



IMPROVEMENT ERA

Vol. XVIII

DECEMBER, 1914

No. 2



ORGAN OF THE PRIESTHOOD QUORUMS, THE YOUNG MEN'S MUTUAL
IMPROVEMENT ASSOCIATIONS AND THE SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

PUBLISHED MONTHLY BY THE GENERAL BOARD AT SALT LAKE CITY, UTAH



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ALIENS

O ye who walk where no shadow falls
To darken the sun-kissed day,
Can ye sense the need when a brother calls,
Who perishes by the way?

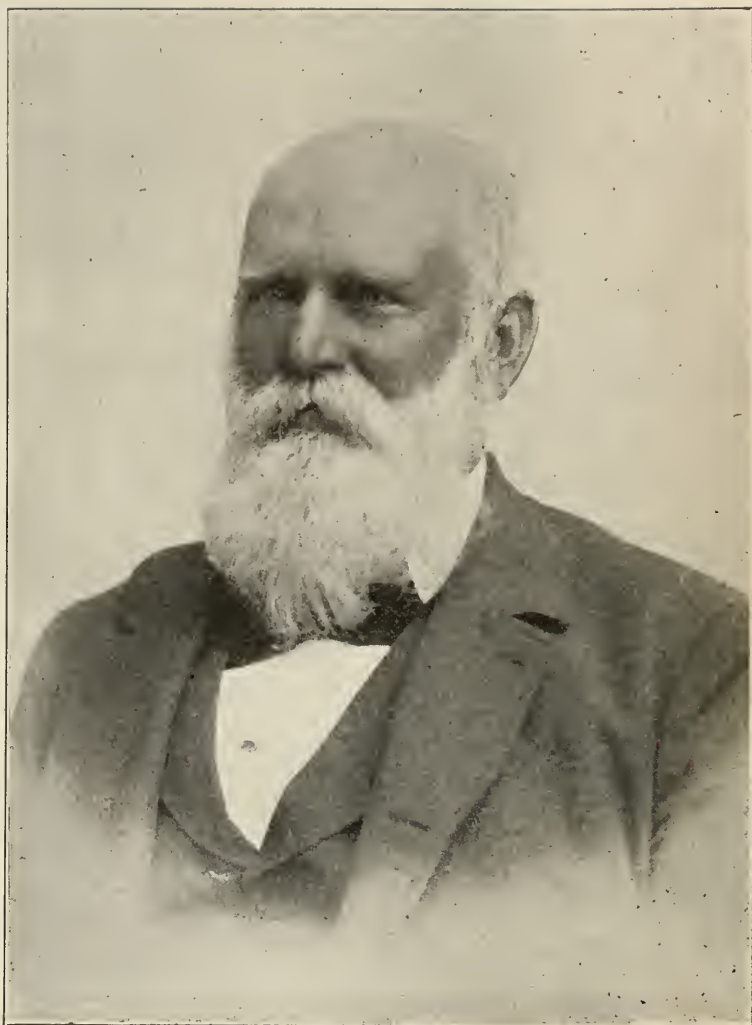
O ye whose protected feet ne'er tripped
On the cruel jutting stone,
Can ye agonize for those who've slipped,
As they traveled their path alone?

O ye who have never felt the fangs
Of a gnawing hunger's want,
Are ye in haste to appease the pangs
Of the specter wan and gaunt?

O ye who have never known the dart
Of the archer grim and hoar,
Can ye comfort bring to the wounded heart
'Yond the close-shut, wreath-draped door?

O ye who walk where no shadow falls
To darken the sun-kissed days,
Ye are fenced about by golden walls,
Ye know naught of other ways.

GRACE INGLES FROST



EPHRAIM K. HANKS, A NOTED SCOUT OF EARLY DAYS IN UTAH

Born Madison, Lake County, Ohio, Mar. 21, 1826; died Blue Valley Ward, Wayne Co., Utah, June 9, 1896.

See article, "A King of Western Scouts," by Solomon Kimball.

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The Breaking of Law—An Instance

BY DR. FREDERICK J. PACK

In the morning of a bright autumn day, some seven or eight years ago, the writer of this simple, but true story, was aroused from his work by a sharp rap at the door of his study. Upon invitation the visitor entered. It was a young man of possibly twenty years, tall, erect and altogether handsome. From a physical point of view, he was far above the average, and at once presented the appearance of an athlete of no mean ability. In fact, he was one of the younger boys from the college, and had already participated in various forms of advanced athletic activity.

The writer has for many years made it a practice to invite students into his home where he can "chum" with them, and so the visit of our school friend carried with it nothing of the unusual. The conversation at first had to do with school activities and college life in general, and then, quite naturally, it became more personal and confidential. The young man told, in an uncomplaining and happy manner, of the various difficulties he was encountering in maintaining himself in college. He related with almost religious fervor the details of the sickness and death of his mother a year previous. His father had been left with a large family of young children, the eldest one of which, except the youth, was a girl of scarcely seventeen, upon whose shoulders had fallen the care of the house at the time of the mother's death. The father was not financially prepared to help our young friend with his school work, and so he set out to secure an education for himself.

And thus the conversation ran until what was later learned to be the objective point of the visit was reached. The writer had just asked the young man how he was getting along financially. "That is my chief reason for being here," came the quick and responsive answer. I have been out of work for more than a

week, and unless I get employment soon I shall be compelled to abandon school and go home." The last words were uttered in a low, resolute voice. The conversation which followed developed the fact that he was in desperate circumstances. While he was not really suffering for want of food, yet he had been compelled for the last week to adjust his appetite to two scanty meals each day.

The writer is forced at this point to digress far enough to state that few people are aware of the hardships and privations which many of our college boys undergo. At our State University, and elsewhere at the present time, there are scores of young men who are really underfed and otherwise poorly cared for simply because of want. They are rising in the morning before five that we may have our papers delivered in time for reading at the breakfast table; they are building the furnace fires in our homes; they are shoveling the snow from our walks; they are washing the dishes in our eating houses; and, in fact, they are doing anything and everything that will enable them to remain in college. The reward of all this is that many of them are destined to become leaders among us.

But we must return to our young friend. In answer to an inquiry he explained that for some reason unknown to himself he had been "let out" of the job which he had held for more than a year. No explanation had been made by his employer. He thought that he had given satisfaction, and maintained, apparently with justification, that he had been absolutely honest. But only just now, however, he had passed the place of his former employment, and had seen another college boy performing the tasks which before were his. He here showed considerable resentment, and indicated that someone had been "doing him dirt."

"For almost an entire week," he continued, "I have faithfully gone from place to place seeking something to do, and invariably I have been turned away. It seems that the fates are against me. Other fellows secure jobs just ahead of me, and just after I leave, but for some reason nothing comes my way." And then he explained that he had come to see if he could get a letter of recommendation to someone for employment.

Upon assurance being given that that cheerfully would be done, the conversation took another turn. "What do you say, and what is your attitude, with respect to remuneration when you apply, for employment," was asked.

"I simply tell them that I am looking for a job, that I must have work, and that I am willing to accept most any wage in order to obtain an opportunity to prove myself." Certainly a most commendable attitude!

"And what are you asked in return?" was continued.

"Oh, nothing of importance; they simply ask who my people

are, where I live, where I worked last, and a few other such questions."

At this point a startling revelation came to hand,—a telltale yellow stain upon the forefingers of the young man. Knowing the attitude of the majority of business men of the town towards cigarette smoking, the writer looked the youth squarely in the eye and enquired, "Are you ever asked if you smoke cigarettes?"

"Oh, yes, but only in an incidental manner," was the reply. He then hesitatingly admitted that he was addicted to the use of cigarettes, but promptly argued that smoking could have nothing to do with his failure to secure employment. In this he was merely voicing the feeling of the big majority of young men who are addicted to the habit. They feel that the smoking of a few cigarettes can do them no harm, and that they themselves are fully as capable as those who do not smoke. Herein lies a deceitful treachery.

It was with difficulty that the youth was convinced that not only his failure to secure employment, but the loss of his former position, were likely due to his habit of smoking cigarettes. It was quite apparent that the youth had never connected his misfortunes with a habit so "trivial." While he had smoked in the establishment of his former employer, and that, too, during working hours, yet he could not really feel that smoking had anything to do with his dismissal. But he was without work and something had to be done. It was agreed that the next day efforts would be made to find employment for him.

Before leaving, however, he was asked to tell how he acquired the habit of smoking. The story was not an unusual one. He had gone out with a crowd of the "fellows;" cigarettes were passed; he refused to smoke; he was told that they were harmless; he was urged; he was called a "sissy;" he began to feel that the boys were avoiding him and that he would be ostracised if he did not become "one of them;" he yielded; he yielded again the next time he was out; he began to like them; the habit grew upon him; he smoked when alone; and finally he purchased them himself and used them regularly. Yes, he could give them up if there were any necessity for it, and that easily, but he could see no reason for it now.

The next morning the writer got in touch with several of the business men of the town, and he was repeatedly told that the youth was not needed. He knew that at one of the places men were actually in demand, and here he ventured to ask why the youth should be turned away. "Do you know that he smokes?" came the reply. "We cannot use cigarette smokers in our business, they are inefficient; they waste time, and as a rule they are unreliable." It was decided to investigate the matter further, with the result that it was learned that practically every business man

in the town was opposed to the employment of cigarette-smoking boys. Finally, however, work was secured. The youth continued in school until the close of the year, and promised that he would return in September at the beginning of the new semester.

But the youth did not come back that year, nor the next. Nearly four years later an invitation was received to be present at his wedding reception. He had won the hand of a beautiful country girl, and was to be married in June, the month of roses. When the time arrived the writer made it convenient to be present. The girl, a mere slip of a child, appeared to be the soul of delicacy and goodness. Her love for the youth, now a mature man, stopped but little short of worship, blind as it may have been. They were both "Mormons," she a devout one, and he a "believer," although in former years he had regarded religion with active appreciation. She had urged him to give up his cigarettes that they might go to the Temple and be married. He promised that he would do so, but argued that if he did it now, people would say that he was doing it as a mere subterfuge. He would wait until after they were married, and then he would stop smoking, and they would go to the Temple and be married right. And so that night they were married "until death does you part."

A year later, a baby came to their home, the mother lingered long in ill health, then became stronger, and fairly well. Surely now was the time for them to go to the House of the Lord, and have father, mother and babe united under the power of the Everlasting Covenant. Unquestionably he would now give up his cigarettes and otherwise prepare to go. Would he? "Yes, after a while, but not now." There were several matters to be adjusted; he had paid no tithing, and had scarcely been inside the church building since the Sunday following their marriage. Yet he promised his patient wife that he would do better, and that some day they would be married according to the laws of the Holy Priesthood.

Scarcely one year ago now, our friend, the youth, the man, was attacked by that dreaded disease typhoid. For days and days he suffered under the blighting effect of fever. At times he became flighty and irresponsible. The wife was ever at his side. They talked of the past, of their courtship and marriage, but principally of the future, of the time when they with their child could go to the House of the Lord, because now, when serious sickness was before them, the husband himself was willing to think earnestly of the future.

One day the faithful wife suggested to our friend that the elders of the Church be called in to bless him. He consented. The administration was followed by slow but marked relief. Day by day he became stronger and life seemed to be beginning anew. The fever had gone, and the period of convalescence was at hand.

Almost hourly, strength seemed to be returning. He was beginning to eat somewhat freely, and the time came when he sat up in bed and talked to his son. But the improvement was not to continue. The cigarettes had already made deep inroads upon the strength of his heart. He was rising upon his elbow to adjust a pillow when a sharp cry of alarm came from his lips, and he fell back never to rise till the day of the great beyond.

Friends and neighbors laden with sympathy poured into the home of the wife left behind. Everything that mortal hand could do was done. The time for the funeral service came. To the wife it all seemed like a frightful nightmare. The good folks in their efforts to comfort her, told her that the Lord had taken her husband away to perform a greater work elsewhere. At the service she was again reassured that the "Lord knows best," that he "works in a mysterious way his wonders to perform," and the choir sang, "Sometime, Somewhere, we'll Understand."

The widowed mother is now teaching her son child that the Lord took its father away because he was needed more elsewhere. The name of the mother appears upon the payroll of one of our largest factories, while the child is picking up the slang and habits of the street, along with other unfortunate children.

* * * * *

Many sermons might be preached and many articles written with texts and subjects taken from this simple story. In the first place the story raises the question of the advisability of permitting young men to come into the city without proper chaperonage; it makes plain the necessity of systematic college supervision, it notes that employers in many of the larger institutions refuse to employ cigarette-smoking boys, on the ground that they are inefficient and generally unreliable; it instances the fact that cigarette smokers seldom remain in college for graduation; it emphasizes the folly of expecting that reformation will take place after marriage; it illustrates the postponing tendency invariably exhibited by those upon whom an enslaving habit has taken hold; it shows that even dilatory individuals are willing to call upon God in times of distress, but for our present purpose it proves that *the laws of God are invariable and must be fulfilled*.

There seems to be a growing tendency among mankind to place not only the responsibility for all sorts of mishaps and misdeeds upon Deity, but actually to credit it to his will. As a result Deity is made to appear as the destroyer of homes, the maker of poverty, and the author of a thousand and one other calamities. William George Jordan has very nicely expressed the truth in observing that, "When a man permits a torchlight procession to pass through a powder magazine, it is not courteous for him to refer to the subsequent explosion as 'one of the mysterious workings of Providence.'" Mankind seem to be prone to hide behind

their own sins, and to lay the result of transgression at the door of God's desire.

As far back as 1833, the Lord graciously informed his people that "tobacco is not good for man." He further promised that obedience to this and other of his laws would be followed by enlightenment of the intellect and increase of bodily resistance to the point that distress and even death would pass by. While, of course, it is not expected that these promises will be fully realized in a single generation, yet it has conclusively been shown that obedience to the law is invariably followed by marvelous results.

The Word of Wisdom has been taught throughout "Mormondom" for more than eighty years. It has been preached from the pulpit and talked at the fireside. Our people all know that the use of tobacco is a violation of the law of God. They know it primarily because God has said so, and then they know it because of the abundance of affirmative physiological evidence, and because of the blessings which follow obedience.

Why then should the result of violation of Divine law be placed at the door of the One who is kind enough to warn us of its existence? The facts in the case at hand are that the young man knowingly violated a law of God, a law of nature, and he persisted in its violation. Had his heart not been wrecked by the poisonous action of tobacco, it would have been strong enough to carry him over the critical period of typhoid convalescence, and today he would be a living blessing to his family and friends. *But there are no exceptions to the laws of God; violation must be followed by penalty*, else there could be no justice.

Why then shall we blame God for our wrong-doings? Why not understand that health and long life can come only through obedience to Divine law? Why not open our eyes to the whole truth of what we *know*; and why, in such cases as that of the young man, continue to sing, "Sometime we'll Understand"?
SALT LAKE CITY, UTAH



THE HARVESTER OF LIFE AND THE HARVESTER OF DEATH WORKING
SIDE BY SIDE IN EUROPE'S FIELDS

A King of Western Scouts

BY SOLOMON F. KIMBALL

In Three Parts—Part I

Being of a roaming, restless disposition, Ephraim K. Hanks, the subject of this sketch, enlisted, in 1842, as a sailor on the United States man-of-war *Columbus*. He served for three years. During that time he visited many interesting parts of the world and gained a knowledge of earthly things that proved of great value to him in later years.

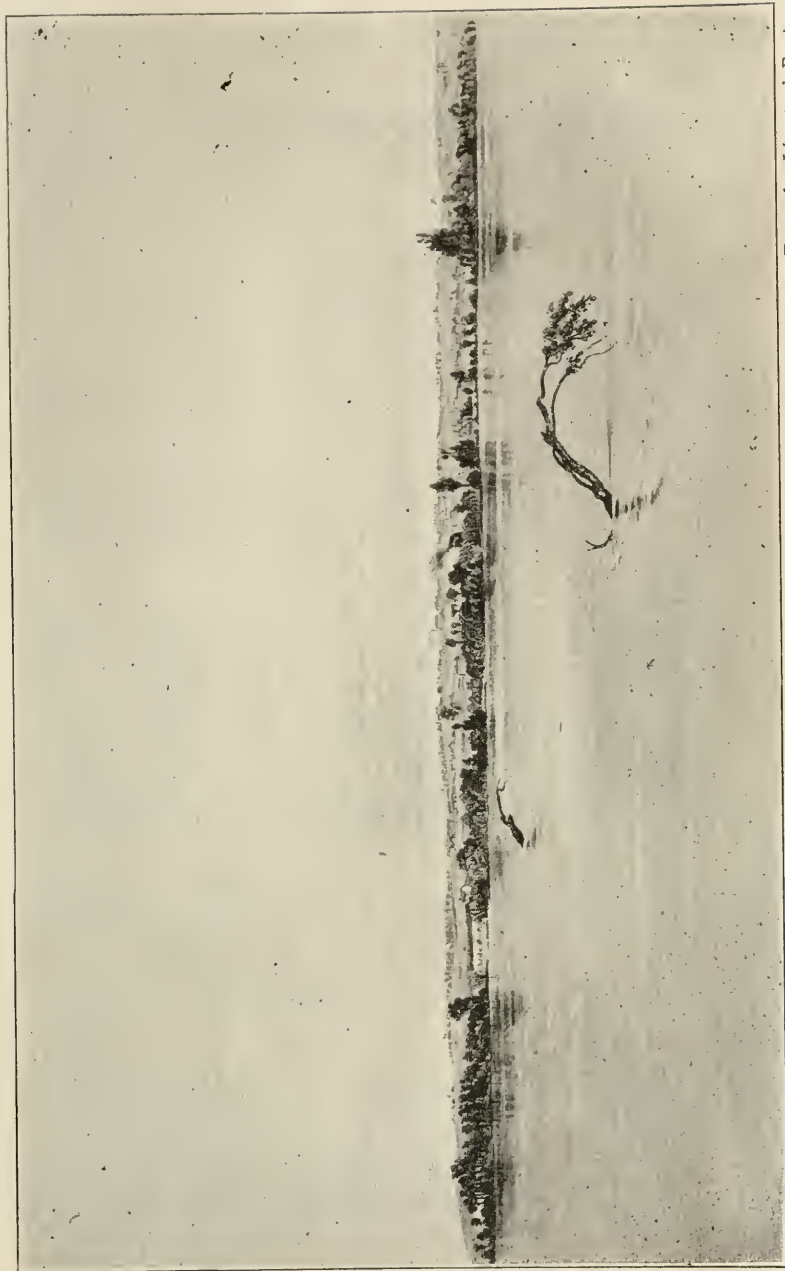
Born at Madison, Lake County, Ohio, March 21, 1826, he was the youngest son of Benjamin Hanks and Martha Knowlden. He resided with his parents until he was sixteen years of age, learning the blacksmith trade from his father who was a first-class mechanic.

On one of his ocean voyages, during a heavy storm, he and two of his companions were thrown from the fore-royal yard into the rigging below. One of his mates was instantly killed and the other fell overboard, the big, blue sharks eating the body. Eph, who seems to have been a born athlete, grabbed a dangling rope, and amid shouts and cheers from his companions below, slid to the trembling fore-top, where he calmly waited for further orders. This marvelous escape from death made him the hero of the crew, and from that time on, Eph enjoyed the best that the ship could afford.

When the *Columbus* sailed into the New York harbor, after a three years' cruise, Ephraim K. Hanks received from his superior officer an honorable discharge, after which he returned to his Madison home, a wiser if not a better boy. In the meantime, his father had died, and his brother, Alvin, had joined the "Mormon" Church and gone west.

Ephraim, who was now in his twentieth year, had developed into as strong a specimen of manhood as could be found in that section of country. He was thus qualified for the work that Providence had marked out for him. Being of a spiritual-minded nature, he possessed really at this early period in his life the gift of prophecy to a considerable extent, though at that time he little understood such gift. He was certainly a man who was destined to perform a work which in later years caused even the savages of the plains to consider him with wonder and amazement.

Shortly after he returned home, his brother Alvin, who was living at Nauvoo, Ill., had a dream that made such a firm impres-



From the Liverpool Route

THE CITY OF NAUVOO AND THE MISSISSIPPI RIVER, 1845

sion upon his mind as to cause him to return to his mother's home to learn if possible its meaning. Once there, the interpretation was made plain to him as he beheld his long-absent, seafaring brother, Ephraim.

Alvin, who was bubbling over with the spirit of the gospel, began to unfold to his widowed mother and his brother, Ephraim, the principles of life and salvation as taught by the Prophet Joseph Smith. He testified to them of how he had been healed through the administration of the servants of the Lord.

This doctrine aroused the ire of Mother Hanks, who was very bitter against the "Mormons." It ended in her asking Ephraim to get the most able sectarian ministers that could be found in that section of country to controvert his teachings. As soon as the ministers arrived, an earnest discussion upon the principles of the gospel ensued, Alvin holding his own on every point of doctrine. As usual in such cases, the ministers became abusive and began to call the Prophet Joseph Smith and his followers vile names.

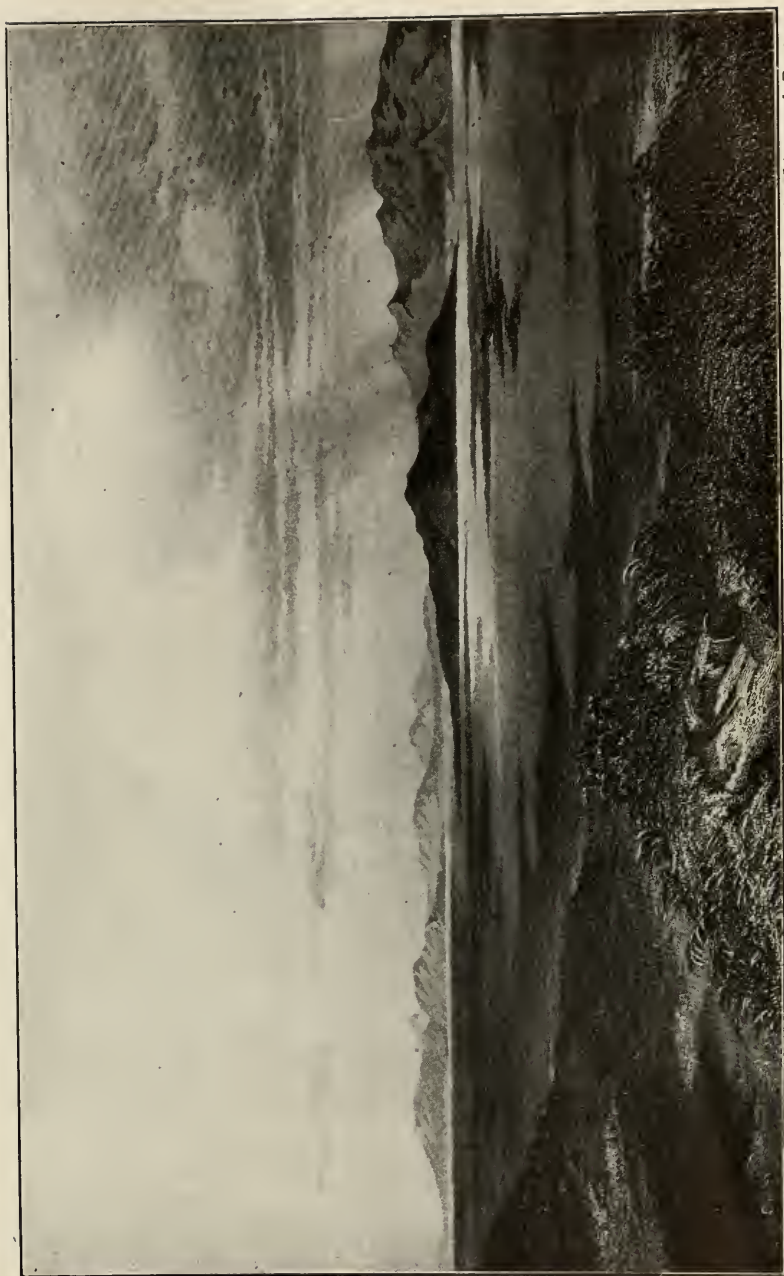
Ephraim, who, up to this time, had been a silent listener, became excited also, grasped a chair and, pointing to the door, commanded the ministers to leave. It is said that they departed so quickly that one of them left his silk hat behind as a souvenir of the occasion.

