



IMPROVEMENT ERA



VOL. 31

JANUARY, 1928

No. 3

Complete Marriage

HON. B. H. ROBERTS

Theories of Men

DR. JOHN A. WIDTSOE

Courtship

VENICE FARNSWORTH ANDERSON

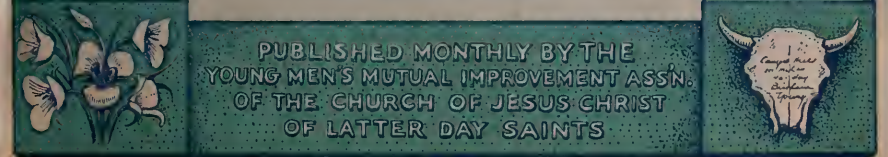
On "Leviathan"

CLAUDE C. CORNWALL

EARTH-RUMBLES
FRANK BECKWITH

STORIES—WHEN TIDES EBB—DESTINY
CARTER E. GRANT, ELIZABETH CANNON PORTER

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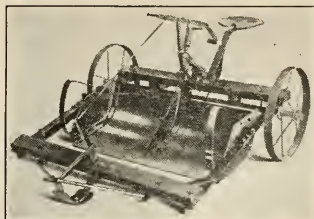
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EDITOR'S ANNOUNCEMENTS

The Light and the Sun is among the many interesting articles that will appear in the *Era* for February. It is written by Elder J. M. Sjodahl, in answer to a question that has arisen among the students of one of the state colleges, embodying an age-old controversy on the subject of the creation of light on the first day, and the creation of the sun of our universe on the fourth day.

The Language of Adam, an article showing the origin of oral and written language from the standpoint of revelation, also some reference to the theories of men, will appear, from the pen of Elder Joseph Fielding Smith of the Council of the Twelve, in the February number of the *Improvement Era*. M Men contemplating mission work and labors in priesthood activities will enjoy this article.

The prize in the Era one-act play contest was awarded to Ira N. Hayward, Cedar City, Utah.

Elder John A. Widtsoe, on his way to England to preside over the British and European missions, stopped long enough in the Library at Washington to provide the young men who are considering this year, "How Science Contributes to Religion," with a vital thought for their studies. The young men of the Y. M. M. I. A. Senior class will find his valued contribution, "Theories of Men," a great and clarifying help. It may prevent them from wrecking many years of their youth in the attempt to reconcile religion and scientific theory. We commend the article to the senior boys throughout the Church. It is written for the M Men by one who understands his subject, and he has no apologies for his standpoint.

When B. H. Roberts hits he strikes with sledge-hammer blows and invincible arguments. Lately, in the Salt Lake Theatre, by a "Reformer," and by writers in leading magazine articles, and the daily press, "Companionate" marriage has been discussed, sometimes with uncertain sound but often in a favorable light. The Latter-day Saint standpoint, which is the law of God, is treated in this number of the *Era* with no uncertain ring. The youth of the Church are called to magnify their potential leadership, to stand with courage and strength for permanent marriage, for family, and for home, thus carrying out the edict of God: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion." Read Elder Roberts' arguments, get from under the blows, and proclaim your cleanness, fitness and worthiness.

The subject of "Courtship," treated in this

number by Venice Farnsworth Anderson, is worthy of careful perusal by young men and women of marriageable age. Mrs. Anderson contributed several stories to the *Era* during the war, direct from the training fields in the United States. Her "The Business of Youth" won first place in the *Improvement Era* prize jubilee essay contest in 1925. She has had considerable experience as a teacher in high school and university.

Perhaps some of our readers may be inclined to question the advisability of treating the development of grazing in the *Improvement Era*. We think, however, that a great many of our young men will be interested in Dr. George Stewart's article on that subject, as the study of agriculture is one of the most fascinating studies that a young man can engage in. There are splendid opportunities in the western country here for the development of this industry, and the prospects are good for those who do it in a scientific way. Dr. Stewart of the Utah Agricultural College is a leading authority on agronomy, and what he says can be depended upon, since it is based upon experience and knowledge. M Men looking for a vocation will find this article very profitable reading.

Alton C. Melville completed a course in law at the University of Utah last year, and has since read the Book of Mormon with special interest along the line of the government of the Nephites. The article, presented in this number, "The Reign of the Judges," is a result of his research along the line of law. Leading professors of political science have declared: "No one can go far toward understanding human history and achievement without taking account of political organization and life." Mr. Melville thinks this is quite true when applied to the Book of Mormon. The article deals with the *Right of Appeal*, *Capital Punishment*, *Martial Law*, *Remuneration*, *Cross-Examination*, *Religious Freedom*, etc. His study is very interesting.

Charles F. Steele, superintendent of M. I. A., connected with the *Lethbridge Herald*, Alberta, Canada, and a valued correspondent of the *Era*, writes: "I must tell you how much I think of the *Era* in its new dress, which reached me some days ago. I am talking as a hard-boiled newspaper worker when I say that it has gone up a hundred per cent in style, makeup, readability and reader interest. Your cover design is a striking picture of the M. I. A., and the rise of the Church in the West. * * * The material, of course, is excellent. I think this remoulding of the *Era* marks the beginning of a new

EDITOR'S ANNOUNCEMENTS, CONTINUED

era in its life. Congratulations. We're going to put our subscription drive over big in our M. I. A."

Mutual Echoes, Christmas Edition, published by the Y. M. M. I. A. and Y. L. M. I. A. officers of the Twin Falls stake comes to hand in eight mimeograph pages full of up-to-date information relating to the organizations of that stake. Much interest is shown this year in class discussion on "Champions of Liberty." The customs and general summing up of marriage is studied by the senior girls. The stake has chosen the following books for their reading course: Book of Mormon, *Saturday Night Thoughts*, *City of the Sacred Well*, *Exiles*, and *Trail of the Sandhill Stag*.

Objections to Humorous Hints.—"We distribute the *Era* among our friends," writes a mission president. "They find the material exceptional, but criticize the jokes on the closing pages as being 'of the world worldly.' We were at a loss to explain their value in such a worthy publication, and take this opportunity of writing you so you may see how people not of our number interpret our desire to be light-hearted. There may be reasons for printing them which we do not know. This note is not written with a desire to take the joy out of living. Our message to the world is so very important that it is made with a desire to put it over that all may see as we see and rejoice as we have been permitted to rejoice." What do you have to say about it?

IMPROVEMENT ERA, JANUARY, 1928

HEBER J. GRANT }
EDWARD H. ANDERSON } Editors

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Vol. XXXI

JANUARY, 1928

No. 3

Complete Marriage—Righteousness: Mutilated Marriage—Sin

BY ELDER B. H. ROBERTS

Editors Improvement Era:

RESPONDING to your request to write you an article on Marriage, I have concluded to write under the above caption—Complete Marriage and Mutilated Marriage; the first righteousness, the second sin. It is chiefly with the second phase of the dual-titled subject that I shall deal, because at the present there seems to be an organized effort against Complete Marriage to the enlargement and justification of sensual, sex indulgence, under a proposed pseudo-marriage system.

Two things enter into Complete Marriage: companionship and offspring—perpetuation of family—of race; and these arise from God's law in the creation. After creation had proceeded up to the point of bringing forth vegetable and animal life to its fulness, and every such thing had been created and was commanded to reproduce "after its kind," then God said to those Intelligences associated with him in the creation: "Let us make man in our image, after our likeness," that is to say, "after our kind;" and dominion was to be given them over the rest of the creation. "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion—over every living thing. * * * * And God saw every thing that he had made, and behold it was very good." (Gen. 1).

In the second account of the creation, or in the carrying out of the plan in material form of what in the first account was the spiritual creation, the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed, and gave him the law respecting the forbidden fruit. But the Lord God saw that it was not good that man should be alone, and therefore he made an help

meet for him; and so woman was created for Adam and brought to him, and man gave to her royal welcome, saying: "This is bone of my bone, and flesh of my flesh," and Adam called her "Woman!" And therefore was it written in the law of God; "A man shall leave his father and his mother, and shall cleave unto his wife, and they *shall be one flesh.*" (Gen. 2). Then came temptation, the so-called fall, and its influx of earth life's experiences.

The things that we are now concerned to note, however, in all this are the two things involved in the relationship of man and woman: companionship designed in the union; and second the commandment given to them to be fruitful, to multiply, and replenish (refill) the earth. These are the two things that enter into the marriage of man and woman to make it complete and perfect—companionship and offspring—the two parts of the one law. This is the marriage institution blessed of God, and well described by Jeremy Taylor, when he said:

"Marriage is the mother of the world and preserves kingdoms, and fills cities and churches, and heaven itself. Like the useful bee, it builds a house and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys and keeps order, and exercises many virtues, and promotes the interest of mankind; and is that state of good to which God hath designed the present constitution of the world.

Marriage—complete marriage—is all this, and more. It forms the first group-unit of communities and of nations and of civilization itself; and all these are equally dependent upon it for their stability, for their perpetuity. From the family comes the home; and it has become something of an aphorism, with thoughtful statesmen and others who give serious attention to the welfare of society and of nations, that no state can rise higher than its homes, and no church can be more righteous or influential than the firesides from which its members come.

The marriage relation is associated with the tenderest sentiments, the strongest passions, the deepest interests of human life. For it has to do with love, and sex, and offspring—the perpetuation of life, the family, and the race. It is the chief corner stone in the temple of human existence. It is impossible to exaggerate its importance.

In the scriptures marriage is said to be "honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. 13:4). Children also are declared to be "an heritage from the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate" (Ps. 127).

In every way the scriptures sustain the sanctity of the marriage state and the family; and every defilement of honorable wedlock or the family is met with anathema and dire punishments, present and future. But not only in scripture is marriage and the sanctity of family upheld, but by the experience of men and of nations—and this quite apart from revelation—the institution of marriage and the family growing out of it, is held to be by human wisdom expressed in law, the best regulation that can be made for the association of the sexes, for their personal peace and happiness; the best arrangements for the propagation of the race, for securing the welfare of children, and the permanency and peace and prosperity of the state.

In view of this we may say that the law of scripture, the word of God, is confirmed by the wisdom of our ancestors, arising out of the knowledge born of long experience.

I have said all this in order that I may with more force point out the dangers that threaten in the assaults that are now being made upon this major institution of human life.

In the first place the passion of love (I use "passion" in its best sense, i. e. its sentimental sense) is the incentive to mate-seeking and marriage (barring of course those occasional sordid motives where wealth or position or perhaps both become the objectives of marriage); and this, while essentially necessary, does nevertheless—so easy is it for the best to be changed into the worst by perversion—brings men and women to the danger zone of sex relations. In the period of courtship, if too great familiarity in physical contact is indulged, it may lead to temptation, and temptation to sin—sin against the obligation to maintain chastity, a sin that would turn love to lust and poison the life of both man and woman.

Such is human nature in relation to sex affinity, that inordinate desire may easily be awakened and lead to promiscuity, fornication, adulteries from all which ultimately comes settled, hateful prostitution with all its train of evils, the deadliest foe to marriage and the sanctity of family, leading to its disruption in the divorce courts.

Divorce, inexpensive and easily obtained, and for many causes, sometimes trivial, and often with children as the innocent, helpless victims of its chief woes, has long been recognized as a most dangerous menace to the family as an institution. In our modern day this rapidly increasing evil has become a commonplace. The facility with which divorce can be obtained, its frequency of recurrence, cheapens marriage and threatens the integrity of the whole social fabric.

Another evil portent to the marriage institution, including of course the family, is the refusal of an ever-increasing number of young men to enter into the marriage relation. Recently it was

stated in a public lecture delivered in the Salt Lake Theatre, by one who ought to know whereof he speaks, Judge Ben Lindsey, of Denver, Colorado, Judge of the Juvenile Court of that city for many years, that there were six million of the ten million young men in the United States between twenty-one and thirty years of age, who avoided marriage—rejected its responsibilities! As it would be unreasonable to suppose that this large body of the youthful manhood of the country abstain from sexual pleasure, such a condition proves, even by itself, how widespread promiscuous and unlawful intercourse between the sexes must be, and what the extent of prostitution.

This, however, is but one phase of the social evil; there are others, and these among those who have already entered into the marriage state, notably the increasing love of pleasure, by indulgence in the sensual delight of sex without incurring the risks, the pains and the responsibilities of parenthood. Or, if a concession must be made to the convention of family under marriage, then offspring among such people, it is thought, must be limited to one or at most two children. This among the wealthier and educated classes, where wealth creates opportunity for leisure and artificially stimulates desire for greater variety of entertainment with diminishing effort, and an increasing sense of luxury and freedom of responsibility. As large families would be a hindrance to all this self indulgence, large families are cancelled out of the reckoning by that class of the population best qualified, in a material way, to meet the obligation of large families.

This practice of limiting families by so-called birth-control leads to many evils physical and moral and spiritual. It endangers and wrecks the health of women, since it involves them in methods for prevention of conception, and foetus destruction, leading frequently to abortions and to infanticide—which is murder. Prevention, both by mechanical and chemical means endangers the health of women who indulge it, impairs vitality, shatters nervous energy and deteriorates the race. The moral effect of such methods of living is nothing less than disastrous. It brutalizes and makes a shame of sexual pleasure itself, and kills the sentiment of love which alone refines the act to endearment. It ministers to the gross desire for sexual promiscuity; for with a felt security, through knowledge of a preventative nature, from consequences that would expose infidelities to the marriage covenant, temptations to fornications and adulteries are greatly multiplied, and the moral tone of a community greatly lowered if not destroyed.

The baneful effects of all this frequently appears in the divorce courts. It is the divorce record of England (where divorce is growing tremendously since divorce procedure by recent laws has been made practically secret) that in forty per cent of the divorce cases

the couples seeking separation were childless, and in thirty per cent of the cases they had but one child! These facts tell their own story. A thoughtful writer, commenting upon the above state of facts declares—"Children create a bond which influences parents to think many times before they give way to divorce, and this may develop the tolerance of each other's faults and characteristics without which no marriage can be happy. But the bond being absent there is no incentive to overcome the obstacles to a satisfactory union of a man and a woman, and divorce results." (*"The New Age,"* December, 1927).

A recent summary of a report of the U. S. Government through the Department of Commerce, states that, "Divorce is increasing faster than marriage in the United States." The report shows that the increase in marriages amounted to 1.2 per cent during 1926, as compared with 1925; while divorces increased 3.1 per cent in the same period. In other words, the marriages performed in 1926 numbered 1,020,000, an increase of 13,745 over the number for 1925; and the divorces for 1926 numbered 180,868, an increase of 5,419, over the divorces for 1925.

It will be said perhaps that in all this there is nothing new; that these several recognized evils constituting menaces to the marriage institution, to the family, to the integrity of community life, to national life, and to civilization itself, have of a long time now been trumpeted by prophets of evil, and yet the marriage institution persists, the family survives, children are regularly born in constantly increasing numbers in most nations; and while it is recognized that many evils and dangers abound, they always have existed more or less, yet there seems to be no real cause of alarm, human nature is essentially sound, and it seems likely that our cherished institutions will somehow be preserved. A comforting line of comment, doubtless; but shallow and inadequate to the world's present needs, and not at all reassuring in face of the conditions that now obtain and the changing mental attitude of the present generation toward the afore-said cherished institutions. In that changed mental attitude lies the immediate danger to marriage and all that it concerns.

This changed mental attitude is observed and affected first by the substitution of other and larger groups than the family, around which the interests of life now center. This is stated by Rev. Henry H. Lewis, Rector of St. Andrew's Protestant Episcopal Church, Ann Arbor, Michigan, in a paper read at the Episcopal Church Congress held at San Francisco last July; and which occasioned wide and sometimes bitter comment throughout the East:

"A generation ago, the home, the children, the cousins, the neighbors made the all important nucleus around which life was built and maintained. There was a sound honor, a simple

goodness, a charm about it all. *Today that scene is seldom repeated.* The emphasis has shifted. We have other groups which form the center around which life revolves; for older brother and sister in colleges, the fraternity and sorority; for mother her reading or social clubs or health culture group; for father, the Rotary or Kiwanis, or lodge-clubs of all kinds—not to mention hotels for men, and hotels for women. In any discussion of the present moral situation such new groupings which often have usurped the central place of family life, should be recognized."

Today that picture of the family given above, as having about it a "sacred honor," "a simple goodness," "a charm"—and then "*today that scene is seldom repeated!*" And that was only yesterday! Now the picture is fading! The pity of it!

Second, the development of individualism, creating a sense of personal independence beyond anything known in the world's yesterdays, and this especially in the case of women. Entering the industrial field, as never before known, modern young womanhood competes with men in many fields, with the result that she crowds men from many fields of employment, gets even better pay than many workmen, establishes a better standard of living than men following the ordinary industrial pursuits can offer them, which renders marriage less desirable and more remote, but creating an independence for women beyond all precedence and "unthought of in the past." "In view of all this," Rev. Lewis asks, "Is it any wonder that the philosophy of many is to live for the moment and get the most out of life? Is it any wonder that we have a behavioristic psychology which tells us that the main thing in life is to express ourselves, or get the greatest thrill we can?" "All very well," says Rev. Lewis, commenting on this, "and yet with such a philosophy it is hard to find a definite purpose toward which one is going." True, it can readily be seen that all sense of direction may be lost; but there can scarcely be any doubt as to where it will end if unchecked.

Third. A new outlook upon life and the relation of the sexes occasioned by science affording security from consequences of sexual relations, both within the marriage relations and outside of marriage. To quote Rev. Lewis's paper again:

"The introduction of science is the outstanding fact of our time, and in morals science has created an entirely new moral situation. For when you have introduced contra-ceptions you have changed your moral situation. You have done away with that old but very effective weapon which has deterred many a person from going beyond the accepted moral code—the *fear of consequences!* That fear no longer rests in the breast of any scientifically educated man or woman, and along with the passing of that fear is also going a vast amount of ignorance and misinformation upon the whole sexual relationship. The results are only partially manifest. To many young people what used to be considered lapses from the moral code are now considered to be acts which are as natural as eating and drinking. * * * Youth often decides on the basis of expediency or worthwhileness whether sexual intercourse should be indulged in, never thinking of any after effects, *because they believe there will be none.* They see no harm in it—science will protect them, and science usually does!"

"Even with those who do not go so far, the idea that many of us had, that such things as petting or over familiarity with the opposite sex, should be saved at least until the times of engagement, if not until after marriage, on the basis that married life would be the sweeter if one did—*has disappeared!* The youth of today we know are not appealed to by any such idea. "Petting is," as they put it "all in the days work." Whatever we may think of such conduct, the thing for us to notice is that *it does exist*; and that largely because of scientific knowledge

many people are finding reasonable justification [?] for doing things they never would have thought of a generation ago."

Fourth; *Lack of Leadership*: Then comes to this Reverend gentleman the consciousness of a lack of leadership for the people in the presence of the above set forth facts:

"We notice," he remarks, "a feeling that seems to accompany them (i. e., modern youth)—the feeling of being leaderless, a questioning attitude which says, 'What's it all about?' 'What's the use?' 'What's the good?' Our fathers were very sure of themselves. They were sure of what was right and what was wrong. They had it all worked out into a system, and there was a certain comfort in their assurance. The vast majority today, however, both young and old, are drifting, seeking security (simply another word for the old fashioned one of salvation) and seeking in their deeper moments always wistfully, *Quo vadis*—whither bound?" In view of that attitude and in the light of the existing moral facts as we have noted them, What should be the answer of the church?"

Let it be understood that the confession of "existing moral facts" above set forth, constituting, as they do, a confession of the breaking down of so-called Christianity and modern civilization in relation to marriage and the family, and constituting, as they do, a challenge to both—is not the work of my hands; it is not my indictment of the Christian world. It is a confession coming from within that Christian world, and the civilization supposed to be built upon it—and the foregoing is the deplorable picture of it!"

And what is the answer? "The Church" has not yet formulated her answer; meaning here by "The Church" an institution inclusive of all divisions and sub-divisions of Christendom—a truly catholic church, the church universal, and this for the very good reason that there is no such church. Hopelessly divided Christendom can speak with no united, authoritative voice upon these questions; and answering separately the result would only be confusion worse confounded. Because of no unity of view, there can be no concert of action.

Meantime both within the churches and outside of them, comes a clamor for "reform," not so much for the correction of these evils by reducing them to a minimum, at least, but by *sanctifying what is recognized as evil, by legalizing it!* Or, to deal more precisely perhaps with these would-be "reformers," they decalre the sex* freedom and irregularities pictured in the quoted paragraphs of the foregoing pages, as representing no sin at all—accepting the alleged view of modern youth in that—and therefore such relations from the viewpoint of the "reformers" may very properly be legalized.

Of course, if you grant their premises, there could be no subsequent falling out with their conclusions. But there's the rub!

Can sin by mere decree be sanctified? Can that which is unholy be purified by mere proclamation? And this is no begging of the question when we assume the sinfulness of sex irregularities considered above to be sin. They are declared to be so, specifically, and by the whole trend of Jewish and Christian revelation. Not only so, but civil governments, at least among Christian nations, recognizing the moral value of those things which tend to personal

restraints, and which make for the preservation of the marriage institution and the sanctity and perpetuity of the home, have enacted laws to safeguard those moral values. They have attempted by such laws to act in harmony with what human experience decides to be in the best interests of society.

Sin is the transgression of law, and that the sex irregularities sought now to be sanctified by legalizing them are unlawful, both at the bar of the law of God and under the civil law, is witnessed by the very effort to legalize those relations. It is an effort to legalize them by making so-called "companionate marriages" lawful; and to make companionate marriage possible and practical by using "scientific" means for the prevention of conception; by birth-control; and when the relationship formed by "companionate marriage" becomes for any reason irksome or undesirable, terminate the relationship by easy, inexpensive (and *sans reproach*) divorce! It is a close parallel to the notion that you can cure the spendthrift by supplying him plentifully with money; or reform the rascal by supplying him with victims to his lust; or finding fraud and dishonesty practiced in trade, commerce and industry, by the use of short measure in weights and lengths, propose to correct the evil of injustice and violation of the rules of trade—not by demanding that the cheating practices shall be stopped, *but by changing the standards of weights and measures to conform to the violations of the rules of trade!*

What is there in this "companionate marriage" proposition but the yesterday-talked-of "trial marriage system?" And what is in either of them but legalized promiscuity? In other words "free love?"

When the marriage institution is mutilated by halving it, taking the companionate feature of it, permitting sex association but eliminating offspring and family, there is destroyed the sanctifying element in marriage, the most important element, and to destroy that element that is sin. It is a violation not only of God's law, but an act of treason against an institution resulting from God's law, and seriously affecting the welfare of mankind!

Again: when there is eliminated from sex association the consequences of offspring, with the duties and responsibilities of family banished, then "marriage" becomes merely an institution under which companionship with sex sensual pleasures and liberties may be safely indulged—and "respectability" assured!

But suppose this soft-worded scheme of things be viewed in the light of its effects? You have first of all sex-sensual pleasures arranged for without responsibility attendant upon such relations, and not even the responsibility of keeping them somewhat per-

manent. Indeed from the commencement understanding is had that the relationship may be terminated by the mutual agreement of the parties to the separation, and always the separation is to be easy and readily obtained, by inexpensive, and *sans reproach*, divorce. Under these principles what is likely to be the course of things? Not difficult to forecast, one would think. When the state of marriage is entered into as it is still usually entered into—marriage contemplating offspring and family—the parties to the engagement give what is regarded as a moral pledge to society that the mating period with them is ended. Their family life has begun. Neither the man nor the woman in such a marriage may seek or be sought for by others. They are sacred to each other and should be to society. Their contract is permanent, usually, at least, until death shall part them. All which makes for permanency; but with this marriage in lighter mood—this “companionate marriage”—how stands it? Sex relations provided without offspring, without nature’s full realization of sex-purpose; like a battle with no antagonist; a race without objective; and when self-contrived and imposed—becomes self-disgusting and mutually deteriorating to the finer qualities of human nature and of life.

The contract of the “companionate marriage” held lightly from the first and easily dissolved, will stand little or no strain; will leave the parties to it free to contemplate other possible associations, free to seek them, constituting mate-hunting a continuous performance, wrecking all continence, and inevitably resulting in the destruction of chastity both of mind and conduct; and instituting practically a free love regime to the confusion of all family life, and the destruction of civilization.

Meantime, however, is nothing to be said of the real difficulties attendant upon the economic and industrial changes that have come over the world on recent years, making for many the ideal family marriage more difficult of realization? Nothing of the childless marriages, or the very, very limited offspring in the marriage life of the highly educated and the wealthy classes on the one hand; and of the over prolific poor and ignorant and even criminal classes on the other hand? Undoubtedly something needs to be said upon all these problems; but surely nothing like what is being presented by these ultra would-be “reformers” should be said. There scheme is no panacea for these recognized ills of modern social life.

Briefly, for the really criminal classes, of both sexes, marriage and family should be prohibited, they should be barred the propagation of their kind!

What should be said to the highly educated and wealthy classes who are shirking their responsibilities, and duties to life and

to society should be in the way of admonition to repentance; and to acceptance of the law of God as the measure of their moral obligations in the married state, an appeal to sound reason and to conscience, that they become lovers of God and duty more than lovers of pleasure and of ease and of luxury. Would such an appeal only be met with quiet smiles of contempt, or perhaps with shouts of derision from their gilded, childless palaces—mis-called homes; or by shouts of derision from their pillowed divans, or the banquet-laden tables of their club houses? Then be it so. Nothing more may be done than to make this appeal to plain duty. Let them perish with their luxury and love of it, as they will so perish, if they repent not, unloved, unhonored, and unsung—leaving naught but a wrack behind.

