines were written by a young lady of Fredericksburg (L. D.) upon the marriage of Col. Lewis Willis of Fredericksburg, with Ann Carter, widow of John Champe. Mrs. M. C. referred to in the verse was Mildred Carter, daughter of Col. Lewis Willis, by his first wife, Mary Champe and wife of Landon Carter, who was the brother of Ann Carter (widow Champe), the second wife of Col. Lewis Willis. John W. Willis, brother of Mildred (Willis) Carter, is the brother referred to in the verses. The relationship is shown in the following chart:



Copied from "William and Mary Quarterly" Vol. 15, 1906-7, pp. 124-5.

Mutual Messages

General Superintendency

Y. M. M. I. A.
GEORGE Q. MORRIS
JOSEPH J. CANNON
BURTON K. FARNSWORTH
OSCAR A. KIRKHAM
Executive Secretary

General Offices Y. M. M. I. A.

50 NORTH MAIN STREET
SALT LAKE CITY, UTAH
General Offices Y. M. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

Send all Correspondence to Committees Direct to General Offices

General Presidency

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

THE JUNE CONFERENCE

THE forty-third Annual General Conference of the Mutual Improvement Associations will be held in Salt Lake City, Friday, Saturday, and Sunday, June 10, 11, and 12, with a Summer Institute to be held Monday, June 13. M. I. A. officers and teachers and all others interested in the M. I. A. program are invited to be in attendance for the general and departmental sessions and recreational activities and exhibits.

Features of the Conference, in addition to the messages from the First Presidency of the Church, will be the introduction of the coming year's work, consideration of better teaching methods, and the music and dancing festivals.

A special feature will be the ceremonies attendant upon the Jubilee year observance of Scouting and the Church.

The Friday theme: "Building Latter-day Saints through Cultural Activities."

The Saturday Theme: "Building Latter-day Saints through Better Teaching."

The Sunday Theme: "Building Latter-day Saints through Religious Devotion."

The General Conference Theme will be the M. I. A. Theme for 1938-1939: *By love serve one another. For all the law is fulfilled in one word, even in this: 'Thou shalt love thy neighbor as thyself.'*—Galatians 5:13-14.

The music festival will bring together approximately 2,000 singers from throughout the Church, each ward being privileged to send 10 representatives to sing under the direction of Augustus D. Zanzig of New York, music director of the National Recreation Association. Special preliminary rehearsals will be held on the evening of June 9 for Salt Lake County groups and on the morning of June 10 for outside groups, with full rehearsals continuing Friday afternoon and all day Saturday.

The Conference promises a program full of instruction, interest, and inspiration.

George Q. Morris
Joseph J. Cannon
Burton K. Farnsworth

General Superintendency of the Young Men's Mutual Improvement Association.

Lucy G. Cannon
Helen S. Williams
Verna W. Goddard

General Presidency of the Young Women's Mutual Improvement Association.

JUNE CONFERENCE PROGRAM

FRIDAY—Building Latter-day Saints through Cultural Activities.

8-9:30. Reception and Registration—Tabernacle Grounds.

9-11:30. General Session—Tabernacle.

Keynote Address—President Heber J. Grant.

M. I. A. Assembly—demonstration. Improvement Era presentation.

Noon. Community Activity Luncheon—Lion House—50c a plate.

2-4 p. m. Cultural Sessions.

1. Community Activity Counselors—Assembly Hall.

2. Drama—4th Floor Bishop's Bldg.

3. Dancing—Smith Memorial Bldg.

4. Speech Arts, story, speech, debate, conversation—Barratt Hall.

5. Music Festival Rehearsal—Tabernacle.

6. Explorers-Scouts—Deseret Gymnasium.

7. Bee-Hive—18th Ward, 107 A St.

8. Senior Socializing—Young Women's Board Room.

5:30. Confiesta—Saltair.

7:30. Dance Festival—Saltair.

9:00. General Dancing—Saltair.

SATURDAY—Building Latter-day Saints through Better Teaching.

8:30-10 General Session—Tabernacle.

"Let's Go to Mutual."

M. I. A. Sunday Evening Service. Message to M. I. A. Leaders—President David O. McKay.

Music by visiting choruses.

10:30-12. Department Sessions.

1. Executives—Assembly Hall.

2. Secretaries—4th Floor Bishop's Bldg.

3. Adults—Hotel Utah.

4. Seniors—Y. W. M. I. A. Board Room.

5. M Men—Barratt Hall.

6. Gleaners—Barratt Hall.

7. Explorers—Deseret Gymnasium.

8. Juniors—Genealogical Room.

9. Scouts—West High, First North and Second West.

10. Bee-Hive—18th Ward, 107 A St.

11. Improvement Era—Y. M. M. I. A. Board Room.

NOON. Superintendent's and President's Luncheon—Lion House.

2-3. General Departmental Sessions.

Adults and Seniors—Assembly Hall.

M Men-Gleaners—17th Ward, 141 West First North.

Explorers-Juniors—Barratt Hall.

Scouts—West High, First North and Second West.

Bee-Hive—18th Ward, 107 A Street.

3-4:30. Socializing and Round table and receptions.

7:30. Music Festival—Tabernacle.

SUNDAY—Building Latter-day Saints through Religious Devotion.

8-9:30. Testimony Meeting for M. I. A. Leaders—Assembly Hall.

10-12. Separate General Meetings.

Y. M. M. I. A.—Barratt Hall.

Y. W. M. I. A.—Assembly Hall.

2. General Session—Tabernacle.

7:30. Latter-day Saint Boy Scout Con-convocation—Tabernacle.

Addresses by President Heber J. Grant and Dr. Ray O. Wyland.

MONDAY—Building Latter-day Saints through Wholesome Recreation.

8:30. Registration and Program Information—Steps of Bureau of Information.

Pilgrimages.

10:30. Demonstration of Theme for Summer Expression.

12:30. Ward Picnic—Memory Grove, City Creek Canyon.

1:30. Recreational Activities—Memory Grove, City Creek Canyon.

6:15. Supper—Family Outing—Capitol Grounds.

7:15. Sunset Service—Capitol Grounds.

8. Boy Scouts of America Cavalcade Program.

THE M. I. A. TEAM IN PALMYRA

THE Palmyra Branch of the Eastern States Mission, located in the birthplace of Mormonism, was for the first time in the history of this town recognized as a Christian Church when its M. I. A. team was invited to compete in the Inter-Church Basketball League. In this league the Mormon boys won nine out of ten games played and won the play-off, thereby giving them the championship.

Altogether, they played thirty-three games and won twenty-nine from some of the strongest church and club teams in and around the vicinity of Palmyra. This record was made possible under the leadership of Manager Samuel Ferguson and Captain Walter Dibb, by the kind of teamwork and sportsmanship that speaks well of the training acquired in the organization which they represented.

At a banquet given for all players of the league, the team was presented with a beautiful trophy, emblematic of the Palmyra Inter-Church Basketball League Championship. — Samuel J. Ferguson, Branch Clerk.

NORTHERN STATES MISSION REPORTS PLAN

BRYANT S. HINCKLEY, President of the Northern States Mission, realizing the stimulating effect of the M. I. A. Recreational program of the Church, evolved a plan for promoting it in the small branches that are isolated from the body of the Church.

Elder Richard A. Parry, a graduate student of dramatics of the University of Utah, was appointed to conduct a tour of the mission. Elder Alfred Trauffer and Elder Frank A. Nicoll were chosen to assist him in carrying forward a carefully worked out M. I. A. activity program. These three Elders known as the "Joy Boys" arranged an itinerary to cover all the branches in the states of Ohio, Indiana, Michigan, Wisconsin, Illinois, and Iowa, which constitute the territory of the Northern States Mission.

Beginning in Cincinnati, Ohio, on January 11, 1938, these Mission M. I. A. representatives held a meeting with the entire branch in which a model assembly program was presented. This consisted of community singing, trio selections by the "Joy Boys," readings by Elder Parry, western songs by Elder Nicoll accompanied by banjo, and talks on "Recreational Opportunities for the Youth of the Church" by Elder Trauffer.

On February 28th the group began their second tour of the mission. The first Spring Festival was held in Cincinnati, Ohio, with marked success. Two evenings were spent in each branch. The first night a dress rehearsal was held for the dramatic group, the music groups rehearsed, and those participating in public speaking and retold stories were given final instructions. On the following evening the M. I. A. Festival was held in the branch. The average attendance at each program was more than 100% of the membership in most of the branches. Nearly one-third of each audience was made up of investigators and friends. Forty-one branches in the Northern States Mission were so visited.