The young sailor then and there made a vow that from that time, henceforth and forever, he would be a defender of the gospel and of Zion and her cause, let come what may. At once he went to Chicago, thence to Nauvoo, where he was baptized soon after into the Church of Jesus Christ of Latter-day Saints, by the late Horace S. Eldredge. Shortly after, he was ordained a Seventy. He then went to work on the Temple, where he remained until he joined a company of pioneers who were preparing to go west. Before they were ready to leave, he was sent by the authorities of the Church to Indianapolis after a company of Saints. These he successfully piloted to the Temple City, returning just in time to join the pioneer company and go west with them as far as Mount Pisgah. At this place they remained until President Brigham Young overtook them and called for volunteers to join the expedition known afterwards as "The Mormon Battalion."

Ephraim was among the first to offer his services on that occasion. How faithfully, how nobly, and how bravely he worked and sacrificed to make that dreary march a success will perhaps never be known in this world.

As soon as the battalion boys reached San Diego, California,, Ephraim received an honorable release from the officers in charge and started on his seven-hundred-mile journey to meet the "Mormon" Pioneers. After passing through many hardships, he reached Salt Lake Valley, July 29, 1847. Here he spent the winter with the Saints, sharing their joys and sorrows.

The next spring he selected a farm on Mill Creek, near the site



From the Liverpool Route

SALT LAKE VALLEY IN 1847



HARRIET DECKER HANKS AND FOUR GENERATIONS

Front, right to left: Harriet Decker Hanks, born March 13, 1826; married E. K. Hanks, Sept. 22, 1848. She is great-grandmother of 115 children, and 11 great-great-grandchildren. Mrs. Frank H. Hyde. Back row, left to right: Mrs. John J. Sears, Mrs. Walter Lawrence. Child: Madie Louise Lawrence.

where John Neff built the first Utah flour-mill. Here for the first time he commenced to till the soil. That fall he went as far east as the Sweetwater to meet President Brigham Young. After returning, he was selected Salt Lake City's first pound-keeper, with Horace S. Eldredge as his assistant.

But farming and pound-keeping were too tame for Eph. As a consequence he hired out to a Mr. Magraw to carry mail from

Salt Lake City to the Missouri River. In this avocation he was in his element, and during the next seven years he made the thousand-mile journey over the plains and mountains more than a half hundred times. He kept no journal, consequently most of the incidents and achievements of his life during those stirring times are lost to the history of Utah.

Eph was always found in the front ranks, eagerly facing any danger that threatened the Latter-day Saints. A braver man probably never lived. During the winter of 1850, we find him in company with about one hundred of his comrades fighting hostile Indians on the banks of the Provo River. He was one of the fifteen invincibles who captured the stronghold of the red men on that occasion. He had his horse shot from under him while the gallant charge was being made. Chief Big Elk, the leading Indian in command, with about fifty of his warriors, were killed during the three-days' battle. The white men lost only one.

We next hear of this king of scouts in the Skull Valley fight,



From a painting by H. F. Farney
AN EFFECTIVE SHOT

during the summer of 1851. For several years the Goshutes of Tooele County had been killing settlers, driving off their stock, and committing various kinds of depredations. Early one morning Eph and his companions charged into the headquarters of the hostile Indians, took them by surprise, and annihilated nearly every warrior in camp. Those were days that tried the souls of men. For eighteen years following, Ephraim K. Hanks was certainly one of these souls who were being tested, but he successfully emerged from the ordeal.

On one occasion while crossing the plains, the Indians robbed

him of everything he had, except his clothing, and a butcher-knife concealed in his boot-leg pocket. Hundreds of miles from home, what to do under such circumstances was enough not only to frighten but to puzzle the most resourceful mind. Eph, however, continued on his way as if nothing unusual had happened. Inside his coat pocket was an important message sent by the authorities of the Church to the president of the British Mission. The failure to have that document reach its destination might cause much sorrow and trouble. Ephraim K. Hanks felt that he was on the Lord's errand, and he had received a promise from the Lord's authority on earth that his mission, on that occasion, should be crowned with success in every particular.

Our scout cautiously moved along until he came to a mountain stream almost hidden from view by heavy clumps of underbrush. On the south bank of the stream he spied in the distance a herd of buffaloes, warming themselves in the noonday sun. Keeping out of sight until he came close in behind them, with cat-like agility, he sprang behind a full-grown cow that was lying down, and cut her hamstrings. He then killed the animal, and jerked as much of the meat as he could carry with him. Not far on his way, he came in sight of a camp of Indians belonging to the same tribe that had robbed him some two days before. He made up his mind to "get even" with them, if such a thing were possible. He soon located their herding ground, and during the late hours of the night he selected from their band of horses two of the finest steeds that could be found. By daylight, the next morning, he was thirty-five miles on his way and still going. He reached Fort Laramie the next day, and secured from the government officers another outfit which enabled him to reach the Missouri River several days ahead of schedule time.

One of the strange personal peculiarities of Eph was that he had double front teeth as well as double back teeth. He could bite accordingly. His stomach was very strong, and it is a fact that he could masticate a chunk of broiled rawhide just as readily as an ordinary person could a piece of boiled beef. On occasions, when his food supply was exhausted and could not be replenished, he has been known to kill his pack-mule and eat of that until a badger or other wild animal could be obtained to take its place. He crossed the plains during the winter months with as much readiness as during any other season of the year. It seemed not to matter what conditions were, for he was always equal to the emergencies.

On one of his trips across the plains, he fell into the hands of a band of hostile Utes who began to arrange matters to burn him at the stake. Eph, being somewhat acquainted with the ways of the wild-men of the west, soon devised means to prevent them from carrying out their nefarious designs. He knew that Indians



INDIANS OF THE PLAINS

TOP Row, left to right: Sa-lo-so, son of Satanta, Kiowa; Sa-tank, Kiowa chief, killed near Fort Sill, Iowa, June, 1874; Black Hawk, Apache chief.

CENTER Row: Kicking Bird, Kachita chief; Now-way, Comanche chief.

BOTTOM Row: Big Tree, Kiowa chief; Otter Belt, Comanche chief; Horse Back, Comanche chief.

were dreadfully afraid of insane persons, and that a tradition existed among them that if such a one were killed at their hands it would bring destruction upon them. So, to save his life, he began, it is said, to play the part of a crazy man; by singing songs, dancing jigs, making faces, and exhibiting his double front teeth in such a manner as to cause a general commotion throughout the camp. Seeing that the Red men feared him, he began to tear tents, turn summersaults, chase bucks, break bows, bang buckets, burn bedding, and many other seemingly insane things,

That sent the fleeing Red man, to caverns, coves and cave;
To hide from "pe-up" captive, that cranky, crazy brave.

A Mountain Thunderstorm

I followed far the canyon's course, dividing mountains high;
On either hand the peaks pierced through the clouds that lined the sky;
A frantic torrent at my feet dashed over jagged rocks;
The canyon's floor was wildly strewn with huge volcanic blocks.

I climbed and leaped as on I pressed o'er crag and tangled vine,
While higher and still higher grew the walls that here define
The gorge's narrow, winding depths, where sunshine is unknown,
And nature's secret powers have built God's battlements of stone.

Anon the echoes were aroused by blue jay's saucy scream,
A mountain sheep or graceful deer leaped o'er the foaming stream;
A crow's harsh cry, and dove's soft note were borne upon the air,
While squirrel's chirp and lone wolf's howl disturbed the quiet there.

A thousand living things were there, bright birds and beasts so wild,
Each in its sphere rejoicing, as nature on them smiled;
But hark! an ominous roar assails the stillness of the scene,
And o'er the northern sky there shoots the lightning's vivid sheen.

Then black and thunder-laden clouds the canyon quickly fill,
And suddenly both bird and beast become alert and still.
One moment all is motionless, all, leaf and foot and wing;
Then quickly flees to shelter each living, moving thing.

Now bursts upon the heavy gloom a roar that shakes the earth;
The mountains tremble at its power so quickly given birth;
Then swiftly follows flash on flash of lightning's blinding glare,
And heaven's flood-gates in the sky pour rivers through the air.

The cannon of the gods bombard those mountain walls so vast,
And torrents from the firmament continue to pour fast.
Terrific peal on peal resounds, and flash on flash comes bright,
While nature seems to stand o'erawed, and trembles with affright.

The fury of the elements so fierce is quickly o'er;
The cannonading ceases, and the lightning gleams no more;
The clouds roll back disclosing a sky of brightest blue,
And bird and beast again come forth, and work or sport renew.

All life had seemed imperiled by the terrors of the storm,
But strange to tell, no living thing had known the slightest harm.
While nature's forces fiercely raged, a kind, protecting power
Safeguarded bird and beast alike, through that appalling hour.

B. F. CUMMINGS

The Navajo Indians

BY J. F. ANDERSON, PRINCIPAL MILLARD COUNTY HIGH SCHOOL,
AND MEMBER OF THE UTAH ARCHÆOLOGICAL EXPEDITION, 1913

The largest Indian reservation in the United States occupies something more than eighteen million acres right in the heart of the great southwest, and has a population of about twenty-seven thousand Navajos. This arid area of the Navajo reservation is



THE HOGAN OR HOME OF THE
NAVAJO

It is built of posts, bark and earth. The
entrance always faces the east.

three times as large as the state of Massachusetts, twenty-six times the area of Rhode Island, and more than half as large as England and Wales. It includes parts of the states of New Mexico, Arizona and Utah.

Because of the scattered pastoral life of the Navajos, and the roughness of the country, the population can only be estimated. The census of 1910 places the estimate at twenty-seven thousand, showing an increase of about eighteen thousand since Kit Carson counted them, at the time of the Bosque Rodondo in the sixties. They are still rapidly increasing, and are one of the few tribes in America that are thriving under the restraints of reservation life.

The Navajos are wards of the government, but may be said to be self-supporting. It has been the policy of the government at Washington to interfere as little as possible with the civil life of the tribe. Their system of government is surprisingly advanced, and is almost a pure democracy. The "head men" and their subordinates hold office by popular voice and the tenure of office hinges on good behavior and prowess. They will "recall" an incompetent official and select a successor who, by personality, courage and superior wisdom, possesses the confidence of his tribesmen.

All have suffrage in Navajo land—women as well as men.

One may rise from poverty and obscurity to power and prestige. There is no chief over the whole tribe, but a number of "head men." When one of these dies, his son may or may not succeed him, depending upon the will of the people.

The tribe impresses one as an unusually strong, virile, industrious and intelligent type of red men. Due in part to their contact with whites of the better type, they are rapidly forsaking some of the meaner propensities, both native and those acquired from early Spanish explorers.

The person who seems to be influencing the life of Navajos most is Mrs. John Wetherill of the Kayenta trading post, Arizona.



Photo by Brooks, Utah Arch. Exped.

THE NAVAJO AND HIS HORSE ON THE PAINTED DESERT

This cultured woman wields more power among them than any chief, or "head man." She is a white woman adopted into the tribe and is a real leader among them, holding her position as a recognition by the Indians of her sympathetic interest in their life. A queen could hardly be more loved by her subjects. She is at once the judge, physician, interpreter, adviser and best friend of her devoted wards. She knows their language perfectly and has so aided them in modifying many of their festivals and ceremonies as to rid them of the more gruesome and cruel features. She has even been able to exercise an uplifting influence on their marriage and divorce customs, which has not been easy, for they

have long been accustomed to trial marriages, changing their wives or increasing their numbers as often as they were inclined, without restriction.

Some of the social customs of the Navajo are peculiarly primitive. They are conservative traders and know how to drive a good bargain. As media of exchange, they use beads, silver ornaments of their own handiwork, goats, sheep, horses, and anything of value. Garnets and turquoises are convenient forms of native money. Until recent years they even bartered in slaves, but this practice is almost, if not quite, abandoned. A Navajo



Photo by Harper, Utah Arch. Exped.
A NAVAJO LEATHER ARTIST AT
WORK IN HIS FOREST HOME

It is a land of contrast—the forests and
desert plains side by side.

will seldom accept a check or a greenback, for he is unable to determine its value and, besides, is suspicious of paper money. They have a tendency to extravagant borrowing among themselves, resulting in a system of peonage like that in Mexico. A Navajo is nearly always willing to sign a promissory note. The signature is often an X, or the thumb print of the signer on paper, or a substitute for paper.

Like most aborigines, the Navajo is not always ready to redeem his pledge, and his failure to do so often brings about a disagreeable situation, frequently ending in a quarrel. He is an "Indian trader" and thinks it his privilege to "trade back" at will.

Self-torture is not uncommon and is practiced in some of their ceremonies. They are prone to demonstrate their stoicism by self-scourging or by subjecting themselves to ordeals of endurance to arouse admiration and to inure themselves to pain.

The Navajo enjoys a good joke, and after he loses his native reticence he laughs heartily. A man with keen wit is held in high esteem and a *huddlechezzly* (humorist) never lacks company.

Honesty is a leading virtue among them. Petty thieving is almost entirely absent, but the less scrupulous among them will sometimes perpetrate a theft on a large scale, if there is little danger of detection. Once detected, however, they will frankly confess the deed. During all his travels among the Navajos, Prof.

Byron Cummings of the Utah Expedition has never lost, by theft, a single article of equipment. Camp could always be left with the assurance that bridles, guns, tools and food would be undisturbed.

The attitude of the Navajo toward telling a lie is quite the reverse. He will lie glibly, but when his falsehood is discovered he confesses frankly without sign of embarrassment.

Both women and men smoke. When the early Spanish explorers penetrated the country they found the Indians smoking the



Photo by Harper, Utah Arch. Exped.

TYPICAL SCENERY IN NAVAJO LAND

leaves of native plants, using hollow reeds as cigarettes. Since the introduction of tobacco it has been preferred to the native plants.

Their method of salutation is not elaborate except in the meeting of relatives and friends who have long been separated. At such a meeting, close relatives will sometimes embrace each other. They never shake hands nor kiss, except where they have been taught to do so by the *Pelicanos* (Americans). Ordinarily in meeting they simply face each other with a pleased look, and remain silent as a rule. When enemies or persons unfriendly to each other meet, there is no sign of recognition unless the animosity is so great as to provoke a quarrel.

Their methods of transportation are primitive. They travel on desert mustangs, on burros or afoot. The endurance of a

Navajo is almost as remarkable as that of a Hopi. A native can trot all day alongside a horse with only a little parched corn and water for food and will show little fatigue. The Navajo is a child of the desert, and adapted by nature to survive in a land of thirst, scant food and a torrid sun.

Superstition is a ruling factor in Navajo life. Numerous taboos, bugaboos, mystic myths and legends enthrall the minds of these credulous people.

All water animals are taboo, and it is considered a serious religious offense to shed the blood or eat the flesh of fish, ducks, beavers, otters or any aquatic animal. Eggs are also banned. It is believed that a water animal is the second incarnation of an unfaithful woman, and is therefore *chindee* (possessed of evil spirits).

To whistle after dark may bring great disaster, they believe, and all whistling is confined to daylight hours. A native horse-wrangler with the Utah expedition, who could whistle loudly and beautifully, steadfastly refused to whistle one night to attract the attention of lost comrades. He preferred to yell.



Photo by Frazier.
Utah Arch. Exped.

A TYPICAL YOUNG NAVAJO ERAVE

They believe that spirits of the other world give them warnings manifested by ringing in the ears, belching, biting the tongue and numerous other happenings. For instance, a journey will often be abandoned if a ringing in the ears is felt upon starting out. Religious rites, chants, and songs out of season are considered to invite disaster. Games and legends out of season are scrupulously avoided.

The most troublesome taboo of all is the one which prohibits a man from looking upon the face of his mother-in-law. They believe that those who violate this taboo will in time become blind. This, they declare, is the reason that so many Navajos are blind. For a person to be blind is to them indication that such person or a near relative has violated the mother-in-law taboo, and thus incurred the wrath of the gods. But there is a natural reason for so much blindness among the Indians of the desert. The glaring sunlight, intensified by its reflection from the many-colored sands and cliffs is, in time, destructive to the strongest retina. Members of the Utah Expedition protected their eyes with amber-colored glasses.

In order to avoid being seen by her son-in-law, a mother will arrange to visit her daughter during the absence from home of the husband. The daughter, unaccompanied by her husband, may visit her mother's home at any time and remain as long as she

desires without being called for by her husband, whose only recourse is to send a friend or a relative for his squaw. If the mother of a maiden be a widow, a man will sometimes overcome the mother-in-law taboo by first marrying the mother and then the daughter. Thus he escapes the taboo by becoming his own father-in-law.

The taboo forbids the killing, by shedding blood, of a bear, coyote, wildcat, eagle or snake. These animals are either to be avoided or killed by strangulation. Carcasses of all animals not used for food are avoided.

The birth of a child during an eclipse of the sun is considered a bad omen, and the wrath of the gods can only be appeased, they believe, by the killing of the child at birth.



Photo by Stratton, Utah Arch. Exped.

MRS. WETHERILL AND ONE OF
HER NAVAJO WARDS

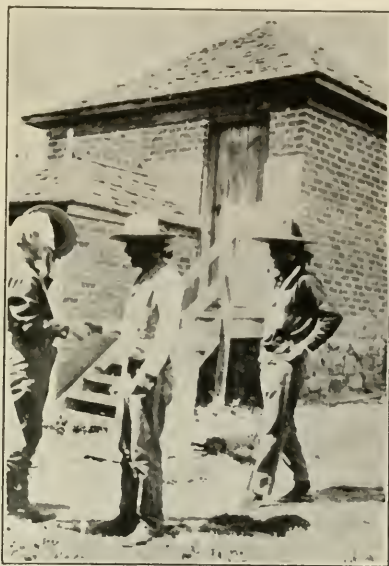


Photo by Rynearson, Utah Arch. Exped.

PROF. CUMMINGS MEETING TWO OF
HIS NAVAJO FRIENDS AT
MONTICELLO, UTAH

These Indians have just brought in a band of desert mustangs for the use of the Utah expedition.

During an eclipse it is required that everyone remain in absolute silence.

Manifestations of greed or gluttony are religiously avoided. Hoarding is so strongly banned that misers are unknown.

Almost invariably the Navajos will object to being photographed. They have been told by their medicine men that a camera is an instrument containing evil spirits which enter the body of the person photographed.

They also believe that one who is photographed loses strength

and that the strength lost goes to compose the picture taken. It is almost impossible to induce them to pose for a picture, even for a money consideration. They know so little of the mechanism of the camera, however, that it is often possible to "snap" them without being discovered in the act. If a Navajo discovers that his picture has been taken without his consent; his rage is terrible, and the unfortunate photographer does well to save his camera from being demolished by the offended savage. One of the Navajo guides with the Utah party deserted the expedition for a whole day, at a critical time, because he discovered that an attempt had been made to photograph him.

The Navajo is a proud, independent, industrious Indian, high



Photo by Brooks, Utah Arch. Exped.

NAVAJO CHILDREN CARRYING WATER IN WATER-TIGHT BASKETS

Water is a scarce and precious necessity in the Painted Desert.

in the scale of intelligence. He does so well under his own system of government and social life that it is not likely that the government at Washington will radically interfere.

Anthon L. Skanchy

A Brief Autobiographical Sketch of the Missionary Labors of a Valiant Soldier for Christ

TRANSLATED AND EDITED BY DR. JOHN A. WIDTSOE

INTRODUCTION

The missionary labors of the elders of the Church of Jesus Christ of Latter-day Saints would form a most interesting chapter in the history of human endeavor. Every experience seems to have fallen to the lot of "Mormon" missionaries, who have labored under every clime and among all classes and races of people. Taken, by a sudden call, from the home, workshop, field, store or office, they have gone out at their own expense, with no special training in speaking or argument, to teach to all the world a system of eternal truth, against which mighty forces have ever been arrayed. The third generation of this volunteer army is now carrying the gospel over the face of the earth, and the vigor of the work is unabated.

The plain, unstudied sketch herewith presented of a few of the missionary experiences of an elder who spent a third of his long, mature life in foreign missionary service can be duplicated by hundreds of the missionaries of the Church. Simple and straightforward these sketches are; yet, between the lines, may be read every human emotion, from the highest exaltation of spirit to the darkest despair. It would be well if many such missionary lives could be published for the encouragement of all who desire to battle fearlessly for righteousness.

Bishop Anthon L. Skanchy died on April 19, 1914, after a lingering illness of several years. In the midst of the pain of this sickness he wrote these sketches, chiefly of his early mission when he had the privilege of opening the gospel door in the beautifully majestic land of the midnight sun, and of bringing hundreds into the Church. He wrote in his mother tongue, which he loved so well. The eloquent directness, as well as the severe repression of feeling, characteristic of the northern people, are on every page.

A few weeks before his death, Bishop Skanchy entrusted his manuscript to me, to do with it as I might see fit. He hoped that, somehow, his experiences might strengthen the testimonies of others. The missionary instinct was strong within him. I have rendered it freely into English, and, while in so doing it has lost

peculiarly eloquent flavor, I hope it has not wholly lost its power for good. I should greatly love to fulfil the wish of the noble author of these sketches, who was the instrument in the hands of God of bringing to the family to which I belong, and to me, the priceless gift of an understanding of the gospel.

That thousands of such strong men as was Anthon L. Skanchy could and do find a life's satisfaction in the gospel, in spite of the hardships and contempt they must endure, is a strong testimony of the inherent vitality of the message of the Prophet Joseph Smith.