Of the over-prolific poor and ignorant, multiplying beyond all reason of hope to provide for bare necessities, to say nothing of opportunities for good prospects in life, wholesome nourishment, decent clothing and education—for these, enlightenment and patient instruction, education; and such improvement in economic policies as will lead to betterment of industrial conditions. Mere generalities these, I know, but I may not go beyond generalities on this head in this writing. In the instruction to this class would fall proper sex information, by competent and conscientious teachers; not for the introduction of knowledge of mechanical and chemical means for prevention of conception, foetus destruction, or abortions, much less infanticide; but instructions in sex-cleanliness and health; in prudential self-restraint, that shall not be Onanism either, but based upon such regard for the health of mothers and welfare of offspring that there shall be periods of continence self-imposed—out of loving consideration for the wife and mother—that shall make for respect of wifeness and motherhood, and keep the family within hailing distance of rugged well being. This too much to expect of the classes to which such an appeal is to be made? Again be it so; but this is the only appeal which in safety to the marriage institution may be made; adjustment by slow but persistent and patient methods of instruction against merely brutal self-indulgence. What is it Paul says of the mutual duties of man and wife in their intimate relations? “Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency” (I Cor. 7:5). If such admonition can be given in the interests of religious observances, why not invoke it in the interests of the well-being of wife-hood and motherhood, and in the interests of the family and the home, and the church and the state? And why not hope for its achievement in the one case as in the other? In any event the processes of permanent reform will necessarily be by the

slow process of enlightenment and not by the race-destructive methods proposed by the ultra "reformers." Already it is deplored that the highly educated and wealthy classes are so limiting their offspring that they are not perpetuating their class. What may be hoped for from a method likely to result in producing the same status in what we consent to call for convenience the "lower classes," which would also here include the great "middle class"—the rank and file of the people?

Meantime, and fortunately, one may believe sufficiently in the soundness of human nature as to be confident that the program of the ultra "reformers" will not be projected into our modern life to any great extent; for humanity's sake let us hope not; out of respect for the wisdom and the striving of our ancestors who sought for better things, and wrought into fabric of church and state better things than these proposed by the ultra "reformers" of our times—for their sake, and their honor, let us hope the "reformers" will not get far with their program to legalize vice; and especially for the sake of posterity let us hope not.

If one may hope for the failure of this evil program on the score of belief in the essential soundness of human nature generally, I feel an increase of confidence in its failure when thinking of what influence the appeal will have upon the membership of the Church of the Latter-day Saints. For while I know this Church membership are not immune from the invasion of this pestiferous program, and there may be those among them who would give welcome to such cannonization of vice, yet that number can never be large nor influential. Members of the Church of the Latter-day Saints have been taught to accept their moral duties as rising from the Divine Law through revelations from God; and so long as they adhere to that principle and the application of it, they will never be inclined to follow after the false leadership of the new ethic—if ethic it can be called—of "companionate marriage," with its attendant evil of mutilation of complete marriage by the prevention of offspring, birth control, (as advocated by the "reformers") easy divorce, without reproach—and therefore frequent exchanges of partners in the matrimonial dance, to the breaking down of the morale of society, and the destruction of all that is pure, highest and best in life. No, this will never be an attractive marriage system, or rather anti-marriage system, among Latter-day Saints. As a Church they stand committed to quite an opposite program from this. Their religion and their Church stand for the purity and the permanence of the home. For full and complete marriage, celebrated in their temples, open to all the membership in good standing, celebrated by a covenant not only "until death doth

them part," but for time and all eternity, extending into and holding good in the immortal life brought to pass by the resurrection from the dead, of which the Christ was the first fruits.

Marriage to the Latter-day Saints also means completed or perfect marriage—companionship and offspring—family. "Multiply and replenish the earth" is God's commandment to them; and this, under the law of God, may only be legitimately carried out in wedlock. As for all the rest, their ideal is pure minds and clean lives, for only such can "see," that is, realize, God. "Blessed are the pure in heart, for they shall see God." Lust of the eyes, and of the mind, and of the heart, is forbidden by the law of God to them, either inside or outside of the marriage state. (Matt. 5:27, 28; D. and C. 42:22, 23.)

Such in brief the marriage institution for members of the Church of Jesus Christ of Latter-day Saints. Does it not, more than any other conception of marriage among men, stand for the permanence of marriage, the family and the home? Does not one thrill with pride of it as he contemplates it? Youth of Israel, priesthood of Almighty God! What a priceless heritage has been bequeathed to you, in this matchless marriage institution! What a pride of place in world leadership is given you to champion the cause of Complete Marriage as against Mutilated Marriage, companionship and offspring; refined and endearing association, safeguarded by fidelity and integrity, culminating in family and in all the inspiration, joy and glory that goes with the thought of eternal increase in pure and fond association. Will you, oh, youth of Israel, priesthood of Almighty God, accept and magnify your potential leadership, or like weaklings and recreants to a responsibility, and cowards all, abandon such an opportunity of leadership and thus proclaim your own unfitness and unworthiness of it?

I believe you will be guilty of no such craven conduct.

AWAKE

Awake, O slumb'ring soul, awake!

Behold the promised dawn of light!

The glories of the morning break

Across the valleys of the night.

The voice of God rings clear again

Among the nations of the earth

Unfolding to the gaze of men

A dispensation's royal birth.

New heralds pierce the riven skies

As on the wings of morning sent,

Reveal the hidden prophecies,

Restore the ancient covenant.

Truth kindles like a rising sun;

Its glory over Zion blooms,

And on the threshold of the dawn

The kingdom of Jehovah looms.

THEODORE E. CURTIS.

Theories of Men

THE DIFFERENCE BETWEEN A FACT AND AN INFERENCE

BY ELDER JOHN A. WIDTSOE, OF THE COUNCIL OF THE TWELVE

I WAS in the Library of Congress. I had sought out the alcove in which the Librarian places the best recent books—those that contain the serious thought of the age. Looking down upon me from the top shelf were selections from the writings of two of the most successful university presidents of America. Biography, criticism, philosophy, religion, art, science and travel crowded the shelves. It was a place to meet the many minds of this day. And so, I proceeded to browse!

I.

Times certainly have changed, said I, as I turned the pages of the books. A few hundred years ago, when science was in its swaddling clothes, the opinions of men, unsupported by facts, but maintained by antiquity and authority, swayed the thoughts of mankind. Then it was possible to believe—and to build one's faith upon it—that mice were generated by musty linen, that the earth was flat and that hook-nosed witches rode on broomsticks through the air to visit his satanic majesty. All that one needed was to set up some imaginary system, such as that all things happen in sequence of sevens, and to reason upon it, and lo! he had conceived a philosophy, fit for public consumption. Theories of men held the center of the stage, and, as a result, superstition and its concomitants, fear of spirit and blindness of intellect, covered the earth. We speak of those days as the Dark Ages.

II.

Now the day glories in certain and verifiable knowledge, and as I looked them through, the books revealed on every page the basis of the change that has come over the thinking world. Superstition has been largely banished. Men walk in the clear light of knowledge, unafraid of darkness, for they know it is fleeting, and conscious of a dominating power over nature. Spontaneous generation, the flat earth, and the witch, have all been relegated to an ignorant past. And all this—the greatest change in human thinking, and the most complete power over natural forces—has come because men have given facts precedence over inferences. Truth as it may be determined by the senses of man has been given the right of way over "theories of men." Out of the change has come a new day, the greatest day!



JOHN A. WIDTSOE

President of the British and European missions, was born in Norway, January 31, 1872. He became a member of the Church April 3, 1884, ordained to the office of Seventy, August 5, 1898, entered the university of Gottingen, Germany, and graduated from that institution with the degree Ph. D., in 1899, was director of Utah Experiment Station from 1900 to 1905 and director of the department of Agriculture at the Brigham Young University at Provo,

III.

As I turned the pages of the books, the meaning of a fact, a truth, was repeatedly set forth. "Truth," said Joseph Smith, "is knowledge of things as they are, and as they were, and as they are to come." And knowledge, truthful knowledge, can be obtained only through the senses of man. That which we see or hear, smell or taste or feel—that becomes the safe foundation of knowledge and leads us to truth. A fact of experience becomes the unit of knowledge. Truth is built of such units. And the books, I was glad to note, made special and favorable mention of that sense of man, beyond the reach of eye or ear or nose or tongue, which brings us knowledge of the larger, unseen world. The eye, first used in the building of our modern knowledge, has been given undue prominence. The subtler senses are now entering upon the task of gathering facts for human progress.

IV.

The books spoke sadly, but firmly, of the limitations of human senses. How poor is unaided vision or hearing! The stars were but bright spots in the heavens until the telescope and the spectroscope came into use. Then the stars became suns in space of complex composition and motion. And water was but water until the microscope enabled the eye of man to see the world of minute living things. One of the books said, "Without instruments, man has only a peephole view of the universe." In full accord with this principle, Joseph Smith, the prophet, was provided with Urim and Thummim, holy instruments, aids to his human powers, by which he might be able to translate the engravings on the plates.

V.

With or without the use of instruments, the senses of man yield the facts of human experience, which alone can serve as the building blocks of all truthful knowledge. One fact, like the stone in David's sling, has often overthrown a giant, man-made theory.

VI.

But, said the books, and indeed they now spoke well, that restless instrument, the human mind, takes the facts of experience, arranges them, classifies and reclassifies them, builds them into new structures—and makes inferences that are more or less completely

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supported by facts. Thus, the fact of the constancy of composition of any chemical compound led to the inference known as the atomic theory; the fact that an apple falls to the ground, became converted into the theory of gravitation, and the facts of the fossil's record in the rocks have become the theory of evolution. Such inferences from facts are useful in the further building of science; they are often glorious evidences of the power of the human mind; but they are only inferences of varying degrees of probability of truth approaching only the validity of facts. They are modernized, and truly better, "theories of men," but not on a par with the facts of experience.

VII

And now, as I read along, I discovered that many a writer of books in this enlightened day is a poor philosopher, who has not learned to distinguish between facts, the only reliable units of knowledge, and inferences, the guesses, more or less probable, as to the meaning of the facts. One writer builds a philosophy for universal acceptance upon the theory of the electron, another upon the theory of gravitation, and a third upon the theory of evolution. If opposition is voiced, the proponents of the theories rise up in mighty wrath, forgetting that they are but defending a human inference, not a fact of human observation. So, even in this enlightened age men have not wholly freed themselves from the heavy yoke of "theories of men."

VIII.

Here, perhaps, lies the chief danger besetting this otherwise clear-thinking age. Men become enamored of their own creations, their explanations of the universe. Much of the discord among men may be traced directly to an unintelligent allegiance to inferences; few men quarrel about facts. A truly enlightened person would tolerantly consider all inferences from knowledge, recognizing them, at the best, to be helpful conjectures concerning the meaning of the universe, none wholly representing the truth. The concern of humanity must be to discover facts of unquestioned validity; that done, useful inferences, or hypotheses, or theories, will come as need demands or desire dictates. We must not return to the day dominated by "theories of men," for they endanger freedom of thought and action. It was surprising how many of the recent books set out to promulgate or defend inferences, or "theories of men."

IX.

I pondered, in the sheltered alcove of the Library, upon these matters. I thought of the youths and maidens, who, not understanding the difference between a fact and an inference, wreck years of their

youth in the attempt to reconcile religion and scientific theory. A religion founded in truth accepts all facts and rests itself upon established truth. A religion founded upon truth discriminates carefully between fact and inference. Theories of science can no more overthrow the facts of religion than the facts of science. Inferences are always subordinate to facts. For example, one cannot build a faith upon the theory of evolution, for this theory is of no higher order than any other inference, and is therefore in a state of constant change. A fact remains unchanged throughout all time; an inference changes as facts accumulate. A straight stick in a pool appears bent, an unchanging fact, all conditions remaining the same; the theory of light explaining the "bent" stick has already been changed several times, and is subject to more change. No scientific theory of consequence remains today as it was originally.

X.

One man built his house on sand, and under the storms of life his house was destroyed. So with the man who builds his life philosophy upon the "theories of men." Another built his house upon rock, and the house was unshaken by the storm. So with the man who rests his life philosophy upon facts, in spiritual as in temporal matters. He shall prevail throughout all ages.

It was a pleasant hour that afternoon in the Congressional Library. May we, who glory in truth and build upon it, never confuse simple truth with the "theories of men."

Washington, D. C.

A Song in the Twilight

Sing to me merrily, merrily,
While the gloaming darkens at eve,
Mingle thy voice with the melody
Of the mandolin's pulsing weave;
So shall the lingering twilight
Bid me awhile to stay
While to thy voice I listen
After a perfect day!

Sing to me cheerily, cheerily,
While thine eyes glow with love-light clear;
Mingle thy love with the melody
Ere the stars of evening appear;
Lingering ever with pleasure,
Voiced with impassioned fire,
Thy song renews the gift of love
Crowning my heart's desire!

JOSEPH LONGKING TOWNSEND

Courtship

BY VENICE FARNSWORTH ANDERSON

OF LATE years the press has been flooded with a great mass of material on the "Divorce Evil." It seems the consensus of opinion is that something should be done to abolish the dreadful instability which exists and is constantly increasing in the American home of today. Since, however, "an ounce of prevention is worth a pound of cure," the real achievement lies not so much in the abolition of divorce as in the insuring of successful marriages. The reformer who speaks so strenuously against divorce and says nothing about preparation for marriage is similar to the mother who refuses to do anything for her child suffering from diphtheria until he is nearly dead and then sends frantically for the physician to administer the anti-toxin. The time to care for the child is long before the disease appears. The time to be concerned about divorce is before the unsuccessful marriage has been consummated.

Various laws have been made in an attempt to control the difficulty, but with this problem, as with all problems, the real responsibility rests not upon laws, but upon the integrity of the people. It is a matter of education rather than of legislation. And parents and educators have lagged lamentably in instructing young people in these most vital phases of life.

According to Havelock Ellis, the great biological sociologist, savage tribes make no such mistakes in the training of their youths. Whole days are set aside at proper seasons of the year in which the young people are thoroughly instructed by the older members of the tribe in the joys and responsibilities of married life. Among these primitive tribes marriage, as they understand it, is a successful institution. It is only among the so-called civilized races that we find married life looked upon as a great lark which may be taken seriously or cast ruthlessly aside, by means of a divorce court, as suits best the whims of the care-free participants.

Divorce is at best a dreadful practice. Though there are cases of such unfortunate marriages that divorce may be advisable, it is in every case an admission on the part of the participants that they have made a miserable failure in one of the greatest contracts of life. In many cases there are more serious results, such as loss of faith in humanity; poor health contracted during married life; or dependent, innocent little children who will be handicapped all their lives because of the mistakes made by their parents.

If the divorce courts are to be robbed of much of their prey,

then, and marriage made a sacred, joyous institution, we must look to the period preceding marriage, to those months or years of courtship time. Courtship is the process of choosing a mate. This process may last for days, months, or years. It may begin in youth; it is frequently found in old age. Certainly it should last long enough for the interested persons to become thoroughly acquainted with each other's weaknesses as well as virtues.

Since so much depends upon the proper choice of a mate, young people should be well guided so that their selection may be based, not upon mere infatuation, which ceases usually as quickly as it begins, but upon good judgment. Certainly the head, well stocked with sound ideals, should guide the heart in the all-important choice of a husband or a wife.

An efficient courtship offers the best possible means of making such a selection; and yet, many persons marry without first having a real courtship. Inexperienced young people often just "drift" into the married state, guided by no criterion except what seems to be an irresistible "charm." This "charm" may be based upon a silvery laugh, a lock of hair, or a dimple in a cheek. Not infrequently a girl chooses a husband because he is such a "dashing," "masterful" fellow. Alas, a dimple often turns into a wrinkle, curly hair may become straight, and a masterful sweetheart may make a selfish, domineering husband. Substantial qualities and traits of real merit should be looked for. It is also well to remember that it is easier to rub off, by means of friendly adjustment, irritating qualities before marriage than after the knot has been tied.

In helping to set the right kind of standards for young people to follow, no institution save the home is so influential as the church. Society, and youthful society especially of today, is attempting to throw the church overboard as unnecessary ballast. It has been proved, however, throughout the ages that no family life which is not thoroughly grounded in religious principles can long exist. Without the elevating, spiritual and purposeful background which religion offers, married life usually degenerates into a crude, irresponsible relationship. And whether fun-seeking, materialistic society enjoys the situation or not, the incontestable fact remains that a high type of civilization has never been perpetuated unless built upon the foundation of a high type of family life.

The making of an efficient home is the most difficult, interesting and far-reaching occupation in the world. It demands native ability and special training of the highest type. During courtship is the ideal time to make sure of this training. It is also the time to adjust personalities. Many young couples have stormy courtships, full of heated discussions and heart-breaking disputes. These very

young people, however, if they can finally come to agree, will be likely to have little trouble in married life because they have adjusted themselves to each other and to life itself during courtship.

There are a great many other young couples who waste the valuable hours, when they should be becoming thoroughly acquainted with each other, in the frivolous pastime of "necking." The word has evolved through the stages of "spooning" and "petting" to "necking," but the process of "necking" seems to be very similar to "spooning" except that "necking" is usually done in an automobile while "spooning" was performed on the back seat of a buggy. The process of "necking" may seem perfectly natural and harmless. As a matter of fact, though it may be natural, it is certainly not harmless. It makes the worst possible basis for either courtship or marriage, since it is a mere subterfuge. "Necking," as ordinarily engaged in, does not enhance a person's ability to make adjustments to another person or to life. Unfortunately, it usually has exactly the opposite effect. Like any other bad habit, the practice of it increases the desire for it, so that young people who start with a little "necking" may find shortly that they care to do nothing else when together. Thus worthwhile diversions are excluded. "Necking" is engaged in as an end in itself. None of the fine mental qualities which may exist in either or both persons is developed or discovered. In the end, nothing has been accomplished except the ability to go through the physical formula of loving. Unless there are the sound mental qualities back of this loving, the art has lost its human virtues and becomes a mere beast-like performance.

Many girls who in the beginning do not care for "necking" permit the practice on the fake assumption that it will make them more attractive and more popular with the boys. They are defeating their own ends. In the first place, attentions gained in this way are not worth having; in fact, they are often pernicious. They indicate neither chivalry nor affection. School and college statistics prove without question that the girls who receive the real courtesies and school honors are those girls who have respected their own personalities and kept themselves above being mere playthings. It is human nature to tire of the best of toys. A boy who has done a great deal of "necking" usually falls in love with and wishes to marry a girl whom he thinks has not indulged. He is likely to look upon the girls with whom he has done the most "necking" as too cheap to marry. Girls, on the other hand, who demand untarnished qualities in a husband will certainly refuse to fall in love with and marry a boy who has attempted to lavish his kisses and caresses on every girl he has met.

A girl who "necks" performs two evils. She not only lowers

her own standards but she permits the boy to lower his. For if a boy really cares for a girl and she will not allow "necking," he will not do it. If she is tactful she will supply other forms of amusement and he, rather than offend her, will cooperate. For this reason, the entire blame for bad conduct formerly rested upon the shoulders of the girl. Now the fashion, in public opinion, has changed slightly. Just as it is beneath the dignity of a girl to permit herself to be used as a passing plaything, so is it beneath the manhood of a boy to entice a girl into conduct which he should realize in the end will make him lose respect for her and esteem for himself.

Instead of enhancing popularity, "necking" frequently puts an end to one of the finest assets in the world, friendship. "A friend is one who entertains for another such sentiments of esteem, respect and affection, that he seeks his society and welfare." (*Webster's Dictionary*.) The more of such friends young people have, the better opportunity they have of selecting the best companions for life. So long as friendship is kept upon the solid foundation of respect and well-wishing, a large group of friends usually insures a great many wholesome festivities. It is rather difficult, however, for a boy and a girl to slip back to the firm basis of being real pals when they have spent the previous evening attempting to be lovers.

The fact that a girl will let a boy kiss and caress her will not of itself make him fall in love with her. The playful conquest of a girl is really half the fun to most boys, and unless she holds herself in reserve and makes him feel that she has something more to offer, he quickly becomes satiated with her company.

Besides the loss of friendship and true popularity which "necking" may cause, it has a deteriorating effect upon character. Young people who engage in it to excess fail, as a rule, to develop their spiritual charms. It does not seem essential to a girl who boasts of her art as a good kisser to be a clever conversationalist. And a boy who wishes to be an expert at putting his arm around a girl is likely not to feel the urge of developing integrity, shrewdness, or a sense of social responsibility. Yet how true is the old saying, "We cannot live on love and air." After marriage, kisses and embraces may be repulsive if a girl cannot talk intelligently and a boy cannot earn the necessary bread and butter.

Then, too, a girl who engages continually in "necking" is likely not only to disregard mental development, but to rely more and more on the physical charms which will make her more attractive for the moment. In the process she keeps her mind always on outward appearances and gradually loses those very charms of clever-

ness, sincerity and sweetness which make her of real value to herself or to any boy. In relying on physical charms as her means of attractiveness, she unconsciously, and that is where the danger lies, attempts to make all such charms conspicuous until she becomes ludicrous to those who watch her. If her legs are shapely, she wears her hose thin and her skirts too short. As her popularity, which stands upon so frail a basis, decreases, as it inevitably does, the paint on her cheeks and mouth increases until her skin loses its human aspect. Any girl who depends for her charm upon outward appearances is in danger of becoming a walking display of "see how attractive I am," and naturally ceases to be pleasing to any well balanced person.

The obsessing desire to be a modern Don Juan has an equally disastrous effect upon a boy. If he wishes to be an expert at "necking," he must be a past master in the art of deception. If he is to get the most from any particular girl, he must be able to make her believe that she is the most desirable girl he has ever met. The more accomplished he becomes in his art, the more fickle and insincere becomes his personality. Since he wishes to be outwardly pleasing to the fair sex, he pays great attention to unimportant details which have little bearing on real manhood. The color of his tie, the manner of combing his hair, and of pressing his trousers, become matters of gigantic importance, much more important as a rule than the quality of his brain cells. The ability to say that he can make any girl "neck" with him becomes an obsession. The more successful he is, the stronger assurance he has for society that he will make an abominable husband, since he can in all probability never be loyal to any one woman. A little wife who was captivated by him because he knew just how to put his arm around her as a sweetheart may find that he is absurdly irritated if the baby cries at night, or the toast burns in the morning.

There are few attributes more desirable in life than a sound, happy attitude toward life and humanity. Anything which shakes our love for and faith in our fellowmen is deplorable. "Necking" has exactly this bad influence. Both persons engaged in "loving," unless moved by a sincere and intense impulse which does not exist when "necking" is indulged in as an end in itself, are playing an unsound game. Each is attempting to deceive the other into believing that either he or she is bestowing real affection outwardly expressed by the caresses. In the majority of cases, the affection does not exist, young people may deceive even themselves into thinking that they are for each other, but a careful analysis of their feelings will usually indicate that they care for the "petting," but do not really care for each other. It is the attitude of mind, not the

pressure of an arm, which makes human relationship worth while or valueless. The absence of real feeling is soon discovered. A boy who has had a good deal of experience with girls who are willing to "neck" grows to believe that every girl is "an artless little flirt," not worthy of being treated with respect. He goes on attempting to find out whether or not his opinion is true, regardless of the fact that he is injuring himself by each experiment. For "necking" with its subtle, bad influences may develop into a habit which is hard to break.

The girl who is an habitual "necker" comes to look upon every boy as a means of exploitation: just what can she get out of him by letting him "pet" her.

Since she gives nothing of value to him, she receives nothing of value in return. In time she learns to interpret his flattery rightly and to take it for what it is worth—nothing. Naturally she loses faith in herself and in all boys and adopts the distressing philosophy that no man on earth is worth trusting.

There is another and more tangible danger in "necking." If the hour is late, the auto comfortable, and the moon just right, loving which may start in the harmless holding of hands or a brief kiss, may suddenly mount into violent passion which neither person can control. When young people are fatigued, as they necessarily are after a dance or late at night, then moral control is greatly lessened. It is so easy to slip from one indiscretion into another until the last step has been reached almost unconsciously and lives permanently damaged. The only safe conduct for young people in the early stages of courtship is to maintain a hands-off policy. Then there is no danger of loss of respect.

The same peril of disgrace and sorrow following unwise conduct, exists in the case of an engaged couple. There is much to be said against the violent expression of emotion even between a boy and girl who are engaged to marry. In the first place, the time could be spent to much better advantage in getting acquainted with each other inwardly instead of by mere outward contact. The lasting pleasures of reading, walking and dancing or of just talking clearly should be developed. Married life cannot exist on "love alone;" engaged life should not be expected to. A long engagement offers the best opportunity of making sure of each other's characteristics, and yet few long engagements end in marriage. Young people get sick of each other before they have really started because they try to make joy rest on outward loving, which has never been the basis for any permanently happy marriage. Then, too, excessive emotional display saps energy and lessens physical and moral strength.

Too many young people go to the altar physical wrecks because they have engaged in an enervating, passionate courtship.

The successful marriage rests upon so many elements of vital importance that there is no room during courtship for unnecessary or pernicious influences. Young people when considering possible marriage mates should look for the best and most permanently admirable qualities. Canyon parties or hikes may offer splendid opportunities for testing out latent traits of character. At such times personalities are likely to be off guard and to show up as they really are instead of as they should like to appear.