In the course of the journey the "Joy Boys" sang before clubs, schools, and on the radio. During the week of February 20th to 25th, they appeared with their associate missionaries of the



TOP: PALMYRA M. I. A. BASKETBALL TEAM, 1937-38. FRONT ROW, LEFT TO RIGHT: NON-PLAYING MANAGER SAM FERGUSON, ALLEN ROBINSON, ED. LYNCH, ALMA WATTERSON (MISSIONARY FROM LOGAN, UTAH). BACK ROW, LEFT TO RIGHT: WILLIAM WALKER, JACK PIETERS, WALTER DIBB, CAPTAIN; WELEY NEFF AND FRANK JENSEN (PHOTO NOT AVAILABLE), MISSIONARY.
LOWER: NORTHERN STATES MISSION "JOY BOYS," LEFT TO RIGHT: ALFRED TRAUFFER, RICHARD A. PARRY, AND FRANK A. NICOLL.

South Indiana District in five half-hour programs over station WBBF, Evansville, Indiana on the "Sunshine Hour."



Frank W. McGhie, chairman; Dr. Franklin S. Harris, Homer C. Warner, Floyd G. Eyre, Werner Kiepe, Dr. Wayne B. Hales.

PHOTOGRAPHS

THANK you very much for the fine pictures we are receiving of M Men-Gleaner banquets and balls. We only wish we could print all of them in the *Era* but space will not permit. We shall, however, use them in our June program.

M MEN-GLEANER PAPERS

FROM everywhere come pamphlets and papers issued by M Men-Gleaners: from Arizona, California, Idaho, Utah, far-away Hawaii, in fact from all over the Church. We thank you for permitting us to see the picture of the field and get this close-up of your work. They are delightful. Keep right on sending them as we are going to have a display of all such publications in June Conference.

M MEN SUMMER ACTIVITIES

FOR a number of years now the M. I. A. program has been announced as one that continues throughout the year. At the end of our winter season our M Men groups are large and enthusiastic, with all the momentum desired to carry forward a wholesome program of summer activities. But too often these organizations are allowed to disintegrate during the summer months, all for the want of a little leadership. It is hoped that ward and stake M Men leaders will capitalize

upon the opportunities before them and work out a calendar of events that will hold intact the fine organizations of the past winter. The summer activities for the M Men are fraught with many delightful and worthwhile features. The following are suggested for your use:

1. Physical Activities.

- a. A stake soft ball league should be organized with one or two scheduled games per week.
- b. Swimming and hiking parties which may be planned with or without the Gleaner Girls.

2. Intellectual Activities.

- a. Obtain the Reading Course book for the coming year and encourage its circulation among class members.
- b. Organize educational pilgrimages in which a well-informed person will conduct an out-of-door demonstration lecture on botany, geology, astronomy, history, horses, etc.

3. Social Activities.

- a. Plan two or three attractive dancing parties during the summer.
- b. Schedule canyon, lake, or resort outings with the Gleaner Girls.
- c. Participate as a group in stake and ward outings.

4. Spiritual Activities.

- a. Plan a monthly conjoint program from members of your M Men class. Present it in your home ward and offer it for use in other wards in the stake.
- b. Plan a definite schedule of Sunday Evening discussion groups with the Gleaner Girls. These should meet after Church at the homes of various members who act as hosts and who serve light refreshments if they are thought desirable. This last suggestion is enthusiastically recommended to you as we have seen it worked successfully in many wards. It furnishes a fine social contact with the Gleaner Girls and gives intellectual stimulation and spiritual growth that is most desirable.

Stake and Ward leaders of M Men meet at once and plan your summer calendar.

Explorers

John D. Giles, chairman; M. Elmer Christensen.

For the first time in the history of Scouting in our Church official uniforms will be worn by Explorers at the Silver Jubilee to be held in connection with the June Conference, June 10, 11, and 12. The color scheme of the uniform selected for the Jubilee will vary somewhat between the various Scout Councils.

The uniform selected is a plain shirt, gray, white, blue, or other suitable color with tie of appropriate complimentary or contrasting colors, the regulation Boy Scout cotton full length khaki trousers, with tan shoes preferred. If a hat is worn it is to be the official Scout hat. The official Scout belt is suggested. The Explorer sweater which was adopted several years ago continues to be the recommended style for L. D. S. Explorers.

Each Scout Council will select its own color of shirt and tie, to be uniform throughout the Council, but otherwise the dress of Explorers for the Silver Jubilee of Scouting in the Church and the tenth anniversary of Exploring will be the same.

This will be the first time, also, that Explorers have taken a definite place as such in a great Church celebration.

There are now more than 8,750 Explorers in the Church. The definite figure is not available because of incomplete records. In addition the growth since May 31, 1937, is not reflected in the figure given. If the complete figures were available it is believed that the number would be nearer 9,000 and probably exceed it. The goal for next year will doubtless be set at 10,000. With the rapid growth of Exploring and its gratifying progress over the Church that number should be reached.

Log of the Explorer Trail number 8, containing the complete program suggested for Explorers of the Church, will be distributed during the Jubilee. In complete harmony with the National program of the Boy Scouts of America and based largely upon the vocational explorations of the Scout program it offers a wealth of help and suggestions for Explorer Leaders, Commissioners, Committeemen, and M. I. A. officers. Outstanding features include plans for organizing Explorer Troops, programs for meetings, methods of conducting explorations and expeditions, the social program and rules and suggestions for Vanball.

Scouts

D. E. Hammond, chairman; Philo T. Farnsworth. Arthur E. Peterson.

35,000 SCOUTS FOR THE JUBILEE

TWENTY-FIVE years ago—May 21, 1913—the M. I. A. Scouts of the Mormon Church merged with the National Council of the Boy Scouts of America. Now we are to celebrate this



EXPLORERS, FATHERS, AND WARD OFFICERS OF FIRST WARD, LIBERTY STAKE. FIRST ROW, CHURCH VANBALL CHAMPIONS; 2ND ROW, FATHERS IMMEDIATELY BEHIND THEIR SONS; 3RD ROW, BISHOP AND WARD OFFICERS; FRONT, KNEELING, LEO JENSON, EXPLORER LEADER.

event which has so beneficially affected the lives of many thousands of boys and men and through them women and girls of the Church. In these 25 years untold good has come to the Church itself, not only through the benefits of character-building, citizenship training, and helpful activities in a dozen fields, but through breaking down barriers of prejudice and bias and making friends of thousands of the best men in America and foreign lands.

As we end the first quarter-century the total of Scouts and Explorers—all Scouts of course, the younger and older groups—nears the 35,000 mark. The latest reports, ending in June of 1937, and this not recent enough to reflect the great progress since the Flying Squadron "resold" Scouting to the Church, show 24,863 Scouts and 8,662 Explorers. The grand total is 33,525. By June 10 when the Silver Jubilee begins there is every reason to believe that the total will reach 35,000.

This is by far the greatest number of boys ever engaged in the Scout program under our Church auspices. It is a record that justifies the pride we all feel in the progress that has been made. And it certainly justifies a great celebration at the coming June Conference.

FEATURES OF THE SILVER JUBILEE

Participation of our own Church leaders, representatives of the National Council, Boy Scouts of America, regional executives of at least two regions, the largest group of Scout Executives ever assembled in Salt Lake, participation of several hundred Scouts and Explorers, the great L. D. S. Convocation of Scouting in the Tabernacle on Sunday evening, vocational expeditions for Boy delegates, one session in which the boys will meet our Church leaders, and another in which they will meet National and Regional Scout leaders, and the Jubilee signal fire on Ensign Peak, are some of the notable features of the Jubilee program.

While all Scout leaders are being urged to attend the conference and Jubilee a special effort is being made

to secure the attendance of Scout Commissioners. As key men in their stakes it is felt that they should secure the information and inspiration of this great gathering and carry them back to all the stakes of the Church.

EDUCATED—OR MERELY SCHOOLED ?

(Concluded from page 345)

be lived on the physical and mental levels alone and succeed. But I ask: Do not many of the programs of school and society today work out on these levels? To get knowledge which will put one ahead—which too often means *ahead* of the other fellow—and to have a good time, in a comparatively cheap style, are these not aims all too common today?

Why do not the schools, as the specialized agencies of society in pointing a better way, really become the dynamic force they should be? If ethical and religious ideals can be taught so as to become integrated into living, if it is possible to build character through education, and if society needs more people so endowed, why are our high schools and colleges not functioning more efficiently in doing these things?

When one sees students "all wrought up" about athletic events while the humanitarian clubs on the campus—if there are any—lead but uncertain and feeble existence; when one further observes the intense enthusiasm which can be generated by the "college prom" while pressing social causes go unheeded, one need not be a cynic to judge that there is too much of the artificial and superficial in college life. Thinking of such things, one may at least wonder—since freedom to think is our heritage—what the interests of the teachers are.