LOGAN, UTAH

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I. Early Years. II. I Accept the Gospel. III. I Go on My First Mission. IV. Missionary Labors in Nordland and Finmarken. V. Again Before the Courts. VI. How I spent the Winter in Nordland. VII. The Lord Sends me Money and More Friends. VIII. I am Released from My First Mission. IX. I Labor in Aalesund. X. I Preside in Christiania. XI. The Land of Zion. XII. My Third Mission. XIII. My Fourth Mission. XIV. Quiet Years of Home Service. XV. My Fifth Mission. XVI. The Last Word. XVII. The Sixth Mission. XVIII. The End of the Journey.

If any of my friends should interest themselves in reading parts of my life's history, of my missions especially in the northern parts of Norway, they may do so in this short report, and they may depend upon it that what is here written is the truth.

I. EARLY YEARS

I, Anthon L. Skanchy, was born in Trondhjem, Norway, September 17, 1839, the seventh child of Elling Lornsen Skanchy, and Mina Ansjon. My father was a sea-faring man, well known, and much sought after as a pilot in northern Norway. He, as many other sea-faring men of that day, became addicted to strong drink, and consequently, though he earned well, there was poverty in the home. My dear mother was compelled to work both day and night to keep the children, who numbered seven in all.

From the time I was eight years old, I had to work and earn something for the family. My boyhood was spent by the water, where the great fjord comes in from the ocean. The shore was low and level, and great sand-spits ran out into the water. There the water ebbed and flowed every six and one half hours, through a distance of eight or ten feet. When the water was low, we could go out to the sand spits into the fjord, and there I used to fish with one hundred hooks on my line, baited with sand worms. The



BISHOP ANTHON L. SKANCHY

Born, Trondhjem, Norway, Sept. 17, 1839; died, Logan, Utah,
April 19, 1914

line was left on the sand, with the end secured, and after thirteen hours, the water again was low and the lines lay in the dry sand with the fish that had been caught by the hooks. The fish thus caught furnished some means to the support of the family. As I grew a little older I was employed by a fisherman, who owned his own boat, and with him learned how to fish. I also worked between times in the rope factory, where I later became apprenticed and learned the trade well.

The school naturally was neglected, and I was there only once in a while. When I was thirteen years old I began, however, to see the necessity of taking proper hold of my schooling, and determined to use my whole time in the attempt to win back what I had lost. My mother could not earn all the necessaries of life for me and herself, and during this period I learned to know the gnawings of hunger and the effects of hunger upon my system. A young school boy as I was could not grow and develop without proper and sufficient food. Those days I can never forget. My mother had a little house of three rooms, built on rented ground. In a little garden around the house she raised potatoes with which to pay the larger part of the rent of the land. Because of broken health and the weakness of age my father had been compelled to quit the sea-faring life, and had journeyed to his oldest son who lived far up in Nordland. There my father resided until his death.

I gave all my time to schooling during three years. I was determined to win back what I had lost, and my interest was centered on the school, and as a result I made good progress. Among other things I was taught the Lutheran religion, and we had regular lessons in the history of the Bible, and explanations of the events and doctrines found in both the Old and the New Testaments. These books on Bible history we were obliged to learn by heart, and I learned my lessons well. This became a good foundation for me in the practice and preaching of my dear religion of the future and, through this knowledge of the Bible, I learned to understand a little of the Lord's dealings with the children of men, which became a great blessing and relief to me in the mission field and at home.

After three years of school work I was confirmed, with a very good grade, in the Lutheran church. I had worked now and then in the rope walks and had become greatly interested in this work. I then apprenticed myself to a rope factory, the owner of which was T. H. Berg. I was permitted to remain at home with my mother, and received about \$1.12 a week for my support in return for my service. This was pretty good, and occasionally I earned something extra between times. As I remained at home it was possible for me to have a little more liberty than I would have had, had I remained with the other apprentices in the household of the master.

Since I had now left the school, in which I had been so intensely interested, I became possessed of a kind of melancholy which led me to seek the Lord and to study religion more closely. I went for help to the Lutheran priest who had confirmed me, and he loaned me several books on religion and other books containing much useful information, in which I interested myself for some time. Nevertheless, I found no satisfaction as a result of my reading; in fact, I hardly knew what I was reading.

One Sunday, in the summer of 1860, I went to the church located a short distance beyond the city. A little valley lies by the side of the main road. I went into this valley, under some trees, and bent upon my knees and prayed to the Lord with a loud voice. Immediately came a moment of great exaltation, but followed quickly by a voice which spoke to me in a contemptuous tone:

"What is wrong with you? What do you want? You come here and bend upon your knees as a child; you, who have learned your profession so well; you, who have so many friends, and have so much honor and respect! Are you not ashamed?"

Under the influence of this voice I began to feel almost ashamed of myself, and of what I was doing. Presently, however, I broke through the mist, and was given power to rebuke the evil spirits and to compel them to draw back. Then a great joy rested upon my soul. I prayed for light. From that time on, I felt as free as a bird in the air.

In the fall of 1860, I finished my apprenticeship. In accordance with the contract, I received my last year's pay, \$14; a suit of new black clothes; new shoes; a silk velvet hat of the best kind, and, in the evening, a splendid dinner. It was customary at the end of the apprenticeship to do a piece of work as a proof that the business had been thoroughly learned. I was required to make a long rope, used by ships in measuring the number of knots traveled per hour. I made such a rope, and it was accepted as very good by the shipping committee. After my apprenticeship was over I was offered work in the same factory, but with the difference that I was to receive the pay of a master workman. In those days there was great traffic in rope, because wire cables had not yet been introduced, and there was much building and travel of ships in the city of Trondhjem.

II. I ACCEPT THE GOSPEL

My uncle Cornelius and his wife, who owned a house in the city, a short time before had been baptized into the Church of Jesus Christ of Latter-day Saints, by the brothers Dorius, who were the first missionaries in the northern part of Norway. I visited this aunt and presented her with a clothes line which I had made.

My aunt was a well spoken lady, very fervent in her faith, and she immediately began to bombard me with "Mormonism." In fact, she gave me rather more than I needed at one time. When I left she lent me a lot of tracts and Scandinavian *Stars* for me to read. These I began to read, and compared what I read with the Bible.

I had my own room in our home and spent all my spare time in the study of the Bible and the "Mormon" books. I soon borrowed more gospel literature and studied it, with the Bible, both day and night, and prayed to God for aid and guidance in the investigation. The testimony that I had the truth came to me more strongly, until, as it were, I became transformed both in body and spirit through the saving message of the gospel.

In those days, many kinds of spirits made themselves known, but this had no influence upon me, for I had seen even the evil one in the days that I attended school. This may sound peculiar, but I have, in truth, seen with my material eyes, evil spirits in different appearances, and under such varying conditions that I am absolutely convinced of their existence among us. Both good and evil spirits are among us even here in the valleys of the mountains. I am ever grateful to the Lord that he has permitted me to see and hear such things, as they have been of great use to me in my life's journey. When I investigated the gospel I established an unspeakable faith in the apostle's counsel that the Saints should seek after spiritual gifts. I have the same faith and conviction today.

I reflected much upon the message that had come to me, without saying much to any one. There was a missionary in Trondhjem, Thomasen, by name, from Christiania, a well informed and talented man; also another named John Dahle, from Bergen. These missionaries conducted meetings among the Saints, but I did not visit their meetings, for I was very retiring in my disposition. Meanwhile my oldest sister, Mrs. Martha Hagen, had investigated the gospel and was baptized. Shortly afterward I also became so strongly convinced of the truth of "Mormonism" that I went to Elder Thomasen and asked to be baptized. In the evening of the 16th of January, 1861, I was baptized at Trondhjem, under a most pleasant influence.

After my baptism, I presented myself at one of the meetings of the Saints. It was the first time that I had attended. Some of the faithful old sisters doubted my sincerity, since I had not before attended their meetings; moreover, it was looked upon as a wonder that a young man, like myself, could face the persecution sure to follow the acceptance of a religion so despised as was "Mormonism." At that time there were few young men in the Church. It was soon proposed that I be ordained an elder. I felt, however, that I was not possessed of the power and information to receive so high a calling, and I asked that the ordination

be postponed for some time. In a later meeting it was suggested again that I should be ordained to the priesthood, and I was then ordained an elder in the Church of Jesus Christ of Latter-day Saints. Immediately afterwards I was called to assist the missionaries.

Trondhjem, at that time, was notoriously the headquarters of "Mormon" persecution. The authorities had gone to the extreme. They had arrested and severely punished some of our sisters because they had left the legal church of the land and had accepted "Mormonism," and had been baptized into this new Church. Among the sisters so punished were Marit Greslie and Mrs. Olsen, two sisters who later came to Logan and were married to respectable men; also Lena Christensen who later came to Salt Lake City. These sisters were imprisoned and sentenced to five days' imprisonment with a diet of only bread and water. I was also called to the court house at the trial and had to answer many questions put to me by the chief of police. Several of the questions were of such a nature that I did not feel under any obligation to answer them, which did not bring the chief into the best of humor. As a result, the police chief promised me that he should not forget me. He was very bitter in his feelings towards the Saints.

"Mormonism," from that time on, became my guiding star. With great interest I accepted the call to help in bearing testimony of the truthfulness of the gospel, and in visiting the Saints in the city and its surroundings. All this time I continued my work in the rope factory, owned by Mr. Berg, under whom I served my apprenticeship. He was a religious man, a dissenter who had some time before left the Lutheran church and now belonged to a local sect. While my master and I walked up and down the rope walk together spinning hemp, "Mormonism" became the theme of the day, during weeks and months. By this time I had acquired many of the principles of the gospel as taught in the tracts of Orson Pratt and Parley P. Pratt, and I was enabled thereby to continue day after day our interesting discussion.

After I had joined the Church, since it was very difficult to rent a house where meetings could be held, the missionaries secured the largest room in my mother's house. The missionaries lived there, and conducted their meetings there for several years. Many times the house was bombarded by mobs, and my mother had to go out and talk to the people in order to disperse them. After a year or so, the persecution quieted somewhat and life became more peaceful. The missionaries had, as it were, a home with my mother, and many enjoyable meetings were held in my mother's house.

After a time my mother also made herself acquainted with the gospel, and developed a faith in it, but was not baptized. On

many occasions, during the persecutions she went out in her garden and preached "Mormonism" to the restless crowd of people standing in the street and around the house. She was well acquainted with the Bible, and once, when an editor was present in the crowd, he wrote down the principles that she declared to the crowd, and printed them in his paper as the remarkable speech of an old woman. She had a good singing voice and went often to the houses of our neighbors where she sang songs from our hymn book. The missionaries remained in my mother's house, and loved her, during many years, even after I returned from my first mission to Nordland and Finmarken in the northern part of Norway.

Several were baptized at Trondhjem. Several changes occurred among the missionaries, and at one time we were in charge of a local elder, who gave us good counsel and guidance. Later we received as our missionary, Hans A. Hansen from Christiansand, who was sent to Trondhjem to care for the new branch there. This man later became my counselor in the bishopric of the sixth ward of Logan.

I secured frequently at this time leave of absence from the factory for a week or two at a time, in order to accompany the missionaries on their visits to the surrounding districts, such as Stordalen, Indhered, Seldo, Borseskogen. In this manner I learned to know something of the different conditions that a "Mormon" elder has to meet. Often, though we had money, we could not secure the privilege of buying food, or a place in which to sleep, simply because we were "Mormons." Nevertheless, we were of good faith, though we were many times utterly exhausted by the long distances that we had to cover on foot, without proper food. These experiences were of a kind to give us greater preparation for our important work as messengers carrying the glad tidings of the gospel to the people. We felt much interested in our labors, especially since we had the joy of seeing some of the fruits of them. Thus passed the first two years of my membership in the Church.

(TO BE CONTINUED.)

The Evolution Hypothesis and the Geological Record

BY ROBERT C. WEBB

[The fifth of a series of articles written for the ERA by the author, on allied subjects. Each article is complete in itself, but students should read the whole series.—EDITORS.]

The arguments for organic evolution drawn from the *succession* in time of the appearance of organic types, and from *embryology*, as setting forth, as is claimed, a "recapitulation" of the ancestral history of the individual, are, apparently, the best reasoned of the entire five heads of "evidence." The fact, so often indicated, that the geological record shows a certain succession in life-forms, from those comparatively "low" in the scale, to those "highest" and most elaborated, may be held to indicate that the "higher" forms appeared actually later in time than the "lower," although, whether by so many successive "special creations," as was argued by Agassiz and his "school," by a process of derivative descent, or in some other manner, is really as much of an open question now, as in the earliest days of geological science. This may seem like a foolish and indefensible statement, but when we consider the fact, already indicated, that the bulk of the so-called "evidences of variation" suggest rather real degradations of special organs, as in the cases of horses and whales, for example, the evolutionary significance of the apparent succession of life-forms, from "lower" to "higher," as argued from the rock records, is not so clear. In fact, a careful examination of the conditions involved quickly demonstrates the conclusion that the facts are incapable of supporting the Spencerian hypothesis of organic evolution, except in a very general sense, by inference, and by a certain not overwhelming percentage of the facts.

In the first place, the geological record does not establish the conclusion that there was a gradual ascent from the simplest life-forms to the more complex. Although the fossils found in the lowest and earliest formations indicate that the prevailing types in regions where sedimentary rocks were being deposited were, first mollusca, second low arthropods, third ganoid fishes, none of them distinctly in the very lowest ranges of organism, there is no direct conclusive evidence that the prevailing life-forms of still earlier periods represented still "lower" types, from which those in the Silurian rocks were, presumably, derived by natural descent. Consequently any conclusions in the premises, apart from obvious

deductions from established facts, are mere inferences and suppositions, and not even "circumstantial evidences." There is found, to be sure, in a serpentine marble of the Laurentian (Eozoic) formations of Canada, what several authorities have concluded to represent the remains of a species of rhizopod (Protozoon), and have called *Eozoon* ("dawn animal"), as indicating, perhaps, "the earliest known form of animal life." But whether or not *Eozoon* is really a fossil remnant, as some have strongly doubted, the presence of very extensive deposits of marble, graphite and iron ore in the same formations strongly suggest the contemporaneous existence of other, and, perhaps, more advanced forms of organism—the marble and graphite indicating the existence of mollusca or coral-builders (Anthozoa) and vegetation, respectively—the graphite (carbon) being in such quantities as to suggest a vegetation as plentiful and long continued as that of the Carboniferous Age; while the iron ore, according to the conclusions of many geologists and chemists indicates merely ancient "bog-iron" deposits, resulting from the deoxidizing action of vegetable organisms. In these cases, of course, subsequent metamorphosis of the rocks must have eliminated all traces of fossil remains. Consequently, we have no data on their character or relative position in the scale of life.

In the second place, the geological record is necessarily and inevitably incomplete in life forms, a fact which has been sufficiently heralded by evolutionists, who argue that, were the record "complete," all "missing links," all "breaks in the chain" of life development, must infallibly have been recorded. The incompleteness of the record indicates, however, other, and perhaps as important considerations to the scientific investigator. Thus, the popular assumption that geology has demonstrated the earliest life-forms to have been marine, with the inference that land forms must have been derived from them by variation, is a clear presumption on the facts. Without referring to the immense improbability that a true water-dweller could ever have been modified into a true land-dweller, we must insist that the rock records tell us nothing whatever regarding the existence or non-existence of land forms contemporaneous with the earliest recognized marine deposits. And this must be held true for two very excellent reasons: first, that sedimentary rocks, which are the only ones containing the fossil remains of organic forms, are deposited only on sea bottoms, lake bottoms, at the mouths of rivers, as bogs, or along ocean shores, where the breakers pound the primeval rocks into sand, which is later deposited in beds, eventually becoming rock; second, that no remains of land animals can occur as fossils in a rock deposit, unless representing individuals that have been drowned or devoured by water-dwelling carnivores, who have dropped the bones on the bottom. Consequently, there

is no inevitable necessity which would compel the presence of land remains in the rocks of any period, except under the general conditions specified.

Now, regarding the conditions in which we should logically expect to find the remains of land animals plentiful in the rocks, we may say that they should be fulfilled when there exist high-standing land areas, filled with lofty mountains and elevated hills and plateaus, such as would form the abundant water-sheds of large and strong-flowing rivers. The rivers afford constant opportunity for carrying the bodies of land animals and plants, and depositing them at their mouths, or in the seas or lakes into which they empty, thus insuring some record in the forming rocks. But what does geology say of this? It certainly records that the earliest lands, those at least existing above sea level during the Paleozoic Time, were, on the whole, low-lying, with few lofty elevations, consequently few large and powerful streams to carry terrestrial remains, if any, and leave them in the sedimentary deposits. Indeed, so characteristic is such a land configuration of this ancient time that geologists have accepted as an established principle that the lower ranges of mountains are regularly the oldest in upheaval, while the loftier elevations are of comparatively recent occurrence. This fact alone should account for the absence of land forms in the Paleozoic rocks, before the Carboniferous Age, except for the few reported remains of scorpions, etc., in the upper Silurian. The remains of land snails, insects, centipedes, etc., occur often in the Carboniferous formations, when the deposits were formed largely from land plants growing in bogs—mostly cryptogams of the fern, and allied types—which were utterly different in character from the marine vegetable life of the lower deposits. The scattered and occasional remains of true land dinosaurs (reptiles) have been reported in the Permian rocks of the upper Carboniferous. Nor are there any suggestions of “intermediate forms,” either plant or animal, previous to this stage.

The higher land animals appear, geologically, for the first time in the Triassic and Jurassic formations of the lower Mesozoic, when quite a different configuration of the dry land had already been established. With the close of the Paleozoic Time occurred an immense upheaval, in course of which the Appalachian range of eastern North America, as well as most of the Rocky Mountain system, on the west, came into existence. With the establishment of these vast water-sheds, remains of land animals become increasingly more common in the fossil-bearing rocks. The inevitable conclusion is, that, whether or not land life existed in the Paleozoic Time, it is perfectly evident that we have a good explanation for the fact that there are no traces of land forms in the lower measures, also for their presence in the later deposits. Even Professor Huxley strongly inclines to similar lines of expla-

nation when he states deliberately (*Paleontology and the Doctrine of Evolution*), that all genera of life forms must be assumed to be far older than would be supposed from the date of their first known appearance as fossils in the rocks.

In another point, also, the "evidential value" of the rock records has been largely overestimated, and this lies in the fact that the earlier deposits were made, evidently, in comparatively shallow waters, leaving us no information as to the forms of life existing in greater depths of ocean, if there were such. The prevailing, or characteristic, life-forms of the shallower seas, therefore, furnish the principal records recognized as of this time. However, there must have been a steady and long-continued subsidence of the sea bottom in some areas, to compensate, perhaps, the rise of dry land in others, throughout the entire Paleozoic Time, as we may assume to explain the extreme thickness—depth—of the deposits containing the remains of its life-forms. Indeed, if we assume that the same thickness of rock in any two geological "regions" indicates, even approximately, a corresponding rate of deposit, it may be said that, judging on this standard, the Paleozoic formations represent over two-thirds of all geologic time: nor does this estimate make account of the vast deposits of metamorphic rock, which, by the theories of many geologists, represent still older sedimentary deposits, whose original character has been obliterated by the action of heat and other natural forces. But the characteristic marine life-forms of the Silurian, or lower Paleozoic,—fixed molluscs and arthropods, in the main, with fucoids and a few corals—certainly indicate that the portions of the sea inhabited by them were very shallow; since in none of these forms do we recognize deep-sea dwellers. Thus, with the slow, but steady subsidence of the sea bottom, as shown in known deposits, there were probably formed vaster depths in other, and perhaps unknown, areas of ocean, before the close of the Silurian formations. Whether the deposits formed in such regions are represented by some formations containing deep-sea life-forms, which have usually been supposed to be of later origin, because superposed on the former rocks, we cannot undertake to determine. The fact remains, however, that we have positively no assurance of more than the few beginnings of knowledge of the total conditions of early geologic life, or of the seas, islands or continents, in which it was manifested; or of the forms in which it must have appeared. It remains true, however, that such known forms as have persisted to the present time have come down practically unchanged; also that such extinct life-forms as trilobites, which, as frequently indicated, resemble embryonic stages of modern crustaceans, have never seemed to advance toward a "cosmic maturity"—they disappear suddenly at the close of the Paleozoic Time.

Any further consideration of the geological record establishes the conclusion that the arguments in favor of Spencerian evolution are progressively weakened. In the first place, and nearly fatal to the theory it must seem, we find no evidences worth recording of series of small changes through immense periods: the newer forms of organism, as a rule nearly invariable, appear suddenly, and without preliminary warnings or preparations. In the second place, such upward-moving variations as have been supposedly established are of the most immaterial description, as is admitted by candid writers, Huxley among them, who may claim intimate acquaintance with the facts. Such conditions seem strange, if not positively destructive to the hypothesis that the geological record is really a record of progress from the relatively lower and simpler forms, to the highest and most complex. In his notable address before The Geological Society in 1871, Professor Huxley makes the following statements:

"I stated (speaking on a previous occasion) that geographical provinces, or zones, may have been as distinctly marked in the Paleozoic Epoch as at present; and those seemingly sudden appearances of new genera and species, which we ascribe to new creations, may be simple results of migration. * * *

"One of the latest pieces of foreign intelligence which has reached us is the information that the Austrian geologists have, at last, succumbed to the weighty evidence which M. Barrande has accumulated, and have admitted the doctrine of colonies. But the admission of the doctrine of colonies implies the further admission that even identity of organic remains is no proof of the synchronism of the deposits which contain them. * * *

"* * * At the epoch of the Trias, therefore, the *Marsupialia* must have already existed long enough to have become differentiated into carnivorous and herbivorous forms. But the *Monotremata* are lower forms than the *Didelphia*, which last are intercalary between the *Ornithodelphia* and the *Monodelphia*. To what point of the Paleozoic Epoch, then, must we, upon any rational estimate, relegate the origin of the *Monotremata*?

"The investigation of the occurrence of the classes and of the orders of the *Sauropsida* in time points in exactly the same direction. If, as there is good reason to believe, true Birds existed in the Triassic Epoch, the ornithoscelidous forms by which Reptiles passed into Birds must have preceded them. In fact there is, even at present, considerable ground for suspecting the existence of *Dinosauria* in the Permian formations; but, in that case, lizards must be of still earlier date. And if the very small differences which are observable between the *Crocodylia* of the older Mesozoic formations and those of the present day furnish any sort of approximation toward an estimate of the average rate of change among the *Sauropsida*, it is almost appalling to reflect how far back in Paleozoic times we must go, before we can hope to arrive at that common stock from which the *Crocodylia*, *Lacertilia*, *Ornithoscelida*, and *Plesiosauria*, which had attained so great a development in the Triassic Epoch, must have been derived.