Of great importance in a happy marriage is similarity of religion. Even in our brutally practical age, religion still holds a powerful influence in the most heart-touching incidents of life. Difference of opinion on religious matters is sure to cause friction just when harmony is most needed. At death beds, at marriage altars, at baptismal fonts, fathers and mothers should stand united in their religious faith.

As a rule, too, the same religious training will produce the same moral standards, so that young people will have the same ideas as to what is right and just for both. After marriage, then, there will arise no unexpected trouble about double standards and difference in ideals. Even the most careful courtship may fail to ferret out some of these vital differences in opinion which are the result of a difference in home and religious training. As a rule, persons who have grown up under the same standards of training will be happiest in their married life.

Another factor which is of so great moment that the state has made laws concerning it, is the mental and physical health of persons desiring to marry. Though there is still much about heredity that is unknown, there are many principles that have been proved with scientific accuracy. No amount of splendid environment can weed out tainted germ cells. We inherit our physical and mental traits from our parents and an equal number from each parent. Accordingly, it is not sufficient for one parent to be strong if the other is unsound for the child may inherit the weaknesses of either parent. The famous investigations made by Mendel prove that there is no blending of traits. Thus the child of an unusually strong mother and woefully weak father will not be a normal child, but may be either very strong or very weak according to the traits he happens to inherit. And although he may seem normally strong, he carries within himself recessive weaknesses which may appear in his offspring.

It is high time, therefore, for young people to begin to study the known laws of heredity and to desire to marry only persons who

are mentally and physically sound. Poor health, especially if it is the kind that can be transmitted to future generations, is a handicap which cannot be surmounted. Since heredity is a matter of "the physical relations between generations," it is not enough to consider only the individual. The family tree must be studied to determine whether or not the stock is tainted. Young people, then, should learn the basic laws of heredity, should study all available medical bulletins, should know as far as possible the family tree of those they wish to marry and should consummate marriage only with those physically and mentally fit. A little investigation beforehand may save endless misery after marriage.

Another factor which is causing friction in married life and which might be settled to a great extent during courtship, is the economic problem. Many young people consider it beneath their dignity to discuss money matters before marriage. These same people, however, do not find it beneath their dignity to quarrel about money after marriage. As a matter of fact, since the material well being of the home rests so largely upon the ability of the husband to be an efficient provider, and the wife to be an intelligent consumer, the financial basis of the future family should be thoroughly understood by both persons. Though money is by no means a sound basis for happiness, a boy should realize that unless he can procure the necessities of life for a family, he has no right to assume the joy and responsibility of that family. And a girl, unless she is both able and willing to add in some way to the family budget, should be content with what her husband can make. What are luxuries to some girls, however, may be absolute necessities to other girls who have had a different kind of rearing. Some girls, on the other hand, are able because of previous training to make a little money go much farther than other girls might who have not had such training. For this reason, as a rule, young people who have been reared under the same economic standards are happiest in marriage. There are exceptions to this rule, of course, and a young man's earning capacity should always be rated above the sum of money which he may have on hand. There is no question, however, about the advisability of having money matters thoroughly discussed and agreeable adjustments made before marriage.

In no vocation in life is there the need of so great skill, training and native tact as in the maintaining of an ideal home. In this task, good sense and adequate training are of far more importance than curly hair and red lips. For lips, no matter how red, cannot fill the aching void in a man when he wants a well cooked dinner. The boy choosing a wife should decide what factors will contribute most to his future happiness. If he wishes to lead a butterfly life, he

should choose the butterfly type of girl. But if he wishes a substantial, well ordered home, he must select the girl who can produce that kind of home.

As a rule, young people who come from the same social sphere find less cause for friction in their married life than persons reared under widely different conditions. An obstacle which can never be overcome and which often leads to divorce, is a feeling of inferiority on the part of either husband or wife. An ignorant wife, unless she is almost superhumanly tactful, irritates incessantly a high-strung, cultured man. And a crude man, who has failed to take advantage of the finer spiritual resources of his time, is a source of slow torture to a truly refined wife. Similarity of training and experience, on the other hand, produces similarity of tastes and ideals. Common interests are one of the most substantial bonds between human beings. Especially is this true in the case of recreation. Those who enjoy the same forms of pleasure have a fortunate tie between each other. If a husband is wrapped up in dancing and golf, however, and a wife finds pleasure only in reading and cards, they will find little enjoyment in each other's company during those all-important, care-free hours.

Marriage is, in truth, a precarious undertaking. Many people cannot get along ideally in it. Society certainly cannot get along well without it, since it is the corner stone of civilization itself. As long as human beings remain the result of an heterogeneous mass of heredity, environment, tradition and temperament, marriage will remain somewhat of an experiment.

So strong is the element of uncertainty in marriage that recently several eminent psychologists have been advocating "Trial Marriage" as a possible cure for the present instability in family life. To any person imbued with the religious sense of marriage, and blessed with a deep self-respect which holds personality, that superb combination of spirit and body, above degrading experimentation, *trial marriage is utterly impossible. It is merely a means of legalizing family instability, of licensing promiscuous human relations, now looked upon as prostitution and debauchery.* Those who declare that marriage is a failure will find difficulty in answering the irrefutable argument found in the countless numbers of happy homes which do exist.

If young people will learn to take courtship seriously and to make an honest endeavor during that time to discover the good qualities, but also to discover and correct the bad traits in their companions, before it is too late; if they will consent to open their minds and to see conditions as they are instead of wilfully blinding themselves to circumstances which are sure to cause trouble later,

then courtship will take the place of trial marriage, the number of divorces will be minimized and marriage will come into its rightful heritage as the most natural, joyous and service-rendering institution of mankind.

Essays

Reverence

BY E. W. BOSGIETER

WHEN Joseph Smith hearkened to the words of James, "If any of you lack wisdom, let him ask of God—," he sought the seclusion of a sheltered woodland grove and there in the calm and quiet drew near to God and heard and saw those things which have altered the course of our lives to such an extent that we are a people apart from all the world, while yet we dwell and work in it.

What would the result have been if Joseph Smith had been forced by circumstance to offer his humble prayer in the confusion of a disrespectful or thoughtless congregation? Could he have successfully communed with God amidst the babel of irrelevant, whispered conversations and muffled laughter?

Read the history of our prophets, ancient and modern, or the story of Christ in the Garden, and where you find them in communion with the Spirit of God, offering their devotion unto him, you find the incident marked with beauty of surroundings, with quiet, and with order.

The finer things of life, the things of beauty, culture and refinement, that build up the soul and spirit of man, each and all are marked with quiet, serenity and respect.

Visit the art gallery, and you find people walking quietly from exhibit to exhibit, concentrating on the beauty of color, of line, of concept, and where conversation is necessary it is done in a subdued voice so as not to disturb the concentration of other visitors at the shrine of art.

In our great public libraries, where the wisdom of philosophy, the eventful pages of history, the inspiration of classical fiction, are open to rich and poor alike who seek there for education and growth, quiet, order and dignity are expected and demanded of everyone. Concentration is essential there, and unnecessary noise, of any kind, brings frowns of displeasure from the earnest seekers after knowledge who resent any intrusion into their concentration of mind.

Today, with the complexities of life, it is not possible—even

if it were desirable—for each of us to seek a mountain top for our worship. But it is possible for us to meet together, in the appointed places, dedicated unto God for that purpose, and there mutually worship him and earnestly seek to know his way, singing together the songs of Zion, breathing deep the spirit of his love, that dwells in a house of order, bowing our heads in humble prayer and partaking in reverent silence his Holy Sacrament.

If I do not come to church to worship, what right have I then to enter his holy house and with boisterous talk and disrespectful inattention refuse admittance of his Spirit for others as well as myself? Better far that I come not at all, and bear the burden of my shortcomings, than to double the offense by permitting my thoughtless lack of respect and courtesy to mar the beauty of another's devotion.

And so, with these facts firmly in mind, I can help to make my church a better place in which to worship by using it in a fitting manner myself—by helping to keep it clean, by taking advantage of every opportunity to increase its beauty, by maintaining order through being orderly myself, by letting my light so shine that others seeing, might be encouraged to do likewise.

Los Angeles, Calif.

A Ranch Picture

BY RALPH RAMSEY

Colony Bay, Montana,
October 10, 1927

Dear Mother—From present appearances, with good weather and no more snow storms for a while, I believe I can get home the last of this month or the forepart of November. Yesterday a chinook blew from the southwest, raising clouds of dust, sky high, rolling weeds and thistles helter-skelter, upturning racks, haystacks, and plastering everything movable against everything that was not. Today it switched to the northwest, turned bitter cold, and drove intermittent squalls of rain and icy sleet sweeping over the prairies. In time of peace, prepare for war, especially in Montana. The sun will shine warm and friendly, and in two hours the country may be held in the grip of a blizzard.

The old man here is quite a character. A grizzly old fellow, shaggily grey, bent and bowlegged, and thin as a rail—nothing to him but his coveralls and mustache. An old time woodsman, he has followed the frontier all his life—homesteaded in Minnesota, Michigan, and Canada, and shot deer, elk, moose, and caribou in the timbers and tundras of the North. He is full of stories—the tall timbers, the great plains, huntings, shootings, lumber-jacking,

and running logs on the river. Through most of his tales runs a glint of humor that rivals Mark Twain, and in some, a suggestion of pitiful tragedy.

In the great Minnesota fire that swept that state some twenty odd years ago, burning every blade of grass for miles and miles and leaving hundreds homeless and hundreds dead, the old fellow—then a young man about thirty,—lost his wife and three-year-old daughter. He was away from the house when the great wall of fire approached, and when he returned, they had fled. Whether they were burned, he does not know, but he never heard of them again. Carrying the burden of that tragedy all the rest of his life, is it a wonder that his back is stooped, and his hair is white as snow?

Around the ranch here, I fill the bill of Gus, the hired man. After breakfast I carry hay and water for the calves, let the chickens, turkeys, and geese out of their coops, and scrape the kittens away from the barn door. All the animals are interesting to watch, but the biggest kick on the place is the flock of geese. "Ali Baba and his Forty Thieves," is what the old man calls them. They are in every place they ought not to be, and no place where they should. Among the fowls, they are certainly cocks of the walk—even the old turkey gobbler realizes his dignity is a mighty slippery thing to stand on when the squad of geese are near. Such haughtiness, such arrogance, such domineering overbearance!

The first thing on the program, when they are let out of their coops, is to advance at double time, wings spread and all a-howling, upon the chickens and turkeys—scattering them pell-mell in all directions. Then the whole platoon troops over to have a swim, and presently comes parading back, heads high and all a-stepping—ho o o nk! honk! honk! honk! They are now ready for the days mischief and thievery. "I'm going to wring every blamed one of your tormented heads off!" the old man will shout. Then he'll look at them with a twinkle in his eye. "Still," he'll add, "dad blamed if I don't like to have ye around!"

Now I must get to bed.

Your son,
Ralph.

Married Life

The married life, the married life.

The time of toil, the time of strife.

The time of joy, the time of pain.

The time of loss, the time of gain.

The time of bliss beyond compare.

The time of roses rich and rare,

Of Winter joys and Spring-time flowers,

And Summer, with its happy hours;

St. Anthony, Route No. 3

The time of sorrow, the time of cares.

The time of songs, the time of prayers.

The time when worlds seem bursting wide

With flowers and suns on every side.

But best of all, the time when comes

The little stranger to our homes:

The one so sweet, so pure, and mild.

God's greatest gift, "A Little Child."

IRA DAVENPORT

When Flowing Tides Ebb

BY CARTER E. GRANT, JORDAN L. D. S. SEMINARY

O H, my!" exclaimed eighteen-year-old Glen Hammond, a broad-shouldered, manly appearing young fellow, "hot, Oh, my!" And he straightened up at the end of the long potato row, freely using his blue handkerchief on the rolling beads of sweat that streamed down his face and neck. "Contented! Great guns, how can the folks expect me to be contented? They can't see my point anyway. I'm tired of this mess. I can't say I ever did like farming. Now I hate it! That's all there's to it. If I were just out on a big ranch, hay ranch, cattle ranch, sheep ranch—anything is preferable to this dull, monotonous, daily grind."

After a quick-eyed survey of the several acres yet to do, the young fellow continued, "I certainly meant all I said to the folks last evening, but as usual they passed it as a huge joke. Even when I declared I was going away somewhere to work, father never so much as looked up from behind his paper. I don't know just where I'll land, but I'll land, and I shan't be hurrying back, either."

Glen looked at his watch, "2 o'clock, and four more hours to go. I wouldn't mind if I could be interested, but I can't! It's just the same thing day after day, and then it begins all over. Pete and Chick, when they got ready to go, they just up and left. They said they were going and went. I make up my mind, but let the folks change it. Why, I've never been out of the state! Father's being bishop makes it so that I can't step in any direction. The other fellows'll start to the University and won't have to ask their folks for a penny. That's the thing that's getting on my nerves—asking for every dollar, and then being checked up to see how it's been spent. But here I am, weeding, watering, cultivating, and then for a change milking five cows every night and morning!" The young fellow settled himself almost sullenly at the end of the row and began vexatiously jerking out the weeds on the next row as far as he could reach, "I hate the whole blamed—"

"O Glen! O—Glen—O Glen!" came his mother's distant voice from the barn yard, a quarter of a mile away. As the young man slowly arose to answer, he heard louder and longer than before, "O—Glen!"

Placing both hands megaphone style, he shouted, "What do you want?"

"Come, go catch Judy—hitch her up for me. Hurry, I'll be late!"

"Relief Society again, great Scott! It seems to me it's here every other day. Shakespeare didn't half express it when he exclaimed, 'My kingdom for a horse!' It should be, 'My kingdom for a car, potato patch and all thrown in.' We're the only 'buggy' tribe in this neck of the woods. Our horse was the only four-legged cylinder at Church Sunday. Now, as for me, I don't drive it again. I'll walk first!" Resolutely he struck his hoe with a smash into the rich soil.

The mother, seeing no hurried movement toward the pasture, shouted, "Do hurry, Glen!"

The young man, misunderstood by his parents, made his way across the cleared portion of the large potato patch. "There's a dandy crop here anyway!" he was forced to exclaim, as the thick vines struck him half way to his knees. He was soon in the little pasture and onto Judy's back galloping toward the large barn-yard. The outfit was quickly hitched and ready. As the mother drove hurriedly away, she called, "You know, Glen, how anxious your father is about those potatoes, do keep at them. I couldn't see you any place when I first called!"

What a tide now fought for mastery in young Hammond's soul! The surging, impulsive urge within "swelled like the Sol-way," but failed to ebb like its tide. "I'll surely go now! I'll go! even mother thinks I'm sloughing."

Slowly but firmly he stepped back into the shade of the buggy shed. After a few moments deep thought, he settled himself on a box and began turning things over and over half tumultuously in his troubled, worried brain. "Once on a Northern ranch, the rest will be easy," he reasoned. "When father really sees I'm determined, he'll let me have the money; at least he will lend it, and I can pay it back."

Again he sat in silence, for there was someone else who lived a few miles distant to whom he must talk. "Well," he finally exclaimed, a bit more contentedly as he reached down his saddle and bridle, "it won't hurt to ride over. Blamed if she doesn't understand me better than anyone."

A half hour later, galloping at a reckless swing, he neared Edna Roe's home. Just what word he expected from this young woman was not clear in his mind. He wasn't hunting sympathy; no, not that, for that wasn't the word expressing the feeling he got when he told her his troubles. Then, too, he had been thoroughly introduced to the girl's high standard of things during their high school life together; and that she could help him now, he felt certain.

"Luck's coming my way," he exclaimed, "there's Edna now, hanging out the clothes, at the upper end of the lot." Right through

the back gate he galloped, curbing his steed to a prancing, jumping halt at the very side of the surprised and half-frightened young woman.

"Glen Hammond!" the girl screamed as she snatched the basket of fine washed linen that was dangerously near the excited horse's feet. "Why don't you run right over me, clothes-basket and all! I believe you'd like too!" And then as she looked up, Glen, as usual, caught those big, expressive, dark eyes full in his. That alone was worth the three-mile ride.

"Why, I didn't see you!" he laughed as he swung himself down all at-home-like beside the trembling girl, "besides Cody wouldn't step in that basket of clothes if you wanted him to."

"I wouldn't trust him, or you either," and then they both laughed.

"Say, Edna, your face is needing no rouge today, is it?"

"Now, Glen, don't be too smart, for mine's surely no worse than yours; it would be impossible."

And following another little merry laugh, they stood looking inquiringly at each other. Finally, Glen broke the spell by rather abruptly exclaiming, "Well, Miss, I'm quitting the farm. Going off to work! I may be gone until Christmas."

Rather stunned by such a sudden turn of affairs, the young woman stood half statue-like as she felt her heart pounding in almost irritating thuds; then her eyes met Glen's again and for a few moments, clothes-basket, line, trees, horse, and everything vanished as the two expressed themselves without words.

"You surely aren't on your way now, I hope," she finally exclaimed, eyeing his sweating steed. "Going at the rate you flew in here, you'd certainly get there in a hurry!" and then almost in spite of herself she laughed a bit at her own wit showing at so grave a moment. Then, as she looked again at Glen and his horse, a school poem flashed into her mind. "Say," she exclaimed with a tinge of mischievousness in her voice, "really, I believe you'd make an excellent young Lochinvar. You remember Lady Heron's song in Scott's 'Marmion?' And then, half forgetting the full meaning of her little sportiveness, she began almost vivaciously,

"'Oh, young Lochinvar is come out of the west,
Through all the wide border his steed was the best.'"

Here she paused as if to stop.

"Go ahead!" he half demanded, laughing at the color that was again coming to her cheeks. Not to be outdone she continued,

"'And save his good broadsword, he weapons had none,
He rode all unarmed and he rode all alone.'"

"Oh, I can't repeat the next line! Let's quit, shall we?"

"Quit, I should say not!" and the boy laughed teasingly. "I knew you'd started something you couldn't finish. Go on, go on. I'm just getting interested. You're just like all girls," and he laughed merrily.

"I'll show you—

" 'So faithful in love and so dauntless in war,

There ne'er was a knight like young Lochinvar,
He stayed not for brake, he stopped not for stone—' "

"Really, Glen, I can't remember what comes next."

"We'll run down to where he invited her out, you know, 'One touch to her hand—

"Oh, yes,

" 'One touch to her hand and one word to her ear,

When they reached the hall door the charger stood near.

So light to the croup the fair lady he swung,

So light to the saddle before her he sprung!

She is won! We are gone, over bank, bush, and scaur,

They'll have fleet steeds that follow, quoth young Lochinvar.

" 'There was racing and chasing on Netherby Lee

But the lost bride of Netherby ne'er did they see;

So daring in love and so dauntless in war,

Have ye e'er heard of gallant like young Lochinvar?' "

Now it was the girl's turn to laugh, for Glen's face carried the crimson. Back of that color were thoughts he dare not put into words; and, for the moment, he wondered how it would seem to have this beautiful creature for all his own; and carry her off to a ranch in another state.

"For goodness sakes, Glen, stop looking at me so, and say something. Don't think I'm going to let you swing me on that horse and dash away, as much as I know you'd like to !" And again she laughed tantalizingly, at least it seemed to Glen that she was unduly tormenting him, fairly rubbing it in.

"Great Scott, Edna," he finally found himself saying, "when you're bantering a fellow to try it, and still he knows it can't be done honorably, what can a man do but just stand mocked at the predicament, forgetting why he came and everything else. But I'm in for trying almost anything today! And if you'll consent to a long run, there's no animal about here that can take us in, go as they may!"

"O Glen, come, let's forget Lochinvar. Really, what did you come for? Actually I'm still trembling from the fright you gave me, see," and she placed her shaking hand on the young man's broad shoulder. A remarkably satisfying thrill touched her young woman-

ly soul as she felt the strengthening manhood of the one that stood so near her.

"Edna! O, Edna!" came the older sister's voice through the trees in the direction of the back porch. "The telephone wants you. Oh, is that you, Glen? No wonder Edna hasn't returned for more clothes. Won't you come down to the house!"

"No thank you, Nell! I must be going now in a minute. I'll wait here."

As Glen stroked his steed's sweaty neck, and intertwined his fingers half nervously in the animals well-kept mane, he exclaimed, over and over to himself his feelings of love and deep respect for this girl who seemed to mean more than all the world to him, "Some day,—some day—" he murmured, and then he turned his eyes toward the distant mountains and gazed far off in silence.

All through high school these young people had been friends together, but the last year "Glen and Edna" became proverbial. "Edna Roe" was found on more than one page in most of young Hammond's school books. "Edna Roe" was lettered on the top board of the pasture gate. "Edna Roe" was regularly in the young man's thoughts, and sometimes, remembered in his prayers. Even Glen's parents knew that when their son was out with this particular young lady, that the gang element and their indulgences, had no appeal for their boy.

There seemed to be no particular reason why they shouldn't love each other. Both seemed exceptionally gifted with worthy physical qualities, while deep in each countenance could be read the reward of a carefully ordered life. As the cherishing of honor always leaves its reward, it had not failed here. And as the great Master put it, "Men cannot hide their light under a bushel."

At the last ward party, Uncle Joe, had exclaimed to his wife, "I'll swear, if it ain't a joy to see those two youngsters together!"

"You're right," added Aunt Jane, "I've been watching 'em all the evening, but then, you know, they're just children yet."

"I don't know—I don't know about that, Mother! They don't act very childish to me!" And Uncle Joe set his mouth and squinted his eyes a bit, feeling that he had really said something.

"Well," began Edna on her return, "we're going to give a big M. I. A. party two weeks from Friday night. The president of the young ladies was just calling asking that all the officers meet with the young men officers this Friday night. Do you think you'll be back for the 'Big Do?'"

"Now, Miss, none of your jokes! When I go, I stay—stay at least, as I said, until Christmas. I may return for the second quarter at the University, or I may make up my mind and stay until spring."

"O Glen, don't talk so! But even if you were so foolish, what do you expect me to do all that time? I'll surely be stepping out a bit, shall I?"

"Shall I?" he half echoed, "most emphatically, no! Why, I wouldn't go a step if I thought any other fellow was coming to take you out."

After a long talk and some rather satisfying understandings, Glen Hammond swung lightly into his saddle, and, with a touch of his hat and a wave of the hand, was again speeding over the dusty road toward home and the neglected potato patch.

It was a few minutes past five when eagerly he picked up the hoe from the place he had plunged it three hours before. "I know I feel better," he told himself as he moved rapidly forward down the long potato row. When the shadows were growing long with the red summer sun well set, the young man left the field for chores and supper. During the evening, Glen, waiting his chance, followed his mother into the other room requesting, "Mother, will you ask father to step in here a minute, I'd like to talk with you both. Mrs. Hammond thoroughly amazed at the frank request, went for the questioning bishop. With the door closed the three stood facing one another in supreme silence. The young man, still determined to leave, delivered his longings and desires and requests, not now in the attitude of an ultimatum, as he had thought early in the afternoon to do. He declared he wanted a chance to get away, get out and make some money, be like the other fellows. He frankly confessed his dislike for farming; in fact, now that he had such an attentive audience, he completely unwound and ended with, "You remember what the speaker said at the meeting last week, I saw you writing it down, 'The chief business of the child is to understand, but the chief business of the grown-up boy is to be understood.' I've wanted to tell you all this for a long time."

"Well, well," finally began the father in as calm a tone as possible, "what's put all this into your head so suddenly?"

"So suddenly," exclaimed the boy in amazement, "why father, I've been thinking about it for at least two years, and especially every day this summer."

"Why, son," began the anxious mother, "this very afternoon our subject was, 'Why young men leave home.' It was the farthest thing from my mind, that you would ever want to leave." And she lifted her apron to brush away part of her emotion.

Neither of these parents present nor sister Roe knew of the little life drama set and played at the clothes-line that very afternoon. It seems that in the tragedies of life the fox is cunning or the hounds can't see, and, that many ills spring from small misunderstandings.

Glen felt that, at last, he was understood, or, at least the folks knew his desires.

After some minutes of deep study and many counter proposals, all of which seemed to fail at changing the boy's tide of mind, the father finally asked, "Where do you think you want to go, and when?"

"I'd like to go up into Idaho and leave this Friday evening; I can finish the weeding by then. A big ranch is the place where I want to land."

When they finally separated it was agreed, "Glen was going away to work."

Friday evening young Hammond galloped away from the Roe home in time to meet his father and mother at the train at 9:07. A few minutes before the long flaring head-light of the limited shot into view, the three entered the station. As the agent handed out a return ticket, the young man exclaimed, "Here, I don't want a return! I just asked for a one-way."

"It makes no difference in the price, as the regular annual summer excursion is on, round-trip's the same as one-way."

"I'll never use it, but if there's no difference in price, I guess I can hand it to some one coming this way."

As they stepped out onto the platform, everything was aglow from the glare of the great race-horse that was rushing toward them. Out hurried the agent, lantern in hand. Two vibrant, shrill shrieks from behind the flood of glaring light announced that the signal had been accepted. In another instant the huge form of the engine with its lofty head-light, grind of wheels and brakes, and sputter of steam, came to a slow-down; and before the boy realized the hurry of things, off swung the conductor with his lantern. "All-a-board, all-a-board," he shouted, and at the same time waved a hurry-up signal to the already puffing engine. There was no time for ceremony. Hurriedly Glen kissed his father, then taking his mother full into his large arms, he pressed her lips to his as only a son can. A moment later, with suit-case in hand, from the lower step of the car, he waved back at the folks in the darkness. For the first time the young man felt a lump stirring in his throat. Then a warm tear dropped from his cheek. He waited in the entrance a moment before stepping into the brilliantly lighted train.