THE STORY OF OUR HYMNS

(Concluded from page 356)

xxix. "The Seer, Joseph, The Seer"

HERE is another song, beloved by the Saints, written as a tribute to the Prophet Joseph Smith, soon after the martyrdom. The exact date of the writing of the hymn, however, is unknown. It was written in Nauvoo and its author was John Taylor, who afterwards became the third president of the Church of Jesus Christ of Latter-day Saints. An illuminating story of the life of John Taylor is contained in a volume written by B. H. Roberts, and a comprehensive sketch of his activities is contained in volume one, page 14, in Jensen's *Biographical Encyclopedia*.

President Taylor was a forceful writer. He was publisher and editor of several volumes of the *Times and Seasons*, and *The Nauvoo Neighbor*, and subsequently sponsored the paper called *The Mormon*. A lover of hymns and a good vocalist he was a favorite singer of the Prophet Joseph Smith, was in Carthage jail with him and cheered his last moments by singing "A Poor Wayfaring Man of Grief." President Taylor was born November 1, 1808, in Milnthorpe, England, and died July 26, 1887, at Kaysville, Utah, while an exile for conscience' sake.

Five songs, published in *Latter-day Saint Hymns*, are credited to the third Prophet of this Dispensation, viz: two under the first-line titles of "Go Ye Messengers of Glory" (Nos. 48 and 252), "O, Give Me Back My Prophet Dear," (No. 193), "The Glorious Plan Which God Has Given" (No. 53), and "The Seer, Joseph, the Seer" (No. 96). The last two hymns show the reverence in which the Prophet was held by President Taylor.

The words of "The Seer" were found to be well fitted to the music of an old song entitled "The Sea" which was often sung by Elder John Kay, another favorite singer of the Prophet Joseph Smith. Kay was a major in the Nauvoo Legion, a member of the Nauvoo Brass Band, and a prime favorite in the entertainment of Nauvoo visitors. The words of "The Sea," were written by Bryan Waller Proctor. The first stanza reads:

The seal the seal the open seal!
The blue, the fresh, the ever fresh!
Without a mark, without a bound,
It runneth the earth's wide regions round.

It plays with the clouds, it mocks the skies;
Or like a cradled creature lies.

The tune of "The Sea," was written by Sigismund Neukomm, a composer and pianist who was born in Salzburg, July 10, 1778, and died in Paris, April 3, 1858. This tune was arranged for "The Seer," by our own loved musician, the late Ebenezer Beesley.

The hymn tells its own story. It needs no extensive analysis. Like "Praise To The Man," it glorifies the earthly mission of the Prophet and the noble work he performed. It emotionally proclaims the writer's love for the martyr and rejoices that Joseph is now beyond the power of his fiendish foes to harm him; that he died for those he loved, exemplifying the statement of John (15: 13), "Greater love hath no man than this, that a man lay down his life for his friends;" that he has gone before to welcome the Saints in heaven.

The song is arranged as a solo and is not appropriate for every sa-

The Seer

Words by John Taylor

Tune by Sigismund Neukomm

Arr. by Ebenezer Beesley

THE SEER, the Seer, Joseph the Seer
The ill sing of the Prophet ever dear:
His equal none cannot be found.
By searching the wide world around,
With Gods he soared in the realms of day,
And men he taught the heavenly way,
The earthly Seer! the heavenly Seer!
I love to dwell on his memory dear:
The chosen of God and the friend of man,
He brought the Priesthood back again;
He gazed on the past and the future too,
And opened the heavenly world to view.

Of noble seed, of heavenly birth,
He came to bless the sons of earth,
With keys by the Almighty given.
He opened the full rich stores of heaven:
O'er the world that was wrapped in sable night

Like the sun he spread his golden light,
He strove, O, how he strove to stay
The stream of crime in its reckless way!
With a mighty hand and a noble aim,
He urged the wayward to reclaim;
'Mid foaming billows and angry strife,
He stood at the helm of the ship of life.

The Saints, the Saints, his only pride!
For them he lived, for them he died;
Their joys were his, their sorrows too,
He loved the Saints, he loved Nauvoo,
Unchanged in death, with a Savior's love,
He pleads their cause in the courts above:
The Seer, the Seer! Joseph the Seer!
O, how I love his memory dear!
He just and wise, the pure and free,
A father he was, and is to me.
Let rends now rage in their dark hour—
No matter, no matter, he is beyond their power.

He's free! he's free! the Prophet's free!
He is where he will ever be,
Beyond the reach of mobs and strife,
He rests unharmed in endless life,
His home's in the sky, he dwells with the Gods.

Far from the furious rage of mobs,
He died, he died for those he loved,
He reigns, he reigns in the realms above,
He waits with the just who have gone before,
To welcome the Saints to Zion's shore.
Shout, shout, ye Saints, this boon is given:
We'll meet our martyred Seer in Heaven.

cred service, but more suitable for anniversaries of the Prophet's birthday or other special occasions honoring his blessed memory.

The Church Moves On

(Continued from page 354)

of St. George Institute and regional chairman. Representatives from Fillmore, Bicknell, Cedar City, Delta, Hinckley, Blanding, Kanab, Parowan, Beaver, St. George, from Utah, and from Overton, Nevada, discussed problems pertinent to their work as week-day religious leaders.

M. CHARLES WOODS
PASSES AWAY



M. CHARLES WOODS

M. CHARLES WOODS, former president of the New Zealand Mission, died May 7, 1938, following a short illness. Death was due to a cerebral hemorrhage. M. Charles Woods returned to the United States in April, 1938, from his mission where he had served for approximately three years.

NEW PRIMARY BOARD
MEMBER SELECTED

MISS JESSIE SCHOFIELD, superintendent of recreation for Salt Lake City, was named a member of the Primary General Board on March 5, 1938. Miss Schofield is eminently qualified for her new position since she has served in the recreation field in many capacities in other states as well as in Utah.

PLAY LEADERS WITNESS
M. I. A. RECREATION

ON April 13, 1938, recreation leaders from the western states gathered in Salt Lake City for their convention. In the evening they met at the Desert Gymnasium where a sample dancing festival was held. They then adjourned to the Tabernacle where music, drama, and the various activities of the M. I. A. program were expressed in song, speech, and pageantry.

L. D. S. MISSIONARY DIES
IN ARGENTINA

HOMER BROWN QUIST, 28, son of Mr. and Mrs. Aaron L. Quist of Arco, Idaho, died April 30, in Argentina, of pneumonia, while serving as a missionary for the Church.

The Church Moves On

Sunday, April 10, 1938.

Pres. Heber J. Grant dedicated the chapel in the East Garland Ward, Bear River Stake.

Del R. Holbrook was sustained as bishop of the Bountiful First Ward, South Davis Stake.

The Bountiful Second Ward, South Davis Stake, was re-organized with William R. Smith as Bishop.

Walter H. Moss was sustained as Bishop of the South Bountiful Ward, South Davis Stake.

Lorus Manwaring was sustained as Bishop of the Orchard Ward, South Davis Stake.

T. Amboy Briggs was sustained as Bishop of the Bountiful Third Ward, South Davis Stake.

Monday, April 11, 1938.

The Genealogical Society of Utah re-elected its officers as follows: Joseph Fielding Smith, president; Joseph Christensen, vice-president; John A. Widtsoe, A. William Lund, Archibald F. Bennett, James M. Kirkham, and Mark E. Petersen, directors.

Thursday, April 14, 1938.

The Cleveland Ward, Emery Stake, chapel was destroyed by fire, which was caused by the igniting of a film at the movie show.

BONNEVILLE STAKE PRESIDENT CHOSEN

MARION G. ROMNEY, formerly bishop of the Thirty-third Ward, was

named president of the Bonneville Stake by the First Presidency on May 16, 1938. President Romney selected President Joseph L. Wirthlin's two previous counselors—W. Creed Haymond, first, and Owen G. Reichman, second.



ABEL S. RICH

DAVID A. SMITH

CANADIAN MISSION PRESIDENT NAMED

THE First Presidency announced the appointment on May 14, 1938, of Elder David A. Smith as president of the Canadian Mission to succeed President Abel S. Rich, who will have served in that field for three years when he leaves in August.

Elder Rich will return to his activity in the Church seminary system. President Smith has served on several missions for the Church, although this is his first foreign mission. He is also a member of the General Board of the Deseret Sunday School Union. He and his family will leave about August 1 for the mission field.

Ward Teaching

(Concluded from page 367)

bers of the Relief Society, the mothers in the home. Certainly, the mothers must instill the spirit of independence in their children, and in this way alone can do much toward making the family a self-sustaining unit. The mothers collectively constitute the ward Relief Society.

In carrying out special services at the request of the Priesthood under the Church Welfare plan, the Relief Societies of the Church have done an excellent work in making a survey of the clothing needs for the period beginning September 1, 1938, and are now engaged in producing the clothing requirements which the survey revealed. One of the important and interesting services being rendered is that of teaching women, right in their homes, how to provide their own clothing needs. The work being done at the sewing centers by the Relief Society is also very commendable. To watch these industrious and unselfish women make a dress from beautiful new material, or turn a used overcoat or suit into a jacket, ski suit, or other piece of wearing apparel to make a child happy, would warm the heart of anyone.