"The *Amphibia* and *Pisces* tell the same story. There is not a single class of vertebrated animal, which, when it first appears, is

represented by analogues of the lowest known members of the same class. Therefore, if there is any truth in the doctrine of evolution, every class must be vastly older than the first record of its appearance upon the surface of the globe. But if considerations of this kind compel us to place the origin of vertebrated animals at a period sufficiently distant from the Upper Silurian, in which the first Elasmobranchs and Ganoids occur, to allow of the evolution of such fishes as these from a Vertebrate as simple as the *Amphioxus*, I can only repeat that it is appalling to speculate upon the extent to which that origin must have preceded the epoch of the first recorded appearance of vertebrate life."—*Paleontology and the Doctrine of Evolution*.

There was evidently an element of "firm faith" in the constitution of Professor Huxley, which enabled him to believe in his pet hypothesis, precisely after the manner of a religious fanatic, even after he has catalogued enough difficulties in its way to convince any logical mind that his conclusions are far from obvious. Thus, the migrations which, as he formerly held "may" have taken place, he supposes at this writing to have been established by "the weighty evidence which M. Barrande has accumulated" to argue to "the doctrine of colonies." But, as must be evident, any such doctrine merely seeks to evade the fact that there is no evidence of preparatory variations before the sudden appearance of a new type, by the unmitigated assumption that such must have taken place elsewhere, and that in the case of every known record, evidently. We may fully admit the truth of the colonies doctrine in any number of cases—since M. Barrande has accumulated so much "weighty evidence"—but when it is invoked, repeatedly and constantly to explain the presence of life-forms, assumed to have been evolutionally developed elsewhere,—and the scenes of this supposed variation process never seem to be fully identified—it is certainly sadly overworked; and all for the mere purpose of avoiding the supposed alternative of immediate "special creation," which is so often ridiculed by "scientists." When invoked, as above, to "explain" the absence of "intermediate forms" in the case of land animals, we cannot contradict it, of course, but, when used to explain the same fact in regard to fishes, etc.,—the evolution of *Elasmobranchs* and *Ganoids* "from a vertebrate as simple as the *Amphioxus*," for example—the absurdity of the process of reasoning need not be pointed out, when we consider the conditions under which organic remains are preserved in sedimentary rocks as previously explained.

Proceeding, however, to discuss the statements made in a former address, Huxley states that:

"If we confine ourselves to positively ascertained facts, the total amount of change in the forms of animal and vegetable life, since the existence of such forms is recorded, is small. When compared with the lapse of time since the first appearance of these forms, the amount of change is wonderfully small. Moreover, in each great group of

the animal and vegetable kingdoms, there are certain forms which I termed *persistent types*, which have remained, with but very little apparent change, from their first appearance to the present time.

"In answer to the question, 'What, then, does an impartial survey of the positively ascertained truths of paleontology testify in relation to the common doctrines of progressive modification, which suppose that modification to have taken place by a necessary progress from more to less embryonic forms, from more to less generalized types, within the limits of the period represented by the fossiliferous rocks?' I reply, 'It negatives these doctrines; for it either shows us no evidence of such modifications, or demonstrates such modification as has occurred to have been very slight; and as to the nature of that modification, it yields no evidence whatsoever that the earlier members, of any long-continued group were more generalized in structure than the later ones.'

He then proceeds to qualify his former statements on these points by a line of arguments, whose sufficiency may be judged by any candid reader, as follows:

"So far, indeed, as the *Invertebrata* and the lower *Vertebrata* are concerned, the facts and the conclusions which are to be drawn from them appear to me to remain what they were. For anything that, as yet, appears to the contrary, the earliest known Marsupials may have been as highly organized as their living congeners; the Permian lizards show no signs of inferiority to those of the present day; the Labyrinthodonts cannot be placed below the living Salamander and Triton; the Devonian Ganoids are closely related to *Polypterus* and *Lepidosiren*.

"But when we turn to the higher *Vertebrata*, the results of recent investigations, however we may sift and criticize them, seem to me to leave a clear balance in favor of the doctrine of the evolution of living forms one from another. Nevertheless, in discussing this question, it is very necessary to discriminate carefully between the different kinds of evidence from fossil remains which are brought forward in favor of evolution.

"Every fossil which takes an intermediate place between forms of life already known, may be said, so far as it is intermediate, to be evidence in favor of evolution, inasmuch as it shows a possible road by which evolution may have taken place. But the mere discovery of such a form does not, in itself, prove that evolution took place by and through it, nor does it constitute more than presumptive evidence in favor of evolution in general. Suppose A, B, C, to be three forms, while B is intermediate in structure between A and C. Then the doctrine of evolution offers four possible alternatives. A may have become C by way of B; or C may have become A by way of B; or A and C may be independent modifications of B; or A, B, and C may be independent modifications of some unknown D. Take the case of Pigs, the *Anoplotheridae* and the Ruminants. The *Anoplotheridae* are intermediate between the first and last; but this does not tell us whether the Ruminants have come from the Pigs, or the Pigs from Ruminants, or both from *Anoplotheridae*, or whether Pigs, Ruminants, and *Anoplotheridae* alike may not have diverged from some common stock.

"But if it can be shown that A, B, and C exhibit successive stages in the degree of modification, or specialization of the same type; and if, further, it can be proved that they occur in successively newer deposits. A being in the oldest and C in the newest, then the intermediate character of B has quite another importance, and I should accept it, without hesitation, as a link in the genealogy of C.

I should consider the burden of proof to be thrown upon any one who denied C to have been derived from A by way of B, or in some closely analogous fashion; for it is always probable that one may not hit upon the exact line of filiation, and, in dealing with fossils, may mistake uncles and nephews for fathers and sons."—*Ibid*.

Of course, the lecture in which these passages occur was delivered over forty years ago, and the science of paleontology has made great progress in the mean time. It is an important document, however, as showing the confidence with which the evolution hypothesis was urged, even with "defective evidence"—quite as confidently as at the present. It is also valuable as a study, since Huxley was undoubtedly an honest man, and, apart from the inevitable mental bias, due to his "convictions," also a good logician. In spite of all the advances made since his day, the general conditions remain about the same as stated above. The greater percentage of supposed "links" and "evidences" are still drawn from the types of the higher vertebrates, and the larger proportion of these, in turn, are precisely what Huxley would have called "intercalary types." They admit of inference and presumption, to be sure, but not of sufficiently complete "demonstration" to warrant the corollaries so plentifully drawn from the variation, supposedly established by them. Another matter which is quite often forgotten in this connection is that, while pigs, ruminants and *Anoplotheridae* may represent so many "stations" in a line of constant variation in form and function, which may be held to be established (for the sake of argument, if nothing more), the bearing of such examples of modification, like that of the horses from their supposed five-toed ancestors, is not immediate upon the Spencerian hypothesis of organic evolution from the simplest possible form of living organism to the most complex. They example merely that there is such a thing as variation in nature—or, at least, that we may assume that there is—and leaves us at a very long distance away from any idea of the origin of life on earth, or even of the genus, order, family or class in which the examples of variation are assumed to have occurred. In fact, even admitting all the variations that zoologists and paleontologists claim to have demonstrated, the process by which they attempt to place them in line on the "upward road" of organic evolution is logic, and not natural science. We find our evolutionists, accordingly, still arguing, with Huxley, as to what "might" or "may" have happened, but still furnishing very defective "proof" of the main contention of organic evolution of the Spencerian type. They also fail to remember that their "doctrine," in all its essential features, was propounded before most of the facts and alleged facts were known, and that the best of them are still using the arguments originated, apparently, by Robert Chambers (in his *Vestiges of the Natural History of Creation*) in 1845.

The Teacher

Was Christ a genius? Putting aside, for argument's sake, the claim to Immaculate Conception, that of Divine Origin, of the performance of miracles, and rising from the dead, and looking upon the Son of Man merely from the worldly standpoint, the human measurement of greatness, let us ask again, Was Christ a genius? Where does he stand in purity and beauty of purpose, in magnificence and grandeur of achievement, among the greatest ones of earth those who have filled the ages with their renown?

Among certain of the modern psychologists, Jesus of Nazareth has been denied a place as a Superman. He was not a Compeller. He is debased among the pseudo-emotional geniuses. He did not take the sword, he led no cohorts, he left no battle-fields, he did not stain the earth with blood. The logic which gives to Mohammed a place among the greatest geniuses of the earth denies the same to the Gentle Teacher! What! They, the masters of war, must be given the first place, and he, the Prince of Peace, only a second? Shall we so disparage the Inspired One who spoke the Parables, who taught the Lord's Prayer, and preached the Sermon on the Mount? who wept with emotion over the sins of Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which art sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not"?

Cæsar reached to the height of his ambition and met—Brutus; Napoleon willed the subjugation of Europe, and found—St. Helena; Christ desired the redemption of the world and—suffered on the Cross. Whose labors shall affect most the destinies of mankind? He who believed in the use of the sword, the power of the greatest cannon, or the One who believed in the potency of the gentle word?

"They that take the sword shall perish with the sword." Hasten the day when there shall be no more the clash of arms, the flow of blood, the glare of flames! Rameses, Nimrod, Xerxes, Belshazzar, Alexander, Hannibal, Cæsar, Attila, Tamerlane, Genghis Khan, Charlemagne, Charles V, these and their deeds shall pass away, and so the moderns. And yet shall come the Light of which Christ was the dawn!

ALFRED LAMBOURNE

Hebrew Idioms and Analogies in the Book of Mormon

BY THOMAS W. BROOKBANK, ASSOCIATE EDITOR OF THE "MILLENNIAL STAR"

24. *Concerning Certain Prepositions.*

"From before." This is the translation of a compound Hebrew preposition, but the meaning may be, or, rather is, expressed, in English by "from" alone. In Ezra 7:14, a reading is, "art sent of the king," but which literally is, "art sent from before the king." In Eccle. 10:5, "from," standing by itself, is all that our language requires to express the sense of the Hebrew "from before." In Dan. 2:18, we find, "That he would desire mercies of the God of heaven," but strictly "from before the God of heaven."

Conforming to the foregoing Hebrew form, the Book of Mormon employs the compound "from before," in a number of passages, as, "And they fled from before my presence." I Nephi 4:28. "They did not flee from before the Lamanites." Mormon 2:24; "hide our sins * * from before thy face." Moroni 9:15. And also, I Nephi 4:30; Alma 44:12; 2:32; Mormon 4:20; 2:25; II Nephi 9:8; Mos. 17:4; III Nephi 4:12; Ether 13:22, and elsewhere.

25. *By the hand of.*

The equivalent of this prepositional phrase in Hebrew is compounded of a preposition and a noun. When rendered in English it generally appears as simply "by." But expressed in full, as above it sometimes makes the sense almost ludicrous from our point of view, as, "At the same time spake the Lord by the hand of Isaiah." Isa. 20:20. "And hast consumed us because of [by the hand of] our iniquities," Isa. 64:7. "Came the word of the Lord by [by the hand of] the prophet Haggai," Hag. 2:1. "Did all things which the Lord commanded by [by the hand of] Moses," Lev. 8:36.

BOOK OF MORMON EXAMPLES

"And was suffered by the hand of [by] the Lord, that I should be a ruler." Mos. 2:11. "That they might know concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of [by] the Lord." Mos. 1:2. "I have acquired much riches by the hand of [by] my industry." Alma 10:4. "And never could a people be more blessed than were they, and more prospered by the hand of [by] the Lord." Ether 10:28.

26. *Other Hebraisms occasionally used.*

"Stole the heart of," Gen. 31:20.

BOOK OF MORMON EXAMPLES

"Stealing away the hearts of the people." Mos. 27:9. "She did steal away the hearts of many." Alma 39:4.

27. *"Spake hard things," or spake roughly.* Gen. 42:7,30.

"A hard vision," i. e., a "grievous" one. Isa. 21:2.

BOOK OF MORMON EXAMPLES

"Thy brothers murmur, saying, It is a hard thing which I have required of them." I Nephi 3:5. "Laman and Lemuel did speak many hard words unto me." I Nephi 3:28; and I Nephi 16:1, 2, 3.

28. *"All things."*

This is a peculiar Hebraism for "enough," or, "sufficient," as, "Because God hath dealt graciously with me, and because I have all things," i. e., enough for all my wants. Gen. 33:11.

BOOK OF MORMON EXAMPLES

"And it came to pass on the morrow, after we had prepared all things, much fruits and meat from the wilderness," etc., I Nephi 18:6. The meaning of "all things" in this text is plainly "sufficient," and refers to the provisions necessary to sustain the lives of Lehi and his people while crossing the seas to the land of promise.

Evidently, also, the phrase "all things," which occurs quite a number of times in the Book of Mormon, is, in some other instances, to be interpreted in the light of this Hebraism, even though we may not confine the sense strictly to that of enough or sufficient. See II Nephi 6:3; Mos. 26:38; Hela. 8:24.

29. *"A Man of Words."*

Form Biblical sources we have, "I am not eloquent" for "I am not a man of words," in the original. Ex. 4:10.

BOOK OF MORMON EXAMPLES

"And he was a man of many words, and did speak much flattery to the people." Mos. 27:8; "For there was one Gadianon who was exceeding expert in many words." Hela. 2:4.

30. *A peculiar form of address.*

"Hear, ye people, all of them," Mic. 1:2, for "Hear all ye people."

FROM THE BOOK OF MORMON.

"I do not mean that ye, all of you," Alma 32:25, and similarly

in III Nephi 17:25, a portion of the text reads, "for they, all of them."

31. *"Words" for "Commandments."*

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words [commandments] that were in the first tables which thou break-est." Ex. 34:1; see also Deut. 28:14.

BOOK OF MORMON EXAMPLES

"And now I, Alma, do command you in the language of him, who hath commanded me, that ye observe to do the words [commandments or precepts] which I have spoken unto you." Alma 5:61. In III Nephi 30:1, "words" is used for "commandments"—those given in verse 2.

32. *"Make" or "Made an end."*

In the use which the ancient Jews made of "make" or "made" in connection with "end" there is a Hebraism of a peculiar character being wholly foreign to the genius of our own language; thus, "And Moses made an end of speaking," Deut. 32:45. The idea of making, or of constructing an end to one's speech, does not harmonize with our mode of thinking on this point. We think that the "end" of a speech necessarily follows when one *ceases* to speak. We do not "make an end to our writing, but simply stop the work, and it is thus ended immediately. One additional example from the Bible follows: "And when Jesus had made an end [ceased] commanding his disciples." Matt. 11:1.

FROM THE BOOK OF MORMON.

"I make an end of [cease] speaking," I Nephi 14:30. "And I know of no revelation, save that which has been written, neither prophecy, wherefore that which is sufficient is written, and I make an end." Omni 1:11. A good English ending occurs in this example with the writing of the last letter in the phrase "sufficient is written" but the "end" that suited this Hebrew author is found where he "made" it.

33. *"Make an Oath."*

"For they had made a great oath concerning him that came not up to the Lord of Mizpeh." Judg. 21:5.

English speaking people say they "take an oath" or "swear with an oath"—"make an oath" is not the proper form for us.

BOOK OF MORMON EXAMPLES

"And he also made an oath unto us." I Nephi 4:35, 37. "The king of the Lamanites made an oath unto them." Mos. 19:25.

"And also Limhi * * made oath unto the king of the Lamanites," verse 26, and see chap. 20:14.

34. *Concerning Compound Words.*

Compound words in Hebrew are few, except in proper names. *Greene's Heb. Gram.*, par. 195. 3. A list of different hyphenated compounds of common words, not numerals, in the Book of Mormon, totals about thirty of which ten occur in the writings quoted from the Book of Isaiah. Of course this fact does not show that the Book of Mormon is an Hebraic record, but if there were many compounded forms in that work one could not easily account for them, since it is claimed that it was originally written by Jews, and its translation inspired by that Spirit which emanates from Him who was himself a Jew. The consistency observed in reducing compound forms of common words to a minimum is a substantial one. It is still more noteworthy that the proper names in the Book of Mormon are in many examples of undoubted compound structure and thus sustain a harmony, as Hebrew proper names should, with the second part of the statement last quoted from Prof. Greene's work. Gad is a Nephite name, and from it apparently as a base there was constructed Gaddiandi, Gaddianton, and Gaddiomnah.

Jacobugath resolves into Jacob-u-gath; Kish, Kumen and Riplah were also the more simple forms of certain Nephite names. In compounds of one form or another they appear as A-kish, Kish-kumen, Ripla-kish, Kumen-onhi Pa-cumen-i; "cumen" spelled with a "c," in the last name being probably the same with "kumen" in others; for the Jews frequently spelled proper names in more than one way, and this practice gives rise to difficulty in recognizing certain persons or places spoken of in the Bible. So this and other apparent orthographical changes in the Book of Mormon names is a consistency of no little value. The reader will readily find a number of additional names in that work which are doubtless compounded forms.

To conclude remarks relating directly to these matters, we will examine the first chapter of 1 Nephi, which is the first chapter in the whole Book of Mormon, and point out some of the peculiarities in it which betoken a Jewish origin for that work.

Verse 1, (a) "favored of ['by'] the Lord,"—a passive participle in construct relation before the subject of the action; (b) "all my days,"—a Hebraism for "all my lifetime;" (c) "mysteries,"—this word is not here used in its modern sense at all, but in harmony with its ancient Jewish meaning of the revealed work of God. See *Bible Hand Book*, par. 120; (d) "made a record,"—for "write an account," or "history." "Make" thus employed conforms to Jewish usage, see above.

Verse 4. (a) "For"—logically improper, but strictly in place

as introductory to a digression, or a parenthetical remark. *Bible Hand Book*, par. 289. Gen. 35:18; Ex. 9:28; 18:3, 4; 32:25; 34:9.

(b.) Construct state of nouns, four involved,—commencement of the first year of the reign of Zedekiah; (c) “(all his days,)”—“all his life.” (d.) An omission such as characterizes Jewish writings so frequently. This verse closes without a statement that Lehi was one of the prophets spoken of. It is so inferred from the context. A resort to the context in Hebrew writings is often necessitated to complete the meaning.

Verse 7. “Cast.” The Hebrew word for “cast” seems to have been a great favorite with the Israelites of old. See any good concordance of the Bible. It (cast) is often used where we would employ other terms.

Verse 11 supplies an example where an infinitive is discarded. Read, “and bade him (to) read,” instead of “and bade him, that he should read.”

Verse 13, (a) “namely,” or a word of similar meaning omitted after “Jerusalem.” The observance of anything like English formality in writing seems to have been repugnant to or unattainable by Jewish authors. (b.) Read, “and that many of the inhabitants thereof should perish by the sword.” As the text stands it offers an example of the severance of associated ideas, as, “and the inhabitants thereof, many should perish by the sword.”

Verse 14. An infinitive again discarded, read, “not suffer those who come unto thee to perish.”

Verse 15. After the word “filled,” the phrase “with joy” may be supplied. Some omissions are Hebraic not Anglican. Verse 16. “Make” for English “write,” twice. Verse 17. “Make” for “write.” Verse 18. “Therefore,”—this word here has the sense of “to resume,” an interruption in the direct line of thought is occasioned by what is said in verse 17.

Verse 20. (a.) “And,” the first word, may be substituted with “but;” (b) an omission, read, “even as (their wicked forefathers were) with the prophets of old.” The text is, “And when the Jews heard these things, they were angry with him, even as with the prophets of old.” (e) An infinitive discarded,—“sought his life, that they might take it away,” for “sought to take his life.”

It must be evident from the Hebraisms and Hebraic analogies reviewed in these remarks, and others also heretofore considered, that the Book of Mormon is invested with a decided Jewish coloring in its general literary aspects. Marks easily interpreted, pointing to an Israelitish origin, are found on almost every page. Indeed, we think it may be said truly that there is not a single one in the whole volume which does not illustrate some Hebraisms or some literary practices of the ancient Jews, and the question of how these things, so unmistakably Judaic, got there is suggested

and shall receive brief notice. Comprehensively, there are only two answers to this question, and they of antagonistic character. 1. That they were put there by a learned Hebrew scholar who conspired with Joseph Smith to deceive mankind; or 2, they occur in the book because the originals were written by Jews, and the Holy Spirit, when giving the translation to the prophet, largely observed the Hebrew idioms and practices.

Respecting the first of these proposed answers to the question in hand, it must be remembered that the conspiracy, assuming there was one, was so planned that the unlearned Joseph Smith should be, and in the execution of the plot actually was, held forth to the world as the sole and only human agent in producing the book; while the real author who did compose it, if a fraud as alleged, should not be, and was not known in connection with it at all. Under these circumstances, to give the work the semblance of probability, on its face, that Joseph Smith—an unschooled youth—did write it, some quite noticeable errors in the use of language were scattered through it here and there. Accordingly we find that this alleged hidden conspirator, Sidney Rigdon, by name,—wise and learned above the common run of his fellows, put a few signs in his work to make people believe that the other conspirator—the unlearned Joseph Smith—was its author; but at the same time filled his writings with marks, signs and tokens on every page which, he must have known, would proclaim the fact that, in his own power, Joseph Smith could not possibly be the writer of such a work. As alleged impostors these two men knew that the Book of Mormon was a fraud, and they also knew who was the author of that work on the assumed grounds. They knew, too, that in the text there were abundant evidences to prove conclusively, that the unschooled Joseph Smith did *not* write it, and these very same evidences were all there to show that *some one learned in the Hebrew did do the work*; yet, after Joseph Smith was martyred and the question of his successor was being discussed, why, we ask, in the name of common sense, did not Sidney Rigdon come forward and show that since Joseph Smith certainly *could not* be the author of the book, he himself just as certainly was, and cite the Hebraisms and other Jewish signs in the text to support his claim,—to demonstrate his authorship right there and then—provided, of course, that he knew sufficient about the Hebrew not to entrap himself? He certainly coveted the leadership of the “Mormon” people, and the shortest way to reach the goal of his ambition was undoubtedly to prove conclusively, that he was the author of the Book of Mormon. If such he was, he had plenty of proof at hand for that purpose, or at least an abundance to demonstrate that Joseph Smith was not its author. Yet he did not open his mouth to claim his reward—doubtless the very reward for which, if an impostor, he entered

into the conspiracy. Some may say that the shame of being known publicly as an impostor sealed his mouth. But as such had he not already on every page of the Book of Mormon disclosed his true character,—proclaimed himself a falsifier, a fraud? and what shame would such a wretch experience, when, unable to attain the presidency of the Church, he could have wreaked a sweet revenge on those more successful than himself, by simply referring to the proofs of the imposture, if such it were?

Sidney Rigdon's silence on that occasion is astonishing—accounted for on the safe ground that he said nothing in this respect because he had nothing to say.

A digression is here made to call attention to the absurdity of an alleged strong point, which has been made by the enemies of this work against the divine origin of the Book of Mormon. It was claimed that the foundation of that book was a romance written by an author named Spaulding. The manuscript of this story, so it was alleged, fell into the hands of Joseph Smith, and from that, as a base, he fabricated the Book of Mormon imposture. Once in a while some one yet makes himself a laughing stock for his wiser fellowmen by repeating this story as truth.