The Green Valley Ranch proved a busy place. Rough, too, for in the bunk house were a dozen men from all parts of the country, most of them anxious for yarning off their various experiences. Questionable stories, that ground on Glen's sensitive nerves, these men took as matter-of-fact—western life. Night and morning the men milked a regular herd of cows. The "new-comer" was

given "Mixey," "Spot" and several other known outlaws as his share of the dairy problem. Then came breakfast at 6:30, followed by long, hard hours in the wild hay and "fox-tail;" supper at sun-down; then the cows again, and the separating, and last of all the smoky bunk-house and hard beds.

As the place was nothing but a northern hay and cattle ranch, there was no pretense at raising any vegetables, or anything else to which Glen had been accustomed. The meals tasted greasy and can-like, no fruit but what was brought now and then by the cream truck that visited them Tuesdays and Fridays and then hurried off again to the railroad some thirty miles distant.

A week dragged by! Glen's job was on the huge stack, sometimes with a helper, but generally alone, but always up to his waist in the loose, wild hay and fox-tail. As the expert forker with exceptional facilities had made his brag, "No outfit waits on me," the great loads dropped onto the stack rapidly, and at times, almost furiously. "To thunder with the wants of the stacker," exclaimed the forker, "it's my business to put the hay up there! If he needs more help, let him get it." And so things moved forward, Sunday the same as any other day.

"Let's see," began Glen as he lay stretched at full length on his bunk bed in the dim light of a dirty, flickering lantern, I've been here twelve days. Great Scott, it seems a year! Only heard once from Edna and the same from mother. Each promised to write almost every day. That blamed milk-truck calls at the office when it hasn't anything else to do. Surely Friday will bring a bunch of news."

"Say, Hammond, how do you like this infernal south wind?" exclaimed one of the fellows as he entered and pushed the door shut quickly to keep out the dust and dirt that came pouring into the dingy room.

"How do I like it? Great guns, if you were up on that stack, you'd like it! Even with a helper today, things were bad enough. I told Mr. Daniels tonight that it was practically impossible to keep the loose stuff from rolling off at times."

As the pitchers, the loaders, and the forker now took up the theme, there was no reason why Glen should do any real cussing, for they were attacking things in no mistaken sentiments.

Thursday morning brought little change, unless it was that there was more wind and thicker dust. To continue the hauling was impossible. The foreman came out and sent all hands several miles up the sand ridge to run a line of barbed wire fence. Of all beastly days, this was the worst! The gale fairly whipped the dirt and sand with stinging rashness into eyes, nose, and ears. Even

before quitting time most of the men were assisting to hitch up the horses, ready for shelter.

That evening, while the wind roared across the country, sending dust and dirt a-plenty into the milk pails, the cows backed, stepped, and kicked, while tired, red-eyed men cursed and swore. Glen's "Mixey" was no exception to the rule.

"Watch out for settlings!" one of the fellows down at the separator room shouted.

"I've only got about half my regular sum!" put in another.

"If I get that much," exclaimed Joe Bird next to Glen, "I'll consider myself mighty lucky."

"Great heavens!" began the big red-haired foreigner, "my stuff's thick enough without the separator!"

That night as young Hammond pulled some letters from his coat pocket, a stub of a return ticket fell into his bed. "Well, well," he exclaimed as he examined the date, "tomorrow, Friday the 22nd and then it's no good."

With the ticket still in his hand, Glen threw himself upon his bunk to try and think.

"Say," began Scott Leonard, the only reader of the crowd, handing a piece of paper toward Glen, "here's a clipping I got some-time ago from a church magazine. I thought you might like to read it."

Hammond read, "One day the Master said to his hired servant, I am going away. As the corn in this large patch is just coming into the milk, it must be thoroughly watered or it will blast and die.

"Left to himself, the servant became neglectful, choosing to do other things rather than following closely the will of the master; even leaving the field to further and satisfy selfish desires.

"Much water was left to do damage and to be wasted. Before the field was more than half watered the turn was over. A week later the Master returned. Upon seeing the master's displeasure, forth came the repenting servant, praying forgiveness for his irreparable injury. The Master finally forgave the servant and kept him in his employ.

"At the close of the month, when the pay-check was received, forth hurried the servant, 'I thought, O Master, thou didst frankly forgive thy servant. You have held out the day for which I was forgiven. Shouldn't I have full pay?'

"My servant,' quoted the Master positively, 'I frankly forgave you your trespass; and will stand the loss at the harvest, but I cannot pay you for work left undone.'"

Then followed the editor's note, "How well this 'Corn Story' might be applied in each life. Some men have been known to turn

from their assignments into bypaths, making money, it is true, but often losing what money cannot buy. Then, too late in life, praying for forgiveness and unearned rewards, they meet disappointment. Young men, especially, should anxiously grasp opportunities before the door-way is obstructed, remembering that every one has a 'watering-turn.' "

"Thank you, thank you," exclaimed the young man as he returned the clipping. "That strikes me mighty hard. You must have known I needed it."

Before Glen closed his eyes that night he had taken a complete "summer-sault" in his determinations. "Why not go home on this ticket?" he reasoned, "I know I should do it! The very last thing father said was, 'Now, son, remember, we'll share the potatoes if you change your mind; there's plenty for all our needs.'" Then Edna in her letter said that mother felt terribly over my going. As the boy lay meditating, while the wind swept across the wild country, his younger boyhood life began panoramically to unfold before him. With astonishing freshness he lived through one scene after another, even coming right down to the potato patch, the clothes-line, the long and almost rebellious talk with his parents, the parting with Edna and his parents, the past two weeks' work, the terrible windstorm, and here he was, now needlessly away off here spending his days almost in prodigality and his evenings and nights in a bunk-house pandemonium.

"But I said I wouldn't return until Christmas," he reasoned, "and I've already thought of stepping in on the Eve and playing Santa Claus." As he tried to think of staying, a feeling of anxiety that was almost distressing depressed him. "If I really had to stay, it would be different," he reasoned. "With the going of the milk-man in the morning, I'll leave these troublesome vexations behind. I'll not wait, Christmas or no Christmas! I'm sure it's my move. I know I'll always be sorry if I fail to go. That corn story certainly helped to settle the matter." Long after the other fellows were breathing, heavily, Glen turned things over, time and time again. Finally, feeling that he had clung to the darker side of doubt long enough, he exclaimed almost aloud, and not apologetically either, "It's settled. I leave this detestable ranch in the morning! I wouldn't trade our place for the whole blamed thing, cows, hay and all!"

"Now fellows," exclaimed Mr. Daniels, rather positively, as he came into the eating room next morning, "we're sure in for a storm! The clouds can't hold up many hours. By noon she'll be coming from the northwest in great style. If so, there'll be nothing doing for a few days at least; possibly a week—anyway until the hay dries a bit after the storm. If any of you fellows are leaving for

good, I should know it. A full house will be needed when we start afresh."

The men eyed one another. They already had guessed as much. The foreman continued, "Those of you what's wishing to chore about are welcome to your grub and bunk. I never turn men off entirely."

"I guess I'm hitting the trail South this morning, Mr. Daniels," Glen declared determinedly. "Made up my mind last night! I'm going home to be ready for the University when it begins."

"Well say, how often do you change your mind, anyway? Only about three days ago you were in for staying until Christmas. Anything gone wrong, Hammond?" and the foreman pulled his pipe from his mouth in his characteristic style when he was anxious to get at the heart of things hurriedly.

"Not a thing wrong, Mr. Daniels. I just feel I should go, so have made up my mind."

Two hours later as the storm broke, young Hammond with a \$40 check in his pocket, stepped from the milk-truck to the station platform. "Well, Benson, what's the damage for the ride?"

"Two dollars, sir! But Old Daniels up at the ranch paid it, laughing with all the fellows as he did so. He said he reckoned he owed you that much extra. You know—but I guess you don't—you're the only fellow up there as has stuck with Mixey and the spotted heifers. Seeing the boss hire you that first morning, the bunch then and there knew which critters you'd be in for stripping. They's almost disappointed as to how well you got along. The boss rather kidded them all while you's at the bunk house this morning, for your case."

"Oh, those infernal wallopers! I'll get even with the bunch! You tell them for me, that I've cancelled that crate of fruit I was to send. Or I'll send a case so blamed green that it won't ripen the rest of the summer."

It was just sundown when Glen's train thundered across fields and pastures that stirred his very soul with their familiarity. And then he heard the two, short signal whistles answer to the conductor's pulling of the rope.

"I really believe I'm excited," Glen testified to himself, as he made his way down to the door-way. Stepping from the car, the young man came face to face with the fact that he was not the only one remembering the "return ticket." Just a few rods above the moving train was his mother and little six-year-old sister, seated in that "destestable," but now sacred, rig. Out the occupants scrambled even before Glen could reach them, and into his open arms they

fairly flew. And now that he was safely returned, he could not tell exactly just why all cried a bit, himself included.

"Mama just knew you'd come!" the little girl began eagerly as they started homeward in the red glow of the western sky, "so we just hitched up old Judy all by ourselves and drove up to meet you. When the train came scooting so swiftly around that bend down there, Mama exclaimed, 'I'm afraid it won't stop.' And then all at once it went toot—toot! and I jumped and clapped my hands, cause I knew you's coming for sure then. And when I looked at Mama she's almost crying, wasn't you Mama? But say, wouldn't it just been the terriblest thing if it hadn't been you?" And as she sat on her big brother's lap she hugged his arms as they drove forward.

After a silence made venerable by familiar gardens, orchards and fields, and last but not least, the clapping of Judy's feet and the rattle of the rig, the little tot began excitedly, "O Glen, Miss Roe called over the phone just as we's leaving. My, but she'll be tickled! She asked mama if she really expected you. And then they talked about the big party tonight. And beside, guess what's happened now? Well, I'll tell you. Old Trilby's got twins! The cutest calves you ever saw. And best of all, they both is she's; and look just like their mother, spots and all. Say, I just bet all the cows and every one else will be tickled you didn't stay until Christmas."

Joy

The purpose of all that lives and dies,
For all that moves and feels and breathes,
The meaning of earth and of Paradise—
Is Joy, the Joy that Truth bequeaths.

The depths, the heights of a soul subdued,
The end, the all, the blessedness,
The fulness of each Beatitude—
Is lo! the promise of happiness.

The rite and rote of philosophy,
The ultimo of text and song,
Religion's troth to man must be—
A thing of Joy, or its theme is wrong.

An angel fell, nay a God came down
To turn the key of mortality,
That Faith should bide and Joy encrown
To the furthestmost posterity.

And the stars that swung to their glad employ,
When the earth was new and life was young—
The Stars of the Dawn that sang for Joy
Are singing yet at the feet of Truth!

Earth Rumbles in Millard

THE WRANGLING OF THE MOUNTAINS

BY FRANK BECKWITH

THE WILD STORY

THERE'S an active volcano over west—we saw it! Yes, saw it explode. And about eighteen minutes later we heard the earth-rumbles come bumpin' along."

That was the start of the wild story. It spread like wild-fire. It echoed on everybody's lips. Excited groups in the pool rooms discussed it. Even the school teachers got it. It was flashed from person to person with that alacrity which always accompanies the telling of important news. Nor did the story lose in the re-telling.

Questioned in detail, the narrator said: "We were sitting on the edge of the precipice of Swazey Peak, lookin' beyond White Valley toward the Confusion range, when suddenly the earth right under us popped like a big cannon going off. And I'll tell you it rocked us! Say, I never was so scared in my life! The way we scampered off the edge of that precipice was nowise slow! It took the sound of the eruption eighteen minutes to reach us, it was that far off, for we timed the smoke jet with earth rumbles."

That started the story in the fall of 1926.

Five deer hunters from the little hamlet of Abraham had gone west to the House Mountains; they had no success hunting, so all decided to climb the nearest high point, which we locally call Swazey Peak. It breaks off abruptly on the west with a sheer precipice of many hundreds of feet—an anticline with a slip fault. They were sitting right close to the edge of that drop when suddenly—"POP!" went the mountain, giving them the scare of their lives!

In their strained and highly wrought condition, they declared they felt a temblor,* Westward with straining eyes they gazed for proof of the volcanic eruption. There it was!—a column of smoke, far distant! Imagination lent wings, and that smoke column took on the appearance of puffs, a veritable eruption then in progress; and a second noise occurring after an interval, they said, "After eighteen minutes the earth rumble carried the sound to us."

That's one of the ways the mysterious noise of the earth-rumbles of Millard county occurs. The procedure varies greatly. On this occasion, it was a sharp *bang* like a cannon going off. At

*Western U. S.—an earthquake—Ed.

other times it is a crunching, grinding noise, as of rock on rock. Again, it manifests itself as a dull underground thud, like a distant miner's blast set off. And at another time the sound is most likened to the clinking of steel shoes of heavy work-horses scrambling up hill, their sharp-shod hoofs rattling the loose shale.

All these are variations of one and the same thing—the earth-rumbles of Millard county.

When the rumor was at its height, catching the enthusiasm of the occasion, and not to be among the last to see so wondrous a sight, I took in hand a camera and a high-power telescope, and with two friends rode fifty miles to the House Range and climbed a peak (and a hard task it was, too, in that hurry of expectancy). Breathless, tired near to exhaustion, we lay upon the tip of the peak, waiting and watching.

The high-power telescope disclosed a brush fire still raging, fifty miles away. But the silence was disappointing; for that day, the quarrelling mountains had signed a truce, and not a murmur of dissatisfaction was heard. Earth cried not aloud from any annoyance.

EXPERIENCE OF OTHERS

Nineteen years ago, William H. Bassett, now president of the Delta Local Farm Bureau, deputy game warden, and farmer of prosperity, was then herding sheep in a nook called "The Cove," in the Confusion range, the next westward from Swazey Peak.

He and his dogs were lying quietly on the leeward side of a little ledge, after a storm which had laid about a foot of fresh snow on the ground. Soon his camp-tender joined him, and Bassett put down the book he was reading to converse with his visitor. All was calm in that perfect stillness of winter. A blanket of soft snow covered the earth; a low sky hung over to hold sound, should there be any.

Suddenly there was a crushing, grating sound, as of a party of horsemen scrambling hurriedly up the hill to the ledge they were on. It sounded as if the steel-shod hoofs of horses were clinking against the stones, and as the weight of the heavy animals dislodged the loose rocks, they crunched, one on the other. The soft blanket of snow dampened the noise; the low clouds held it oppressively on them. The noise lasted about four seconds.

Bassett's companion, Frank Huggart, was speechless with fear.

"Heavens! I'm for moving out of here," finally ejaculated the terror-stricken man when he found tongue; "that's Gabriel's last trump, and the world's comin' to an end!"

Before the noise started, Huggart's horse had been quietly standing, reins dropped in the snow, nearly dozing. With the mysterious noise it started in alarm, threw up its head, with eyes big, nostrils dilated, and ears pricked forward. Every nerve was tense with apprehensive fear. Its flanks began to quiver. With no further ceremony, that horse which had been trained, and which could be trusted to stand motionless for hours, bolted the place, half sliding and half scrambling off the hill, so hurried was his going.

Neither man commanded, WHOA!—for they were spellbound and speechless!

The dogs that had been lying in the snow sprang to their feet snarling and growling, tails between their legs, hair on their necks bristling, in fear of the unknown.

The sheep on the flat below the men moved uneasily, began to mill, and soon were in confusion.

That's Bassett's experience with the earth-rumbles of Millard county.

A DIARY SPEAKS

J. J. Watson of Ibex, where the House Mountains approach the Wah Wah Mountains near the far tip of Sevier Lake, toward the Beaver county line, keeps a diary.

That diary shows that on Jan. 14, 1911, the noises were the loudest he had ever heard. His son, Thos. L. Watson, was with his horse in the Lost Spanish Mine canyon; again, here was another animal trained to stand motionless for long hours, whenever the reins were thrown to the ground.

When the bombardment of noises began, the horse trotted out of the canyon in alarm; nor did he stop until well down on the big flat below, where he stood as long as all was quiet; but with the recurrence of the noises, he would toss his head, and try to face the direction of the noise. In this he was unsuccessful, for the noise comes from here and there and everywhere. Round and round the bewildered horse turned.

Tom Watson says: "That year you could feel the tremble of them. A big stone on a shale cliff was shaken loose and crashed down, bumping and thumping. I can show you the scar the thing made as it bounded and ploughed down the hill."

THE AWE OF THE THING

Professor Orton, author of texts on geology, says: "No familiarity with earthquakes enables one to laugh during the shock, or even at the subterranean thunders, which sound like the clinking of chains in the realm of Pluto. All animated nature is terror-stricken. The horse trembles in his stall. The cows moo low in

a plaintive and melancholy manner, and the dog sends forth an unearthly yell."

You will neither laugh nor be flippant should you ever hear the earth-rumbles of Millard county.

A TAX COLLECTOR HEARS THEM

A. W. Phillips, of Oasis, formerly of Beaver, was deputy tax collector of that county for two terms. It was his duty to go into those west mountains, and when a sheep herd came out of south Millard, to tax the sheep in Beaver county.

He tells me the noises of 1910 and 1911, and again in 1914 and 1915, were strong enough to rattle the windows of a sheep wagon.

AN OLD PROSPECTOR

Judge Jerome Tracy heard these earth-rumbles. He is a retired mine-pro prospector who has roamed all the metal-bearing hills of the West, and who drifted into Milford thirty-six years ago when that now thriving town consisted of a few tents, one central barber shop, a blacksmith shop, and a saloon, all under the one roof, and all run by the same man.

Judge Tracy says he has heard the earth-rumbles when only a few miles west of Delta, near the Hot Springs, which is this side of the House Mountains, showing the extent of travel of those mysterious noises. He first thought them to be miner's blasts until his practiced and trained judgment told him there was no regularity about them. Usually the miner takes the noon hour, or after-quitting time to fire off his shots; the boom above ground, or the dull subterranean thud of those shots below, will come with regularity on these two occasions. But the earth-rumbles of Millard occur in no orderly manner.

Judge Tracy thinks the noises are produced by large quantities of superheated water, steam, or gas, which at intervals in huge subterranean caverns throw off the superincumbent weight, and thump far under ground, much on the principle of a geyser eruption. For the great cavern of Lehman's Cave, miles in extent, is only distant a range of mountains to the west. Fish Springs Flat is a hollow, reverberating sounding-board, a crust of earth suspended over a lake of water. Run a herd of horses over that sounding board and the noise of it is almost deafening, and the sway and jiggle of the tramping herd will make a rider following behind the herd afraid that his own mount will burst a foot through. And in the Confusion range (justly named) there are caves, and caverns, and openings into the depths of earth everywhere, to the utter confusion of the onlooker.

I HEAR THEM

In the fall of 1926, County Prosecuting Attorney Dudley D. Crafts took me out to Fossil Mountain, where petrified remains of primitive life, as far distant geologically as the Cambrian period, may be found.

I was up on a mountain, and he in a gulch, prone on his stomach, moistening the imprint of a most delicate and tiny fossilized fern on a stone.

Gently, as if just oozing into being, there came a noise.

"What was that?" I called to Dudley.

"Don't know. May be a wagon. Watch the road."

I was up where I could see the road for miles. Not a thing in sight. So I called back: "No wagon in sight. Is that an earth-rumble?"

"May be so. Listen for another."

I jotted down the time, and we stood expectantly, straining every nerve to catch the next one. If we moved for ease it was noiselessly. In twenty-one minutes, by the watch, there came another, but a sharper noise.

Then in eighteen minutes there came a loud blow, or report. The first noise just oozed into being; the second a trifle more intense; but this third one sharp and distinct.

There was no telling from what direction they came. They seemed just to happen that was all. The sound didn't seem to come from here or from there, but from all around, in and about the place where we stood;—from anywhere and everywhere the noise melted around us.

Very peculiar.

Then later, in fifteen minutes, came a duller sound; eleven minutes after that the faintest, most delicate, slightest noise possible of perception, which was just barely wafted to the ear, scarcely audible.

And that was my experience with the earth-rumbles of Millard county.

SCIENTISTS GATHER

In 1914 Professor O. E. Meinzer, of the U. S. Geologic Survey, with headquarters at Washington, D. C., came out in a party of five, and spent nearly three weeks in that region, studying geologic conditions, and investigating the origin of these rumbles. He returned to the spot again in 1915.

"The minor noises," he says, "referring to a knob or knoll slipping, definitely located as coming from a specific knoll, knob, or mountain side, may be attributable to the slipping of shale upon

shale. Accumulation of winter water may percolate between layers of shale, which has a tendency to lubricate them, as it were; if they are on a dip, or incline, or in unsteady equilibrium, a slip may occur. Observation shows that land-slides and earth-slides are frequent in that material."

Watson says that in the winter of 1910 and 1911, a mountain top slipped off and moved four hundred feet.

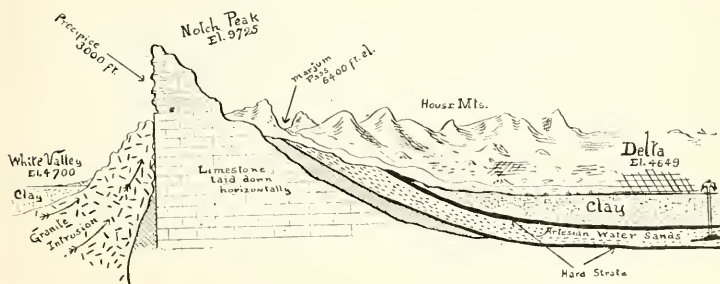
A. H. Thiessen, former weather observer for Salt Lake City, was also once an interested visitor to the seat of the mysterious earth-rumbles.

THE WRANGLING MOUNTAINS

As to the heavier, deeper, more mysterious earth rumblings, their cause may be attributed to another origin.

The altitude of Delta is 4,649 feet; westward the auto climbs steadily up the slope to Marjum Pass in the House Mountains, itself at an altitude of 6,400 feet. The elevation of Notch Peak is 9,725 feet. Then from that height of limestone there is a sheer drop to the floor level of White Valley—all at once. This is a geologic fault. The lower part of this precipitous drop is broken by the intrusion of a granite mass, which leans at an incline against Notch Peak. This is commonly spoken of by prospectors as "a granite-limestone contact."

The sheer drop, the almost vertical, unbroken precipice, is nearly 3,000 feet high; against the tall mountain, in uncertain equilibrium, rests this mass of granite, which had intruded itself there.



Notch Peak resents this intrusion.

"Here! Rest on yourself awhile," say the limestone, nudging the granite.

"Tush, tush," replies the intruder; "you're always grumbling and complaining."

"Well, get off anyway," says the tall one; "I'm tired of having you lean against me. Off with you, now!" And with that the tall one tries again to nudge the leaner off.

And there you have the origin of the mysterious earth-rumbles of Millard county. It is the quarrelling of wrangling mountains which you hear, their talk as they bicker back and forth, together with the noise of an occasional jostle when impatience asserts itself.

And wouldn't *you* resent an intrusive familiarity with a little talk now and then, and a nudge or two beside?

GEOLOGIC FINDINGS

Geologic science concurs in the statement that "crustal movements in the earth's rock systems are continuing at the present time." As contraction takes place, it is accompanied by movement; the layers shift to accommodate themselves to a change in their relative position. The coasts of California show marked changes; so rapid are movements there, that temblors, earth cracks, and even severe quakes follow. These attest crustal movements.

It is no playful flight of an uncurbed imagination to assert that the earth-rumbles of Millard county are the grumblings of two mountains—a jostle to dislodge a leaner, and the sharp words which follow.

The three-thousand-foot precipice which now exists may have been brought about by earth-movements continued over vast periods of geologic time, no one of which movements was more energetic or more noisy than those now heard in that region. For as Doctor Frederick J. Pack says, "The country was lifted by great vertical forces almost as gently as a mother lifts a sleeping child."
* * * The uplift, however, was accompanied by the development of great north-south fractures. Intermittent slippings of the crustal blocks adjacent to these fractures gave rise to the almost parallel series of faults which are known to exist in the State, particularly in the western half. The Wasatch fault and the Hurricane fault are conspicuous examples."

The precipice of Notch Peak is another north-south fault, caused by upward movements,—accompanied, obviously, by intermittent slippings and noises.

Thus our Millard county earth-rumbles are accounted for within the ken of geologic inquiry,—deep-seated movements of rock upon rock, a continuance of crustal movement as the planet contracts, taking ages to effect a noticeable uplift, but never completely ceasing.



THE WORLD'S GREATEST SHIP DOCKED AT PIER 86, NEW YORK

Voyaging on the "Leviathan"

BY CLAUDE C. CORNWALL, RECREATION DIRECTOR

Pier eighty-six, North river, is a busy place this morning. Taxicabs mill around the dock entrance and honk their way through the traffic jam with their loads of trunks, bags and expectant occupants. Masses of restless people throng the dock and climb the waiting gang planks to the ship's decks, carrying bundles and baskets. Many of the women have bouquets of flowers, roses, chrysanthemums, orchids. It is an animated crowd of humanity. They shake hands, embrace; groups of college students sing, and charleston, to the jazz music of the ship's band. The great *Leviathan* is sailing at noon today.