The Relief Society is taking a very active part in encouraging the growing of home vegetables, fruits, and flowers, in conserving foods by canning and drying, and by zealously guarding all foods and supplies that none may be wasted.

No organization in the Church is to be more highly commended than the Relief Society, under the able direction of its leaders, for the good it is accomplishing and for its advancement in the fields for which it is responsible.

Glenn Cunningham said: "Anyone who uses alcohol is lessening his ability, no matter in what field of endeavor."

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STATIONS EVERYWHERE IN UTAH AND IDAHO

THE PROTESTORS OF CHRISTENDOM

(Continued from page 341)

The Nicene creed of the Athanasian party had now lost its imperial protection.

Immediately the Arian emperor, Constantius, took active measures against Athanasius, who was condemned by a synod at Arles (353) and again at Milan (355) by a synod of 300 western (Athanasian) bishops "who were overawed by the presence of Constantius and his armed attendants. The emperor proposed an edict embodying the Arian doctrine, which he professed to have received by revelation; and he put down discussion by saying, 'Whatever I will, let that be esteemed a canon.'¹¹

Athanasius, driven from the cathedral of Alexandria, took to flight; and the bishops who did not accept his deposition, including Hosius of Cordova and Liberius of Rome, were banished. "The Arians, triumphant throughout the Empire,

persecuted the Catholics (the Athanasian party) with a vengeance unsurpassed by the pagan emperors."¹²

Determined by the emperor, the "Catholic church" was now Arian. "Unity had now been brought about. Neither in the west nor in the east was there a single bishop in office who had not declared himself against Athanasius."¹³

Though triumphant, the Arians were divided. Eusebius of Caesarea had headed a moderate section at the council of Nicea known, at a later date, as *homoiousians* (from *homoiousion*, "similar" or "like in substance") or as semi-Arians. They adopted *homoiousion* to express that the essence of the Son was not the same (*homoousion*), but like that of the Father. This party included the majority of the eastern bishops. The extreme Arians, known as An-

moeans (from "unlike in substance") now held the view first maintained by Aetius, that the Son was not only unlike the Father in substance, but also unlike in will. The Acacians, led by Acacius and by Valens, bishop of Mursa in Pannonia, "avowing or disavowing the extreme Arian views according to circumstances . . . had most influence with Constantine."¹⁴

Having become thus divided, the Arians weakened themselves as one or the other party obtained the support of the emperor in a succession of councils, after which the emperor exiled the bishops of the losing faction: in turn the extreme Arians controlled the synod of Sirmium (357); the semi-Arians, the synod of Antra (358), and again a new synod in Sirmium (358), after which the emperor sent seventy extreme Arian bishops into exile.

(To be Continued)

¹⁴(Funk-Perciballi), *A Manual of Church History*, vol. 1, p. 196.)

¹¹Smith, *Student's Ecclesiastical History*, vol. 1, p. 262.

¹²L. Duchesne, *Histoire ancienne de l'Eglise*, vol. II, p. 262.

¹³Smith, *Student's Ecclesiastical History*, p. 263.

FRAGMENTS

(Concluded from page 347)

ened, and somehow lessened the hurt in her throat.

THE waitress brought the gingerbread. Maurice hummed softly, "First she gave him gingerbread."

Chris set his glass down, and suddenly, unexpectedly, they were laughing together.

"How was Colorado?" she asked.

"Oh, it was fine."

"Are you going back soon?"

He didn't answer. He said, "Mr. Driggs told me he called on you and that—" He didn't seem to be able to go on. He said instead, "How's your job?"

"Splendid. I'm head of the department now."

"Oh," the queer look came back into his eyes.

She'd thought, "When I can tell Christy about the promotion it will really mean something. It won't seem so flat." Now she wished she hadn't mentioned it.

"Shall we go?" he said. He took her back to the office rather hurriedly. He said, "Goodbye. I guess I won't see you again before I go back. Let me know if you want me to do anything about the divorce."

He was gone—for always. She wondered dreadingly whether 'always' had different lengths. She'd wanted

to tell him that she had tried to get the divorce, but that she couldn't. She'd wanted to tell him that she realized now how unimportant her job was compared to their marriage. But he had evidently not wanted to do any mending.

If she could just prove to him—maybe he would—there was a chance. Of course this crazy idea was only a long shot, but she'd take it.

She almost ran into Mr. Blackwell's office. She said, "I want to hand in my resignation. I'm moving to Colorado with my husband."

He protested of course, and was properly regretful at losing so capable a person, but he accepted her resignation.

She called Christy's office to find out where he was staying when he was returning to Colorado.

"I'm sorry I can't tell you where Mr. McLaughlin is staying," the deep voice told her, "but he has been definitely transferred back here and you can get in touch with him in the morning."

Maurice finished the afternoon's work and started slowly home. Christy wasn't even going back to Colorado. He'd been definitely transferred and he hadn't even told her.

Perhaps there was someone else. She couldn't blame him for not wanting her after she had been so careless of their marriage.

She turned her key in the lock, but it was already unlocked. She must have forgotten to lock it that morning.

Chris was standing in the hall looking at the little blue vase.

"I didn't know you had kept the apartment," he said slowly. "I— I just wanted to have a look around."

"Christy," she said in a very small voice. "I've quit my job."

"Marl!" the lovely brown, glinty lights came back into his eyes.

He said, "When Mr. Driggs told me that you hadn't done anything about a divorce, I came back as soon as I could. But when you said you'd been promoted—it seemed to be all you cared about."

She said very gravely, "I forgot for a little while some of the promises we made together, Chris. But I shan't ever forget again."

He held her securely in his arms. "I'll never let you go—worlds without end."

She ran her fingers across the white scar on his forehead. And after a long time, "Chris, I broke the little blue vase. I did the best I could to mend it."

AFTER TWENTY-FIVE YEARS

(Concluded from page 342)

We honor him for his character, for what he is. Of him it can be said he lived his religion.

We honor him, paid public servant, who has given more than he has received. Of him it can be said, he was more concerned with what he lived to do than what he did to live.

It is indeed refreshing to hear such things said about an educator today by his professional colleagues. It becomes still more interesting when a brief sketch of the last twenty-five years of the religious life of Brother Bowman is known. As a young married man he arrived at the seat of the University of Wyoming to organize and develop the Extension Service. Of course he brought with him his fine academic credentials, but something more—his religion. At that time the University was a humble institution compared with what it is today, and the L. D. S. Church was not only non-existent in Laramie, but the name "Mormon" was a very unpopular term, and was

not attractive to Laramie people, even when it was a part of this most desirable character.

Had Albert E. Bowman been worldly wise in facing that important situation at the beginning of his professional career, he would have said nothing about his religious affiliations, or would have attended services in one of the strong local churches. But he was not worldly wise in this matter. Missionaries were welcome in his home, just as they have been up to this very day; services were held in his dwelling, and eventually, as L. D. S. students began attending the University, and local L. D. S. families became established, Church services and parties were held in a rented hall for many years. Without attempting to impose his theology or Church membership upon anyone, Albert E. Bowman has become known by thousands throughout the state of Wyoming, as a faithful Latter-day Saint,

and to many of his staff of workers, his exceptional ability to bring large groups of workers into united and cooperative union with each other, is thought to be partly a result of his devoted service and fellowship as a leader in the activities of the Church of Jesus Christ of Latter-day Saints.

As I see him day after day, giving his time, his labor, and his thoughtful leadership untritingly to the needs of students, branch members, and missionaries, I think—"and he is doing this after twenty-five years." He has not become weary in well-doing. He has been, and is, a true Christian, a true Latter-day Saint, who, in following Jesus of Nazareth, does not separate his religion from his ethics, whose creed is one of righteousness and good fellowship, and whose work and play are flavored, leavened, or spiced, as the case may be, by this rich experience which is his religion.

CHILDREN OF ADVERSITY

(Continued from page 339)

THE DAY after my arrival I sat in meeting with our members. They partook of the Sacrament for the first time since 1918. The prayers spoken over the emblems of the Lord's Supper never meant as much to me as they did that afternoon. That night I spoke to a group of the villagers. I left children of adversity, overburdened with debts, living under a strange government, yet anxious to turn an ear to religion and any panacea which might deliver them from under their burdens, even though the promise was only for the future.

There was yet one other member to visit in Roumania who had been converted since the war. She, too, was a child of adversity. Was it chance or Providence which sent the Gospel her way? In the spring of 1928 the district conference of the Church held in Vienna attracted considerable attention and brought much favorable newspaper comment. One of these articles found its way to Roumania to the small town of Zalau, into the home of Mrs. von Haragos. It came as a last hope to a woman burdened with the care of an invalid husband, who, in good times, had been the finance director of a whole Hungarian district. He and his family had been caught in this section at the close of the World War, and in the months to follow

had first lived through a Communist revolution and then a Roumanian siege. Then they had to swear allegiance to a new regime and in the new land they became members of a despised Hungarian minority which has been sorely afflicted.