However, this was the main stock in trade of the enemies of this Church for many years in their attempts to account for the origin of the book just named, and they held to it, loved it, and blazoned it throughout the world, though the *Hebraic* character of that record ought to have shown them plainly that Joseph Smith could not possibly, with his unschooled power, have written it, not even if he had had a dozen such Spaulding stories upon which to base his writings. But though the enemies of this work have found the "refuge of lies" swept from them, time and time again, in one way or another, as soon as some aspiring and inventive genius propounds some other false theory to account for the origin of the book in question, they embrace it with eagerness, though seemingly they ought to be more cautious from past experiences.

Respecting the second answer to the question as to the source of the Hebraisms, etc., in the Book of Mormon, it is observed that what the "Mormon" and the non-"Mormon" Christian world unitedly recognize as the word of God—the Bible—given by the power and inspiration of the Holy Spirit, does this very thing of expressing celestial and revealed thought according to the idioms and literary practices of the Hebrews, though at the same time some of the individual characteristics of the inspired writers are allowed to appear in the composition also. When, therefore, we consider that these Hebraic forms of expression were *originally inspired* and given to Jews, it appears plausible that the Spirit of God would not desire to make changes in them further than was necessary when giving a *translation* of them. Some things, doubtless, are sacred in the sight of God as well as in that of men. Respect-

ing the errors in language, it would be strange if the Holy Spirit had suppressed Joseph Smith's individuality entirely, since it was not done with other inspired writers whose works are acknowledged as sacred by all professed Christians.

The claim of inspiration for the Book of Mormon, or for "Mormonism" in general, has, of course, to be made good, say our opponents. Well, is it not being done? About the only evidence which we need of this fact is the alarm which its growth is causing in some quarters, or the bluster which the world as a whole is making in vain efforts to stop its progress. The work of trying to convince the people that the Book of Mormon is a fraud, has been going on for a generation; but success in this direction is further off now than ever before, for the people are buying that book in these times by the thousands altogether.

Good material wears well. No part or portion of this work is getting threadbare, no part rusty. Nothing about its foundation, principles needs to be substituted by something more modern and "up-to-date;" and we thank God for this gospel just as it stands.

(THE END.)



RUINS OF THE LIBRARY OF LOUVAIN

The burning of Louvain, and the bombardment of the beautiful cathedral of Rheims, France, are two regrettable acts of the Great War. While the cathedral can be restored, the ancient carvings and rich works of art which perished, can never be replaced. Many villages in both Belgium and France have been completely razed.

A Righteous Woman's Recompense

BY LELLA MARLER HOGGAN

V—Compensation

There was a challenge, and a response of love-laughter from every blossoming tree in the garden. The air was heavy with sweet odors. Here and there a soft, white cloud hung lazily over the low, green hills, waiting for a light breeze to carry it down the valley. The very atmosphere was pregnant with prophetic promise.

"He is coming, my own, my sweet," paraphrased Ethel, tossing the newspaper on the porch, and rushing into the garden. A soft color stole into her cheeks, her eyes brightened, her fingers trembled, as she began filling her kitchen apron with apple blossoms and lilacs.

"Coming! coming! coming!" chanted in her ears a chorus of insects. Her breath came quickly, her cheeks flushed.

"If I were only a girl of ten," she breathed, "I could run to meet him and tell him how very, very, happy I am to have him back again. But no—I must not even tell Aunt Lucy, I should not even admit it to myself. After a woman wears long skirts and avoids remembering her birthday, she must remain in her room in a quiet, conventional manner and wait to be wooed. Even though she perish for love, she must not so much as greet a man, unless she is sought by him. So goes the creed."

"'Oh fools and blind,' this is my day. No creed shall come to mar my joy. I am alone, alone in my house. Alone with the joy of my own heart. Tomorrow is the twelfth of June—my wedding day, it was to have been three years ago. But today, today is my day! Willard is released. He is coming home. Perhaps he is home even now. While it is still my day, I shall sip my cup of joy, lest it be dashed from my lips tomorrow. Tomorrow there may be another woman, today Willard Taylor, you belong to me. It is my day and you are mine."

With a glorious light in her eyes, and a spring to her step, she hurried up stairs to the little room she once occupied before Aunt Lucy's illness. It looked rather barren and dusty. Hurriedly arranging her flowers in two large vases, she placed them in Ned's room and began the work of renewing and refreshing her room. Her cheeks glowed, as her strong, white hands quickly cleaned and beautified the room. At last it was finished. The

painted floors shone. The old rugs looked brighter for having lain in a dark closet so long. The fresh, white curtains shone through the freshly polished window panes. The large vases of flowers gave forth their fragrance. Ethel scrutinized her work closely and smiled—satisfied.

"It is finished," she soliloquized. "Now I shall eat my lunch, and then for the old chest. Truly it shall be my day."

Her cheeks paled a little as she lifted her wedding garments from the scented heap of fine linen and old lace. But she did not intend to faint or do any foolish thing. She had refreshed herself with a cool bath and a good lunch, and she was fortified against any sentimental regrets.

"It is my day," she assured herself, again, "and I am going to make the most of it. Maybe tomorrow will belong to some one else."

With quick, deft fingers she pressed out the shining linen and satin, robed herself in the beautiful garments and stood viewing herself in the mirror.

"A little old fashioned," she mused. "But never mind, it is beautiful, just the same." So saying, she put the old chest back into the closet, after possessing herself of a large box of letters,—Willard's letters to her while he was attending school.

The first one she opened chanced to be his last note to her:

"DEAREST ETHEL: Walker has sent for me to come into town this afternoon. I leave in half an hour. Sorry I can't see you first. I shall be back Thursday. Be good. Keep cheerful.

"Faithfully yours,
"WILLARD."

That was almost too much. The old memories of another man crowded in, but she put them aside. "Today is my day—mine and Willard Taylor's," she said. Slowly, lovingly she read through the little budget of letters. Her face grew inexpressibly sweet and tender as she read. Sometimes there were tears, but they were tears of joy. As she closed the box and placed it on the table, she started a little, as she remembered how she was gowned. The silence of the afternoon was gone. The call of bird lovers had begun. The shadows were lengthening. The day was done.

"It has been my day," she said, almost bitterly. "Maybe it is the last one I shall spend alone with him."

Slowly she removed the beautiful, white garments and placed them with loving touch into the large chest. Then garbing herself in a simple gown she sat watching the day depart. There were footsteps on the stair, presently, and Aunt Lucy opened the door.

"What have you been doing?" she asked, looking about somewhat surprised.

"Just cleaning up my room and enjoying the day," replied Ethel, dryly.

"I have glad news for you, my girl. Willard is home," she bubbled out joyously.

"Have you seen him?" questioned Ethel, her face beaming.

"Only across the street. But he is splendid, Ethel. Just as I told you he would be."

The twilight began to deepen as Ethel and her mother sat talking and mending, in the cheerful living room.

Ethel folded up her work and yawned wearily. "I have promised to spend the night with old Mrs. Gray," she said, "I had almost forgotten it. I did not know you were coming home, and the poor old lady seemed so lonely and feeble, when I called yesterday, that I promised to come tonight."

"You must not disappoint her," approved Aunt Lucy. "Ned will be here with me."

As Ethel was making her way up the alley, leading to old Mrs. Gray's, an automobile went slowly past. She heard a familiar voice that sent her pulses throbbing. Looking up, she saw a fine, manly figure leaning over a small woman with fluffy, golden hair. The light was too dim to distinguish more. But she was sure the woman was small, and that her hair was golden and fluffy.

"So there is a woman," she breathed. "No wonder he did not find time to call on me. I am glad that today was my day, for it can never come again."

"Here comes my bonny bird," called old Mrs. Gray, "I feared you had not remembered."

Ethel exerted herself to be calm and gentle and lovely with the old woman. But it was a real relief to her when the poor old eyes finally closed in sleep, and Ethel was free to give her thoughts to herself and her own troubles.

It was nearly dawn before she finally forgot herself, and fell into a sound slumber. And it was with considerable reluctance that she left her bed when old Mrs. Gray came to awaken her at an unusually early hour.

"I knew you would have to be leaving early," apologized the old lady, "and I wanted a bit of a talk with you before you would be going. Your words always cheer me up so."

The grass was still wet and the meadow larks were whistling from the near by fences, as Ethel walked out into the glorious sunshine. She felt old, as if she had aged in a night.

"It is all over," she mused. "My life is like a dead sea-shell, tossing hopelessly and uselessly out to sea. I have tried to live true to my own fickle heart, and it has led me into a burning waste. All the bright ambition of my youth is gone. The deepest desire of my womanhood must die in my heart. This is the

cost of living true to my conscience. It is almost too much." Her heart cried out for its own. The mother passion of her soul hungered to offer its sacrifice on the altar of love, and she was alone. She walked aimlessly out across the meadow and up over the little hill into the shaded lane that led to her own home. It was getting warm when she reached the lane and she welcomed the shade. As she loitered along in the soft grass, absorbed in her own unhappy thoughts, she did not hear a muffled step behind her. And when she felt a strong hand on her arm she gave a little frightened scream, as she looked into Willard Taylor's strong, handsome face. He did not speak for a moment. He was anxiously searching her white face with his eyes. But when the drawn lines softened, and her eyes drooped and her cheeks grew crimson, Willard's anxious gaze became a glad smile of anticipation. Drawing her up very close to him he whispered:

"You have kept your promise, haven't you? And God has saved you for me."

"Willard!" There was a sob in her voice and she waited.

"Thank God," he whispered, devoutly. "You do love me in the right way. I knew you would."

"But, Willard—I thought—I am sure—isn't there someone else?"

"Girl of mine, girl of mine, I've been loving you since you were ten. How could there be anyone else?"

She dared not trust her voice to reply. He was all, he was more, than her vaguest hopes had dared to picture him—and he loved her. It was the dearest, sweetest dream of her life, materialized. She had a supreme effort to control her emotion, but it was useless,—the tears were in her eyes, were on her cheeks, and even shining on his coat sleeve.

"Sweetheart of mine, Ethel girl," he breathed, his own voice deep with emotion. "It is June, love, the twelfth of June. Don't you know it is our wedding day? I've made a great effort to get home in time. And here I find you white-faced and weeping. Now, I want you to smile and kiss me once, and get ready as soon as you can to come with me."

His strong arms held her close, as he kissed her blushing face and lips.

"I am all ready," she whispered, smiling through her tears. "I pressed the wedding gown yesterday."

"And there are no doubts nor fears this time? You are really happy?"

"Happy?" she echoed. "Measure my joy by your own, and then treble it! Willard, are you sure this isn't a dream?"

"Never mind, darling, if it is a dream! It is going to last forever, you know. It will not be, 'until death do us part,' but, 'for time and all eternity.'"

(THE END)

The Lamb of God

BY ORSON F. WHITNEY

[Reprinted from "Elias," the great epic poem of the Latter-day Saints, a new, popular and annotative edition of which will shortly be printed in book form.]

A stranger Star that came from far
To fling its silver ray
Where, cradled in a lowly cave,
A lowlier Infant lay;
And led by soft sidereal light,
The Orient sages bring
Rare gifts of gold and frankincense,
To greet the homeless King.

O wondrous grace! Will Gods go down
Thus low that men may rise?
Imprisoned here the Mighty One,
Who reigned in yonder skies?
Hark to that chime!—What tongue sublime
Now tells the hour of noon?
O dying world, art welcoming
Life's life—Light's sun and moon?

Proclaim him, prophet harbinger!
Make plain the Mightier's way,
Thou sharer of his martyrdom!
Elias? Yea and Nay.
The crescent Moon, that knew the Sun
Ere Stars had learned to shine;
The waning Moon, that bathed in blood
Ere sank the Sun divine.

"Glory to God, good will to man!—
Peace, peace!" triumphal tone.
Why peace? Is discord then no more?
Are Earth and Heaven as one?
Peace to the soul that serveth him,
The Monarch manger-born;
There, ruler of unnumbered realms;
Here, throneless and forlorn.

He wandered through the faithless world,
A Prince in shepherd guise;
He called his scattered flock, but few
The Voice did recognize;
For minds upborne by hollow pride,
Or dimmed by sordid lust,
Ne'er look for kings in beggar's garb,
For diamonds in the dust.

Wept he above a city doomed,
Her temple, walls, and towers,
O'er palaces where recreant priests
Usurped unhallowed powers.
"I am the Way, the Life, the Light!"
Alas! 'twas heeded not.
Ignored—nay, mocked; God scorned by man!
And spurned the truth he taught.

O bane of damning unbelief!
When, when till now, so rife?
'Thou stumbling stone, thou barrier 'thwart
The gates of endless life!
O love of self, and mammon lust,
Twin portals to despair,
Where bigotry, the blinded bat,
Flaps through the midnight air!

Through these gloom-wrapt Gethsemane!
Thy glens of guilty shade
Grieved o'er the sinless Son of God,
By gold-bought kiss betrayed;
Beheld him unresisting dragged,
Forsaken, friendless, lone,
To halls where dark-browed hatred sat
On judgment's lofty throne.

As sheep before his shearers, dumb,
Those patient lips were mute;
The clamorous charge of taunting tongues
He deigned not to dispute.
They smote with cruel palm a face
Which felt yet bore the sting;
Then crowned with thorns his quivering brow,
And, mocking, hailed him "King!"

Transfixt he hung—O crime of crimes!—
The God whom worlds adore.
"Father forgive them!" Drained the dregs;
Immanuel—no more.
No more where thunders shock the earth,
Where lightnings tore the gloom,
Saw that unconquered Spirit spurn
The shackles of the tomb.

Far-flaming light, a sword of might,
A falchion from its sheath,
It cleft the realms of darkness, and
Dissolved the bands of Death;
Hell's dungeons burst, wide open swung
The everlasting bars,
Whereby the ransomed soul shall win
Those heights beyond the Stars.

God's Kingdom

BY GRACE ZENOR-ROBERTSON

The ways of God are strange beyond our understanding—the ways in which he sounds the natures of men and proves the sincerity of their faith in him.

'Tis the sweet half gloom of the twilight—beyond lies the great, dark city, in the embrace of the darkling sea, where ships are forever steaming in, with their burdens, and with their burdens steaming out to sea again.

I see the lights awaken in the busy streets; I watch the last of the sunbeams flicker over the white sails in the harbor, while I struggle to forget the message that has come to me. They tell me I shall miss one face from among the many welcoming faces that await me at home—that home so far away—so very far away tonight. I cannot hear the church-bells ring, nor yet the songs they sing at evening, nor see the kindly faces; but they are there, I know.

When first the message came to me, I doubted friends, I doubted life itself, and for one awful moment, I doubted even God. The once loved mountains, fields and winding rivers, I had so longed to see, were dear to me no more. I watched the ocean, like a living thing, tossing always restlessly; I heard the booming of the sea on some far distant reef.

I was alone—and what was life to one alone? Yet only one was missing from that smiling circle. Father, mother—all the rest were there. I lived again the moments, now so seeming few, when first I met her—when in danger I had felt the clinging of a little hand. I saw the old church half ivy-covered, where often I had seen her loved figure, high up in the tiny gallery, and had loved to watch her slender fingers on the keys. I have fancied her an angel in her gown of white, when the sunshine fell across her sunny hair. I heard the old-time melodies, so soft, so low—then the booming of the heavy sea rolled nearer, and the music ceased.

I remembered the day they told me I should go to other lands, and she came to me—I feared she would not come—and in her eyes I read a message, a half sadness, I fancied—but in a moment happy laughter played upon her lips, as she caught up a little child and kissed him merrily to hide her tears.

Why had the days never before seemed so lonely—so endless

—why should I work for the saving of other men's souls, and have all end like this? Ever and again a single question thrust itself upon me.—was I seeking first, God's kingdom? And yet my heart was failing. Could it be I labored for reward? That which I cherished most was of the earth no more. Was it for this or for his kingdom? The sea was moaning far out on the harbor bar, and yet over all fell the calm, sweet peace of evening, while into my troubled heart stole the calm, sweet peace of prayer.

One night, one day, have passed into eternity—one night of sorrow, one day of prayer—and now again the twilight finds me awakening to the remembrance, so sweetly sad, it seems an angel's message I have heard. Once more I see the snowy hills, the rugged valleys, so far—so very far away; the villages dotting fertile plains, and all the dear familiar faces—I see and love them all tonight. In the little church where so often in His name we gathered, they sing His praises, though other hands touch the white keys, ever so softly, and I miss the music of her voice.

'Tis as it ever was—this great, beautiful world—hearts all light with happiness, and hearts that faint beneath their burdens and their many fears. I had been brave in danger, strong in faith, and now would I be brave no longer, work no more for righteousness? That were utter weakness—that were utter folly. For what is this little day of earth compared with an eternity—to days and days of perfect happiness that stretch far into distance all unexplored? And in those days we find our treasures fairer than before, and see our Father face to face.

The struggle with self is over. Those things I cannot understand, I leave with God, and, trusting in his promises, I wait, seeking his kingdom first, and well I know that all other things shall be added unto me, and all my heart's desires be granted.

PARKER, IDAHO

Autumn

When the dawn in radiant garment parts the curtains of the night,
Tingeing hill and vale with rapture of her countenance so bright,
My soul is filled with wonder of a glad expectancy:
Shall the coming of the morning sometime bring mine own to me?

When the day hath all but vanished far to westward in her flight,
When are blended gold and purple into witching of the night,
Slowly on the waves of silence, from the unknown unto me
Comes the message—"I am waiting, waiting, heart of mine, for thee."

Then in sunlight or in starlight, when the waiting hours are done,
I shall feel his love about me and our lives be merged in one;
In life or death, it matters not when he shall come to me,
For love but grows more perfect in God's great eternity.

INA

Jesus of Nazareth

BY PROF. J. C. HOGENSON

If we were in Bethlehem today, we would see about a mile away, standing in the little plain, a small, neglected chapel known as "The Angel to the Shepherds." It was here where, in the beautiful words of St. Luke, "There were shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Then it was that the heavenly hosts sang the sweet words, "Glory to God in the highest, and on earth peace, good will toward men."

So Jesus was born in Bethlehem.

Passing over the inspiring record of his childhood and youth, his young manhood, his temptations, miracles, discourses, parables, and expositions of the gospel of salvation, his betrayal, crucifixion, burial, resurrection, his appearance after his resurrection, and his ascension to his Father in heaven,—it need only be said that in his three short years of ministry he did more to reform the world than all other persons have done in a life time. For close on to two thousand years his teachings have shaped the destinies of millions of people.

The law of Moses demanded "an eye for an eye." The law which Christ brought was, "Love your enemies; do good to them that hate you." His teachings tend toward the universal brotherhood of man, the redemption from sin and evil of the whole human family, and the leading of the thoughts of man from the mere material things of this world to the more lofty things beyond. The almost universal conflicts and contentions of the warring nations on this Christmas day only emphasizes the need of a better knowledge and understanding of the teachings of Christ and a closer adherence to his doctrine. And it need not be a specially prophetic mind to grasp the thought that, through the fire and blood and darkness of it all, the light of Jesus will shine to the liberation and elevation of mankind, to the onward march of freedom, to the life of love, and to the death of hate.

The question is often asked "What is the highest type of man?" When Mark Anthony gazed upon the dead body of Cæsar

he remarked, "His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, 'This was a man.'"

Three qualities are necessary to make a man—courage, gentleness and obedience, not mere brute courage, such as animals and warriors show, but the kind that combines fearlessness and gentleness. These two elements composed the majesty of Jesus of Nazareth. He walked fearlessly to his death, yet his kindness and sympathy flowed out to all who were in sorrow, and his forgiveness extended to all the world. Obedience is the crowning greatness of human nature. Man is dependent, not independent. He is never great until he has found the right Master.

There was once, so the legend goes, a certain giant called Opher, whose motto was, "I serve the strongest." He first served the mayor of the town, because he was the strongest official he knew; then, in turn, he served the duke, the king, the emperor. Finally he learned that the emperor was afraid of the devil, so he forsook the emperor and began serving the devil. One day as the two were going along the way, they came to an intersection of roads where a cross was set up. The devil flinched at the sight of the cross, and when asked by Opher why he flinched, he said that he had no power nor authority to come near the cross which was a symbol of Christ. Opher immediately left the devil, and sought means by which he might serve Christ. One night he met an old man who told him that if he would serve Christ, he must serve man, for it is written, "Inasmuch as ye do it unto the least of these my brethren, ye do it also unto me." Opher now set up a ferry, in a dangerous place on a river, where many lives had been lost. Here, year after year, he ferried people safely across.

One night, during a terrible storm, there came a knock at his door. He opened his door and found a small child standing there. The child asked to be ferried across immediately. Opher tried to reason with the child to wait until the storm abated, but the child insisted on being taken across immediately. They started to cross, and after battling with the storm for a long time, the child was landed safely on the opposite shore. Opher's strength was so far gone that he fell in a faint on the shore. Soon the storm was over; and, on the morrow, the sun came out, and angels came and administered to the exhausted man. The child whom he had ferried across the stream was an angel of God, and Opher had done his best to serve even a little child.

If we are brave, and strong, and gentle, find our right Master, and keep his commandments, and serve our fellow men, then Christ will be pleased with our lives, and we will gain an exaltation in his presence.

We have, in the life of Christ, every deed worthy of imitation, and every act and example worthy of being adopted into our own

lives. When we begin in earnest to follow in his footsteps, we shall live more worthily, help to elevate the human family to a higher standard, and so bring about "peace on earth, and goodwill toward men."

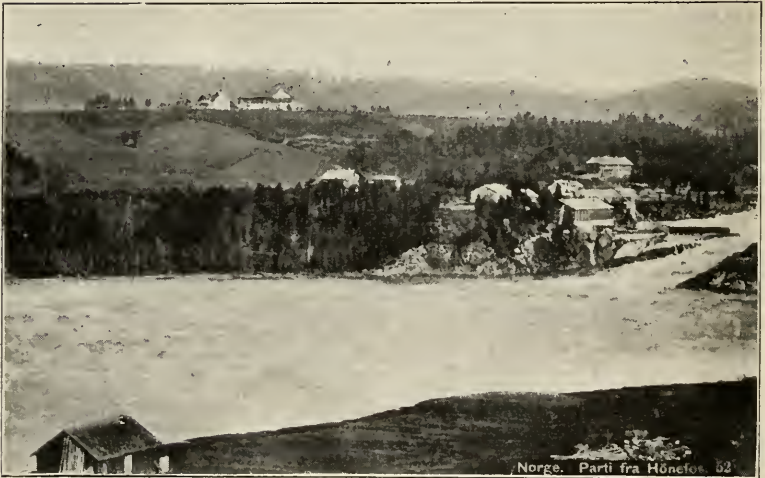
LOGAN, UTAH

Christmas Bells

In aftertimes, again the echo swells;
 And lo, on earth, from every land and clime,
 The clanging of the merry Christmas bells
 Wafts far and wide on happy Christmas time
 Judean mem'ries. How the heart o'erfills
 For joy they bring and love to all on earth;
 And, floating o'er the everlasting hills
 They chime, "All hail, all hail, the Christ Child's birth."