As the siren shrieks its warning, most of the huge mass of people crowd down the gang planks to the dock. Those left on board throw serpentine ribbons, which are caught and held as the last tie from ship to shore. The giant liner backs away from the pier. The paper ribbons break. Handkerchiefs wave farewell and *bon voyage*. There are tears and cheers. Three

thousand miles away are Sunny France and Merrie England.

There are students and tourists off to see the sights of Europe; salesmen who carry samples of American wares afar; buyers who will search the world's kingdoms for "imported" goods; explorers; adventurers; journalists; actors; folks going home;—what not? They are on their way.

What a great time they will have going across,—all of these interesting people to meet and with whom to get acquainted. But how is that to be done? They are all strangers.

The giant steamer floats quietly down the Hudson, past the ferry landings and the Battery; past the statue of Liberty and out through the narrows. The pilot climbs down a jacob's ladder to his waiting row boat. Shivers pass over the ship as the four great propellers get into action. Commodore Hartley steers for the open sea.



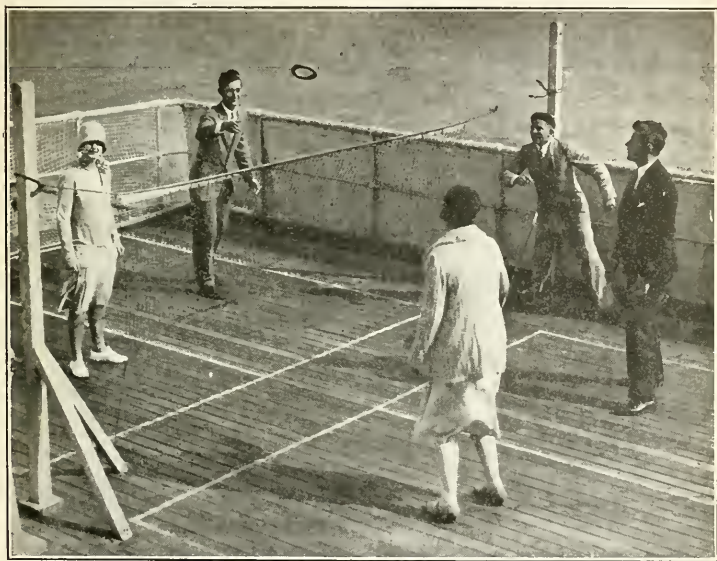
Community singing on deck *Leviathan*. The figure in the French "barry" cap is none other than Claude C. Cornwall in the attitude of starting the song. The camera wasn't large enough to include the hundreds of others in the group.

"Looks like we'll have fair weather," says one. "Hope so," is the cheery reply. There is an exchange of smiles. This is the first step toward a friendship which may last long after the voyage is finished.

Seventeen times I have seen this giant liner put out to sea from the American shore. Thirty-four times "we" have

conducted programs of deck sports and social activities in each of these four separate communities. We romped and played together, watched and laughed and sang. We made up our own fun. And most of it came from discovering who we were, where we were going, and why.

Baseball Leagues. Deck Tennis Contests



A thrilling moment in a deck tennis game on the *Leviathan*. Andrew Mellon, Jr., has thrown the ring to Miss Elizabeth Hughes, (daughter of Chas. E. Hughes). If Miss Virginia Willys doesn't get into the game she will lose a point. Kemit Butler, (son of Chief Justice Butler), is on the alert. But the most animated face in the picture is that of Claude C. Cornwall, recreation director.

crossed the Atlantic, the *Leviathan* and I. It is a great ship. On some voyages this summer we carried nearly three thousand passengers. Our crew numbers eleven hundred. There are four classes of travel based upon one's ability to pay; third cabin, tourists, second class, and first. I have named in the ascending order of pocket books. One can ride the *Leviathan* for \$1,000 or for less than \$100. In my responsibility as recreation director, I

and Golf Tournaments were only the means of getting over our recreational idea. There was some exhilaration value in these games to be sure. There was entertainment for the gallery group, the spectators. But, most of all, there was social contact and a centering of interest which slowly developed unity among these heterogeneous mass of strangers. We began to know one another.

In the Tourist cabin the problem was

more complex. Here was limited deck space and unlimited ambition and energy in the crowds of college students and teachers aboard. Mass games, group relays, folk dances and such interests occupied the morning periods, generally ending with an hilarious clog dance and a cheer. Happy as these group games were, they couldn't compare with those of the evening pro-

to the piano and harmonized for a few songs. Soon others joined, then came both men and women, until the crowd numbered nearly a hundred. Miss Curtis of Boston was at the piano and we started with, "My Hero," then "The Sextette" and finally, "The Volga Boatman,"—all from memory and in full harmony.

When the American Legion went over,



Left: Miss Dorothy Carlson of Salt Lake City, winner of the National Oratorical contest with her mother, posing on the *Leviathan* in mid-Atlantic. Right: Miss Evelyn Thurston of St. George, Utah, in a bold attitude of bravery on one of the *Leviathan's* life boat davits. She is on her way to Paris, where she is now studying piano with the eminent Phillipe at the Scola Cantorum, near Sarbonne.

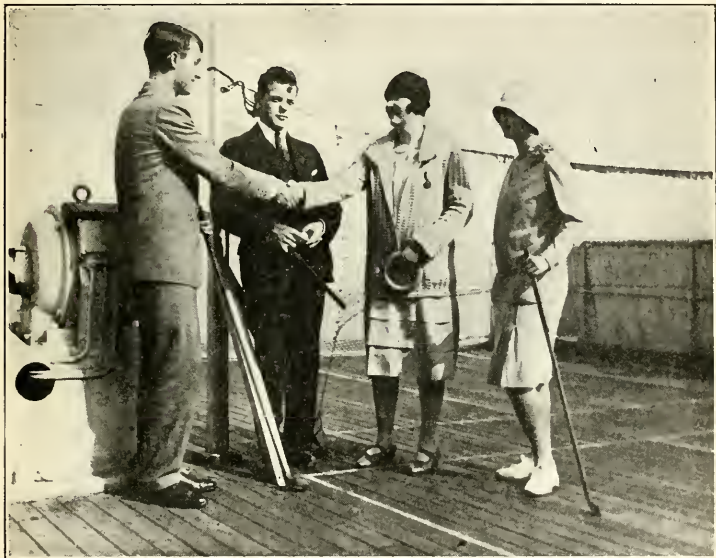
grams. Commencing with the community "song," these *Leviathan* nights have been everything from an informal concert to a dramatic revue. People of talent were gathered into congenial groups and they wrote, rehearsed, and produced skits, choruses and even light opera. One night when we had finished singing old songs, rounds and such, a group of fellows came

there was no class distinction. It was a one-class boat. My task was not so much one of promoting activity as to give opportunity for all who wished to enter the sports program. Our central committee in charge of the various features numbered more than forty people. We tried to get one from each state in the union. Greenville, Ohio, furnished a brass band which

was the concert nucleus for the "sings" held on deck. (When these "sings" were over each evening, small groups would gather into various corners and harmonize far into the night.)

There were baseball games and golf tournaments galore; contests were held in everything from tennis to quoit-pitching. This was a great voyage. Many

At the Trocadero in Paris, Commander Savage raised the gavel (made from a wounded tree from Belleau Wood by a disabled veteran) and called the convention to order. He announced the opening number from the famous fife and drum corps of Booneville, Iowa. Immediately a hundred voices in the great audience echoed, "Never heard of it!"



Andrew Mellon, Jr., congratulates Miss Elizabeth Hughes, the champion, (note the medal) in the presence of Kemit Butler and Miss Virginia Willys.

of the men had been passengers on the *Leviathan* ten years before when, as a transport, she carried ten thousand soldiers of the A. E. F. at a trip over to France to do their bit in the great war. "You can't stand there, soldier!" was the by-word of that other trip. But this time the slogan was, "Never heard of it!" One group sang their California song and waved a yellow banner. "Where is this California?" shouted a New England group, "Never heard of it!"

At Cherbourg, Julian Thomas came out to meet us. I hadn't seen "Jude" in sixteen years; way back in the days when he with Geo. Cannon, Spence Cornwall and I formed the University quartette and sang, "Hard times come again no more." He is commander of the Paris post of the Legion, and so I was invited to go on the first tender with General Pershing and all the big boys. (The *Leviathan* is too large for the Cherbourg docks so it anchors outside and is served by smaller

boats called, "tenders," which come alongside and take passengers to the harbor.) Ordinarily I have waved good-bye from the ship to passengers leaving in this way. (This might be called a tender farewell.) But this time it was my turn to be "tenderly" landed.

Our band played the "Marseillaise," and the "Star Spangled Banner," as we entered the inner harbor and the French band on shore responded with the same numbers in reverse order. Then they

hung above their heads, menacing their security and destroying their peace of mind. And here were the fine fellows who came freely, with no thought of personal gain, or national expansion, and helped remove that threat forever: "*Vive l'Amerique!*" By the time we reached the Gare St. Lazare we were filled with emotion. There were tears in the eyes of most of us.

The great parade in Paris was not spectacular in itself. It was huge, massive; but as a pageant the M. I. A. Jubilee had



Left to right: Miss Clara Partridge of Provo, Utah, and Miss Minna Gill, the Tourist Social Committee. Miss Agnes Young, daughter of Mahonri Young, the sculptor. Agnes is returning from Paris, after a summer's vacation spent with her father. Her brother, Bill, was along, but kept out of the picture. Agnes was co-author and actress in the *Leviathan* Tourist Revue. Dr. and Mrs. LeRoy Cowles of the University of Utah after 6,000 miles of *Leviathan* travel. Miss "Utah" was entertained at luncheon on the *Leviathan* in New York. With Miss Veda Farley and Virginia Stevens, she was the guest on the big boat of Claude C. Cornwall, recreation director.

played, "Madelon," the famous French war song. (Never heard of it!)

All the way from Cherbourg to Paris as our train sped along (drawn by an American locomotive), the French people waved their welcome, shouted, "*Vive l'Amerique!*" and cheered us with smiles and genuine enthusiasm. It was a sincere expression of French feeling. I mean that of the common people of the great Republic. Oh! there may be some Europeans who would wish to discredit the American contribution to the great struggle—but these people know. For years the threat of German invasion had

it eclipsed many ways. The spectacle was in the side lines; the French people cheering these "civilian" soldiers. (There were very few uniforms.) Soldiers of the French guarded the line of march, in full uniform and with fixed bayonets and loaded rifles which glistened in the occasional rifts of sunshine that filtered through the misty clouds. They were prepared to quell any hostile outbreak or demonstration should it occur. They presented a grim spectacle with those fixed bayonets. But the grimness faded as a smile broke upon the faces of these fine fellows when they watched the long lines

of American "troops" swing jauntily along the broad boulevards of this gayly decorated Páree.

I flew from Paris to London. I had to make speed, as the *Leviathan* sailed from Southampton the next morning at seven.

George Ercole, of Paramount Pictures, came aboard on Tuesday at Cherbourg, carrying a large tin box. He had films of the convention and parade, developed and printed, ready for the projector. When we were within about 200 miles of the shore an hydroplane came out from New York. Ercole threw these films overboard (sealed in the tin container and fastened to a rope with cork floats attached.) The plane alighted on the ocean's smooth surface, taxied to the spot, and hauled the precious package aboard. By that time we had gone far ahead. But soon we saw a speck on the horizon and then a plane rushing overhead back to a waiting audience in New York. The patrons of the Paramount saw films of the parade and convention a whole day before the ship which brought them had arrived in port.

I should like to tell more of the "Heroes of the Air" as they impressed me in our brief contacts. Of Commander Richard E. Byrd, a cultured, radiating personality; Clarence Chamberlain, the modest, skillful pilot; of Colonel Chas. A. Lindbergh, the great aviator, navigator and sincere yankee; of the reticent Balchen; the bold Acosta;

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and the care-free Noville; but this article should stop now.

At any rate, I'm going to make mention of Dr. Franklin S. Harris, of the B. Y. U., and Prof. James L. Barker, of the U. of U., who were rival captains of the Sharks and Whales in a baseball game played on the English Channel. More than fifty missionaries came home on the ship this summer. Spence Eccles and Mrs. Eccles of Logan went across to the Legion Convention, as did also Dr. Black. Mrs. Huish went to meet her son, as did also Mrs. Roberts. Peg Partridge visited Europe. A. Van Tussenbrook went to Rotterdam to bring back his wife, Marion Morris, Erma Rockhill and Evelyn Thurston are now studying in Paris, and Paul Kimball went to Oxford University. I wasn't entirely among strangers.

Whenever "Mormon" missionaries were aboard I introduced them to the Purser and told him we were now safe for the trip. The ship wouldn't sink with missionaries on board. And I also tried to be a missionary, mostly by trying to direct my own behavior somewhere around par. Almost every moment of leisure conversation was about Utah, Salt Lake, the "Mormons," and what makes us different from other people. I believe the most cherished compliment paid me during the entire summer came from the baggage master whose parting request was, "Please, Cornwall, send me a picture of your temple."

Sunny Jim Cave

BY GLEN PERRINS

No one in the world knows the joke! But it must have been a real hilarious one which Mother Nature told ages and ages ago, for the guardian of Sunny Jim cave,—the stone-carved face in the darkness of that underground cavern in southern California—is still laughing. The image smiles, and the lashing of the waves of the gigantic Pacific, for thousands and thousands of years, have been unable to erase the laugh; their roar and wild raging

echoing mirthlessly in the hollow grotto below sea level are not enough to dispel the smile,—Sunny Jim smiles on.

Grotesque and weird is the trip down those long, winding stairways that lead from the hut on the cliffs of that picturesque building near San Diego. One goes down, down, down! Step after step on those misty, winding stairs, the roar of the ocean and the lap of the waves coming nearer and nearer. The darkness



SUNNY JIM CAVE Photo Courtesy, Pictorial California

of the underground stairway is broken by flickering lights. The guide leads on, down and down—until the bottom, it seems the very bottom of the earth is reached, and the sunlight flashing from the waves casts its rays into Sunny Jim cave. The grin on the huge stone face that looks in from the ocean front casts fear aside and before long visitors are smiling, calling to one another, listening to the echoes ring from grotto to grotto.

The guide tells the party that it is in

this famous cave that many movie scenes are made,—parts of "The Count of Monte Cristo" and others. A huge rock at the mouth of the cave casts a reflection into the pool below, and the suggestion is made that photographs be taken of some members of the party. The tide will soon be in and the party must hurry up the stairs before the ocean floods the floor of the cave. We leave Sunny Jim still smiling optimistically and happy,—an inspiration to travelers.



The open side of this patio sweeps into spacious lawns centered with a pool. These Spanish houses seem to drift into the garden.

The Road to Destiny

BY ELIZABETH CANNON PORTER

Edgar Wells had been like one paralyzed all day: ever since his successor as principal of the high school had been announced. Of course he had known it was coming; but somehow it seemed worse as it stared out at him from the front page of the morning paper. As soon as Dirk Crane was elected county superintendent of schools it was generally conceded that he would put in his brother-in-law, O. A. Burke, as head of the high school. As a result of the election, too, the personnel of the board had been changed.

In vain Wells' friends called attention to his twenty years of service; his achievements, which had been notable. Their arguments were as effective as waves dashing against a rock wall.

"The twenty best years of my life—twenty-five to forty-five!" he exclaimed ruefully. "Why, I've made this school. Now someone else will reap the benefit of my work."

He had taken his troubles to his wife.

The children carried their hurts to "mother," who never failed them. As her eyes rested on the greying hair of her husband, he seemed but another of her loved ones who had been wounded in his battle with the world.

"It does seem too bad, Ed., with the new building just finished two years ago, and the laboratory equipment and all."

Prof. Wells could have wept at the mention of the scientific laboratory, so long had he struggled for it. For its class, it was the best in the state. He had worked indefatigably for it. Science had been his subject when he had started out as a young teacher. He had classified the wild flowers of his beloved state. He knew the geology of their valley and had installed superb glass cabinets full of fossils and mineral specimens. In the many-windowed laboratory for the study of physics and chemistry, he had seen one of his dreams come true.

"Burke will step in when the institution

is made," he exclaimed disconsolately. "I've heard of them shelving old men, but they've put me out in my prime."

"Why, can't you see, dear, that it's a good thing?"

"What!"

"Why if you've got to make a change, that you do it while you still have your strength. Don't you remember what Emerson says in his essay on Compensation, that disasters sometimes force changes upon us that ultimately result in our good. 'That what would, sheltered, have been a sunny garden flower, may become, through hardships, the banyan tree of the forest.'"

"Just where would you transplant us?" he asked sardonically. "Other schools will not want Delphi's cast-offs."

"I was thinking," said his wife slowly, "of that letter that we had from Ferd a while back. He said that he wished he had someone reliable, like 'good old Ed,' to take care of his office in Los Angeles while he rustled some outside business."

"Insurance! What do I know about insurance?"

"That's just it. It's different and would be a change."

"But our interests are here—home and everything."

"'Transplanted things,' I've heard you say Ed, 'though they wilt at first, usually do better afterward in a new soil.'"

He did not know that in her mother heart she harbored ambitions for her children, now budding into adolescence. A larger place would offer increased opportunities.

Edgar Wells went ahead to try out the new work. The news stirred the little town. The Wells' were going to California! Many regretted it for they had known the amiable professor all their lives. Mother stoically sold the house. They were burning their bridges. They had been paying for it so long that it was intimately associated with their lives. As she packed her furniture for shipping she cried a little but presently dried her eyes. Her place was by her husband's side.

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The Wells family became active mem-

bers of the branch of the Church in their new location. They were wafted on by the boom in the coast city. An avenue swept by the first house that they bought and overnight turned it into business property. They sold the lot for a store and moved the house to another piece of ground. Soon the city crowded it so they rented it and built them a more capacious home farther out.

It basked in sunlight this New Year's day like a jewel in its setting. The surrounded landscapes divulged, besides a curved driveway of fan palms, the silhouettes of tropical-looking dates flanked by the pinion pine, Italian cypress and Monterey cedar.

From one neighbor's miniature Japanese garden floated the murmur of a waterfall; the tinkle of windbells. On the other side blazed a row of belated red and gold cannas; a splash of purple bougainvillea against a yellow wall.

All night in their own garden the night-blooming cereus had burdened the air with its perfume, but, with the coming of the day, gave place to the scent of Chinese sacred lilies. Poinsettias lent their regal beauty to the holiday; everlasting flowers bloomed in lavender immortality. There was the tender green of Scotch broom.

Mother Wells flitted about the house, arranging bowls of crimson McArthur roses and purple pansies. Her dreams of her children had come true. Parley was a ship's officer on a large liner that plied to the Orient. Isolde, who had a distinct gift of design, was already a successful interior decorator. Motts, in the high school, played the saxophone and was fitting himself to become an auto mechanic, (though he secretly hoped that they'd be running airships by the time he was through.)

They and their friends would all be home today. Mother felt a little flutter of excitement. What would come of the meeting of her older boy with Angie Reed? They had not seen each other for five years. Angie was from their home town of Delphi and was visiting Isolde for the holidays. Parley was a man's man, little interested in girls, but Mrs. Wells had

hoped that when he chose a wife that he would pick a Utah girl. There is a delicacy about the mountain-bred girls,—and Angie was so much the real thing.

Mother donned her rose-colored gown and ensconced herself behind the silver chocolate pitcher to dispense hospitality. The table stood in the sun parlor, which was floored with yellow and black tile and decorated with Donatello flower boxes filled with Boston ferns.

Two bright spots burned on Mrs. Wells' cheeks.

"You look like a girl," apostrophied her husband, strolling in. He, too, had grown younger in appearance. Business competition demanded that he "keep fit."

"I'm expecting Parley today. The *Mauretania Maru* was expected to dock this morning.

Mr. Wells consulted his paper.

"Sure enough," he said.

Motts, with some fellow tennis racketeers, arrived. They devoured the little cakes and made hilarious allusions to the burial of the old year at Venice the night before.

"Great time," explained Motts, "confetti, costumes, real, live elephant. Everyone invited to take a ride."

Isolde and Angie came in glowing. They had been to the tournament of roses at Pasadena.

As they doffed their coats and poised their chocolate in dainty cups they described it.

"Yes, lots of roses—Irish Killarneys, French Maman Coquets, German Frau Druschis."

"And the costumes," exclaimed Angie to whom it was all new, "Padres and Spaniards, Indians and Colonial Dames, world war veterans and English fox hunters."

Kent Crawford, a movie celebrity, arrived in his foreign-built car. Isolde had met him in Hollywood while designing a set for a picture. His distinguished presence lent *eclat* to the occasion.

Right after him came Parley, who blus-

teringly embraced his mother and sister.

"How are you, father?" he put out his hand.

Gravely he appraised Angie,—the curved grace of her,—her ash-gold hair and honest gray eyes.

"This is a surprise!"

"Motts, old boy."

"Glad to see you, Kent."

Then he remembered his belated Christmas gifts in a sandalwood box redolent of the Orient.

He poured them out: a Chinese dragon on black satin, a kimona embroidered in morning glories, slippers, a necklace of mother-of-pearl, a tiny ivory hand on a long stick which he facetiously informed them was "a back-scratcher for pa."

Isolde fastened the necklace around Angie's white throat. Mother Wells turned off the radio, which had been voicing a New Year's sermon, and put on the record, "The Girl from Utah."

After a while the younger boys went out to feed the green parrot that kept screeching, "Grandma," from the sycamore tree. Isolde and Kent strolled out to look at their own and each others' images in the "gazing globe." Angie stopped to admire an Ingalls statuette of a baby by the pool, but Parley took her over to a cedar tree, plucked a branch and thrust it at her, saying simply, "It means 'I live for thee.'"

Mother and father Wells were left alone in the gathering twilight. A feeling of content enveloped them.

"Do you remember, Ed, when you lost your position at the Delphi High that you thought that the end of the world had come?"

"Well, I've generally found that when one door shuts, two open."

"Yes, and sometimes men are pushed by circumstances into other work where they would never have the courage to make a change if left to their own initiative."

He reached out and found her hand where it lay on the wicker arm of her chair.

The Reign of the Judges

AN OUTLINE OF NEPHITE GOVERNMENT

BY ALTON C. MELVILLE

It was quite natural that as the need for organized government arose that an autocratic form should be adopted by the early Americans of the Book of Mormon. Their forefathers had been ruled by kings on the Eastern continent, then too, such an organization was the most simple and easily perfected. And so we observe that as the land became populated and the need for government arose, quite naturally, kings were chosen.

Later on, however, it was made known to the people by the inspired King Mosiah, in the far-famed political discourse which was published and sent throughout the land, that as a general rule it was not a good policy to have a single autocrat to rule them. He went on to explain that while there had been many good and just kings, yet to leave the political destiny of a people in the hands of a single autocrat, in all probability, an unjust ruler would sooner or later gain the throne, to the grave danger of the governed. A king might be desirable, he continued, when men become better able and more honest, but not at that time. (Mosiah 29:4, 13.) Mosiah probably bore in mind also the divine decree promulgated by Nephi and others that kings should not be allowed to rule in this chosen land. (2 Nephi 10:11.)

Being divinely inspired concerning this matter, and realizing that he was becoming aged, King Mosiah prepared to "newly arrange" the political affairs of his people on a more democratic basis. In this famous address on political science he advised the citizens to appoint judges and to carry on the affairs of the government by the voice of the people. The plan was presented to the people of his kingdom who almost unanimously expressed favor toward the plan, and thereupon assembled at the polls and chose their judges, with

Alma, son of Alma, as the chief judge. There are many interesting phases of this unique governmental plan, many of which are remarkably similar to our present democratic government.

The Right of Appeal. On questions of law, as is the case under the United States government today, King Mosiah recommended the right of appeal from a lower judge to one higher in authority. In case one of the parties still felt that the case was not rightly decided, a second court of appeal was arranged for, to be composed of a small number of the lower judges. (Mosiah 29:28-29.)

Capital Punishment. One of the first cases brought before Alma, the first chief judge under this new regime, was a complaint against Nehor. This man, during a heated argument with a member of the church, became very angered, and drawing his sword, slew his contender. It was clearly a case of killing another with malice aforethought, and today would probably be considered as first degree murder. After hearing the case, Alma found him guilty under the law accepted by the people, and he was thereupon condemned to die, which sentence was duly executed. (Alma 1:1-15.)

The capital punishment law is again emphasized wherein it says, "the law requireth the life of him who hath murdered." (Alma 34:12.) Later it appears that before a sentence of capital punishment could be executed the death warrant had to be signed by the governor. Herein lies a remarkable similarity to our State laws, which also gives to the governor the power to commute a death sentence.

Martial Law. An instance of martial law being executed temporarily among the Nephites is recited. (Alma, chapter 51.) There was a class of proud, would-be aristocrats, who opposed free government

as it then existed and desired that a king be substituted in place of the chief judge. A referendum was taken in which the majority of the people declared themselves favorable toward the present government. These antagonists, or "king-men," as they were called, were not satisfied, but pressed their cause. During this agitation the Lamanites were entering the borders of their land and threatening the people. The king-men refused to take up arms or to defend their country. Moroni, who was head of the Nephite army, thereupon presented a petition to the chief judge asking for authority to compel the support of these dissenters. The petition was granted and Moroni immediately proceeded to exercise this grant of authority. Submission of the dissenters came only after four thousand of them were slain, and a large number imprisoned without trial, pending the outcome of the ensuing battle with the Lamanites. The remainder of the king-men enlisted with Moroni.