The only child of the family, a daughter, had grown up with a desire for the stage and had been sent to Austria at great sacrifice to prepare for her career. Then the father had suffered a paralytic stroke. Persian rugs, gorgeous furniture, jewelry and family heirlooms which had escaped Communists now had to be sacrificed to secure training for the daughter and a bearable living for the family. For weeks before the newspaper report of our Vienna conference reached that home, an automatic pistol had been the contemplated escape from all the misery.

This bit of conference news offered an unexplainable ray of hope to the troubled woman in far-away Roumania. A card was simply addressed to "President of the Mormons in Vienna." No specific address was known. The card finally reached me and a correspondence began, followed by a visit from me. To the encouragement I could offer this woman was added an opportunity for her to serve, and Mrs. von Haragos began the translation of the Book of Mormon into the

Hungarian language. On January 2, 1931, she was baptized. In June of that year her invalid husband died. Just one year later, to the very day, her daughter died of pneumonia while on tour with a theatrical company in Santiago, Chile. All alone, among strangers, this woman now only had a few Mormon Elders as friends. Adversity almost robbed her of her trust in God. Yet a spark of faith that glimmers through the sorrow still continues that life in the hope that it may find new anchorage and an opportunity for service.

IN 1932 I paid my first visit to Belgrad, Jugoslavia, and met Sister Eva Arbics Vujicic who had accepted the Gospel in Budapest, Hungary, just six weeks before the World War began. She was of Croat descent and had to move to Jugoslavia when readjustments were made after the war. For many years her only contact with the Church had been through the German *Stern* and an occasional letter from one of the German mission presidents. She had not seen another member of the Church for fourteen years until I called on her in her little one-room cottage on the outskirts of Belgrad where she was trying to make a living by dressmaking and serving.

(Continued on page 376)

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CHILDREN OF ADVERSITY

(Continued from page 375)

To her dying day, in November, 1937, she had been a faithful Latter-day Saint, anxious to have as many of her countrymen as possible hear the Gospel, for she had lived in the hope that some day its message might be preached in her own native land.

From a letter written just two weeks before she died I learned that she was suffering from stomach disorders brought on by slow starvation, a result of the economic conditions which exist since the depression and war scare hit the Balkan States. Yet her last word to me was not a plea for financial aid, which she would have received had we been aware of her plight, but for an interest in our faith and prayers that she might bear the afflictions which came upon her during the last year.

We discovered another of our Balkan Saints in the autumn of 1935 when the mission office in Prague received a letter from Korressiget, Hungary, from Brother Johann Denndorfer. He too had been out of direct contact with the Church since the war. He had heard of my visit in Roumania from Brother Fielker and hoped that opportunity would be afforded me to come to Eastern Hungary to call on him and his family.

Before the war he had been a

staunch member of the Church in Germany. So valiantly had he preached the Gospel that the Germans had banished him from Germany, which they could do because he was a Hungarian citizen. In the Basel Branch in Switzerland he had continued his faithful services until the war brought him under the colors. He, too, was forced to return to his native Hungary after the war, where he married, became the father of three children, and settled down as the overseer of a large estate.

Since 1914 no missionaries have labored in the territory beyond Vienna, Austria. Political conditions make work there impossible. Yet the seed which was once sown there has not been completely obliterated. Ten good souls still bear testimony to the truth of the Gospel. Although the Church has been able to offer them no opportunity to participate in its ordinances and Sacrament, these people have not forgotten the covenant they made or the principles they accepted. The law of tithing, the Word of Wisdom, the first principles of the Gospel still guide their actions. Although their lives have been burdened with adversity, they have stood the test of faithfulness. The Gospel has been a guide and comfort to them and has aided them in bearing their burdens.

BECKONING ROADS

(Continued from page 337)

him than any of us gin him credit for."

THE screen opened. It was two of the regular hands. They had been speaking of Reid. He should be able to handle his father's work. If he had to find work, that would be different. He had trustworthy men who had worked for his father for years to help him over the doubtful places. He had his father in case of an emergency. Perhaps this was the chance that would make him. The screen slammed. She looked up to see him standing before her. In his hand he carried some papers. Did she imagine it or was there about him a slight air of swagger? That he was taking his new responsibilities seriously was not to be doubted.

"Here are some notes," he said without preamble. "Four of them are soon due. I want a reminder

sent to these three. We are short of cash right now." He lay the three before her. The fourth crackled in his fingers. "This one has no interest paid on it for some time. Dad's soft in spots. Write this gink a letter and tell him to 'ante' up or we'll take action to possess his collateral. That should bring results."

She took the note. Casually she looked at the name. Then quickly at the name on the chattel mortgage. "No," she cried instinctively, "I will not. You can't do it."

"Think not?" coldly. "Watch me."

"I shan't write that to Pete. It isn't fair. It is cruel and horrid. And it wouldn't help you very much."

"Have it written," he commanded, "by the time I get back." He went out banging the screen behind him.

BECKONING ROADS

Nancy sat where she was, staring dully at the paper in her hand. How had she dared speak so to him? After all he was paying her salary. But to write that to Pete—Pete, who worked so hard and had so little. She hadn't known he had this note hanging over him. He hadn't told her. No wonder he had wished to postpone the marriage date. She had known vaguely that he was in debt but she was accustomed to the word. Somehow it had lost its concreteness. With sudden resolve she threw the papers in the desk and locked it. She would catch the mail truck and go home.

At the door a line from her mother's letter came before her. "Thanks for the money. I guess you know how much we needed it." The words of Doctor Bruce echoed through her consciousness, "I am glad you have this work—" Slowly she turned and went back to her desk. Her hands were tied as they always were. She wrote the letter six times before she had one she felt she could send. She addressed it and laid it aside with others for approval. Then furiously she pounded out other letters for herself—to hospitals. If she couldn't go to school she might go in training. She would raise herself to a place where she could really be free.

That evening Reid asked her to go riding. He was going horseback to the reservoir. She said no. "Sure?"

"What is it to you if I am?"

"Just like a woman—mixing sentiment and business. Thought you knew better."

She did not answer and he strode out with a great show of nonchalance. Later she saw him and Miss Meade riding down the lane. That night she sat by her window long hours. She had mixed sentiment and her work. Hadn't Reid done the same thing? Wasn't there a little spite in his attitude toward Pete's note? The moon rose high and still she sat thinking. She smiled as she made ready for bed.

NANCY was working at her desk when she heard a familiar sound. With a spring she was at the door. Just turning into the driveway was Pete's old truck. Beside him was a figure that sent her flying toward them. Hardly had it stopped when she had her mother in her arms. She avoided looking at Pete.

"Aren't we on speaking terms?"

She turned and met his eyes. There was in them nothing but love and deep understanding. She should have known.

"Come on in with us."

"I'll see the boss first while you and your mother have a visit. Where is Mr. Wood?"

For a breath Nancy hesitated. Should she send for Reid? Mr. Wood knew nothing about the letter having been sent. The doctor had said he should not be worried. On the other hand Pete would fare better with him. Had he not already been lenient with him. Perhaps he had remembered his own days of getting a start. But if he did that there would be trouble.

"Want to see me?"

Nancy whirled. Pete turned slowly. There, grinning broadly, was young Mr. Wood.

"Mrs. Porter, so happy to see you again. I am sure Nancy is also. Do take her in the house. She will be tired after that dusty trip in an open car. Holverson, we'll step in the office here."

For an instant Nancy was panicky. She knew that silky tone.

"I should like to see your father."

"That will not be necessary. I'm in charge now."

"So I understand, but I will see him, too."

Nancy hurried her mother away. The time with her was too short at the most. It seemed only a few minutes until Mrs. Chris called them.

"The man is waiting."

"I will be coming back in a few days," Pete told Mrs. Porter when they had joined him. His eyes were shining but whether with triumph or temper she could not tell. She waited eagerly for him to speak but he volunteered no facts. She guessed some by the way Reid Wood came from the house. He passed them striding toward the corrals. He looked neither to the left nor the right.

"Thanks a million, Pete, for bringing mother over. It was grand to see you both." She was standing by the truck door, one knee on the fender, a hand on the steering wheel. He looked at her with his old quizzical smile.

"Nice enough that you want me to come often?"

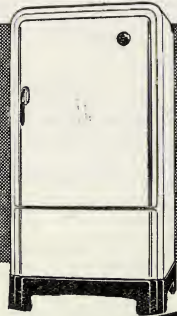
"I—I don't think you had better. Goodbye, Mother."