This is the Glory song, the song of love,
 A song the angels ever sing above,
 Before God's throne, for e'er, they chant this strain,
 With "Conqueror, mighty Conqueror," its refrain.
 God looks on Earth while yet it moves in space,
 With smiles of approval wreathed upon his face,
 For morn brought One whose peace shall end all strife,
 This day of days the Christ Child brings us life.

LYDIA D. ALDER.



NATURAL SCENERY AT HONEFOS, NORWAY.

A Reversal

BY LOUIS W. LARSEN

A youth longed ardently for the joys of life. He was lured by the gaieties and drawn irresistibly by the Goddess of Pleasure. There was a hunger in his heart that could be gratified only by mad indulgence. For him, satiety, even if it involved his destruction. He counted not the cost, he cared not for the consequence. What of wild oats! In the seed time there was ecstasy, in the harvest—ah, he wouldn't think of that!

Then came a Siren of Pleasure and whispered softly to him, "Come, I will fulfil the dream of your impetuous youth. You shall drink your fill at the fountain of perishable joy." And he followed, infatuated with her beauty, intoxicated by her fair promise.

She led the way to a lofty eminence from which he could look down upon a scene of transcendent brilliance. It was more dazzling even than the visions of his dream hours. He was spell-bound, enraptured, his soul keyed to the intensity of wildest anticipation. There stretched before him a vision of infinite light. Soft, luring strains of music went out on the perfumed air, mingled with the ripple of a thousand cheery voices. A host of revelers was there, light-hearted, gay, bent on the gratification of every carnal passion. They moved about in that wonderful fairyland with the nonchalant tread of the carefree. "Wine, woman and song" filled every fleeting hour with the fullest measure of intoxicating joy. The youth was in a frenzy of suspense, eager to rush into the happy throng that beckoned him. This surely was the fulfilment of his dreams, the hour of realization!

He was determined to go down with his fair guide, but she detained him to say:

"These are the pleasures you have long dreamed of, and now you are to partake to your heart's desire. No one can deny you, there is no law that forbids it. If this is the life you choose——"

Then he would have rushed away, but the Siren said: "Yet a moment, ere you plunge. I am commissioned to initiate you into this life of dissipation, but there is one condition. You must know that worldly pleasures are fleeting. They endure for a day, then are gone forever. You pluck the rose, and its perfume for a breath is exquisite, but its hidden thorn pierces your flesh and the wound for many days is sore and vexing. I must warn you

that excess means ultimate disappointment. You must know of the blighting remorse that will fill up the days of your later life."

"Bah," said the youth, "speak not to me of retribution. It frightens me not in the least, nor serves one whit to lessen my determination to indulge. Let the consequence be what it will."

"Very well," she said, "but one thing more, and I will leave you forever. In your case things are to be strangely reversed, it is decreed that the remorse must precede the indulgence. You must suffer the pangs of a guilty conscience for many long years; you must smart under the disappointment of a debauched life; you must reap the whirlwind ere you sow to the wind. I exact from you only the price that every recreant must pay, but *you* must pay in advance."

Then the scene before him changed. The resplendent glory of it all faded slowly away, and he was looking down into the blackness of a yawning abyss. The sounds that issued thence were no longer the sweet strains of music, but the horrible shrieks of the damned. As he peered into the darkness, he caught sight of faces that he recognized, faces that a moment before had borne no trace of care, but that were now furrowed with the deep and tragic lines of misery. And the meaning of it all was borne home to the astounded youth with a thundering emphasis. This was the remorse that followed indulgence, the remorse that in his case must precede it!

Then the darkness fell away and the vision of the revelers returned.

"Now choose," said the Siren, and, without another word, she vanished as mysteriously as she had come.

And the revelers with one accord beckoned him, but he turned away.

The Way of Sin

Fraught with gloom of myriad shadows
That the distance veils from sight,
Artfully it lures the traveler
Onward by mirage of light.

But, have feet of those who've wandered
Down that path not left behind
Imprint of exquisite torture,
For each seeking soul to find?

Tear away the mocking verdure!
See! its growth doth overlay
Wreckage that since Time's inception
Hath incarnadined the way.

GRACE INGLES FROST

Sunset on the Jungfrau

On the Alps' most wonderful mountain there rests light, fleecy clouds which, as they roll slowly away, reveal in deepest blue the splendor of its majesty. Towering heavenward, the Jungfrau summit, pulsating in the sun's scintillating rays, binds the heart as with a spell. As with tongues of flame, the mantle of dying day enfolds like a holocaust her snowy form. Before our eyes, the Jungfrau is transformed from the virgin of snow to the bride of the dying day. As a virgin she was immaculate, as a bride she is glorified. Encompassed round about with fire, the bridal procession becomes gorgeous beyond comparison.

The scene is changed: the flaming sunset pales. Transparent clouds of crimson, green, and gold reflect the coral reefs of the sea. Then clouds of varying brilliance, their forms silhouetted against the sky, mingle and densely pile together in fragments, drifting when they part, each becoming more and more indistinct as it melts away. Evening comes with softened charm; her dress most beautiful. Exquisite shades of amber twine with purple rifts all edged with gold. The day-god's wide procession, fading, now circles on. It gathers up and weaves stray sunbeams into its train, one by one. Ere long this, too, dissolves and floats away on banks of silvery sheen. Dark and more somber grows the eve. Dense shadows gather, interweaving with night's black clouds. Change follows change, until all is lost in the land of dreams. Night draws her filmy curtains, one by one, but ere she shuts the vision out, as it were from the world forever, she lights a single, solemn, wide-eyed star to shine over the Jungfrau's funeral pyre.

LYDIA D. ALDER



The Star of Bethlehem

O radiant Star divine!
What glory and mystery were thine
That night
When thy light, transcendently bright,
Glorified Bethlehem town!
Where, devoid of all trappings empty and vain,
A King laid him down to rest,
Enthroned at his mother's breast;
For pain had hallowed the bed
That cradled his head—
God's only begotten One!
Yet didst marvel, O Star, thy rays flung afar,
That, wrapt in sleep, the little town lay,
Nor heeded the babe asleep on the hay?
For none, save the humble and wise,
Heard the message, that night, from the skies.
The shepherds' souls were filled with awe
At the wonder which they saw;
And across the wild and desert waste
The magi came in eager haste
To worship there
In Bethlehem, the fair!
O would such faith,
O Star, were mine
To follow o'er a trackless way,
Through silence and through night a flaming light;
To know when I had seen—
Within the stable low and mean—
In manger 'stead of carven bed,
When I beheld that little head,
I looked upon a King!
Not fame nor riches, naught save faith,
To onward press when promised Star
Doth shine—
For it hath ever led, as thou of old,
Unto a shrine!

MAUD BAGGARLEY.



The Man at the Helm

(Read at a celebration of President Joseph F. Smith's anniversary,
Nov. 13, 1914, at the Brigham Young University, Provo.)

Our big white Ship is sailing
Across Life's mystic sea;
'Tis headed for the harbor
Of "God's Eternity."
The name above its rudder
Gleams like a beacon light;
"The Gospel!" How it beckons
To ships lost in the night.

Our big white Ship was builded
With room on deck for all.
'Tis sending forth its life-boats,
Each manned with men who call,
"Ahoy!" to ships that venture
Too near destruction's rock;
With men who row as saviors
To sinking ships that mock.

Our big white Ship plows fearless;
Each beam and spar and strand,
Was placed in perfect order
By the Master Builder's hand.
To the man who holds the tiller,
As the big ship sails along—
To the man who guides the rudder,—
To him, this day, our song.

To the man at the helm, who steadies
The big white Ship each day;
Who sees the rocks and breakers
And steers the ship away;
The eye at the helm is constant;
The heart at the helm is true;
The hand at the helm is faithful,
As it guides for me and you.

The man at the helm ne'er wavers
Though tempests howl and roar.
When his sailors doubt and quiver,
His courage seems the more.
The light that guides our pilot
We may not always see.—
That he the light is given
Should be enough for me.

O, man at the helm, we bring thee
Our faith, and trust, and love.
Full well we know thy compass
Is guided from above.
Our big white Ship is sailing
Across Life's mystic sea.
We'll reach the harbor safely,
O, man at the helm, with thee!

ELSIE CHAMBERLAIN CARROLL

Editors' Table

Our Battle—To Conquer Evil*

BY PRESIDENT JOSEPH F. SMITH

I feel very grateful for the excellent peace and spirit which have pervaded all our meetings. It is true, we are all engaged in a warfare, and all of us should be valiant warriors in the cause in which we are engaged. Our first enemy we will find within ourselves. It is a good thing to overcome that enemy first, and bring ourselves into subjection to the will of the Father, and into strict obedience to the principles of life and salvation which he has given to the world for the salvation of men. When we shall have conquered ourselves, it will be well for us to wage our war without, against false teachings, false doctrines, false customs, habits and ways, against error, unbelief, the follies of the world that are so prevalent, and against infidelity, and false science under the name of science, and every other thing that strikes at the foundation of the principles set forth in the doctrine of Christ for the redemption of men and the salvation of their souls.

We should war against covetousness, against pride and vanity, haughtiness of spirit, against self-sufficiency, and imagined or supposed almighty power that some people think they possess. God is the greatest man of war of all, and his Son is next unto him, and their warfare is for the salvation of the souls of men. It would not be necessary for men to use violence or force, nor to permit their children to use violence or force in order to conquer, if they would but humble themselves, and obey the truth. For after all, nothing will conquer, nothing will win but the truth; and so far as the wars that are going on in the world are concerned, we not only want to see peace established among the children of men, but also justice, but above all things, truth, that justice, peace, and righteousness may be built upon this foundation and not depend upon the covetousness, pride, and vanity, evil desire and lust for power in men.

That is what we want; and I pray that the spirit of truth may be poured out upon all men, as well as the spirit of peace. In fact, we will never have peace until we have truth. We will never be able to establish peace on earth and good-will until we have

*Closing speech at the semi-annual conference of the Church, October 6, 1914.

drunk at the fountains of righteousness and eternal truth as God has revealed it to man.

This is my testimony to you, and I desire to emphasize these simple thoughts, and say to all my brethren and sisters: let us conquer ourselves, and then go to and conquer all the evil that we see around us, as far as we possibly can. And we will do it without using violence; we will do it without interfering with the agency of men, or of women. We will do it by persuasion, by long-suffering, by patience, and by forgiveness and love unfeigned, by which we will win the hearts, the affections and the souls of the children of men to the truth, as God has revealed it to us. We will never have peace, nor justice, nor truth, until we look to the only true Fountain for it, and receive from the Fountain-Head.

God bless you, my brethren and sisters; I thank you for your attendance, for it has been a strength to us, and it has given us consolation and comfort to see you here and to know that you are here because you love the truth, just as we love it; and many of you love it even more than some of us know how to love it. For I know a people in the world who are true Latter-day Saints from the very core; they do not have many things to contend against in themselves, either. It is easy for them to be Latter-day Saints, and truly the children of God, because they love the truth and they live pure lives, many of them. I am satisfied of it. Many there be, however, who have a good deal to fight against within themselves, and some of us are not any better than we ought to be. Such will doubtless gain a great reward if they conquer.

Now, in conclusion, let us go home, those of us who are relieved to go home, carrying with us the spirit of the gospel, rejoicing that we have the liberty that we enjoy, the liberty to worship God according to the dictates of our own conscience, and according to the promptings of the testimony and of the Spirit of God within us; and let us abide in the truth. My blessing I give to you. May peace dwell in your hearts. May it abide and abound in your homes. May you be blessed in your outgoings and incomings, when you lie down and rise up, in your basket and in your store, in your business and in all your lawful and worthy transactions of life, and in your ministrations for the salvation of mankind; the Lord bless you in it.

One word more. I wish to say to my sisters, and especially to those who are called to be teachers among their sex: Please set the example before your sisters that God would have them follow. When we teach people to observe the laws of God, and to honor the gifts that are bestowed upon them in the covenants of the gospel of Jesus Christ, we don't want you teachers to go out and set an example before your sisters that will destroy their faith in our teachings. I hope you will take that to heart, for it has a meaning to it. I am talking to the teachers among the sis-

ters. We hear it reported, from time to time, that some of the teachers that are sent out among our sisters not only do not set the example that they ought to set, but they set the example that they should not set before our sisters. They teach them by example to break the word of wisdom, rather than to keep it. They teach them to mutilate their garments, rather than to keep them holy and undefiled, by setting the example before them; and we can tell you the names if you want to know. I am not scolding; I don't want it to be understood that I am finding fault, I am only telling a solemn truth, and I am sorry that I have it to say, but I want it to be distinctly understood. We see some of our good sisters coming here to the Temple, occasionally decorated in the latest and most ridiculous fashions that ever disgraced the human form divine. They do not seem to realize that they are coming to the House of God, and we have to forbid them entrance, or find fault with them, and they go away grieved and say sometimes, "We don't want to go there any more." Why? Because they come unprepared, like the man who was found at the feast without the wedding garment, who also had to be turned out. (Matt. 22:1-14.) We have to turn them out occasionally, because they will not hearken to the counsel that has been given to them. May the Lord have mercy upon us, and bless and help us to do our duty in all things, I humbly pray in the name of Jesus Christ. Amen.

Christ, the King

BY PRESIDENT CHARLES W. PENROSE

Christ is King! He is the spiritual Lord of all who believe in him as the Son of God and the Savior of man. Once the despised and rejected, even of his own race, he is at this Christmas-tide the most highly honored by more millions of all nations, tribes and tongues than any monarch of the ages. Each succeeding anniversary of his bodily birth brings him nearer to the earthly throne, on which he will reign as King of kings and Lord of lords. Hail to the coming of the mighty One who is "God manifest in the flesh," who conquered death and lives forever more! Christ is not only "the Lamb that was slain" but the "Lion of the tribe of Judah." He was meek and mild to the good, and forgiving to the ignorant and erring; but he was also stern and forceful against the hypocrite and wilfully wicked. He stands for justice as well as mercy, and is the embodiment of all the virtues and all the powers of divinity. He was and is the authorized representative of the Eternal Father, "full of grace and truth," and "no man cometh to the Father but by him." He is a nerve-center of life

and light in God's universe. He was the first-born in the family of spirit sons and daughters destined to progressive experience and trial for the honor and glories of complete immortality, and he is their Leader and Redeemer. Through untold cycles of companionship with the Father he witnessed the works of Deity, and "all things that the Father doeth" were shown unto him. Thus he was qualified to figure personally in the creation, and to act for and manifest himself as "the very Eternal Father of heaven and earth." The story of his earth-life and ministry—his sacrificial death and glorious resurrection—has been all too briefly told by New Testament writers, but sufficient has come down to modern readers to lift him in their minds above all the sons of men as the one sinless and perfect Exemplar. Therefore we adore him and sing his praise. We commemorate the day celebrated in Christendom as the date of his nativity, and we echo the song of the angels when he came into this lower world, "Glory to God in the highest," for sending his beloved Son to rescue humanity from the grasp of him that hath the power of death, and to be the Resurrection and the Life! In these quiet vales, surrounded and protected by the mighty mountains, let us enjoy the sweet spirit of Immanuel, even though nations afar off revel and riot in war while professing to worship him as the Prince of Peace! He will yet turn and over-turn, wielding the rod of his power until he makes a full end of the rule of this world, and then brings in a Christ's day of gladness, a millennium of rest, the universal reign of earth's rightful and everlasting King. To the readers of the IMPROVEMENT ERA, all the enjoyments and benisons of the season!

Drunkenness in Russia

The Russian government, in order to augment its income from taxation, some years ago, took over the control and sale of intoxicating liquors, and became the greatest saloon-keeper on earth. About ten years ago the revenue for the empire from the sale of vodka and other liquors reached two hundred and fifty millions a year. That was merely the revenue, the amount of liquor sold was, of course, enormously greater.

Before the war, the revenue to the government from such sales reached the enormous amount of five hundred millions. Such a revenue plainly indicated that drink and drunkenness had increased enormously in that country. The Emperor, being moved by the alarming reports that came to him about the sale of liquor, made some personal investigations. He traveled in different parts of the empire incognito and verified the sickening reports that came to him about the drunkenness of his people.

Dr. J. M. Tanner recently gave the ERA a statement of the Russian liquor situation. He says: "Drink is the fashion everywhere in Russia. They drink whisky in tea. They drink it with meals. It is a national beverage of such universal use as to be common in every condition of social life in Russia. The increase of drunkenness is not merely reflected in the increasing poverty of the people, but is lessening the national efficiency. School children even are degraded by it. Homes are filled with discontent and quarrels. Society is debased and the evil passions of the masses are so easily excited that they become the prey of agitators and men whose motives are misleading and base.

"If the Russians heretofore have been unable to cope with the shrewd, industrious, and economizing Jew, they are doubly so now. The people in that unfortunate empire are exploited almost everywhere, and made the victims of base deceptions practiced upon them by all kinds of speculators. Drunken brawls in the villages have become more frequent. The peace of society is undermined, and the morals of the masses seriously threatened. The craze for drink in Russia has been the subject of repeated warnings from outside sources. This, and the cheapness with which liquor may be obtained, and the indirect encouragement by the government to its use, gives drunkenness a certain license that is degrading to the men and women and children of the empire. The Czar has become greatly alarmed at what he witnessed, and doubtless fully determined to abate the evil as far as possible, even if it could not be wiped out. Of course, Russia must have a large income, and every device is resorted to in order to take the money from the great masses of the people, but it is discovered that Russia is losing in wealth in precisely the same degree that it destroys the efficiency of its people, and their ability to accumulate wealth. Russia perhaps affords the most dreadful spectacle with respect to drink of any nation in the world."

But all this was changed at the outbreak of the war. The Czar then ordered the prohibition of the sale of vodka. The order was, at the time, thought to be temporary, but so much improvement resulted among the people that on September 30, the Russian minister of finance received orders that the prohibition would be continued indefinitely after the war. Press reports from Southern Russia say that there is such a change in that region that the country is hardly recognizable. Peasants who before the war had fallen into hopeless indolence and depravity already have emerged into self-respecting citizens. These people now save 55 per cent of their earnings which formerly was spent for drink, and they have increased their earning capacity through sobriety.

This startling regeneration of the peasantry, in the opinion of the Russian authorities, is likely to have an important effect on the social and economic conditions of all Russia.

A change in the large cities also is noticeable. Liquor still is sold in first-class cafes, but these are practically empty.

Motherhood

The human interest in this letter from a young Utah mother will appeal to many. With her husband she moved to Colorado. A little boy came to them, stayed a while, and left. She writes home, under date of October 1:

BELOVED MOTHER AND ALL:—It is just a year ago since I was at home. What changes and experiences have been crowded into that short space of time! Truly, life is made up of sunshine and cloud, and it is sometimes hard to tell which predominates. But for one, I can say, "Father, thy will be done."

My boy has been so near me yesterday and today that it seemed if I would but call, his angelic face would light with his mystical smile and his rose-tipped fingers would fondle my face. It seems years ago since I wrote in my journal my dreams of the complete life. Even then I realized that my life would always lack something, until I felt the keen joys and pangs of wife- and motherhood. The Lord has been good. Those experiences have been mine. "Praise God from whom all blessings flow." For there came to my home, one evening in spring, an angel spirit. He came, nestled into my heart, and then quietly answered his Father's call. Oh, the sublime joy that was crowded into those few brief months! What precious sips of heavenly bliss, what glimpses of the divine life! Only those who have been through the refiner's fire can appreciate such exquisite joy. Only those who can taste to the full the joys of life can drain to the dregs its agonies.

My boy has gone to a more exalted sphere where his wonderfully intelligent spirit may have a greater scope for usefulness and development. His influence has not left me, for each evening in the west I see it in the brightest star so like him. Like Bishop Newman, I look to the stars, and say:

"Lead, kindly light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!"

My boy does lead me. He is the connecting link between me and the eternal. Through my love for him, I constantly strive to make my life such that when I hear the angel voices, I, too, can smile and say:

"Father, I am ready,
Lead Thou me on."

Messages from the Missions

Elder Ray Finlinson, president of the Montana Conference, Northwestern States Mission: "The Church of Jesus Christ of Latter-day Saints—the stone cut from the mountain without hands—and set up in 1830, is moving along and will continue to grow until it fills the

whole earth. Having been organized of the Lord, its doctrines have illuminated the minds of all believers, the influence and manifestations of God's power has spread rapidly throughout the universe, being circulated through the humble efforts of the 'Mormon' missionaries. Notwithstanding the opposition and prejudice existing among many people, we have been marvelously prospered in the cities of Montana, so that the progress made this season exceeds that of any previous year. Elders in East and West Montana Conference, Butte,



March 22, 1914: left to right, top row: Ira L. Kennington, Afton, Wyoming; John Q. Dutson, Oak City; Henry Williams, Vernal; Leon Matthews, Providence, Utah; middle row: Edgar Hill, Granger; Z. W. Mitchell, Escalante; Peter E. Anderson, Hinkley, Utah; A. A. Barney, Thatcher; J. M. Savage, Woodruff, Arizona; G. J. Henderson, Cannonville, Utah; sitting: C. H. Peterson, president of the Butte Branch, Butte, Montana; O. E. Peterson, president of the West Montana Conference, Hyrum; President Melvin J. Ballard, Northwestern States Mission; Ray Finlinson, president of the East Montana Conference, Oak City, Utah; W. H. Roundy, president of the Idaho Conference, Escalante, Utah.

Elder L. Albin Erickson, conference secretary of the Skone Conference, Sweden, writes from Malmo, August 31: "The prejudice against us here is rapidly dying away as the people learn that what has been falsely circulated about us has no foundation. Many are investigating the doctrines of the Latter-day Saints, and we are receiving invitations from a number of places to hold meetings. During the summer our labors have been confined to the country districts, where we have made good success in selling books and bearing our testimony to the restoration of the gospel through the Prophet Joseph Smith. We have five branches in this conference with two elders in each branch. Three of these conferences have halls and hold regular meetings and Sunday Schools. The Malmo branch, the largest of the conference, has a Mutual Improvement Association which is meeting with good success. Many new visitors and investigators have met with us and say that our meetings are the best they have ever attended. Though our progress is slow in the matter of new converts, yet we

believe in due time the efforts we put forth will bear fruit, as the elders are laboring diligently in the spirit of the gospel. Front row, left to



right: Peter Magnusson; Mission President Theodore Tobiason; President Hyrum M. Smith, and son, of the European Mission; Oluf Monson, retiring conference president; second row: L. A. Oakeson, Carl W. Jonsson, Charles A. Fjelstrom, L. Albin Erickson, conference secretary; Jens R. Nelson, released; third row: Henry Moray, released; John A. Carlson, conference president; Francis Lundell, H. Erick Petterson, Claus Persson, Leroy Olson.