Remuneration. A system of not only paying lawyers, but also of paying their judges for the actual time spent in the trial of a case was their practice. A likely result of this system of remuneration was for some to seek personal enrichment, to the sacrifice of justice and service. (Alma 10:32; 11:1.)

Cross-Examination. It was under this

system which tended toward money-corruption that the Prophet Alma, who was accused of false preaching, was arraigned for cross-examination. Zeezoram, a clever lawyer of that time, conducted the examination. His questions, with Alma's firm and sincere replies, availed nothing toward Alma's conviction. (Alma 11:21.)

Religious Freedom. Religious freedom under the reign of the Judges was a guarantee to all. Christian and atheist alike, were allowed to preach their beliefs. We have the instance of Korihor, who was given protection in his atheistic preaching. (Alma 30:7-9.)

The Reign of the Judges lasted for nearly forty years, and from all indications was quite efficient, especially as compared with other forms of government which they later tried. Eventually, the people fell victim to the dangers pointed out by King Mosiah. A conspiracy was successful, wherein the chief judge was murdered on the judgment seat, and the government overthrown. The conspirators' plan to set up a kingdom, however, failed, and the result was that the people were divided into many tribes, each having its own code of laws and tribal leader. Such was the unfortunate political condition of the people just prior to the coming of the Savior. (3 Nephi 6:30.)

Try, See the Other Side

We often hastily blame for guilt and judge for sins unseen,
And take the words of meager souls who tells us the unclean.
But, stop, my brother, do not judge nor lend your tongue to shame,
But let your heart be big and broad, treat fellow men the same.

Then scale the hilltop with the just, and see the other side,
For face the truth you sometime must; have you kept trust or lied?
It matters not what means you hold, it matters not the rank,
But only that the truth you told when you of favors drank.

Try, see the other side for once, if you are told the worst,
There's bound to be some sunshine there if you will only search.
You'll know that truth most precious is in all this world so wide;
When slanders reach you, brother; try to see the other side.

Current Events

A STUDY FOR THE ADVANCED SENIOR CLASS M. I. A., 1927-28

SUGGESTIONS BY THE COMMITTEE

It is time for the completion of preparation for our month of special prominence, *February*. While being "it" is not one of the M. I. A. objectives of the Advanced Senior Department, the class should give constant evidence of its worthiness to a front-rank place in the line-up for success. One of the characteristics of stake and ward officers' meeting should be an order of business, and in that order of business

Advanced Senior Class work should have distinct recognition.

Three vital questions are facing the class: 1. What are the special privileges of the Advanced Senior Class during the month of February? 2. What special work is expected of the class by the year round program? 3. How can the class get what is coming to it and do what is expected of it? We must be true to our name "Advanced," with the watchword "*Advance*."

1—RELIGION AND SOCIAL SERVICE (January, 1928)

Is religion passing away from the poor?

Have the leisure rich and the educated been in the wrong on most of the problems of progress, most of the time?

Do the working men distrust the churches, and if so, why?

Is the working man naturally religious, and if so, in whom does he believe?

Does the immigrant find the gospel in practice here that is preached to him abroad?

Does the church move out as the foreigner moves in to our protestant communities?

Of what is the present social unrest the result?

What has the church done for "idealism?"

Wherein has the church failed with the poor?

For answers to the foregoing questions study an article, "Why Labor Deserts the Church," by G. Charles Stelge, in *World's Work*, November 29, condensed in *Reader's Digest*, December.

Which is preferable for Christian progress, "The Michigan Plan for Good Will on Earth," or Dr. Barton's scheme for unification of church effort? (See *Literary Digest*, November 26, pp. 27-28.)

Is divorce increasing faster than marriage in the United States?

Is the marriage rate increasing or decreasing in your state?

How many marriages to one divorce in your state in 1926?

Is the divorce rate in your state greater or less than that of the republic,—one divorce to seven marriages? (Consult: *Literary Digest*, December 3, p. 34.)

Dorothy Dix handles "Companionate Marriage" righteously and rigorously. See *Deseret Evening News*, Friday, November 18.)

Does the world need a religious armistice?

Would perfect unity of idea interfere with advancement?

Is this a day when leaders in religion are in doubt as to what they believe?

Are the Jews and the Protestants uniting in helping the Catholics?

Is the attitude of the American press favorable or unfavorable to the loosening of greed lines? What of that strikingly strong sermon of less than one hundred words? (*Literary Digest*, December 3, page 34.)

If I Were Mayor—By Will Durrant

An article bustling with ideas, many of them of an up-to-date type and some decidedly forward looking. Condensed in

Reader's Digest, November, from *Plain Talk*, October, 27.

Character Budgets

An able editorial—*Readers' Digest*—November. It is a challenge to the individual and worth while as a basis of class discussion.

Putting Business Before Life

By James Rainsford Sprague

It is a danger signal for big business and especially for salesmen. *Harpers Magazine*, November, 1927, condensed in *Readers' Digest* of December.

2—POLITICS AND INDUSTRY

Tax Reduction

It is quite possible that hundreds of millions of dollars will be slashed from the country's tax bill by the next session of Congress. Secretary Mellon, however, counsels cautiousness in this matter. He suggests that the tax bill be reduced not more than \$225,000,000. Many of the congressmen recommend a reduction of at least \$400,000,000 and some would go even higher than this. The question with most people is where will this tax reduction hit? The corporations are clamoring for a relief of at least $1\frac{1}{2}\%$, that is, from $13\frac{1}{2}\%$ to 12 per cent, and people who pay the personal income tax in the middle brackets especially, that is between \$18,000 and \$70,000, expect a reduction, and many would like to have the Federal Estate Tax taken off, and others would prefer the tax on automobiles removed, and also the tax upon amusements. Still others would like a great exemption on the lower levels, while others would prefer that the tax remain as it is, in order that there may be a Treasury surplus so as to reduce the public debt at a rate of at least \$1,000,000,000 a year.

As the plan stands at the present time, it seems as if there might be a reduction of about \$250,000,000 and that the man who pays a tax on a small income will get no direct relief. Those who happen to hold stock in corporations might possibly get a little relief in the way of higher dividends upon the stock if the corporation tax is reduced. Many think that when the final bill is written it will likely include most of the proposals which are made by Secretary Mellon, because his recommendations seem to harmonize with

those of the President. Mr. Mellon is very strongly in favor of the repeal of the Inheritance Tax on the ground that this revenue properly belongs to the states, but here is where he will doubtless meet great opposition because a great many believe that the government Inheritance Tax ought to prevail, because 80% of the tax as paid in by the State may be deducted from the amount to be paid to the Federal Government, and that therefore it is not a very heavy tax; and, too, it will prevent people with large inheritance from going to Florida and other states where they have no inheritance tax in order to evade the tax. The corporation tax, it is believed, will likely be reduced on the ground that millions of people will be benefited thereby; that is, by a reduction in prices of commodities which are made by the corporations. Mr. Mellon, too, believes that the Automobile Tax should be retained on the ground that a motor car is a semi-luxury and of such widespread use that it furnishes a broad base on which to apply a low tax without any particular hardship on the part of the taxpayer. So as to make a well balanced tax system, therefore, the secretary of the treasury is urging the retention of many of what might be called "Nuisance Taxes," on the ground that they cause little inconvenience to the taxpayer, and help to spread the tax over the greatest number of people.

Questions

What is a tax? What is an income tax? What is a general property tax? From what sources does the Government get its revenue? What proportion of this comes from the in-

come tax? Why are the present taxes of the government so high? Where does most of the money go? Where do bills of revenue in Congress originate? Who determines what they shall be? Which one of these proposed reductions, in your judgment, is the most just? Which will benefit the greatest number of

people? Do government taxes affect local taxation? If so, how?

References: See *Literary Digest*, Nov. 19, 1927, pages 5 to 7; *Saturday Evening Post*, Nov. 26, 1927, pages 25, 123, 125, 126; *Public Finance*, by Lutz, or any good text book on Economics.

3—SCIENCE AND DISCOVERY

I. The Nobel Prize in Physics

The Swedish Royal Academy has recently awarded the Noble prize in physics to Professor Arthur H. Compton of the University of Chicago and to Professor Charles Thompson Rees Wilson of Cambridge University.

The Noble prize in physics has previously been awarded in the United States to Professor A. A. Michelsen of the University of Chicago and to Professor Robert A. Millikan of the California Institute of Technology.

It is significant that all three of the American Nobel prize winners in physics were, at the time of their awards, members of the faculties of the University of Chicago.

This remarkable invention works on a theory diametrically opposite to that of the ordinary lightning rod or tower, which attracts lightning discharges that would otherwise have struck objects in their immediate vicinity. "The cage system, on the other hand, claims to remove the danger of a discharge of lightning taking place in or around the protected zone. It operates by gathering into itself the ground charges which would have existed within the protected area, and returning them to the charged thundercloud by ionic discharge, so distributed in time and in space that no destructive discharge can take place over or within the protected area."

Questions

1. What is the nature of the Nobel prizes? Who is the donor? 2. In what way do such prizes promote or hinder scholarly work? 3. What group of Utah scholars has made a distinctive contribution in the field of physics?—*Scientific Monthly*, Dec., 1927, page 569.

Questions

1. What causes thunder and lightning? 2. What have been the various scientific and pre-scientific explanations of lighting? 3. What is the annual loss of life and property in the United States from lightning?—*Scientific American*, Dec., 1927, page 489.

II. Lightning Prevention

Storage tanks of the Pan American Petroleum Company of California, containing twelve and a half million barrels of oil, are now protected by lightning preventors, as a result of the invention of John M. Sage of Los Angeles.

Steel towers are erected around the area to be protected. These towers are connected with one another at the top by means of "a cordon or ring of wires arranged in a horizontal plane and carrying frequent points from which discharges take place, all properly grounded and inter-connected electrically with the reservoir or other object which it is desired to protect."

III. The Giant Broadcaster

The most powerful broadcaster in the world is station WGY, maintained by the General Electric Company at Schenectady, New York, and licensed by the Federal Radio Commission.

This giant apparatus employs the force of 100 kilowatts or 100,000 watts. The remarkable achievement was made possible through the production of a 100-kilowatt-power tube by the Research Department of the General Electric Company.

"So powerful is the installation that 60 gallons of water per minute are required to cool the tubes of the transmitter, lest they melt."

Questions

1. What is the underlying principle of radio? 2. What recent inventions are responsible for the phenomenal development of radio? 3. What are the dangers and possibilities of radio from the standpoint of (a) education, (b) democracy in social control, (c) world peace or war, etc.? 4. Contrast British and American policies in controlling radio broadcasting.—*Scientific American*, Dec. 1927, page 500.

IV. More Help for the Deaf

The perfection of a simple bit of apparatus, by means of which a deaf person can learn to use his sense of touch in "hearing" the speech of another, is a task just completed by Dr. R. H. Gault of Northwestern University, working under the auspices of the National Research Council.

The "teletactor" is a simple device held in the hand of the deaf person, whose finger tips rest on "receivers" with a variable capacity for responding to speech vibrations.

The method requires about 300 hours drill for mastery, but, when learned, is said to facilitate greatly the development of a language sense and to improve lip-reading.

Questions

1. What are the present methods of communication between deaf persons themselves and with others? 2. Why are congenitally deaf persons also mute? 3. How extensive is deafness in the United States? What are the causes of deafness? To what extent are these causes controllable?—*Scientific American*, Dec., 1927, page 524.

Historic Ramah's Verdant Slope

The nation crumbled and its sun went down,
 The blighting shadows of iniquity
 Rolled o'er the crowning splendor of the land
 As night succeeds the glory of the day.
 Last of a seeric line, Moroni sealed
 And buried deep in lone Cumorah's hill
 The golden record of his vanished race.
 Replete with prophecy and luminous
 With truth it lay, while down the lapse of time
 The aloes bloomed and drooped and passed away.
 Wide o'er the land night's rayless curtain fell
 And rampart wall, the ornate citadel,
 Passed into hopeless ruin and decay.
 The dusky Lamanites, whose heritage
 Was ignorance, surged up and down the earth
 Like clashing billows of an angry sea.
 Then gray-eyed dawn poured up a shaft of light
 Across the starry empire of the night,
 And, with the ancient standard high unfurled,
 God's flow'ring purpose ripened o'er the world.
 Among the glories of the new born day
 Cumorah's mighty sentinel appeared
 Robed in a light that paled the mid-day sun.
 To Joseph he revealed the book, and there,
 There on historic Ramah's verdant slope
 The youthful seer received the sacred charge.
 'Twas prophecy's fulfilment, that a race
 Brought low should speak as from the silent dust.

THEODORE E. CURTIS

Development of the Grazing Industry in Utah

BY DR. GEORGE STEWART, AGRONOMIST, UTAH AGRICULTURAL
COLLEGE AND EXPERIMENT STATION

PIONEER SETTLEMENT

The Mexican War ended in 1846 but the treaty of Guadalupe Hidalgo was not signed until 1848. Meantime, Utah was occupied by the "Mormon" pioneers, who, having no land laws to guide them, took land according to a plan furnished by Brigham Young. In Salt Lake City 10-acre blocks were divided into 8 building lots of $1\frac{1}{4}$ acres each. Just at the edge of the city were "five-acre lots to accommodate mechanics and artisans; next beyond were ten-acre lots, followed by forty and eighty acres, where farmers could build and reside."

By October,¹ 1848, there had been 863 applications for allotments of various sizes, amounting in total to 11,005 acres. When Brigham Young arrived with his emigrant train in the fall of 1848, he urged settlers to fence, and accordingly all the farms were enclosed within one large fence, the area being designated as "the big field."

Previously, however, in the fall of 1848, Thomas Grover decided to pasture his stock for the winter on some grassy flats 12 miles north of Salt Lake City. Though there were Indians nearby, Grover, joined by the others next spring, decided to remain there. Thus Centerville was founded, as an outlying tract suitable for grazing purposes.

During the next five years, exploration and settlement were undertaken on a vigorous and far-reaching scale. By 1852, there were colonies of settlers at Centerville, Bountiful, Kaysville, Ogden, (the site and buildings of which were purchased for about \$3,000, from Miles M. Good-

year, who held the land under an old Spanish Grant), Lynne, Provo, Evansville (Lehi), Battle Creek (Pleasant Grove), American Fork, Payson, Nephi, Manti, Tooele, Grantsville, Fillmore, Parowan, Cedar City, Paragonah, Forts Walker and Harmony, Brigham, Willard, Wellsville, and Logan. All of the settlements were near mountain streams which afforded natural irrigation for flat areas of wheat-grass and of giant rye-grass. Grazing for cattle and the possibility of mowing grass with scythes for hay were important factors in choosing the sites for settlement. Provo, for example, was moved in order to afford better facilities in these respects.

Utah territory between 1848 and 1861 constituted, in addition to the present area, all of that part of Nevada which lies north of Utah's southern boundary as well as western Colorado and southwestern Wyoming east to the main ranges of the Rockies. Utah had its present northern and southern boundaries and was 650 miles long from east to west. An effort to place settlements throughout the western region brought about the starting of settlements in what is now Idaho, Wyoming, Arizona, Nevada and California.

During the next few years population increased rapidly and settlement was extended into all other important areas in the present state of Utah. However, in 1856, Utah, with a population of about 25,000 people, was denied statehood. The on-coming Civil War precipitated the formation of the territory of Nevada from western Utah in March, 1861, two days before the accession of Lincoln to the presidency of the United States. Shortly Nevada was to become a state and to enter on control of her land along with other

¹Bancroft, H. H., *History of Utah*, p. 285.

rights of statehood, before which, however, Utah was reduced to her present boundaries by two additions to Nevada in 1862, and 1868, one to Colorado in 1861, and two to Wyoming in 1863, and 1868.

In 1868, Utah was reached by the telegraph, and in 1869, by the Union Pacific railroad. By 1870, the Utah Central railroad connected Salt Lake City with the transcontinental line at Ogden. Mines were opened, settlements grew, and populations increased. The census of 1880 showed 9,542 farms in Utah including an area of 655,000 acres of which about 416,000 were cultivated. Alfalfa had become widespread and livestock had multiplied. The first Utah cattle were primarily grade Shorthorns. The overland emigrant trains in '49 and the '50's traded weak and footsore animals of high quality and good breeding for provisions. Thus Utah obtained good cattle far earlier than would otherwise have been the case. By 1885, or soon thereafter, all the Utah ranges were occupied. It is estimated that there were 160,000 cattle in Utah, largely of Shorthorn, of Devon, and of Hereford stock in various crosses on Spanish Longhorns, though these were never so proportionately numerous in Utah as in the surrounding regions, to the east, the south, and the west.

Beginning about 1870, sheep began to be brought into the state in numbers, though there were a few herds, largely from New Mexico previous to that time. Spanish merinos were introduced from California and fine-wooled rams from Ohio. Long-wooled animals came from Canada, Kentucky, and other parts. In 1883, there were about 450,000 sheep sheared, averaging probably 5 pounds to the fleece. About one-fourth of the wool was used locally by the "woolen factories." The remainder was export wool of fair quality. Since sheep were tax exempt, capital was rather freely invested, some of the largest herds being in Cache Valley. A profit of about 40 per cent was estimated for Cache Valley sheep in 1883. Sheep were found generally throughout Utah, extending into the Rio Virgin area.

After about 1885, there no longer were

any unoccupied ranges, at least in central Utah. Sheep grazing developed a "tramp" aspect, as a result of which there was a more or less frenzied struggle, especially for early spring ranges. Five or six years of unremitting competition on crowded ranges greatly reduced the vegetative cover. In regions where the intensity of overgrazing was cumulative, great areas of bare, dusty hillside replaced previously well-covered forage areas. Spring freshets came with sudden and augmented volume. Heavy summer showers poured down the gullies and flooded the neighboring farm lands and towns. For example, Manti, which had no serious flood before 1889, experienced real difficulties in 1889, 1893, 1901, and 1906. In 1904, the Manti National Forest was organized and grazing completely prohibited from 1905 to 1909. In 1909 a heavy storm barely flooded Manti, whose range had greatly recuperated under protection; whereas, unprotected Ephraim canyon was seriously eroded by the same storm.

Between 1904 and 1907, the other National Forests in Utah were all organized under National Forest protection. Premature spring grazing was guarded against, and proper distribution of livestock was encouraged. A few stockmen resented control, but the majority were well pleased to exchange the permit fees for greater security and for a mending range. Forage convalescence was slow at first, but gradually acquired momentum in which the progressive graziers could see more substantial prospects.

Importance of Grazing Industry in Utah

Although Utah is thought of primarily as an irrigated state, the total land area utilized for irrigation in 1919 was only 1,371,000 acres, or 2.6 per cent of the area of the state. Dry-farming is also usually thought of as an important contributing phase of agriculture, and yet somewhat less than 500,000 acres, or less than 1 per cent of the total area is so utilized. Most of the remaining land is used for grazing, there being perhaps 5 million acres that is pure desert, bare rock,

or inaccessible and rough slopes.² Thus, approximately 45½ million of Utah's 52½ million acres of land is used for grazing. This is about 86 per cent of the entire land surface of the state.

Much of this area is only partly used. The chief contributing causes to inadequate use are:

- (1) lack of accessible watering places;
- (2) lack of roads and trails;
- (3) lack of fences, corrals, and similar improvements;
- (4) bad seasonal management and un-

equal or otherwise poor stocking practices; and,

(5) injured forage, resultant on all of the four preceding factors.

Barnes and Jardine,³ estimated in 1916, that the carrying capacity of the public lands had decreased to only about 50 per cent of its original capacity. Erosion is further reducing this, as opposed to the controlled grazing on the National Forests which has increased in carrying capacity during the 20 years it has been under control.

The table helps to show the relative importance of the grazing industry in Utah:

Table Summary of Land Tenure and Land Utilization in Utah

<i>Tenure</i>	<i>Acres</i>	<i>Per Cent (about)</i>
Privately owned and state lands	9,000,000	18.0
National Forests	7,986,000	14.0
National monuments	90,000	0.2
Indian Reservations	847,000	1.6
Coal, mineral reserves, etc.	7,200,000	13.0
Unreserved public domain	26,782,000	51.0
Waste, (absolute desert, bare rough areas, bare rock.)	5,000,000	2.0
Total land area of state.....	52,597,760	100.0
<i>Utilization</i>		
Irrigated land	1,371,000	2.6
Dry-farmed land	500,000	1.0
National Forest (mostly used for grazing)	7,986,000	14.0
Privately owned and state-owned grazing land	7,000,000	12.0
Coal and Mineral reserves (largely grazed)	7,200,000	13.0
Public domain (largely grazed)	26,872,000	44.0
Waste land, (desert, rough areas, bare rock, etc.)	5,000,000	9.5
Total used for grazing land	45,558,000	86.7

Since the most productive lands are farmed and the least productive grazed, whenever possible, the actual relative value of the grazing industry is better shown by the fact that the value of all crops in Utah is \$26,603,000, whereas the value of all the cattle is \$14,521,000 and of sheep \$26,063,000, and wool \$7,400,000. Of cattle 71,000 are dairy cattle. These are fully dependent on the farming land, in addition to which about 5 per cent of the other cattle are so dependent. Hogs and poultry are also entirely dependent on farmed land. Thus, as measured in value of dependent agricultural in-

dustries, the range livestock industry of Utah represents about 60 per cent of the total direct agricultural returns.

An industry which uses exclusively 10 per cent of all land and perhaps 20 per cent of the product of the cultivated land, and which in value is about 60 per cent of the total agricultural product, deserves serious attention. The intricate problems of livestock management, of forage preservation, and of control of the land are involved. These three combined aspects form Utah's greatest single agricultural problem.

²This is variously estimated between 1½ and 5 million acres.

³Barnes, Will C. and Jardine, J. L., *Livestock Production in Eleven Western States*. U. S. D. A. Office Secretary Ret., 110, (1906), p. 12.

⁴*Agricultural Census*, 1925.

Messages from the Missions

JUST A MISSIONARY

There he stands; his head uncovered—
Shouting to the rushing throng!
Struggling through the human current
With his message and his song!
His companion, staunch, beside him,
Scatters tracts to those who pass;
And the motley, human river
Flows along, as smooth as glass!

Few to listen—some to ponder—
More there are, who rush on by—
But the Elder goes on preaching
Of the Plan of God on high!
He is burning with the message
He has brought from Zion's door;
And he pleads with those who listen,
To repent, and sin no more!

Just a "Mormon" missionary,
In a strange, unwelcome land!
But a man of strength and wisdom
Tutored by God's gracious hand!
Just a witness to the nations
Of the gospel, now restored—
But a faithful, willing servant—
Blessed and prospered of the Lord!
ELDER WESTON N. NORDGREN.

CHAPEL DEDICATED, WEST VIRGINIA

This chapel was opened in Huntington, West Virginia on November 6, 1927, by President Henry H. Rolapp. It has been

circumstances. We have approximately fourteen hundred members, three large branches, six Sunday schools, and four



leased for services by the Church. The large number of people at the opening were impressed by the spirit manifest. We have three chapels in this district, 801 Penn. Ave., Charleston, 601 Sixth Ave., Huntington, and at Verdunville. We rejoice that the three branches of this district are privileged to meet under such

primaries. The M. I. A. and the Relief Society are organized in the three branches. Auxiliary conferences were held in the branches by Secretary Mark K. Allen and Sister Lola R. Bradford, November 5-8. So far this year, we have had seventy-two baptisms and thirty-four blessings.



Present at the opening of the chapel at Huntington, West Virginia: President Henry H. Rolapp was the principal speaker. Front row, left to right: Harold G. Glade, president of the West Virginia north district; Lewis T. Ellsworth, president of the West Virginia south district; Henry H. Rolapp, president of the Eastern states mission; Mark K. Allen, secretary of the Eastern states mission; Lola R. Bradford, president of the mission Relief Societies; Leonard D. Bellamy. Second row: Blanch Cole; Mada Shelley; Vernon Davies; Phyllis Palmer; A. J. D. Schetselaar. Third row: Antone K. Romney; Cora Gardner; John W. Hubbard; Bessie Smith. Fourth row: Merle Kimball; D. E. Cluff; Ethel Lenzi; Mason W. Davis; L. T. Dahl.

IN FAR-AWAY TONGA

The annual conference of the Tongan mission, President Jay A. Cahoon presiding, was held September 23-25, 1927. The Church has organized districts and branches on three different groups of the Tongan Islands, the Togatabu, Haapai, and Vavau groups. Each group constitutes a district, the Vavau district being the most distant, 150 miles from mission headquarters, Nukualofa. Transportation between islands is done in small sail boats and provides very non-dependable service because of the wind being used for power. This mode of travel, however, does not prevent the Saints and elders from coming to conference. A good representation was in attendance, also many investigators. A

baptismal service was held at the seashore on the 25th, at which three adult converts and two children were baptized. Monday, September 26, was spent in sports, contests, and a social in the evening. There are 11 missionaries in this mission, 9 elders, and President Cahoon and his wife. The elders have been engaged mostly in building a home in Makeke. Now that the manual labor is finished, they can give more time to preaching the gospel. Recently much success has been attained in gathering genealogy and names for baptism for the dead from the Saints and outsiders, especially from the chiefs along the lines of the kings of these islands. Few

natives can speak English. Elders' meetings are the only meetings where English is spoken. The elders have certainly been blessed in learning the native language. The Bible is the only book printed in the native tongue. Hence the responsibility resting upon the elders to reveal the contents of the other Church books to the natives in their own tongue. Little by little the Book

of Mormon is being translated by the elders, and we hope within a few years it will be printed, which will aid greatly the missionary labors in the Tongan Islands. We have mail only once a month. *The Improvement Era* aids us greatly in our labors here and is very much appreciated—C. Sterling Cluff, mission secretary.