Pete started to say something, hesitated, then turned the key. His

(Continued on page 378)

Silent
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BECKONING ROADS

(Continued from page 377)

foot found the starter. After three attempts the notional old motor started with a fusillade from the exhaust.

"Night—Sweetheart," he whispered.

SHE watched with tears in her eyes until there was only a cloud of dust in the distance.

"Can you come in a minute?" As she passed his door on the way to her room that evening Mr. Wood called to her. She went in and stood at the foot of his bed. The tan had not faded from his face but it had lightened. Just now, however, he was flushed and old and tired-looking. For a moment he studied something out of the window. Then his eyes turned to her.

"What about you and this young man?" he snapped.

"You mean Pete?"

"Who else would I mean? Had a falling out?"

She nodded.

"Be making up again?"

"No."

"Huh. Going back on him 'cause he's hard up. Didn't think it of

you. Guess he'll think we are all hard on him just now. This youngen of mine has to try his wings."

The girl's heart sank. Then Pete would have to sell his few sheep. Things were going true to form. But the father had stood by the son. He—

"I'd like you to be useful for once and get me some writing paper." When she had brought it, she asked: "Couldn't I write it for you?"

"Course not," he answered shortly. "You don't even know I'm writing."

When the short letter was finished he sealed and addressed it.

"Now, that's very important. Give it directly to the—whoever goes in town tomorrow."

She grinned as she took the letter. "You're an old fraud."

"Don't call me names, young lady. I'm still boss of this shebang."

But the next morning she heard Reid say: "I'm driving into Blaine this morning, Jim. See that those moving machines are put in shape." She gave him the mail hoping the half dozen letters would be mailed without close scrutiny.

(To be Continued)

"THE FARMER GOES TO TOWN"

(Continued from page 335)

cost of \$25,000. The total revenue for the first year amounted to \$15,817. In 1922, more property was purchased for the increasing business, and by 1924, a clear title was obtained to all property. At no time has more than \$81,000 of the \$100,000 capital stock been issued.

IT HAD long been the desire of the officials of the Growers' Market Company to build a terminal market to accommodate brokers, wholesale produce houses, seed, and supply houses, and other businesses relating to the farming industry, together with railroad trackage facilities. Automobiles were used almost exclusively for marketing, growers were increasing in number, and there was a greater need for improved facilities. By 1928, in addition to having paid a 6% dividend each year, the Growers' Market Company had a surplus of more than \$41,000 in cash. The company now decided on a great building program. Old buildings and platforms were razed and new buildings costing approximately

\$230,000 were erected and ready for operation early in 1929.

Today the farmer goes to town to two covered cement platforms, each of which has been divided into 150 stalls and rented to producers and dealers for the sale of Utah products. In addition to the stalls, there is an inclosed market for winter produce which has thirty stalls, fifteen of which are used for storage purposes and the other fifteen into which trucks can be driven. Today a grower pays a \$7.50 monthly fee and a dealer who does not grow his produce pays \$20.00 monthly.

The wholesale produce building houses all of the wholesale produce dealers in Salt Lake and has a railroad trackage of three tracks running the full length of the block east and west. Other features of interest are a modern gasoline station and automobile accessory shop, a farmers' insurance office, a modern restaurant, and Western Union and Postal Telegraph offices—all for the convenience of the growers.

"THE FARMER GOES TO TOWN"

A high wire fence for ease in patrolling, water mains for cleanliness and fire protection have made the market's patronage constantly swell until the average volume of business done under normal conditions in the Growers' Market exceeds five million dollars a year. The company has been able to retire its bonds, with interest, as they have matured, and accumulate a large reserve fund to meet other obligations and to improve the property.

At the present time there are approximately 500 stockholders, most of whom are growers. The Church of Jesus Christ of Latter-day Saints still holds 200 shares of stock.

Under the rules all persons doing business on the market are required to deal honestly and live up to all contracts made, or be denied the privilege of operating here.

On the last Saturday in April of each year an annual drawing for stalls is held. In order to participate in this drawing a person must own at least one share of stock. Only one stall may be drawn by each person in his name.

In normal years approximately 250 to 270 stalls are drawn. There is a preference among growers for

the stalls nearest the east entrance on the market on both platforms.

During the summer months until October 1st the market is opened at 6 a. m. No buying or selling is allowed before 6 a. m., the opening hour, and buyers are not allowed on the market before that time.

At the peak of the season there are as many as 300 farmers and as many as 3,000 other patrons visiting the market daily. Since 1925 a total of approximately \$35,000.00 has been paid in dividends, while the property and other taxes amount to nearly \$10,500.00 yearly. The capital stock is now valued at \$175.00 per share (par \$50.00), with a total net value of \$335,000.00. Market rents have increased from \$7,532.96 in 1919, to \$22,569.96 in 1937. Undivided profits in 1919 were \$5,614.15, and in 1937 surplus and undivided profits were \$167,091.21. Building rents from new facilities have increased steadily from \$15,073.70 in 1929, until in 1937 they totaled \$29,127.59.

Cooperation has won the day for the farmer and has brought better products to the consumer.

IN MANTI STANDS A HOLY TEMPLE

(Concluded from page 333)

the dedication of this holy structure approached. In the early hours of the appointed day, May 21, 1888, people began to gather on the hill east of the temple until the hillside was covered. At 9:30 a. m. the doors were opened and more than 1700 people crowded into the temple. The services lasted more than five hours, but not one soul became restless. Everyone came prepared to remain all night if necessary. Apostle Lorenzo Snow had charge of the services. After the choir had sung "Lord, We Come Before Thee Now," Elder Lorenzo Snow offered the dedicatory prayer. The prayer was beautiful and gave unto God all praise and honor for His goodness to the people; for the restoration of the Gospel, and for the privilege of building a temple unto Him. His blessings were sought for all who worked in the temple; for all who entered there; upon the rulers of nations; upon all people; that God

would accept of this House and protect it always.

The three days of the dedication were spent in singing, prayer, and in spirited sermons from the Apostles and other leading brethren who were present. The outpouring of the Holy Spirit was of a Pentecostal nature.

The Manti Temple has had for its presidents men of highest character, integrity, and faith. Daniel H. Wells was the first president. He was followed by Anthon H. Lund, who was succeeded by John D. T. McAllister, who was followed by Lewis Anderson, and at his death the present head, Robert D. Young, was appointed.

This temple has been accepted of God, for within its portals thousands and thousands of saving ordinances have been performed both for the living and the dead. May this magnificent temple always be a monument to the faith, integrity, and sacrifice of its builders.

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Educational Department, R. C. A.
Hon. Charles H. Skidmore,
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Summer Quarter

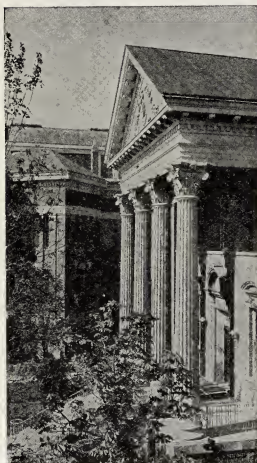
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ROMANCE

(Continued from page 331)

from its spiritual foundation. Consequently, the boy who during these early days of romance holds tenaciously, without being long-faced or narrow, to his religious ideals, who looks upon the calls which come from his Church as rare, happy opportunities, is giving proof of the fact that in days to come he will be an anchor and a spiritual adviser in anything which may arise. There is no success, no joy, in marriage unless the husband and father carries a trust in God and upholds the spirituality in a household.

Now let us turn to those requisites which a boy or young man should look for in the girl of whom he dreams, this girl with whom he will entrust his home, his children, his future, and life itself. Marriage takes a great deal of physical, mental, and spiritual energy. Only those girls who have a foundation of health upon which to build these three important structures can make the best wives and mothers. Marriage calls for patience and understanding—so much of it! Without health these two characteristics fly out the window. Consequently, wise is the boy who during courtship days—those days when he is establishing friendships with the opposite sex—looks to a girl's bill of health, which of course, like his own, includes first and foremost high moral standards, a healthy body, a clean mind. Wise is the lad who looks not only for pretty features in the girl in whom he is interested, but also examines a few generations back into the health history of her ancestors. What kind of family does she come from? What are her inherited health possibilities? Does her family boast a record of fine mentalities, of strong physical bodies, for a record of the past bears mightily on the future. Health in the years to come will mean peace of mind, help toward financial security, and one of the richest blessings on earth, and will bring into home life intelligent and glorious spirits.

Robert Burns says that there are three things that drive a man from his home:

A roof that leaks,
A house that reeks,
And a woman who scolds whenever she speaks.

A girl who has a foundation of health for the beginning of married

life has strength to keep her house clean, has the ability to manage that home so there will be no leaks either in the roof or in the budgeting, and who, because she is well, finds she can rear her family without resorting to scolding and nagging.