Nephi Nordgran, Gothenborg, Sweden, September 18: "My testimony has been greatly strengthened. I have observed how persecution against the truth has been the means of spreading the truth the more. I have learned that 'God moves in a mysterious way, his wonders to perform,' and that the north blasts only help to lift to greater heights the eagle in his flight. Elder F. O. Dahl of Farmington was brought before the church council at Jonkoping, some months ago, and sentenced to jail on the charge of preaching false doctrine, although he proved that he preached only the gospel which Christ taught. Through this means Elder Dahl had the chance to preach the gospel within the prison walls for twenty-three days. Elder Erick W. Johanson and Gideon Omer were both called before the church council and likewise convicted. They appealed their case, and it so remains unto this day, but the incident had the effect of giving us a chance to hear our testimonies to the truth. Brother Emil Neilson, of Afton, Wyo., and Walter Turnquist, of Ogden, who labored later in Gothenborg, were arrested at three different times and brought before the council, at one time being held in jail for six hours. Brother Erick W. Larson and Walter Turnquist were convicted by the church council and fined seventy-five crowns, one of them having to serve in jail for eleven days. A motion had recently been made before the Swedish parliament to expel all foreign missionaries of the Latter-day Saints. President Theodore Tobiason was called before that body last July to answer

some of the charges brought against us. He explained the truth so clearly to them that most of the members could plainly see that the charges made against us were false. One of the speakers, Hon. Mr. Tengdahl, in a masterly speech, defended the Latter-day Saints, producing statistics and facts showing that he had given a great deal of thought to the subject. The outgrowth of the whole matter of this discussion, on the 12th of August, was that as far as Sweden is concerned, the Latter-day Saints have won religious freedom by a vote cast in our favor of 73 to 49. The results of the present European conflict has been to help bring the thoughts of the people toward religion, and they now stop to listen to our humble testimonies, all of which shows that everything is working to give opportunity to bring the glorious gospel truths, as well into the jails as into the high places of the king's courts, and among the middle classes through the press. We feel greatly encouraged; twenty-four people have entered the waters of baptism from April to September, and the prospects are bright for more. The greatest desire of our hearts is that the war shall not disturb us, but that we may remain to continue our work until honorably released. My testimony is that God's glorious plan of salvation is rapidly spreading over the earth in many mysterious ways."

[Since the above was written many of the elders in Sweden and other parts of Scandinavia have been released or appointed to other fields of labor. Only a few remain to take charge of the missions and conferences. A large number of elders left Copenhagen, October 14.—EDITORS.]



"Elders of the Gothenborg conference, Swedish mission, July, 1914, back row: A son of Hyrum M. Smith, Erick W. Johanson, A. Gideon Omer, A. Edwin Blomquist, Emil A. Neilson, Walter Turnquist; front row: Otto A. Harrison, President Theodore Tobiason of the Swedish mission; President Hyrum M. Smith of the European mission; President Nephi Nordgran, of Gothenborg conference; Erick W. Larson."

President H. W. Valentine, of the Swiss-German mission, recently devised a plan for bringing into closer association the home and the mis

sion. The idea is to make clearer to parents and to the family at home the ideals of missionary activity. To this end a letter has been printed which is handed to each elder, as he arrives at the mission office. A list of twenty-four instructions to elders, also a weekly report, are given him. The report for each day shows tracts, books, gospel conversations, visits, and a report on how the evenings of the missionary are spent, as well as the number of meetings attended, and other information pertaining to the elders' activity. The letter is intended for the family at home and calls attention both to the instructions to the elders, and their weekly reports. It requests that the parents check up and co-operate with the elder in seeing that the instructions are carried out. After the elder has passed to his field of labor and entered upon his work, copies of the letter, the instructions and the weekly report, are sent to the parents or family at home. In this way those who are at home may follow the daily and weekly activities of their representatives in the mission field with comparative intelligence. The scheme should be a great advantage, both to the home and to the missionary. The Instructions to Elders follow:

1. Learn these instructions and apply them.
 2. Send in your address promptly.
 3. Get out of bed at 7 o'clock in the morning.
 4. Begin work the first day and keep it up.
 5. Tracting: Standard, two hours per day, daily, minimum.
 6. Attend all meetings where you belong.
 7. Stick to the law, the testimony, and your own field.
 8. When transferred, go direct and at once.
 9. Be orderly, energetic, and systematic.
 10. Counsel with your companions. Argue with no man.
 11. Observe strictly to keep "The Word of Wisdom."
 12. Discourage dancing. Refrain from it yourself.
 13. Act as the escort of no woman—anywhere.
 14. Keep the Saints here. Keep still about America.
 15. Baptize no married lady, nor children, without the consent of husband and parents respectively.
 16. Be dignified men. Familiarity breeds contempt.
 17. Expend your own money; save your parents'; spare the mission's; borrow not the Saints'.
 18. Write your folks Saturday. Enclose your week's report.
 19. Study daily: Gospel, Language, Music.
 20. Our natural sightseeing is so rich: don't ask for specials.
 21. Keep a record of important things: neatly, accurately.
 22. Love this people. Respect their laws. Criticise not their customs.
 23. Fight your weaknesses: they are your enemies.
 24. Keep your expenses within twenty dollars per month.
- P. S. Set up your own ideal and keep it before you.

Elder Cyral A. Watson, Vavau, Friendly Islands, July 24. This note came to the ERA office on the 14th of October: "We are laboring faithfully for the upbuilding of this people. The elders teach school from four to five days a week and hold their various meetings, spending the remainder of the week in proselyting. Our schools are the best in the islands at present, and the people are beginning to learn that we have not come here to take away their money, as some of the other churches are doing, but to build up and improve their ways. Our schools are open to all who wish to enter, regardless of religious belief. By teaching the children we are able to gain many friends among the older people, and so obtain an opportunity to preach the gospel. On the 3rd to 6th of July, we held a successful conference in Vavau, and



many of the native brethren, as well as the elders, delivered sermons that we hope will do much good. Hopes for the future are very bright." Elders Vavau conference, Samoan mission, back row: Newell J. Cutler, Snowville; James F. Oviatt, conference secretary, Cleveland; Claude D. Billings, Delta; Arzie H. Jaynes, Sandy, Utah; front row, sitting: Conference President Cyral A. Watson, La Grande, Oregon; Mission President John A. Nelson, Jr., Cardston, Canada; Conference President Evan W. Huntsman, Tonga Tabu conference, Idaho Falls, R. F. D. No. 4, Idaho.



Elder Lorenzo R. Parker, Doncaster, England: "My companion and I have had the privilege of visiting many homes where we have been received by honest friends. Many standard Church works and many thousands of tracts have been distributed by us and we believe have borne fruit on every hand. Many are beginning to realize that 'Mormonism' is a divine truth with the power to make every person better who observes its doctrines.

Since the war broke out in this country, our success is greater than ever before. The people are thinking more seriously of the purpose of life and consequently our success in spreading the gospel is greater. Elders left to right: Orson C. Parker, and Lorenzo R. Parker."

Hector C. Haight, secretary Australian mission, Sydney, Sept. 24: "President and Sister Rushton arrived safely, after a somewhat eventful voyage from San Francisco. News of the outbreak of the European war was received by the ship's officials when a few days out from the port of sail. Fear of the reported German cruisers in the Pacific caused the precautionary measures of putting out the lights of the boat during a portion of the voyage. At Wellington, New Zealand, their ship, the 'Tahiti,' was taken over by the imperial government for use as a transport, while the passengers and mail were transferred to another boat before proceeding to Australia.

"A combined welcome and farewell social was given by the Saints and friends on the occasion of the arrival of President and Sister Rushton and the departure of President Taylor. The former received assurances of goodwill and support; the latter, words of appreciation for his missionary labors, and best wishes for a continuation of the work upon reaching his home. The missionary work is progressing despite the present crisis in which the motherland and colonies are principals. The many calls of benevolent and relief organizations for funds are taking a great deal of the surplus money of the working class, hence the sale of literature has somewhat slackened. Although this condition exists among the masses, the call made by the commonwealth for volunteers to go to the front has, to a certain extent, made the majority of the people look more seriously into the purposes of our existence upon the earth. The way is thus opened for us to explain the present condition of the world in the light of ancient prophecy, and put before them the plan of salvation.



"Missionaries, front row, left to right: Estus N. Hammond, conference president, Logan, Utah; Mrs. Rushton and Don C. Rushton, conference president, Salt Lake City; W. W. Taylor, retiring mission president, Provo, Utah; back row, left to right: G. C. Orme, Tooele; J. A. Bingham, Smithfield; W. I. Ward, North Ogden; H. C. Haight, Jr., mission secretary, Oakley, Idaho; C. L. Earl, Fielding, Utah."

Priesthood Quorums' Table

Gospel Themes.—Questions and suggestions for teachers and students, by Elder David O. McKay:

PART V—DISPERSION AND GATHERING OF ISRAEL (CONTINUED)

Lesson 33—Chapter III—To the Ends of the Earth.

1. Give a brief sketch of the last days of Joshua.
2. What was the moral condition of Israel at the time of Joshua's death? How long did this condition remain? (See Joshua 23:24.)
3. When did the Israelites begin to depart from righteousness? What was the result of their transgressions?
4. What was the difference between the kingdom of Israel and the kingdom of Judah?
5. Who was Ahijah?
6. Name other prophets who foretold the dispersion of Israel?
7. Who are the "lost tribes" of Israel? When were they taken captive?
8. Read in the Apocrypha what Esdras says regarding these tribes.
9. What evidences are there that the Ten Tribes went north?
10. What reasons have you for believing that the Ten Tribes are still intact?
11. How do you account for the presence of the "blood of Ephraim" among the Latter-day Saints?
12. Read Doctrine and Covenants, section 77.

Lesson 34—Chapter III—To the Ends of the Earth (continued).

1. What prophets foretold the captivity of Judah?
2. Read these prophecies in the Bible, and discuss their significance.
3. Where was ancient Babylon situated?
4. Who was Nebuchadnezzar?
5. Show from history that the American Indians are descendants from Israel?
6. When did the Jews return to Jerusalem?
7. Who was Cyrus?
8. How many years before the birth of Christ did this return to Jerusalem occur?
9. What prophecies did the Savior utter regarding the destruction of Jerusalem?
10. Give an account of the dispersion of the Jews under Titus.
11. Can you show how blessings have come out of all these calamitous events in Judah's history?
12. Show by examples that God answers the call of Faith.

Lesson 35—Chapter IV—The Call of the Shepherd.

1. When was the gathering of Israel to take place?
2. Quote the important prophecies referring to the gathering in the last days.
3. What does the "Mountain of the Lord's house" mean?
4. What part of Israel has thus far been "gathered" from the nations?
5. Define the following terms as used by Isaiah: "Ensign,"

"Shoulders of the Philistines," "An highway for the remnant of his people," "Outcasts of Israel."

6. Relate the circumstances surrounding the Restoration of the keys of the Gathering of Israel.

7. Give the substance of two modern predictions relating to the Gathering.

8. What does the Book of Mormon say in regard to the preaching of the gospel in the last day to Israel?

Lesson 36—Chapter V—The Author to the Reader.

1. This closing chapter of "Gospel Themes" should be read and re-read many times by every young man holding the Priesthood.

2. Explain the significance of "The first branch of the Israelitish tree to bear the fruits of faith and obedience in modern days."

3. Let each member memorize the following, and keep it as a motto through life: "You are of a royal race, and your conduct should be royal to comport with it."

4. Define *arrogance*; *insignia*; *sordid*.

5. What are the responsibilities resting upon the Priesthood of the Latter-days?

6. Explain the figures of speech used in the last paragraph.

7. Conclusion: How much of the course this year have you made your own? In other words, how much of your study in "Gospel Themes" have you applied in your life and ministry?

"To him who knoweth to do good, and doeth it not, to him it is sin."

Instructions to Ward Teachers.—For stake authorities of the Church to prepare subjects at different times for the teachers in the various wards of the stake, is an idea that is gaining popularity in a number of stakes. (See ERA, Vol. 17, pp. 992-3, for topics.) For example, in the Nebo stake, for October, 1914, the following acting teachers' outlines were prepared, printed and distributed to the teachers in the various wards of that stake, the topic for the month being "The M. I. A.:"

Aim—As given by President Brigham Young.

1. To establish a testimony of the gospel.
2. To develop the talents of our young people.
3. To cultivate a knowledge of, and an ability to apply the principles that make strong manhood and womanhood.

Purpose in the Church.

To furnish a means through which the lives of our young people may be influenced and directed.

a. Socially—a very vital force in influencing any young character.

1. The meeting of boys with boys, and girls with girls, in the working out of a common purpose.

2. The meeting of boys and girls together in properly supervised and conducted socials.

3. The socializing force of contests in athletics, debates, musical, etc.

4. Boy scout activities.

b. Intellectually.

1. Reading Course—The establishment of the habit of reading.

2. Manual Study and Lesson Giving.

Senior boys—Man and his work.

Junior boys—Lessons on Conduct.

3. ERA—an excellent magazine dealing with current problems in Church affairs, also current events.

4. Debates—Contests in argumentation.
5. Declamation—or public speaking contests.
6. Story Telling—Contests and practice.
7. Musical Contests—
Preliminary exercises for practice in music.
Quartette singing, chorus singing, solo singing.

c. Morally.

1. By properly conducted socials, dances, etc.
2. By social talks from those having experience.
3. By association with their friends under proper supervision and under the Spirit of the Lord.

d. Physically.

1. Supervised Athletics—
Basketball and baseball.
Group games and plays in contests between associations—chinning contests, jumping contests, etc.
Outdoor exercises of summer camps, Boy Scout hiking trips.

e. Spiritually.

1. Meetings always held under auspices and influence of the Church, conducted by those with authority.
2. The principles of the gospel are taught indirectly by influencing their lives along the lines of clean living.
3. Gospel talks at times in connection with other activities.

Ward Teaching: The Presiding Bishop's office bulletin No. 13, issued on October 31, 1914, gives the following average percentage of families visited by ward teachers, in all the stakes of Zion, each month, during the nine months ending on September 30, 1914:

	% Sept. 30	% June 30	% Mar. 30		% Sept. 30	% June 30	% Mar. 30
1 Ogden	97	98	99	34 Union	37	38	44
2 Liberty	94	94	93	35 Alpine	36	40	47
3 Oneida	79	81	85	36 Blackfoot	36	48	50
4 Box Elder	76	73	72	37 Malad	36	41	45
5 Weber	76	76	76	38 South Sanpete ...	36	41	47
6 North Weber	74	75	80	39 Benson	34	46	51
7 Salt Lake	74	79	78	40 San Luis	34	32	42
8 Ensign	72	57	60	41 Deseret	31	42	51
9 Bear River	69	79	84	42 St. Joseph	31	42	51
10 Young	67	70	73	43 Moapa	29	34	50
11 Maricopa	59	59	57	44 Wayne	29	38	68
12 Davis	57	61	72	45 Bingham	28	24	41
13 Alberta	54	63	71	46 Bannock	27	34	38
14 North Sanpete ...	52	43	40	47 Hyrum	27	33	46
15 Bear Lake	48	48	59	48 Pocatello	27	32	*
16 Big Horn	48	64	69	49 Emery	26	29	23
17 Fremont	48	51	57	50 Carbon	25	31	38
18 Uintah	46	53	*	51 St. Johns	24	12	33
19 Snowflake	45	45	51	52 Star Valley	24	29	33
20 Pioneer	43	46	42	53 Rigby	23	18	51
21 Cassia	43	49	53	54 San Juan	23	27	35
22 Nebo	42	47	53	55 Millard	21	20	25
23 Summit	41	36	47	56 Teton	21	21	*
24 Wasatch	41	36	66	57 Shelley	20	**	**
25 Taylor	40	46	63	58 Beaver	18	66	18
26 Boise	39	32	54	59 Duchesne	18	32	42
27 Morgan	39	38	45	60 Sevier	18	24	42
28 Utah	39	47	59	61 St. George	14	33	45
29 Yellowstone	39	50	61	62 Woodruff	13	24	23
30 Cache	37	42	47	63 Kanab	12	17	30
31 Granite	37	35	43	64 Juab	11	36	40
32 Jordan	37	41	38	65 Parowan	8	10	14
33 Tooele	37	38	44	66 Panguitch	7	30	40

*Reports arrived too late to be included in classification. **New stake.

Mutual Work

The General Improvement Fund

Envelopes have been sent out, and the Y. M. M. I. A. officers are asked to secure 100 per cent of the fund by voluntary contributions. Where this is not possible, officers should secure the balance through entertainments. The office is under heavy expense in keeping two men constantly in the field, and the good work these men are doing justifies the Board in asking the full amount of the fund. The full 25c for Scout fees is now required by and forwarded to the National organization. Hence, Junior members who have paid their scout fees since Nov. 1, should also contribute 25c to the General Improvement Fund.

Boys' Half-Acre Contest

The committee on Vocations and Industries of the General Board have decided to conduct a Boys' Half Acre Contest during the season of 1914-15. The same general policy will be pursued as during the season 1913-14, and details of the contest will be announced later. This early notice is given so that boys who wish to prepare their half acres this fall may do so now, and thus be ready in the spring. The prizes to be awarded will not be less than those offered this year.

The committee has also decided to conduct a City Boys' Industrial Contest during the season of 1914-15, similar to the one conducted during the past season, in which quite a number of boys took part.

For Mutual Workers

Ward presidents should check up the work in organization, membership, class study and manuals, and the ERA. Start earnestly your vocation work, your contests and M. I. A. Day preparations, and remember December is M. I. A. Fund month.

Organization.—Are all complete, with class teachers, committees, and officers? If not, visit the associations and perfect your organizations.

Membership.—Are your committees at work? With what results? How many new members were enrolled? How can you aid by new suggestions?

Class Study and Manuals.—Look into the methods of teaching. Have the students enough manuals? Is the Junior teacher marking the students? Is the vocation counselor taking part in the Senior class?

Era.—Is the canvass finished? If not let it be completed early this month, and close with your full complement of subscribers.

Contest Work and M. I. A. Day.—Prosecute the work as per convention circular and Hand Book, page 49.

Vocations and Industries.—Are you organized with a counselor in each ward? In your monthly officers' meetings, have a special division for the supervisors and counselors. Look after them in your weekly meetings.

Leadership.—Are you well represented in the Church schools for leadership? Why? Why not? They are in progress. Why not you be up with the times?

M. I. A. Fund.—Have you distributed the envelopes and collected the full amount? What is your plan for getting the balance?



Y. M. AND Y. L. M. I. A. STAKE AND WARD OFFICERS OF PIONEER STAKE

These officers were present at the regular monthly officers' meeting held on Sunday, October 11, 1914. The Pioneer stake is forging ahead in all departments of Mutual Improvement work. Notice the motto in the background: "Success comes in cans; failures in can't's; we can."

Civic Improvements

These pictures were taken at the meetinghouse grounds, Huntsville, Utah, and show one side of the meetinghouse as it was before the M. I. A. boys improved the grounds, and the same side as it appeared with flowers, and walks, after they had made the improvement. The picture of the improvement was taken on September 20, 1914.

The M. I. A. have a stake committee of two, one young man and one young lady who head the work. In each ward a like committee was formed. The stake committee decided that the association that could show the greatest improvement to the grounds around the meetinghouses in the Ogden stake would get the first prize. Second prize, the association that would grow the greatest variety of flowers; third, the association that disposed of the greatest number of flowers, either by sale, gift to the sick, or use for ornaments in the meetinghouse or otherwise; fourth, the association that would make the best exhibition of flowers at a place to be provided in Ogden. The stake committee chose the kind of flowers that would best grow, and gave the local people information as to where the seeds could be obtained, and the conditions necessary to their growth. Members of the M. I. associations were to do all the work. They have found the results most satisfactory. The church grounds throughout the stake were greatly improved. Large numbers of flowers and plants were grown, and many disposed of. Many people caught the spirit of it in their homes, and in their public buildings, resulting in cleaner and more beautiful premises. "We believe that this work has come to stay in the Ogden stake. On a recent Sunday, at our stake monthly meeting, the Mutual Improvement people were told how to prepare

seed beds, the kinds of bulbs to choose and how to plant them, etc. A covered garbage can will also be installed in some proper place at each meetinghouse." James Gunn McKay is the stake superintendent of the Y. M. M. I. A.



HUNTSVILLE MEETINGHOUSE GROUNDS, UNIMPROVED



THE GROUNDS IMPROVED, MEETINGHOUSE, HUNTSVILLE

Games

The M. I. A. Normal Course Committee name this list of games prepared by Coach Joseph R. Jensen, of the Brigham Young College of Logan, and kindly furnished by him for use in the schools during the six weeks' Normal Course, if so desired:

Games: Swedish Spat, Partner's Relay, Three Deep, Partner's Tag, Indian Club Tag, Scrimmage Ball Relay, Basket Ball Relay, Indian Club Relay, Indian Club Basket Relay, Baste the Bear, Potato Race, Relay Pursuit Race, Human Race, Fleet Close Games, Snatch Close Games, Snatch the Handkerchief, Standing Toe Wrestle, Up and Over Relay, Statue Games, Dodge Ball, Sculptor, Shuttle Relays, Prisoner's Base, Battering Ram, Leap Frog Relay, Wheel Barrow Race, Tug of War, Roaster Fight, Oat Bag Games, Oat Bags, Mat Tossing, Circle Piling, Stake Guard, Oat Bags, Poison, Schlag Ball, Long Ball, Sing Ball, Indoor Base Ball, Play Ground, Base-Ball, Follow My Leader, Indian Club Circle Pull, Obstacle Race, Shut the Relays.

These games can be found in the following books: Jesse Bancroft's "Books on Plays and Games," \$1.50; "Spalding's Games," 10c. Stecher's "Plays and Games," Mary Johnson on "School Games," "Play and Recreation," by Henry Curtis.



M. I. A. NORMAL CLASS, CASTLE DALE, EMERY STAKE ACADEMY

This class was conducted by Dr. John H. Taylor and Miss Clarissa A. Beesley, of the General Boards.

Readers of the Reading Course

The following members of our organization in the Pioneer stake have read "Their Yesterdays," one of the books of our Reading Course:

W. O. Harvey, J. A. Hancock, E. H. Eardley, W. A. Pettit, Eli Eliason, J. R. Pettit, A. J. Sperry, W. L. Coles, E. G. Carlson, D. E. Hammond, William Cook, William Leary, Jr., H. Bernard Tanner, Robert Sorensen, Orson Carstensen, Elmer Anderson, James Hill, R. H. Marchant, W. H. Kenitz, F. W. Jones, Thomas Lambert, Roy Heath, Joseph A. Kingdon.

The following have read "The Young Farmer:" Parley Nielsen, Norman Nielsen, John Swenson, Edward Sorensen, Alfred Anderson, Lewis Nielsen, Frank Anderson, Robert Kehl, Douglas Budd, H. Bernard Tanner, A. J. Sperry, D. E. Hammond, Lorna Keene, Eli Eliason.