MISSIONARIES OF THE TONGAN MISSION

Sitting, left to right: Maurice W. Jensen, Byron, Wyoming, president Togatabu district; Mrs. Ada B. Cahoon, president mission Relief Societies and Primaries; Mission President Jay A. Cahoon, Leavitt, Alberta, Canada; Da Costa Clark, Provo, president Vavau district; Orrin P. Fisher, Hillspring, Alberta, Canada, president Haapai district. Standing, left to right: C. Sterling Cluff, Provo, mission secretary and bookkeeper; Fred W. Stone, Aberdeen, Idaho, president Haalaufulu branch; Aldin C. Clines, Woolford, Alberta, Canada; Ralph D. Olson, Brigham City, superintendent mission Sunday schools and Mua branch; J. Otto Jensen, Bear River, president Pagai branch; Austin A. Carter, Santaquin, president Makeke branch, school and church plantation.

IN HANDSWORTH CHAPEL, BIRMINGHAM

The theme, "Joseph Smith the Prophet," was developed most effectively in the Birmingham district conference in the Sunday school session, on the morning of October 9. The young people displayed their talents through discourses, recitations and songs. President Heber J. Matkin, in the afternoon conference service called attention to the praiseworthy accomplish-

ment of the Birmingham district elders during the past six months; of special note was a record distribution of 146 copies of the Book of Mormon. All the elders present delivered discourses and bore testimony of the divine mission of Joseph Smith. Sister May Booth Talmage and Elder Seth W. Pixton were present from

mission headquarters and delivered spirited addresses. Kindly accept our sincere thanks and gratitude for the *Improvement Era* which is indeed a source of edification for

the elders of this district. A favorable account of our conference was published in the *Birmingham Gazette*.—Merrill Sandberg, district secretary.



Front row, left to right: La Von E. Payne; Seth W. Pixton, secretary of European missions; May Booth Talmage, president of European missions Relief Society, and M. I. A.; Heber J. Matkin, district president; Merrill Sandberg, district secretary. Back row: Laurence Peterson; John P. Hopkinson; Alva L. Ritchie; Grant W. Wilde; Kenneth H. Smith; Ezra M. Parry; R. LeRoy Fletcher; Rulon F. Thompson.

IN THE ZWICKAUER DISTRICT, GERMAN-AUSTRIAN MISSION

During the last half of the month of July and the month of August, all the missionaries of this mission spent their time entirely in the country districts, where the message of the gospel had never before been heard. The elders of the Zwickauer branch, are glad to report that we met with wonderful success and feel that our efforts will be of value and that the seeds we sowed may bring forth fruit.

From the first of August until the first of September, my companion, Matthias C. Richards, a new missionary just arrived from Zion, and myself, spent 178 hours tracting, gave out 3,358 tracts and booklets, visited 43 friends for the first time, also visited 43 saints, and engaged in 165 gospel conversations. With the help of other missionaries we held 5 cottage meet-

ings at which we had present 23; 70; 135; and 19 friends respectively.

During this time we traveled one week without purse or scrip and were so wonderfully blessed that we ate five meals every day and were given a bed every night without having to ask. We had some wonderful experiences.

The third day out was my birthday and the entire morning was spent tracting in a small town, called Rottenkirchen; we started out at eight in the morning, and having had only a very light breakfast, we became very hungry, but no one offered us anything to eat. At about noon we decided that we would buy a few cakes, so we entered the first bakery we came to but we came out without having bought anything and Elder Richards, who

could not understand a word of German, was a bit out of patience with me because I had not purchased something and I myself could not understand why I hadn't done so, so we went on a short distance and found another bakery; we went in and were buying some cakes when the baker, an elderly man, entered and in a very surprising manner spoke to us, shook our hands and then without further words turned to me and asked me how old I was. It took me so by surprise that I could not answer for a second and when I had answered him, I remembered that this day happened to be my birthday. Then we began to explain the gospel to them; and being tired, I asked if we might sit down while we ate our cakes and then we could converse further. To our surprise they invited us into the next room where we were served a hot meal which tasted better to us than any meal we ever ate. We explained to them who we were, and what we were doing and the principles of the gospel and gave our testimonies that God had again spoken to the people of the earth and before we knew it we were served with the choicest of cakes and hot chocolate. As we finished, several friends came in to visit and we told them our story, when more friends came and we were again served. We spent almost the entire afternoon there and explained the gospel the best we could to twelve persons. Although we were entire strangers in a strange land, the Lord arranged that we should not suffer and saw fit to give me a real birthday party as is the custom in the land.

When we left, the people invited us to visit them again if we should ever come that way. It was a wonderful testimony to us although it may appear to others as an incident which might happen at any time. To us it was a testimony that our efforts were accepted by the Lord and that his words are true where he promised to provide for his servants in the line of their duty and that he keeps his promises. We are very thankful for his manifestations and it is just one of the many which we enjoyed on our trip through the country.

During the month of September, after we had returned to our branches, we had a campaign to sell the Book of Mormon and we were successful in this branch in selling some 150 books. To advertise the campaign and to celebrate the hundredth anniversary of the coming forth of the plates, we were also successful in having an illustrated lecture and a very fine program at which a short play taken from the Book of Mormon was carried out. We are expecting to reap a good harvest from the work which has been going on in this section of the mission.

We have been working hard and with the Saints here we are enjoying a wonderful spirit. The future looks good and our greatest need here in the harvest field is harvest hands to gather the crop which is ripening fast.

We enjoy the *Era* every month and wish to express our hearty thanks for the same and hope and pray for your continued success.—Wesley Anderson.

VIENNA COMMEMORATES DELIVERING OF PLATES TO JOSEPH SMITH

On September 25, 1927, the nearest Sunday to the one-hundredth anniversary of the bringing forth of the golden plates by the Prophet Joseph Smith, a successful conference was held in the Vienna district, of the German-Austrian mission. A Book of Mormon campaign was inaugurated throughout the German-Austrian mission during September and the subject was chosen as our conference theme. Speakers of the conference included mainly Pres-

idents James E. Talmage and Hyrum W. Valentine. They gave inspiring sermons on the divinity of the Book of Mormon, which we hope made a lasting impression in the hearts of many new investigators of the gospel. The attendance of new friends was perhaps greater than ever before in Vienna. The missionaries in turn, also gave earnest testimonies of the divine origin of the Book of Mormon.—Reeves Baker, president, Vienna district.



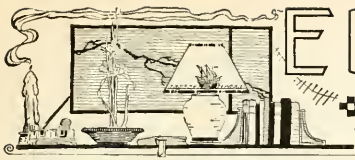
Missionaries, left to right, first row: Thomas Biesinger, Salt Lake City; President James E. Talmage; President Hyrum W. Valentine, German-Austrian mission, Brigham City, Utah; Reeves V. Baker, president Vienna district, Boulder, Utah. Top row: James Lewis McCarrey, Richmond; Clark T. Robinson, Beaver; W. Lee Davis, president Vienna branch, Brigham City, Utah; Merrel Cook, Paris, Idaho, Harold Gale Hancock, president Linz branch, Salt Lake City; Johann Hausmann, Dresden, Germany.

THE NEW MISSION PRESIDENT FOR SWEDEN

Elder Gideon N. Hulterstrom has succeeded Andrew Johnson as president of the Swedish mission of the Church of Jesus Christ of Latter-day Saints. Elder Hulter-



strom and his wife and child left for his field of labor on November 11, 1927, expecting to sail from New York on the steamer *Oscar II*, November 17 for Stockholm. This is his second appointment as mission president of Sweden. He was born in Orebro, Sweden, October 31, 1885, and joined the Church June 30, 1894, coming to Salt Lake City in 1902, and this is his third mission, the first being in 1908, the second in 1920. While on his second mission he acted as conference president of the Stockholm conference and later as mission secretary and writer for the mission *Nordstjarnan*, and when Elder Isaac P. Thunell was released, Nov. 10, 1922, he was appointed president of the Swedish mission, which position he held until he was released July 29, 1923. In the Ensign stake of Zion, Elder Hulterstrom labored as home missionary, and he also acted as counselor in the Swedish organization. He was set apart for this latter work by President Hugh J. Cannon being released from that position on August 17, 1927. He was ordained a seventy July 19, 1927 by Ruilon S. Wells. He has also labored as Sunday school teacher and as a member of the presidencies in priesthood quorums and in other capacities.



EDITOR'S TABLE

COURTSHIP AND MARRIAGE

"Whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man."

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else."

"He that looketh upon a woman to lust after her shall deny the faith, and shall not have the spirit." "He hath committed adultery already in his heart."

"I give unto you a commandment, that ye suffer none of these things to enter into your heart."

"It is better that ye should deny yourselves of these things, * * * than that ye should be cast into hell."

Adultery and harlotry "are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood, or denying the Holy Ghost," both unpardonable sins, when committed "against the light and knowledge of God."

Marriage is a holy sacrament, and, with the Latter-day Saints, it is an eternal covenant. It is the foundation of happiness, the cornerstone of home. Men and women may well take warning against committing indiscretions against the purity of relations between the sexes, in both courtship and marriage. Pure actions must lie at the foundation of this most sacred association of life—marriage—and the most holy institution of mankind—the home.

The riot of evil inclinations, and passions without restraint, personal liberty so-called, subtly advocated by some writers, must be curbed and brought under subjection. These evils are threatening to disrupt married life and to destroy the home. They will not bring happiness. They must be sacrificed to insure the coming of joy and real gladness in the heart. Latter-day Saint young people have the opportunity to be a light to the world in

these respects. They have the word of God upon the subject. They have the vision of the eternal marriage covenant and the glory of the everlasting home.—A.

MARRIAGE

After the article by Elder B. H. Roberts on Marriage was written and sent to press, the author sent to the *Era* office the following paragraph for insertion, but unfortunately the article was already printed, and we give it place here:

"In view of the Eternity of the Marriage Covenant by the Church of the Latter-day Saints, no people more appropriately may use the wedding ring in the marriage ceremony. The circle is the most perfect of geometrical figures; the symbol of completeness and of eternity. Let it be with us the sign and symbol of the permanence and the eternity of the marriage covenant."

BOOKS

A very timely volume of some 550 pages and over has just been issued from the Deseret News press, entitled, *An Introduction to the Study of the Book of Mormon*, by J. M. Sjodahl, associated with Elder Hyrum M. Smith in the compilation of the *Doctrine and Covenants Commentary*, and at present editor of *The Associated Newspapers*. Elder Sjodahl is well known to the readers of the *Era*, many of whom have enjoyed in the past years his contributions to this magazine on the subject of the Book of Mormon. There are twenty chapters, the last chapter is a collection of some of the fundamental religious doctrines of the Book of Mormon which, in reality, lie at the foundation of the faith of the Latter-day Saints. Students will find interpreted in this volume many striking passages which appear in the sacred record, also explanations of prophecies and illuminating answers to questions that arise in its study. It treats on the

geography of the Book of Mormon. It touches the religious concepts, theories and facts concerning the traditions, myths, legends, etc., of the various Indian tribes—the Pueblos, the Cliff Dwellers, and the Mound Builders. To the reader of this book, the perusal and study of the Book of Mormon will become a pleasure and delight. It is a valuable contribution to the

literature of the Church, and should find a place in every library, and on every reading table in the land.

President Heber J. Grant, writing of the book, says to the author: "You are entitled to the gratitude of the 'Mormon' people for the immense amount of labor which you have given to the production of this valuable volume."

Authority as a Universal Principle

BY ELDER JOSEPH FIELDING SMITH, OF THE COUNCIL OF THE TWELVE

The heavens declare the glory of God; and the firmament sheweth his handiwork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language where their voice is not heard.—Psalms 19:1-3.

Authority is an eternal principle operative throughout the universe. To the "utmost bounds" of space all things are governed by law emanating from the Lord our God. On Kolob and other giant governing stars and in the tiny electron, infinitesimally small, and of which all things are composed, divine authority is manifest in the form of immutable law. All space is filled with matter and that matter is controlled and directed by an All-Wise and Omniscient Creator who "Comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever. And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons." Doc. and Cov. 88: 41-42.

To Moses the Lord said: "And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. * * But only an account of this earth and the inhabitants thereof, give I unto you, for, behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumer-

able are they unto man, but all things are numbered unto me, for they are mine and I know them. * * And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words."

The Lord showed the stars to Abraham through the aid of Urim and Thummim, and Abraham wrote of them: "And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me; These are the governing ones."

From these scriptural references we learn that the controlling authority in the universe is vested in God; that his authority is manifest in all things both great and small. In a revelation to Joseph Smith the Lord said: "All kingdoms have a law given, and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom." The significance of this expression we could not understand before the very recent discoveries in the field of science pertaining to the atom, electrons, protons, and the ether of the universe. The probabilities are that we do not understand it now; except in small degree, and that future revelations will add to the lustre of this wonderful truth in relation to the composition of the universe and the controlling laws by which it is governed.

On this point, one of the world's greatest scientists has said:

"The vast interplanetary and interstellar regions will no longer be regarded as waste places in the universe. * * We shall find them to be already full of this wonderful medium (ether); so full that no human power can remove it from the smallest portion of space, or produce the slightest flaw in its infinite continuity."—*Clerk Maxwell*.

Sir Oliver Lodge, in his valuable little work, *Ether and Reality*, speaking of the composition of matter, says:

"That is one of the first things to realize about matter: there are great gaps between its particles.

"You may say, That is all very well for the sky and the stars and planets; but what about the earth? What about a piece of rock, or furniture, or any solid subject? Do you mean to say that the particles of a body like that are widely separated, with great spaces between them in proportion to their size, and that a straight line might penetrate them deeply without encountering a particle? Yes I do: * * * No microscope, however powerful, can show us an atom, still less can it show us how an atom is composed and how far apart its ultimate particles are; we

know this otherwise and indirectly. It is, however, common knowledge, now, that matter is built up of minute electric charges, both negative and positive, which are called electrons and protons. It is also known that these electric units are so extremely minute that they are separated from one another like the planets in the solar system. The greater part of the atom is empty space, just like the sky on a small scale."

I quote these sayings merely to point out the fact that the scientist today is confirming what the Lord said to Joseph Smith in relation to the universe: "All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom." How wonderfully this is confirmed by the astronomer who studies and charts the stars of the universe; and how equally wonderful it is confirmed by the scientist who divides and examines the substance of the atom. All is subject to the direction and control of the Eternal Father.

PRIESTHOOD QUORUMS



All matters pertaining to the Aaronic Priesthood, under this heading are prepared under the direction of the Presiding Bishopric

WEEKLY WARD PRIESTHOOD MEETINGS

In view of the proposed change in the priesthood quorum or class meetings, beginning January 1, 1928, whereby the gospel lessons will be taken out of these classes and taught in the Sunday Schools, it is desirable that all bishops should sense the importance of continuing the weekly ward priesthood meetings, and applying the time available to the training and activities of the members of the Priesthood.

The Priesthood is the very foundation upon which the Church is built, as also the framework which supports the structure. It is the most potent means of real service. Unless the quorums of the Priesthood generally are trained and active in the performance of their duties, their can-

not be the progress that there should be. To secure such training and performance by the members of the Aaronic Priesthood, it is found that weekly meetings, properly directed, and devoted to these purposes, produce the best results.

There are, in fact, certain priesthood activities affecting all of the wards, under the direction of the bishoprics, that need frequent, systematic attention. They are: (a) the important work of ward teaching, and (b) the training and activity of all members of the Aaronic Priesthood in their individual and quorum capacities.

It is therefore urged, that the weekly ward priesthood meeting, modified to conform to these conditions, and consequently

shortened in time, be regularly held. The half-hour required should be devoted to these two most important matters. Letters of information outlining these purposes and detailing the mode of procedure, have already been sent to all bishoprics,

and a booklet of instructions is now being prepared. This will amplify the advices already given and indicate the program for the entire year of 1928.

THE PRESIDING BISHOPRIC.

PROMOTING ATTENDANCE OF THE AARONIC PRIESTHOOD

BY MANTON MOODY, DESERET STAKE

(At the Bishops' meeting, October 8, 1927.)

In all the stakes of Zion there are a certain number who attend their priesthood meetings regularly. It is not with those that our problem lies, but with those who are habitually or frequently absent from priesthood meeting. Some means must be devised whereby we can break the trend of inactivity and get the boys who have been totally inactive, or practically so, to attend priesthood meetings, for it is here they get spiritual food, so essential.

We may put it under two heads: first, getting non-attendants to attend; and second, to keep them coming after they once attend. One of the chief things to stimulate interest and get attendance is the attitude shown by the bishoprics in the wards toward their boys. It has been stated that the bishops do not have time to visit each boy personally. But I suggest that when you meet a boy, whether he is active or not, that you encourage him in some way, as a kind word of greeting will go a long way to get him to come to priesthood meeting. Boys like to be noticed. That is natural. I am sure notice from the bishopric will help to bring them to priesthood meeting. I believe that assignment promotes attendance. It is a fact, the records of our stake show, that 90% of the priests who were given assignments filled them. Also 90% of the teachers, and 96% of the deacons filled their assignments. This being the case, we should never fail giving the boys something to do. Assign them duties and they will fill them. If boys are appointed to visit members who are not in the habit of attending meetings, and 96% of these boys fill the assignments,

it naturally follows that a great percent of those who have been inactive will come to priesthood meeting. We cannot over-stress the value of assignments.

I think, also, that outings have a great deal to do with successful attendance of the boys at their regular priesthood meeting. In August at our regular monthly or Union stake priesthood meeting we had an increase of attendance of the Lesser priesthood of about 800%, due to the fact that the stake committee had visited all the wards in the stake and had informed the boys that an outing was to take place after that meeting. As a result there was an increase of attendance from about 18 to 127 members of the Lesser Priesthood. This remarkable increase I am sure, was due to the outing planned for the boys. Similar outings may be planned for the boys in the wards with like success.

As to keeping the boys after you once get them to meeting: a man will not return to a well if he finds it empty. So, if the boys who have been neglectful in their attendance at meeting, find when they come that there is nothing that they are interested in, they will not return. Therefore, the problem of interest must be solved. If you solve this you solve the problem of attendance. We feel that the bishopric and ward supervising committee should select the very best boys' men they have in the ward to teach the Lesser Priesthood classes.—men who can mix with the boys, and still hold their dignity. We cannot meet with much success by giving three-minute talks as outlined for the bishops in the respective classes of the Lesser Priesthood quorums. So, I urge

that the bishoprics give their talk every Sunday morning, or whenever they convene for their priesthood work. It will go a long way in encouraging the boys.

Parents should not have to drive the boys to priesthood meeting. They should be given something when they get there that will draw them back.

FIELD NOTES

Aaronic Priesthood, Yale Ward, Liberty Stake: Efforts are being made in this ward to account for every member of the Priesthood. Weekly quorum meetings are held of each grade of the Priesthood, and on the first Sunday of the month, all of the members meet together for forty-five minutes. At the meeting held Sunday, December 4, under the direction of the ward supervisors, there were 28 priests, 26 teachers, and 30 deacons present,—a total of 84. After the opening prayer, new members were welcomed. Special activities of the priests, teachers, and the two deacons' quorums, for the month of November were presented by the officers of the quorums.

It was shown that the priests had functioned 100% in the administration of the Sacrament. Letters had been sent to all missionaries in the field, thereby maintaining contact with former members of the priests' quorum. Closing prayer in Sunday School had been offered by one of the teachers each Sunday. Effective ward teaching had been done, and the ward maintenance fund collected. A letter had been prepared by one of the supervisors and sent to an absent member in California, urging him to activity in the branch where he resides. It was shown that whenever a priest has been ordained an elder, and called on a mission, some small present has been given him at his farewell party, on behalf of the priests' quorum.

Detailed instructions were given regarding Sacrament administration by Chairman J. A. Rockwood, of the supervisors, followed by short talks by Elder Guy C. Wilson, and Presiding Bishop Sylvester Q. Cannon.

Maricopa Stake Ward Priesthood Meetings: Special efforts are being made in all of the wards of this stake to increase the attendance at weekly priesthood meetings.

During October, Maricopa stake showed the highest attendance in the Church. As an instance of the efforts put forth, the stake presidency, upon learning that three wards did not show an increase in October, assigned two high councilors to these wards, and later visited them also, with the result of increased attendance. President J. R. Price reports that one of the wards, prior to the effort, had not been very active, but since then has taken on new life in every organization. The result of this priesthood attendance contest is evident in the increased attendance at Sacrament and other meetings. A number of families have become interested in church work that were apparently dormant previously.

Aaronic Priesthood Convention, Nebo Stake: In connection with the stake conference an Aaronic priesthood convention was held at Payson, Saturday evening, September 17, under the direction of the stake Aaronic priesthood committee. There was an attendance of approximately 350, of which about 100 were members of the Aaronic priesthood, the remainder being parents and others. An excellent program of quorum songs, and talks by members of the priesthood, was rendered. The stake committee are actively engaged in organizing throughout the stake in accordance with the plans of the Presiding Bishopric.

Maricopa Stake: With the approval of the stake presidency, Bishop Tiffany of the Papago ward and Elder Santeo, an Indian missionary, took two elders and four priests with them to the Gila River Indian Reservation, where they visited every house in San Tan, Casa Broncho, Snake Town, and Black River. They spent eight days and held meetings every night. The reports of the priests who took part in this activity are very enthusiastic.



MUTUAL WORK



WHAT TO DO IN JANUARY

The officers who have in charge the reading course and the joint Fast day evening meetings are asked to encourage compliance with the following requests:

1. Secure the reading, during January, of at least one book by each member of the association. The books have undoubtedly already been selected from the recommended list, as published in the "Year Round Program." (See *Era*, July, 1927, p. 835.) Make record of the books read, and give opportunities for two or three short reviews, before the association, of the books selected.

2. Every officer of each stake and association is asked to finish the reading of the Book of Mormon, and report as having done so, as an example to the members. Emphasize the slogan: *We stand for a fuller knowledge of the Book of Mormon, and a testimony of its divine origin.*

3. Encourage attendance at the January Fast Sunday evening joint meeting, with

a view to making the monthly joint program popular in the ward. Stake officers will see that their tentative program is distributed among the association officers as a guide for the proceedings in the monthly meetings.

4. Ascertain if the officers of the association appointed to select the number and kinds of books from the list published on page 10 in the "Year Round Program" have made and advertised the selection. These books should be on hand for the members to read.

The special recreation event for the year is the Gold and Green ball which, if convenient, should be given in January. Beauty, art, culture, and good order, should combine to make it a glorious event. It should fit into the general year-round recreation program of the stake or ward, and should be presented on some night other than Tuesday. For suggestions for this big social event see the "Year Round Program," page 23.

M. I. A. STUDENTS FROM JAPAN

Elder Alma O. Taylor has received the pleasant information from the M. I. A. officers in Japan, and transmits it to the *Era*, that Takeo Fujiwara, a member of the Y. M. M. I. A. of Sapporo, Japan, arrived in Utah, October 30, 1927, and has entered the B. Y. U. at Provo as a student. He is one of the young mem-

bers of the Church with whom Dr. F. S. Harris, president of the B. Y. U., became acquainted on the occasion of his visit to Japan a year ago. Brother Fujiwara says he expects two more Japanese Saints from Sapporo shortly after New Year. They also expect to enter the B. Y. U.

M MEN AND GLEANER GIRLS, CALIFORNIA

We have received No. 4, Volume II, of the *Messenger*, the official organ of the M Men and the Gleaner Girls' association of Los Angeles and Hollywood stakes. Among other live matter, it contains an account of the Hollywood stake Jubilee, held on Saturday, November 19, the birthday party of the organization. Over 700 people met to dine, toast, and dance. The

paper is characteristic of California pep, of which the M Men of these stakes have evidently imbibed to the full. Success to the "*M*" *Messenger* and to the M Men and Gleaner Girls' association of Los Angeles and Hollywood stakes. We can scarcely keep up with them, but will applaud vociferously from the far-off.

SLOGAN CARDS DISTRIBUTED

The Y. M. M. I. A. of the First ward, Raymond, Alberta, Canada, has issued a card containing a complete list of the M. I. A. Slogans and presented a copy to every family in the ward on the occasion of the annual membership drive. The cards were very much appreciated by the

people and numerous requests have been made for extra copies to be sent to friends all over the world. The officers of the association are: N. Lorenzo Mitchell, president, W. Meldrum, first counselor, S. E. Low, second counselor, Ross Anderson, secretary and treasurer.

A CHANCE TO STUDY LEADERSHIP

Leadership Week will be held at the Brigham Young University, January 23 to 27 inclusive, it is announced by the Extension Division. The central theme for the week is "Man's Quest for Joy," which is adapted from the Book of Mormon statement: "Man is that he might have joy." Since this is Book of Mormon year in the Church, the theme is very appropriate. It is designed that various sub-themes will be considered on the various days of the week. On Monday the theme suggested is, "Self-Mastery;" on Tuesday, "Self-Realization;" on Wednesday, "Joy Through Living the Religious Life;"

Thursday, "Joy Through Intellectual Unfoldment;" Friday, "Joy Through Service to Others." Departments are planning courses in the following: Education for Moral Growth; Methods in Religious Teaching; Recreation; Genealogy; Social Welfare; Man and the Universe; Creative Writing; Music; Art Appreciation; Drama; Health; Literature; The Home; Scouting; Farm Problems; Psychology; History; and other subjects. As usual the program is free to all, and an effort is made to provide something worthwhile for everyone who might come.