Managerial ability is an important thing for a boy to look for in the girl he loves, that ability of a girl to live within the means of her husband, to keep out of debt, to keep her house well-ordered, clean, attractive, and hospitable, to have meals on time and to keep herself in readiness for the surprising and extra demands that are ever made upon a wife and a mother of today. Beware of the girl who shows no consideration during courtship days of a boy's pocketbook—the girl who will allow the boy whom she professes to love to spend his week's earnings on a night of passing pleasure. This may mean only a frivolous good time but it is an indication that in the days and years to come she will not plan wisely or spend judiciously.

There is perhaps no greater thing for married tranquility than a woman's attitude toward life—that something which makes her always look on the right side of things. It makes her find joy in the commonplace, in the little inexpensive things of life. Blessed is the wife who meets her husband at eventide with a smile, who has a word of cheer and encouragement for him, who believes in the philosophy that:

For every evil under the sun there's a remedy or else there's none, if there is one try to find it and if there's none never mind it.

This thing called attitude displays itself in the manner in which young women talk about their friends; the girl who always has a word of defense in behalf of someone who is being criticized; the girl who from earliest childhood has been able to give sympathy when it is needed, to show appreciation for the more trivial things and to reciprocate for kindness given to her. These things exemplify attitude. Thrice blessed is the man who chooses for a wife the girl who can look on the sunny side of troubles and life in general.

Intelligence plays a great part in marriage, for during those first few years of married life few there are who escape the meaning of struggle. Girls who perhaps have never done

Romance

real housework, now have their own homes to keep, and how easy it is for the girl who lacks intelligence to think that the boundaries of her world are made up by the dishpan, the rim of the scrub bucket, the dust pan and the buttons which she is eternally sewing on. The intelligent girl knows that no matter how hard she works she must keep ever open the windows of her soul and mind to the beauties of life so that her husband will always be proud of her; that she will be a companion who will keep pace with an outside world and can talk with him on topics other than the baby's first tooth, the electric iron that needs fixing, and the new dress that she is broken-hearted about because he cannot afford to buy it for her.

The intelligent girl will surround herself, her husband, and her children with good books to enlighten their minds, good pictures to bring beauty to their souls, and music to bring harmony into the household. The girl with intelligence during courtship knows how to listen intelligently to other people's conversation. She isn't afraid to make comment on opinions given; yet she is open-minded and respectful of the viewpoint of others. She respects and reveres maturity. Her intelligence comes to her rescue in the matter of dress, and she knows that modesty and conservatism are two of style's greatest aids in making her attractive. No one can minimize the importance of intelligence in marriage, for without it conditions become chaotic, and with it life goes along like a song, homes run like well-oiled machinery, voices remain gentle. Intelligence is the force which guides the ship of matrimony and keeps it interesting, buoyant, and vital.

A girl must have an inherent love of children, an understanding of them, and look upon them as the greatest joy producers in all life, otherwise children are a burden. But to the girl who really loves them they become the most interesting thing in life and bring to a wedded couple the joy supreme.

During these days of learning to know each other, a young man should watch carefully to see how a girl treats her younger brothers and sisters, what her response is to little ones who are on the street. If she spontaneously responds to their joyousness and to

(Concluded on page 383)

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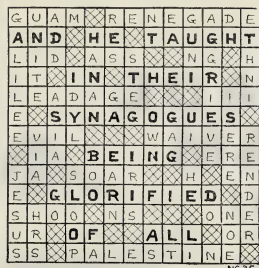
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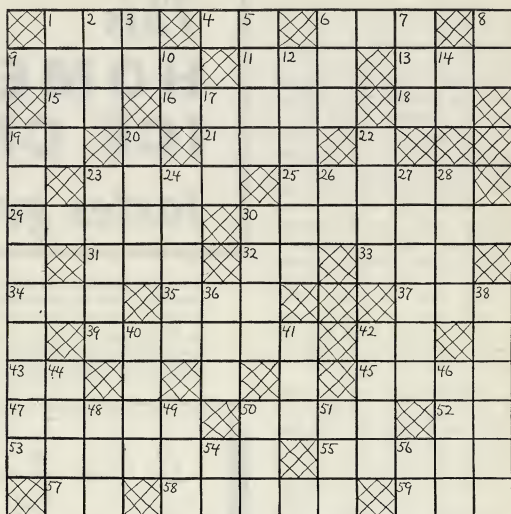
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SOLUTION TO MAY PUZZLE



NG 35

Scriptural Crossword Puzzle—Burden Bearing (Galatians 6:2, 10)



ACROSS

- 1 "... every man prove his own work"
 4 "let ... do good unto all men"
 6 "Be ... deceived"
 9 "and harmless as ..."
 11 Song
 13 "the name of the wicked shall ..."
 15 "lest thou also ... tempted"
 16 "they shall run, and not be ..."
 18 "have rejoicing ... himself alone"
 19 Early English
 21 City of England
 23 "... done, thou good and faithful servant"
 25 "... the will of God"
 29 Light-colored and mild
 30 Broadsword
 31 "... whatsoever a man soweth"
 32 "If we live ... the Spirit"
 33 "pay all that was ... unto him"
 34 "his strange ..."
 35 Boy's name
- 37 Month
 39 "when I have a convenient ..."
 42 "that ... might be justified"
 43 "for it ... written"
 45 The villain of "Othello"
 47 "every man ... bear his own burden"
 50 "that shall he also ..."
 52 "... a man be overtaken in a fault"
 53 Consisting of ten (Scot.)
 55 Measure of Turkey; briar (anag.)
 57 "that ... might receive the promise of the Spirit through faith"
 58 "as we have received mercy, we ... not"
 59 "God is ... mocked"
- Our Text from Galatians is 1, 4, 6, 15, 16, 18, 23, 25, 31, 32, 33, 39, 42, 47, 50, 52, 57, 58, and 59 combined

DOWN

- 1 Rounded projection
 2 "Adam called his wife's name ..."
 3 Tellurium
 5 Dirty pond; also (anag.)
 6 Marshal of France
 7 Thrice, a prefix
 8 "it shall come to pass, that ... evening time it shall be light"
 10 Compass point
 12 English poet
 14 "That the blessing of Abraham might come ... the Gentiles"
 17 Fish
 19 Sacrament of the Lord's Supper
 20 Cipher
 22 "shall fly away like a ..."
 23 Puffs
 24 Feminine name
 26 "But though we, ... an angel from heaven"
- 27 Extreme disgust
 28 Harmonize (Scot.)
 30 Dog's name
 36 Letter
 38 "not seeking mine own ... but the ... of many"
 40 Cloth measures
 41 "until the day that ... entered into the ark"
 42 "and God shall ... away all tears from their eyes"
 44 "Thou wilt ... me the path of life"
 46 Turn
 48 One (Dial. Eng.)
 49 Russian measure
 50 Man loyal to David; ire (anag.)
 51 German composer
 54 Mother
 56 Royal Navy



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ROMANCE

(Concluded from page 381)

their childhood problems and loves them, she will undoubtedly carry that love into her own home.

And then paramourly, comes this matter of spirituality in the girl a man loves. Without the desire to pray for guidance, with a natural love and regard for her God, one doubts if there can ever be true success in married life, for it is the mother who teaches a child its first prayer, who makes time for family prayers, who feels the necessity of seeing that the family get to their meetings.

Into the temple of God a young couple go to take the sacred vows, to proclaim to the world that before God and their fellow men, they are

worthy and desire to live worthily to the blessings of their eternal covenants.

Marriage is a spiritual adventure, a divine experience, and it must be founded upon spiritual compatibility. An every-day preparation is necessary to be worthy of entering into the temple for the greatest adventure in life. The young couple who can face life's problems by praying together for the solution of them, giving thanks together for the blessings which are theirs, will do much to bring to their married life happiness and security. Because of their spiritual preparation, God will bless their marriage.

THE SPECTRE OF DEBT

(Concluded from page 329)

cial recognition upon infirmity from age or otherwise, or a plan by which the pensioner himself has contributed to the building of the pension fund he receives. These old-age pensions so-called have neither of these elements.

Where these gratuities are honestly due under the law there is no legal objection to taking them. But I warn you who take them, not to count too much upon them for they cannot continue to be paid indefinitely. Furthermore, where these gratuities are obtained by falsifying the true condition, by hiding property, by deeding it away in order to qualify for the dole, or by using any device to hide or distort the real situation, this is downright dishonesty.

I honor and respect old age. I would not see it suffer from want, nor from disease that can be helped. It is entitled to every care, to every act of kindness, to every loving caress which a grateful community and a devoted family can give.

I have every sympathy with age. I know the difficulties which age has in fitting into modern, economic life. I have had many mature, outstanding men come to me in New York seeking work. Some had been discharged from jobs they had worked up to during a long life of service. The depression had replaced them with young men who had more en-

durance and who would work for less money. In America at least the human wastage in the depression was far greater than the human wastage in the World War. The old man out of work is one of the most pathetic, heart-tearing tragedies of today.