The following have read "Chester Lawrence:" H. Bernard Tanner,

Reuben Hansen, A. J. Sperry, E. G. Carlson, Andrew Godwin, Lorne Keene, R. H. Marchant, Amos Jenkins, W. A. Pettit, Eli Ellason.

The following have read "The Story and Philosophy of Mormonism:" H. Bernard Tanner, Robert Sorensen, A. J. Sperry, William Leary, Jr., Louis Fetzer, R. H. Marchant, W. H. Kenitz, F. W. Jones, Thomas Lambert, Chester Knight, Joseph A. Kingdon, W. O. Harvey, J. A. Hancock, George Woodbury, W. A. Pettit, Eli Ellason, C. A. Carlquist.

The following have read "The Fair God:" A. J. Sperry, D. E. Hammond, William Leary, Jr., Nephi MacLachlan, W. A. Pettit, Eli Ellason.

Edgar Jensen has read "From Cattle Ranch to College."



The Rexburg M. I. A. Normal Course Class, November 2, 3, and 4, consisted of 40 young men and 80 young ladies. Oscar A. Kirkham writes, "We finished at Rexburg in a blaze of glory with a grand ball." President Mark Austin was very enthusiastic over the work, and gave the General Board members the time of the monthly Priesthood meeting to introduce their work to the Priesthood."



The M. I. A. Normal Class, Cardston, Alberta, Canada, October 15, 16, and 17. The M. I. A. work here for leadership was characterized by a good spirit, and good attendance. We look for good results to follow. Canada stands at the front as one of the enthusiastic stakes of Zion in this matter of leadership. "For fine, healthy amusement and instruction, these three days cannot be surpassed. The benefit is inestimable," says the "Globe."

New Order for Scout Fees

Last season, the twenty-five cents paid by the junior members of the Y. M. M. I. A., was counted both as the M. I. A. Fund and the scout fee. (See Y. M. M. I. A. Hand Book, p. 35). This was made possible because the National Organization of the Boy Scouts of America, divided the twenty-five cents with our organization. The amount received by the National Organization has proved insufficient for the development and support of their work. On October 1, 1914, the plan was changed, and the National Organization now asks for the full twenty-five cents. Since the registered scout receives the full benefit of this fee, the General Board has decided that it must be paid independently of the M. I. A. Fund, which is required, in addition, for the work of our associations.

Scouts who paid their twenty-five cent M. I. A. fund before November 1, 1914, will be considered as having also paid their scout fee, as in the past; but after that date, scouts will be asked to pay their scout fee of twenty-five cents for registration with the National Organization as well as their M. I. A. Fund of twenty-five cents.

The minimum registration fee of \$3 is required from each troop, even though there are fewer than twelve boys enrolled. However, when there are fewer than twelve boys enrolled, additional boys may be registered at any time within one year from the date of registration, up to twelve boys, without the payment of additional dues. If there are more than twelve boys, twenty-five cents additional to the \$3 must be paid for each boy to be enrolled.

Please notify your stake and ward officers of this change, so that they can adjust themselves at once to this new order of handling the scout fee.

Some Suggestions on How to Canvass for the Era

In one of the northern stakes, as in many other stakes, the Young Men's Mutual Improvement Association officers have taken hold of the ERA canvass in earnest, and as helps have sent to each of their ward agents the following or similar instructions:

1. Co-operate with the Priesthood in your ward and get the bishop to appoint an assistant to work with you.
2. Organize your forces and begin immediately to get the 5%, which should be secured in the month of October, or early November.
3. Renew the old subscribers first.
4. Call upon all the ward officers and teachers beginning with the bishopric.
5. Canvass the ward thoroughly so that every home may have the opportunity of subscribing.
6. Report your progress every week to ———, the stake officer having the ERA in charge; reports of the progress of each ward will be made by him to all the wards in the stake.

The instructions are still applicable to those stakes and wards that are behind with the canvass. Clear it all up before January 1.

Passing Events

Zebulon Jacobs, a pioneer of Utah and a veteran of the Black Hawk Indian war, died September 22, in Salt Lake City, seventy-two years of age. He came to Utah when six years of age with his mother, Zina Young.

The inscription stone for the Canadian temple was unloaded, September 23, according to a Canadian exchange. The stone weighed six and a half tons, and was nineteen and a half feet long by three and a half feet in width.

The **Philadelphia Athletics** were defeated in four straight ball games with the Boston Braves in the world's series campaign of 1914, the final game being played at Fenway Park, Boston, October 13. It is the first time a world's series has been won in four straight games.

A great dam on the Jordan river is to be built by the Salt Lake County Associated Canal Companies. Recently twenty men and a dozen teams began work on the big dam and weirs which will be built in the Jordan river in the narrows at the head of the Utah, Salt Lake and East Jordan canals. It is stated that the main dam will be a hundred feet long, and nineteen feet high, to be built of solid concrete.

The **Utah potato crop** this year, it is said by prominent experts of the State Agricultural College, is badly infected by disease. The loss to the farmers, as a result, will aggregate over a million dollars. Fields which under normal conditions would yield four hundred bushels to the acre, did not produce more than one-half this amount this year, and other fields did not yield the seed planted last spring.

The **War revenue bill** passed the House of Representatives October 22. There was an immediate desire for adjournment, but southern Congressmen wished to pass legislation for the relief of the cotton situation, and refused to permit adjournment until promise was made that there shall be early consideration of legislation on this subject at the next session of Congress, in December. The Congress just closed was the longest in the history of our country, it having been called in special session on the inauguration of President Wilson, and continued uninterruptedly for 567 days.

The **University of Utah Administration building**, completed last March at a cost of \$500,000, was dedicated October 8. Students and visitors formed a procession in front of the building and later attended the exercises in the men's gymnasium. Hon. W. W. Riter chairman of the Board of Regents, presided. The dedicatory prayer was offered by President Anthon H. Lund. State Senator W. N. Williams and Governor William Spry gave addresses, and the benediction was offered by Herbert Ware Reherd, of Westminster College. Music was furnished by the university male quartet, choir and orchestra.

The **Utah State Fair, 1914**, was largely attended, and while the weather on the date of opening, October 3, was stormy, and also during the nights of some of the other dates, on the whole it was not so bad but that large crowds were able to be present. Miss Ivy Erick-

to grow on the upturned earth, so long had they been occupied. In other parts of the great battle line the situation remained much the same up to the 12th of November as for several weeks past. There was severe fighting all along the line with little change in the situation. In the east, however, the Germans appear to have been repulsed. The Japanese cruiser "Takichico" was torpedoed by a German destroyer S-90. Only 12 men out of 456 were saved.

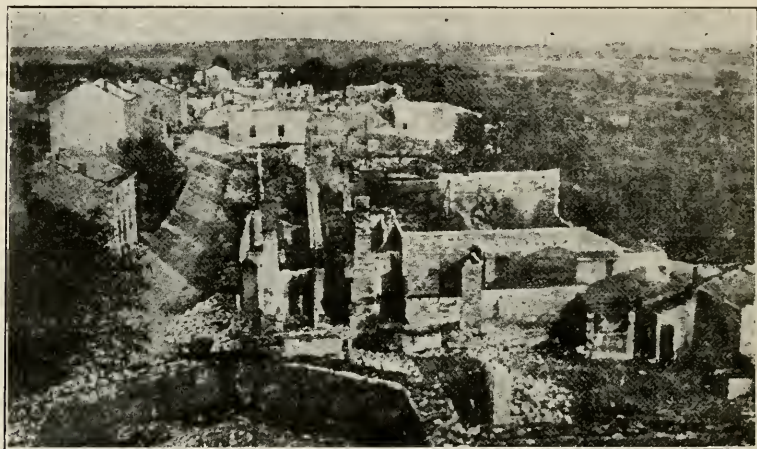
October 17.—A British cruiser sinks four German torpedo boat destroyers on the Dutch coast; of the four crews, 197 men were lost, and 31 taken prisoners by the British.

October 20.—A revolutionary rising in Portugal was quelled.

October 22.—The Boer rebels in South Africa were defeated.

October 23.—Desperate but indecisive fighting continues on the Belgium border near the coast, British ships taking part in shelling the German entrenchments.

October 25.—Germans cross the Yser, between Dixmude and Nieuport.



THE REMAINS OF THE LITTLE VILLAGE OF VILLERS-AUX-VENTS WHERE THE GERMAN CROWN PRINCE STAYED

October 26.—The Austrians and Russians continue the combat along San River in Galicia. Bloody battles continue in Flanders with no apparent result. The Germans were driven back over the Yser.

October 27.—The trial of Prinzip, who assassinated Franz Ferdinand, June 28, came to an end in Sarajevo. He and 23 of his accomplices were found guilty of treason.

The British superdreadnought "Audacious" was either struck by a torpedo, or disabled by a mine and sunk on the north coast of Ireland. It was one of the greatest battleships in the British navy, and when it sank \$12,500,000 went to the bottom of the sea. The "Olympic" on her way from New York to Glasgow, passing ten miles away, and carrying 300 passengers, caught the wireless cry for help, and laid to and rescued the 800 officers and men from the battleship.

October 28.—The Russians defeated the Germans on the Plitza in Poland, and pursued them south; they continued to retreat beginning October 16 and finally leaving Warsaw on the 31st, their retreat being almost a rout. The Russians took 17 officers and 4,000 men between October 22 and 25, 11 machine guns and 22 cannon.

October 29.—The Russians defeat the Austrians at Tarlow, Poland. Crimean ports were attacked by Turkish warships. The Germans report having captured on the east Prussian frontier during the last three weeks of October 13,500 Russians, 30 cannon, and 39 machine guns.

October 30.—The reason assigned for the Turks entering the war is that the Russians were discovered laying mines in the Bosphorus. The Boer rebellion, under Col. Maritz, was defeated, but Gens. Christian De Wet and Byers, both of Boer War fame, took up the fight, and Premier Botha has taken the field in person against them.

October 31.—The Italian cabinet resign over the war question.

November 1.—The Tsing-tao forts at Kiao-chau were bombarded by the Japanese and British. It is announced that the campaign of the Turks will probably be directed towards Egypt.

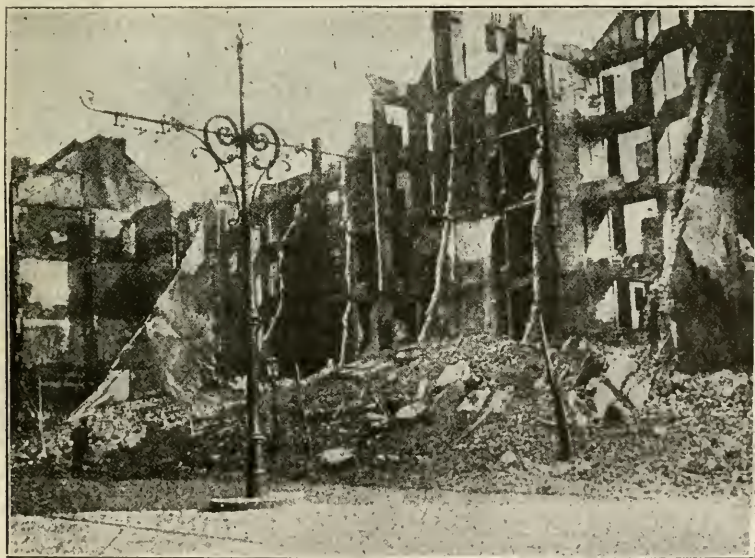
November 2.—Last night at 6:30 a German fleet of five ships in the Pacific near Caronel, Chile, under Admiral Count Von Spree met a British squadron of four ships under Admiral Sir Christopher Cradock. The British were defeated, losing probably two ships, "Good Hope" and "Monmouth," with all on board. Russians and Turks are fighting in Armenia.

November 3.—British ships bombard the Dardanelles, and German ships are reported near Yarmouth.

November 4.—Germans lose Mlawa, Russian Poland, and Russian troops invade Turkish Armenia. Turkish cruisers bombard Batumi, Black sea.

November 5.—Great Britain and France declare war on Turkey, and Britain annexes Cyprus, in the Mediterranean.

November 6.—The fighting about Ypres, Belgium, continues indecisive, except in the loss of life and in destruction of churches, farms and factories, and strong young men from all parts of the world "whose bodies clog the canals and lie unburied on the beet fields."



A SCENE IN THE SORELY BATTERED CITY OF ANTWERP

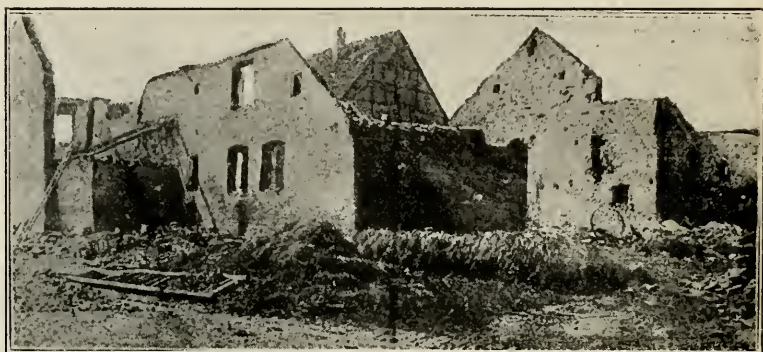
November 7.—Tsing-tao, the German port in China, surrenders to the Japanese and British. The British take the Turkish port of Tao, at the head of the Persian Gulf.

November 8.—The Russians invade Germany from Poland. There is a battle again on the Aisne, in which it is said the Allies gained ground.

November 9.—It is reported that in Selicia, in East Prussia, and in Alsace the Allied forces now occupy German soil. Large numbers of German troops are withdrawn from the Yser.

November 10.—The "Emden" and the "Koenigsberg," two famous German cruisers, have been lost to the Germans. The "Emden" had been the terror of the Indian Ocean, and had destroyed 26 ships of the Allies, valued at \$4,000,000. The "Emden" was destroyed by the Australian cruiser "Sydney" in the Bay of Bengal. The "Sydney" set fire to "Emden" which was run onto the beach and burned. The "Koenigsberg," which disabled the British cruiser "Pegasus" some weeks ago, was caught at Mafia Island. The channel to the harbor was blockaded preventing any chance of exit.

Tsing-tao, the German seaport stronghold in China, and the commercial rival of Hong Kong, was unconditionally handed over to Japan. The fortress surrendered November 7, after a siege which lasted 65 days. It is the first fortress taken by the Allies. The territory of



London Daily Sketch

THE COUNTRYSIDE AT LUNEVILLE, NORTHERN FRANCE

It is a landscape of charred farmhouses, burned and battered in the war.

Kiao-chau, comprising 193 square miles, was leased to Germany by China for 99 years, in 1898, as compensation for the murder of two German missionaries, and they had spent \$100,000,000 on the territory. France, Russia and Great Britain secured similar concessions from China, at the time.

November 11.—Dixmude is occupied by the Germans, after defeating the Allies in a furious engagement. The deadly struggle in Belgium overshadows the many other conflicts on the fields of battle.

November 12.—The Germans are again pushing towards Calais. The Austrian main army retreats before the Russians in Galicia.

November 13.—A French torpedo boat sinks a German submarine off Westende, Belgium; the German fleet is reported getting ready to leave the Kiel canal. Along the Yser the fighting continues with unabated fierceness. The Turks are reported as having begun fighting in Egypt.

November 14.—The Russians continue their advance in East Prussia about Rypin.

Lord Earl Roberts, England's great soldier, Field Marshal of the British Army, died of pneumonia, in France. He had gone to France to give the Indian troops his greeting, of whom he was colonel in chief. He was born in Cowscote, India, Sept. 30, 1832, and was resident in that country 40 years. He predicted the present war, Oct. 22, 1912, in a speech he made at Manchester, for which he was severely criticized at the time.

The November election in Utah resulted in a partial victory for the Republicans who chose the national and state tickets by small pluralities, in a very closely contested election. The following shows the results on national and state ticket:

For United States Senator.

Reed Smoot (R)	49,562
J. H. Moyle (D and P)	46,835
Smoot's plurality	2,727

For Congress, First District.

Joseph Howell (R)	23,070
Lewis Larson (D and P)	21,012
Howell's plurality	2,058

For Congress, Second District.

E. O. Leatherwood (R)	25,348
J. H. Mays (D and P)	25,499
Mays' plurality	151

For Justice Supreme Court.

William M. McCarty (R)	48,177
Frank B. Stephens (D and P)	46,285
McCarty's plurality	1,892

For State Superintendent Public Instruction.

A. C. Matheson (R)	45,588
E. G. Gowans (D and P)	49,100
Gowans' plurality	3,512

The Democrats and Progressives made heavy gains in the Legislature. The Republicans will have a majority of two in the House, and in the Senate, owing to holdovers, about the same. Salt Lake county went Democratic-Progressive by a large majority, which will take the county government out of the hands of the Republicans, and leave the county, Democratic in the legislature.

The November election resulted in a loss of nearly 60 seats in the National House of Representatives, for the Democrats, who have now a majority of 141, but who will only have 23 or 24 in the next Congress. The Progressives mostly returned to the Republican party. Their vote in New York was reduced from 393,000 to less than 50,000. In the Senate, the Democrats show gains, their present majority of ten being increased to 14 or 15. "Uncle" Jos. Cannon, formerly speaker of the House, will return for his 20th term.

State-wide prohibition was an issue in six states, being rejected in Ohio and California, but adopted in Washington, Arizona, Oregon, and Colorado. There are now fourteen "dry" states—Arizona, Colorado, Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, Oregon, Tennessee, Virginia Washington, and West Virginia.

Woman suffrage was adopted in Montana and Nevada, and rejected in Missouri, Nebraska, Ohio and North and South Dakota. In the United States, there are now twelve suffrage states, with an aggre-

gate of 91 electoral votes. These states are Arizona, California, Colorado, Idaho, Illinois, Kansas, Montana, Nevada, Oregon, Utah, Washington, and Wyoming.

Commission government was adopted in Buffalo which has a population of upwards of half a million people; and California prohibited prize-fighting and, with Washington, voted against an eight-hour day.

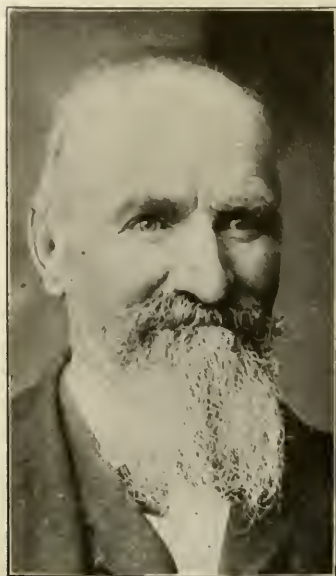
Mexico.—The Agua Calientes convention of military leaders, organized October 10, with General Villareal, chairman, was pledged the support of General Villa on October 17, who will agree to any provisional president except Carranza. On October 26, 28 delegates representing General Zapata joined the convention. The convention declared itself the supreme power in Mexico, and General Carranza disputed its title to that distinction, and also objected to the convention's agreement to the conditions imposed on Mexico by the United States as guarantees for the évacuation of Vera Cruz. Hostilities in the north continued regardless of the convention's order for an armistice. It was discovered that Zapata's representatives were allies of General Villa, and their determination to give to the "common" people by con-



GENERAL VILLA AND U. S. AGENT CARROTHERS

fiscation the great landed estates could not be accepted by Caránza, and he sent a message severely attacking Villa. Carranza does not agree to the conditions required by the United States for the withdrawal of troops from Vera Cruz, but is emphatic in his request to have them withdrawn. The convention ordered Carranza to give up his office, and Villa to resign as commander of the division of the north. On November 16, it appointed Eulalio Gutierrez provisional president, and assumed the power of a congress. Carranza declined to obey, declaring Villa dominated the congress. Villa then took possession of the city for the protection of the delegates, and approved of their orders. An ultimatum was sent to Carranza, demanding he should answer by the 10th. He replied he would "fight to the death." He then moved the seat of government from Mexico City to Puebla. He was declared in rebellion by the convention. On the 12th, Villa at the head of his troops marched south to give battle to Gonzales, commanding Carranza's troops, as ordered by the convention. He was accompanied by George C. Carrothers, American consular agent.

Bishop Albert Douglas Dickson, recently honorably released from his services as bishop of the Richville ward, Morgan county, has devoted long years of his life to this service, having been in the bishopric since the first of July, 1877, when the Morgan stake was organized. At this time he was chosen bishop of the Richville ward by Apostle Franklin D. Richards and has held the office ever since.



Bishop Dickson was the son of Billa Dickson and Mary Ann Stoddard, and was born in Porter county, Indiana, January 26, 1840. He was the oldest among four boys and two girls. With his parents and their family he emigrated to Utah and settled in Kaysville, Davis county, in the early 50's. He served in the Echo canyon war under the leadership of Captain Lot Smith. He made five trips over the plains as teamster, putting up with all the inconveniences and hardships of these early times. He went to Morgan county with his parents and their family in the early 60's where he labored as a pioneer in the development of that country. He has been an exemplary man to the people of his ward and his admonitions to them have always been that they lead pure, clean and noble lives. As a bishop he gained the respect of all his members and particularly the young people. He was not only a peacemaker to his own ward but was

often called upon to settle difficulties in other places. He leaves the office with the best wishes of all the people.

The new banking system of the United States, setting in motion twelve federal reserve banks, went into operation on November 16. The nation's new currency system was set in motion by the opening of these regional banks. Paul M. Warburg, of the Board, declared that Nov. 16 might be considered the 4th of July in the economic life of the United States. These banks are located in New York, Boston, Philadelphia, Cleveland, Chicago, Minneapolis, St. Louis, Kansas City, Atlanta, Richmond, Dallas, and San Francisco.

Sugar beet payments were made to farmers in eleven cities in Utah and Idaho, on November 14-16, amounting to \$2,860,500. In October, \$500,000 was disbursed, and the final payment for beets on December 15 will approximate \$700,000 more, making the grand total paid farmers for beets during the season something over four million dollars. This means that about 800,000 tons of beets have been grown in the two states for the Utah-Idaho, the Amalgamated, and the Lewiston sugar companies, which breaks all former records.

The city of Ghent, was the first city to be occupied by the Germans after the fall of Antwerp. The last war between Great Britain and the United States was closed, by treaty, in Ghent, Dec. 24, 1814. It was intended that the one hundred years of peace between these nations should be celebrated in Ghent this Christmas, but the plan is now likely to be abandoned.

Owing to the unprecedented call for the Junior Manuals for this year, and to enable us to supply those who have not yet received enough, officers who have any unsold on hand are requested to return them immediately. Please be prompt, so that the associations having none may be supplied. IMPROVEMENT, ERA, Salt Lake City.

Improvement Era, December, 1914

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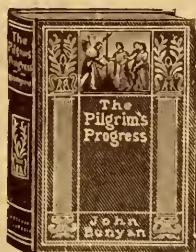
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