WINNER IN THE ONE-ACT PLAY CONTEST

The committee who considered the manuscripts of the *Improvement Era* one-act play contest chose "The Invisible Hand," by Ira N. Hayward, Cedar City, Utah, as the winning play. There were 45 plays and many of them very creditable. It is encouraging to see the improvement

in the manuscripts, in both subject matter and thought, over those submitted in previous years. The *Era* returns thanks to all who took part in the contest and invites them to try again in the new contest which soon will be announced for 1928.

SOUTH DAVIS STAKE M. I. A.

The presentation of Gaul's Oratorio, "The Holy City," under the direction of the South Davis stake M. I. A. Committee on Recreation, with the cooperation of the choirs of the stake, at the Bountiful Tabernacle, Friday, November 25, was no doubt the biggest and most successful thing in the field of music yet undertaken in the stake. The Tabernacle and adjoining recreation hall was filled to capacity. The chorus consisted of 150 choir and Mutual members and the orchestra of 28 local and Salt Lake artists. The soloists were Mary Pierce, soprano; Annette Richardson,

contralto; Howard Frazee, tenor, and Hugh W. Dougall, baritone, all of Salt Lake City. William Holmes, stake chorister for the Y. M. M. I. A., was music director; Ida K. Thomas, stake chorister for the Y. L. M. I. A., organist, and Leander T. Thompson, pianist. Robert A. Stelter, chairman of stake recreation committee, was business manager, and H. Tharon Salter, secretary. The successful rendition of the Oratorio was made possible by the hearty cooperation of the entire community.—Geo. A. B. McIntyre, stake superintendent, Y. M. M. I. A.

Y. M. M. I. A. Statistical Report, November, 1927

STAKE	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Advanced Senior Enrollment	Senior Enrollment	Advanced Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Advanced Senior Attendance	Senior Attendance	Advanced Junior Attendance	Junior Attendance	Total
Alpine	1000	18	13	124	141	227		304	796	86	89	93		166	434
Box Elder	757	13	13	120	196	227	29	226	798	103	116	137	20	139	511
Cache	567	8	8	87	83	105	20	208	503	69	53	52	20	148	342
Carbon	547	6	3	29	54	26	7	46	162	21	36	13	7	46	123
Deseret	521	12	11	96	177	112	22	131	538	69	105	82	15	88	359
Emery	506	9	5	31	34	75		120	260	21	27	51		90	189
Ensign	958	8	8	79	178	209	83	289	838	75	125	142	46	186	574
Granite	1100	9	9	92	114	247	122	296	871	77	72	173	77	238	637
Grant	1400	14	13	130	150	283	97	376	1036	108	102	188	70	286	754
Gunnison	879	7	7	45	77	60		71	253	33	46	35		50	164
Hyrum	500	10	7	69	74	54	37	100	334	47	41	30	29	73	220
Kanab	222	6	4	37	23	10		20	90	25	19	10		20	74
Liberty	1435	12	12	113	248	281	147	377	1166	91	176	178	111	264	820
Logan	595	11	7	68	75	124	13	199	479	53	42	71	8	149	323
Millard	344	8	5	31	43	72		62	208	28	26	47		55	156
Mount Ogden	700	8	8	71	86	103	35	152	447	59	56	65	21	109	310
Nebo	454	9	9	63	81	119	11	195	439	45	40	54	9	138	286
North Davis	456	7	7	60	51	101		144	356	51	31	56		94	232
North Sanpete	710	10	10	77	88	151	4	212	532	59	63	82	3	140	347
North Sevier	264	6	4	24	36	25	4	40	129	20	29	18	3	31	101
North Weber	640	13	12	78	22	109	14	163	385	59	15	64	10	117	265
Ogden	876	11	11	100	123	200	65	284	772	82	65	119	37	186	489
Oquirrh	497	6	6	60	66	70	20	138	354	52	39	45	12	75	223
Pioneer	767	10	9	74	74	169	36	214	567	58	42	106	23	129	358
Roosevelt	330	12	12	79	128	65	25	106	403	47	80	31	17	66	241
St. George	680	14	14	114	162	165	47	217	705	85	97	84	40	138	444
Salt Lake	1090	13	13	135	145	239	22	340	881	108	96	145	20	251	620
South Davis	526	8	8	74	95	183		204	556	63	51	136		178	428
South Sevier	330	8	3	25	21	20	8	53	127	19	22	11	6	30	88
Summit	467	11	10	65	44	88	13	107	317	44	39	68	5	79	235
Tintic	271	5	2	38	79	16	18	100	251	5	8	6	11	7	37
Tooele	400	9	5	36	55	67	4	118	280	31	55	28	2	83	199
Uintah	415	10	10	75	105	116	22	146	464	60	66	70	22	98	316
Wasatch	392	9	5	36	45	48		105	234	30	23	33		63	149
Weber	715	9	9	82	77	114	11	191	475	64	42	68	8	117	299
Bannock	232	7	5	30	48	21		44	143	26	27	20		30	103
Bear Lake	365	11	10	75	85	81		112	353	51	56	44		73	224
Burley	288			30	30	17	14	27	118	17	16	7	10	13	63
Cassia	154	6	6	49	55	44	8	42	198	31	49	17	2	30	129
Franklin	424	11	6	63	51	34	28	65	241	30	37	26	6	121	274
Fremont	662	14	14	122	196	157	22	167	664	89	152	115	25	107	488
Idaho	160	7	4												
Idaho Falls	614	12	10	85	140	89	20	95	429	57	81	46	13	48	245
Malad	335	7	7	66	74	72		133	345	45	35	50		81	211
Pocatello	552	10	10	101	134	145	33	183	596	81	75	88	15	127	386
Rigby	516	13	8	91	131	68	33	72	395	68	84	37	15	41	245
Shelley	315	9	9	87	84	72		104	347	59	39	35		55	188
Teton	211	7	3	23	26	24	17	7	97	14	16	12	9	31	82
Twin Falls	216	5	3	24	46	30		24	124	22	26	21		22	91
Yellowstone	370	10	9	60	93	66		54	273	53	69	44		41	207
Alberta	406	10	9	90	121	107	46	103	467	62	52	82	24	75	295
Big Horn	318	6	5	36	90	73		44	241	25	47	39		30	151
Hollywood	359	10	10	86	115	175	18	93	487	70	85	128	17	68	368
Lethbridge	223	9	6	77	73	64	63	20	297	61	57	54	54	12	238

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Los Angeles	420	8	8	85	102	172	12	88	447	58	90	139	6	69	356
Lyman	199	7	7	46	78	61	12	115	312	38	58	35	---	75	212
Maricopa	430	8	8	76	95	111	12	166	460	62	74	71	9	127	343
Moapa	246	9	5	47	52	65	9	56	229	37	32	45	6	38	158
San Francisco	367	10	8	56	89	78	30	---	253	43	59	54	26	---	182
Snowflake	290	11	6	35	54	36	35	31	191	28	30	20	28	18	124
Star Valley	365	11	9	91	63	80	14	92	340	49	32	34	9	40	164
Union	200	6	4	45	33	38	25	32	173	30	25	35	20	25	135
Woodruff	325	6	6	49	84	55	5	50	243	35	48	23	2	33	141
California Mission	415	23	18	104	129	81	16	55	385	86	113	52	13	39	303
East Jordan	554	10	8	73	75	158	---	180	486	7	6	9	---	11	33
West Jordan	425	7	7	61	105	161	26	164	517	52	75	115	17	132	391

Y. M. M. I. A. Efficiency Report, November, 1927

STAKE	Membership	Average Attendance	Recreation	Scout Work	M Men	Reading Book of Mormon	Era	Fund	Monthly Stake and Ward Off. Meeting	Ward Off. Meeting	Total
Alpine	10	5	7	8	8	3	10	4	10	6	71
Box Elder	10	9	10	9	8	9	9	8	10	10	92
Cache	10	7	10	9	7	4	7	8	10	10	82
Carbon	5	8	10	7	4	5	10	---	10	10	69
Deseret	10	7	9	10	7	9	8	5	7	7	79
Emery	5	7	4	5	5	5	2	5	4	4	46
Ensign	10	7	10	10	9	7	7	7	10	10	87
Granite	10	7	10	10	10	6	4	9	10	10	86
Grant	8	10	10	10	10	3	10	4	10	10	85
Gunnison	5	6	10	9	9	7	9	8	9	9	81
Hyrum	7	10	6	4	4	3	5	5	7	6	57
Kanab	4	8	6	7	---	1	6	6	5	7	50
Liberty	9	10	10	10	10	8	8	8	10	10	93
Logan	10	7	10	10	6	6	7	8	10	9	83
Millard	9	8	6	5	5	4	5	5	5	4	56
Mount Ogden	6	9	10	10	10	10	10	8	10	10	93
Nebo	10	7	10	10	8	4	4	5	10	9	77
North Davis	8	8	9	10	7	7	9	9	9	9	85
North Sanpete	10	7	10	10	8	9	8	5	8	8	83
North Sevier	8	8	10	5	7	4	2	3	8	5	60
North Weber	6	7	7	7	5	6	8	7	9	9	71
Ogden	9	6	10	10	9	8	9	10	10	10	89
Oquirrh	9	9	10	8	7	6	7	8	10	10	84
Pioneer	10	6	8	5	8	7	6	2	7	9	68
Roosevelt	10	6	6	2	2	8	8	8	9	8	67
St. George	10	6	10	10	9	9	8	6	9	9	77
Salt Lake	8	10	10	7	9	8	9	8	9	10	88
South Davis	10	8	10	10	10	10	10	10	10	10	98
South Sevier	8	6	3	4	3	3	2	4	4	4	41

IMPROVEMENT ERA

STAKE	Membership	Average Attendance	Recreation	Scout Work	M Men	Reading Book of Mormon	Era	Fund	Monthly Stake and Ward Off. Meeting	Ward Off. Meeting	Total
Summit	10	7	10	6	4	5	8	9	8	10	77
Tintic	10	1	10	---	8	10	9	---	5	5	58
Tooele	10	7	5	3	3	3	5	6	5	4	51
Uintah	10	7	9	9	8	7	7	8	7	9	81
Wasatch	9	6	6	6	3	3	3	4	6	2	48
Weber	10	6	10	10	9	10	5	5	10	10	85
Bannock	9	7	2	3	---	2	4	5	5	5	42
Bear Lake	10	6	9	3	4	7	8	6	7	7	67
Burley	8	5	3	10	5	2	10	7	7	8	65
Cassia	10	9	10	5	4	8	9	8	10	10	83
Franklin	9	10	9	9	4	6	10	9	10	7	83
Fremont	10	7	10	10	8	8	10	10	10	10	93
Idaho	10	10	8	7	5	3	8	9	8	10	78
Idaho Falls	7	6	7	6	6	4	7	5	8	7	63
Malad	10	6	10	10	8	10	10	8	10	10	92
Pocatello	10	6	10	10	9	10	10	10	10	10	95
Rigby	8	6	5	8	4	6	6	7	8	5	63
Shelley	10	5	10	6	7	7	8	9	9	8	79
Teton	6	8	4	3	1	2	3	2	4	2	35
Twin Falls	6	10	10	8	4	5	6	2	8	10	69
Yellowstone	7	8	8	6	4	7	6	9	8	7	70
Alberta	10	9	9	6	9	5	8	9	9	9	83
Big Horn	10	6	10	10	8	5	6	5	6	8	74
Hollywood	10	8	10	10	10	10	9	9	10	10	96
Lethbridge	10	7	10	10	10	9	7	6	10	10	89
Los Angeles	10	8	10	10	10	7	9	9	10	10	93
Lyman	10	10	10	10	7	7	8	8	9	8	87
Maricopa	10	7	10	10	9	10	10	10	10	10	96
Moapa	9	7	6	6	6	5	10	10	5	6	70
San Francisco	7	10	8	4	5	7	4	5	8	7	65
Snowflake	7	9	4	3	4	5	4	3	5	5	49
Star Valley	9	7	6	3	4	6	6	6	7	6	60
Union	10	8	10	5	7	5	7	3	10	10	75
Woodruff	8	9	10	10	7	5	6	9	8	9	81
California	9	8	9	7	8	7	8	9	10	10	85
East Jordan	9	1	8	7	8	3	4	8	6	7	61
West Jordan	10	8	10	7	9	5	6	4	10	10	79

Note—The wards reporting, in the 65 stakes reported, totalled 509 out of a possible 619. The following 29 stakes reported all their wards: Box Elder, Cache, Ensign, Granite, Gunnison, Liberty, Mt. Ogden, Nebo, North Davis, North Sanpete, Ogden, Oquirrh, Roosevelt, St. George, Salt Lake, South Davis, Uintah, Weber, Cassia, Fremont, Malad, Pocatello, Shelley, Hollywood, Los Angeles, Lyman, Maricopa, Woodruff, West Jordan. A number of the stakes, as will be seen from the reports, approached closely to the one hundred mark in activities. The total enrollment in the 65, out of 99, stakes reported is 26,842, and the total average attendance is 17,862 for the month of November.

NEW SUPERINTENDENTS

I. Roy Pickett was appointed superintendent of the Y. M. M. I. A. of the Idaho Falls stake, at a conference held November 12 and 13, 1927. Rolph C. Wold, was released. The address of the new super-

intendent is 415 Fifth Street, Idaho Falls.

Hyrum S. Evans, Burley, Idaho, was appointed superintendent of the Y. M. M. I. A., Burley stake, at the November conference, vice, Loren Lewis, released.

PASSING EVENTS

Colonel Charles A. Lindbergh arrived in the Val Buena flying field, City of Mexico, at 2:39 p. m., December 14, 1927, after having been 27 hours and 10 minutes in the air from Washington. His arrival was delayed some because he lost direction at Tampico, and had to circle about before he located the Mexican capital. He was received by a crowd numbering from 25,000 to 30,000 people. He proceeded at 2:50 to the stand, where he was greeted by President Calles and the American Ambassador Morrow. Colonel Lindbergh undertook the trip at the invitation of the president of Mexico. It is hoped that his visit will result in the strengthening of the bonds of friendship between the two countries.

The Dearborn Independent, Mr. Ford's paper, expired Dec. 26, 1927. The magazine once had an announced circulation of 700,000. Rather than sell it, Mr. Ford ordered the magazine to refuse further subscriptions. The *Dearborn Independent* was purchased by Mr. Ford in 1919.

James Jackson Woodruff, a son of the late President Wilford Woodruff, passed away in his home, 133 north West Temple St., Salt Lake City, December 8, 1927. He was born in Winter Quarters, Neb., May 25, 1847, and arrived in Salt Lake September of that year. He was employed for 38 years by the Z. C. M. I. Mr. Woodruff is survived by his widow, Mrs. Fannie Lloyd Woodruff, and the following son and daughters: Mrs. Mary W. Ensign, Dr. J. Lloyd Woodruff and Mrs. J. H. Johnson. Fourteen grandchildren, seven great-grandchildren and the following brothers and sisters, Asahel Woodruff, Mrs. Clara W. Beebe, Mrs. J. J. Daynes, David P. Woodruff, Ensign Woodruff, Newton Woodruff, Marion Woodruff, Mrs. Belle Moses, John Woodruff and Mrs. Julia W. Park, also survive him.

President Coolidge has again informed the Country that he does not choose to run in the Presidential race, next year. In a short address to members of the Republican National Committee, Dec. 6, 1927, he said, in part:

"To give time for mature deliberation, I stated to the country on August 2 that I did not choose to run for president in 1928. My statement stands. No one should be led to suppose that I have modified it. My decision will be respected."

The 70th Congress opened, Dec. 5, 1927. In the Senate the Smith-Vare controversy was started at once. Mr. Smith, with his colleague, Senator Deneen of Illinois, started toward the dais to take the oath of office, but was stopped by a resolution by Senator Norris. (Rep.) of

Nebraska, which declared him ineligible for membership in the Senate. Mr. Vare did not even attempt to leave his seat. Their case will probably occupy the Senate for some time.

In the House, James M. Beck of Philadelphia (Rep.), elected to succeed Mr. Vare, was challenged by Representative Garret (Dem.), on the ground that he is not, it is alleged, a legal resident of Pennsylvania. He was permitted to take the oath of office, but the House afterwards adopted a motion for an investigation of Beck's case by a committee.

President Coolidge, in his message to Congress, which was read on Dec. 6, 1927, states that all is well in the country. We have peace and enjoy unprecedented prosperity. Our national debt has decreased from \$26,000,000,000 to \$19,975,000,000, and the annual interest has, consequently decreased from \$1,055,000,000 to \$670,000,000, but notwithstanding this there can be no reduction in the taxes beyond the figure proposed by Secretary Mellon. One reason for this, as may be gathered from the Presidential message, is the need of money for flood control; another is the necessity of having costly "defense" forces on land and on sea and likewise in the air. Great Britain, we are told, thwarted the plan for reduction of navies, at the triple congress called by the President; now, then, we must build a number of huge battleships, in the interest of peace and for the defense of the rights of American citizens abroad. The President also declares that it is the purpose of the federal government to proceed forcibly against violators of the prohibitions laws, and this is, by politicians, interpreted to be a warning to the Democratic party that if a "wet" candidate is selected by that party, prohibition will be made an issue in the Presidential campaign—something which the leaders of both parties have tried to escape.

The Council of the League of Nations convened, Dec. 8, 1927, at Geneva. M. Briand the French statesman, is endeavoring to bring about a better understanding than that which now exists, between Great Britain and Russia. The relations between Poland and Lithuania, which are strained, is one of the most important at present. A report on the "white slave" traffic was presented to the Council by the investigating committee, on Dec. 5. The report indicated that American officials are making a determined stand against the international traffic in women and children and have been successful in their campaign.

The Council adjourned on Dec. 12. The Polish-Lithuanian controversy and some other problems were settled in the interest of harmony and good will.

Wm. J. Bennett, a prominent Salt Lake business man, died Dec. 4, 1927, after only a week's illness. He was born in Salt Lake November 9, 1876, the son of the late Richard and Maria Foster Bennett. At the time of his death he was secretary and treasurer of the Bennett Glass and Paint company, secretary and general manager of the Bennett Gasoline and Oil company and vice president of the Idaho Glass and Paint company. He was active in chamber of commerce affairs, having been a member of the chamber committee in charge of Christmas street decorations. Mr. Bennett is survived by his widow, Mrs. Ethel Farr Bennett; two daughters, Mrs. Margery Lewis and Miss June Bennett; a son, John Farr Bennett; two sisters, Mrs. Joseph C. Sharp and Miss Nellie Bennett, and a brother, John F. Bennett, general manager of the Z. C. M. I.

The preparatory disarmament commission of the League of Nations convened at Geneva, Switzerland, on Nov. 30, 1927. On this commission there are delegates from the United States and from Russia. Hugh R. Wilson is the head of the American delegation. The proposition of the Russian delegation, through M. Litvinoff, contemplates the complete disarmament of all nations and the destruction of all war paraphernalia of every class and description, beginning next year.

Arthur Franklin Barnes, former city commissioner, passed away at his residence in Salt Lake City, after two months' illness. Mr. Barnes was born in Kaysville, October 3, 1861, the son of the late John R. and Emily Shelton Barnes. He spent his early youth in Kaysville. He was educated there and at the University of Deseret, now University of Utah. Later he came to Salt Lake, beginning his business career as a bookkeeper. In 1883 he married Elizabeth Sansom, who survives him. Mr. Barnes was a member of the L. D. S. Seventeenth ward bishopric for twenty years, and at the time of his death was stake high counselor for the church. He was on a mission for the L. D. S. Church to the eastern states in 1895. He was city councilman for Salt Lake from 1892 to 1902, and later was an unsuccessful candidate for mayor. In 1920, Mr. Barnes was appointed to the city commission to fill the vacancy created by the resignation of Mayor E. A. Bock. At this time the present Mayor, C. Clarence Neslen, who was a member of the commission, was chosen to head this body. At this time Mr. Barnes was made commissioner of public safety, a position he held during his term on the commission. In 1921 he was elected to the commission, heading the ticket. He was also interested in a number of successful business enterprises.

Four men were shot to death in the prison in Mexico City, Nov. 23, 1927, for an attempt against the life of General Alvaro Obregon, former president of Mexico. Among the four was Miguel Agustín Pro Juárez, des-

cribed as a Roman Catholic priest. He met his fate kneeling, with clasped hands for a brief prayer, then standing and extending his arms in blessing. The others were Humberto Pro Juárez, a brother of the priest; Luis Segura Vilchis and Juan Tirado. The funeral took place the following day, and a crowd estimated at 20,000 gathered along the line of march and at the cemetery. Everyone carried floral offerings of some kind, even if only wild flowers plucked along the roadside, and rained these flowers upon the caskets as they passed while they prayed and chanted for the dead "martyrs" and for Christ the King.

A "companionate marriage" was entered into, Nov. 22, 1927, at Girard, Kansas, between Aubrey C. Roselle, 20 years old, and Josephine Haldeman-Julius, 18 years old. Dr. L. M. Birkhead, pastor of a Unitarian church, performed the ceremony. Both said a companionate marriage would permit them to enjoy each other's companionship without sacrificing their education, as many schoolmates had done. "So many girls, especially those in school, have affairs and they would be better off and more capable of putting their minds on their work if they were married," said the bride.

A pitched battle between strikers and policemen in the northern Colorado coal zone was fought Nov. 21, 1927, early in the morning. Five strikers are reported dead and many are wounded, as a result. Governor W. H. Adams issued a warning that all must obey the law. Referring to the entry of the state militia into the situation, he deplored the necessity for it, but declared that the events of the morning were such as to force him to make use of this last resort. Nine of the mines in northern Colorado closed Oct. 18, resumed operations on Dec. 1, with only a few men reporting for work.

The supreme court of Mexico upheld the contention of the American oil companies, in a decision, Nov. 17, 1927, thus opening the way for more satisfactory relations between the United States and the southern neighbor. This is a controversy of ten years' standing. The decision will give the world confidence in the integrity of Mexico's jurisprudence. The court, by unanimous decision, granted the appeal restraining the department of industry, commerce and labor from canceling certain of the company's drilling permits.

The court also declared unconstitutional the important sections 14 and 15 of the new law as far as this suit was concerned.

Section 14, in effect, substitutes fifty-year concessions for oil land titles acquired before 1917.

Section 15 forfeits titles to oil lands for which no application for confirmatory concessions had been made within one year from the effectiveness of the new law.

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HUMOROUS HINTS

One of the big national issues with which political parties must soon deal is whether we shall build more highways or shut down the automobile factories.—*Memphis Commercial Appeal*.

* * *

When a stiff collar comes back from the laundry after its tenth visit it can not be denied that it has its fine points.—*Louisville Times*.

* * *

Commander Savage, of the American Legion, said in Paris: "It is a splendid sight to see Europe at peace." It isn't, but it would be.—*American Lumberman*.

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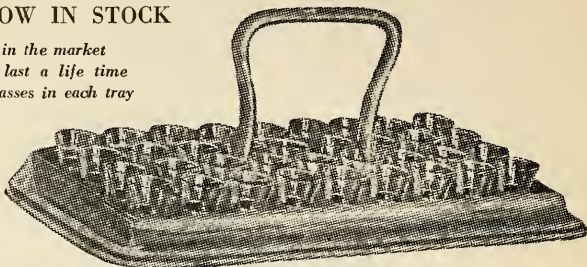
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Sooner or later some aviator will double-cross the ocean.—*Arkansas Gazette*.

* * *

Knew the Answer.—*Mother*—"If you wanted to go skating, why didn't you come and ask me first?"

Sammie—" 'Cause I wanted to go."—*Christian Science Monitor*.

* * *

A critic complains that a certain novel did not really begin until the middle of the book. But the usual trouble with these things is that they don't finish until the end.—*Punch*.

* * *

"Every person has at least one book in him," according to a *Dearborn Independent* writer. Generally speaking, it ought to stay in him.—*Western (Ore.) Leader*.

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If only the fittest survive, those who dropt out must have been a sorry lot.—*Los Angeles Times.*

* * *

There's one nice thing about airplane travel. The roar of the motor drowns any comment from the back seat.—*Publishers Syndicate.*

* * *

Tall Feather, an Indian Chief, is reported to have run from Chicago to Milwaukee, a distance of eighty-five miles, in nineteen hours. We don't blame him.—*Punch.*

* * *

Opportunity—China has an area of 4,000,000 square miles and only 80,000 automobiles. Some way should be devised for China to begin exporting parking space.—*San Diego Union.*

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Fashion determined to kill the long skirt, and it is kilt.—*Little Rock Arkansas Gazette.*

* * *

Mr. Ford has not confirmed the rumor that the new Ford is equipped with a Jew's-harp instead of the regular horn.—*New York Herald Tribune.*

* * *

A motorist's life was miraculously saved the other day. He stopped his car at a grade crossing and waited for an approaching train to pass.—*New Orleans Times-Picayune.*

* * *

Dr. Nicholas Murray Butler says that for the first time in 2000 years the world is without a great man, which would seem to go to show that the doctor had fooled away so much time teaching school he hasn't had time to read the Hollywood press agent's stuff.—*Macon Telegram.*

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