Some plan must be devised that shall make certain that no aged person shall be cold or go hungry or unclad. But the prime responsibility for supporting an aged parent rests upon his family, not upon society. Ours is not a socialistic or communistic state, where the people are mere vassals to be driven about as animals from one corral to another. We are freemen. So still with us the family has its place and its responsibilities and duties, which are God-given. The family which refuses to keep its own is not meeting its duties. When an aged parent has no family or when the family is itself without means, then society must, as a matter of merest humanity, come to the rescue. This is perfectly clear.

But it is a far cry from this wise principle to saying that every person reaching a fixed age shall thereafter be kept by the state in idleness. Society owes to no man a life of idleness, no matter what his age. I have never seen one line in Holy Writ that calls for, or even sanctions this. In the past no free society has been able to support great groups in idleness and live free.

Music

For three quarters of a century the House of Daynes have been supplying the good people of the intermountain territory with their needs in musical merchandise. The oldest music store in the West and one of the oldest in the United States was established in Utah by John Daynes in 1862. Today the firm is under the management of Royal W. Daynes, a son of the pioneer merchant.

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Your Page and Ours

LET'S SAY IT CORRECTLY

BY popular request, we are repeating one of the first words ever used in "Let's Say it Correctly"; *quorum*, a word which we use constantly in our Church work and which is constantly mispronounced. It is pronounced as if spelled *kworum*, with the o as in *old*. And did you see the w?

One word constantly abused is the word *through* which is a preposition and should be used with an object, as: He went through the door. It is not in good usage as meaning finished: The sentence should read: I have finished my work, or the book, or the lesson, instead of: I am through with my work, etc.

CORRECT SPELLING OF TREE NAMES

THROUGH a misunderstanding of copy and proof markings some errors occurred in the scientific names of the trees described on page 283 of the May issue and we wish to give the correct terminology here:

Caption 2—*Pseudoacacia*; Caption 3—*Populus*; Caption 4—*Picea pungens* Glauca; Caption 6—*Fraxinus lanceolata*; Caption 9—*Picea pungens*.

April 11, 1938.

Dear Brother:

YOUR letter of April 6, accompanied by a bound volume of *The Improvement Era* for the year 1937, came duly to hand. Many, many thanks.

This copy is certainly a piece of art, a work of interest, and will become extremely valuable as a book of reference. I shall file it in my library within easy reach and expect to look it over from time to time to refresh my mind of its wonderful contents.

I wish you well, and hope you will continue to give your usual reliable and essential service.

Sincerely your brother,
(Signed) Rudger Clawson,
President of the Council of the Twelve.

April 11, 1938.

Dear Brother:

PLEASE let me acknowledge with grateful appreciation a bound copy of the 1937 volume of *The Improvement Era*. I shall use it for reference that will be stimulating, informative, and instructive.

The *Era* is read in remote hamlets, by the blaze of the pine fire and in the glow of the electric lamp, but to all it breathes the same good spirit of helpfulness and spirituality.

Wishing you continued success, I remain

Sincerely your brother,
(Signed) Chas. A. Callis.

April 9, 1938.

I CONGRATULATE you and all associated with the *Era* in the splendid progress that is being made in that important magazine.

With all good wishes, I am

Sincerely your brother,
(Signed) Sylvester Q. Cannon.

FROM MESA, ARIZONA

March 27, 1938.

Dear Brethren:

THE value of *The Improvement Era* in our home is inestimable and therefore as long as there is a possibility of our having the price, we will continue to take it. Our Heavenly Father has entrusted six sons in our care. As you may know such a blessed responsibility requires unlimited strength, courage, knowledge, and wisdom. We find that the *Era* meets this need admirably for it brings to us the message of the Gospel from the pen of our most honored and beloved president, Heber J. Grant. It brings to us the rich and rare experiences of many of our great and marvelous leaders, the results of their extensive studies, research and travels; it brings us their testimonies of the true and living God our Father; it brings us the message of the Gospel through the lives of noble men and women.

Sincerely,
(Signed) Mrs. J. S. Jarvis.

SPECIFICATIONS

APOSTLE FRANCIS M. LYMAN, visiting at a stake conference during a dry season, is said to have advised the people that their prayers would be of great help in bringing about the much needed rain. In the closing prayer Brother Spencer asked for this blessing:

"O, Lord, don't send us a gully-washer, but one of those good ole' drizzle-drizzles. Amen."

—From Moccasin, Arizona.

"NATHING LOWER"

A CONVERT to the Church, anxious to learn of the organization, was questioning a missionary in the California field. "Which comes first, a deacon or a teacher?" he asked. "Ah, there is nothing lower than a deacon," replied the missionary.

—From E. F. Bunch, Thatcher, Arizona.

GREAT AWAKENING

SOME years ago there was a brother in one of our wards who attended Sacrament meeting regularly, but he worked very hard, and found it difficult to stay awake during the meetings.

On one particular Sunday a group of small boys decided on a plan of mischief. The meeting was coming along nicely, and the first speaker had just sat down, when the most daring of the boys, observing that the good brother was asleep, reached over and "nugged" him, saying: "The bishop called on you to dismiss the meeting." At this the man promptly arose and offered the benediction—to the astonishment of the entire congregation.

PATIENCE PLUS

Z. M. JACOBS of the stake presidency was speaking to the children. After giving them a good talk on patience he spoke the couplet—"If you have a tough knot, patience will untie it." He then asked a row of small boys on the front bench: "Boys, when you have a tough knot in your shoe lace, what is it you need to untie it?" One small boy jumped to his feet and said: "Please, sir, a fork."

—From Clarence Olsen, Beaver, Alberta, Canada.

AND HOW!

"I'S JONES a responsible driver?"

"Absolutely. He's responsible to his wife in the back seat for every turn he makes."—Selected.

THAT EXPLAINS IT

MOSE: "How fas' can you all go in dat new car?"

Rastus: "Ah could make two miles a minute 'ceptin' foh one thing."

Mose: "What's dat, boy?"

Rastus: "Only jes' cause de distance is too long foh de shortness of de time."—Exhaust.

INSTALLMENT A LA UTOPIA

SALESMAN: "And how would you like to arrange the deferred payments?"

Customer: "Permanently."

HIS FATAL ERROR

"HOW'd you get that smudge on your face?"

"Well, honey, the car broke down and I had to fix it."

"Since when do you grease your car with red grease?"

—Selected.

MODERN EVE

"CAN you drive with one hand?" asked the girl in a gentle voice.

"You bet I can," he answered eagerly.

"Then have an apple," she said sweetly.—Selected.



Left: Lennox Murdock, KSL's capable director of all production operations, scans the chart on which 556 quarter hours are scheduled every week. Right: Irma Felt Bitner, KSL's director of public relations. Below, from top to bottom: Thomas H. Axelsen, director of publicity and continuity editor; Annabelle Lee, traffic manager, who schedules all CBS programs; Bryon A. Ray, continuity editor; Earl J. Glade, Jr., continuity editor and news editor; Ralph W. Hardy, continuity editor.

KSL WATCHES PRODUCTION

When you turn the dial on your radio to KSL's familiar 1130 kilocycles, you tune in on a program that is the product of KSL's production department. Whether it's network, a station program of drama or music, an informal announcement period, the KSL news or a commercially sponsored program, the production department originates and O.K.'s it before it reaches the air.

Lennox Murdock, KSL's director of operations, keeps a vigilant eye on every one of the station's 556 quarter hours each week. He ties together the various types of programs, sifts them, fits them into the national program releases of the Columbia Broadcasting System, and the result is KSL's smooth-running 19 hours of broadcasting each day.

Through his office are handled the announcing staff and all other production agencies.

Production is the department behind the scenes of radio . . . the men and women whose names rarely reach the air . . . yet who are a vital part in the machinery that brings you your radio enjoyment over the "Voice of the West."



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Wyoming "Wonders" *Point Lessons on Life—and Insurance*

Up in famed Yellowstone National Park, pride of Wyoming, roars the Yellowstone River . . . now dashing madly over the majestic Yellowstone Falls . . . in its never ending race to the more serene lowlands, and finally to the sea.

In another region of the park Old Faithful geyser, curious freak of nature, spurts a boiling stream of water 120 feet into the air, with clocklike regularity. It has done so since the early explorers first discovered it. How like life and Beneficial Life Insurance! Life racing madly along to we know not

what! And Beneficial Insurance, like "Old Faithful" . . . never failing, always dependable!

Why not call your nearest Beneficial agent and let him explain how policy holders are safeguarded by surplus and contingent reserves amounting to a million and a half dollars; how Beneficial premiums are among the lowest; how dividends are unusually high and how every policy holder participates in all the net earnings of the company.

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