

The Improvement Era



JULY, 1937

Volume 40

Number 7

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NEWSPAPER COLUMNIST LAUDS HUGH B. BROWN

ELDER HUGH B. BROWN, recently appointed head of the British Mission, received ardent praise through the columns of *The Albertan*, an influential newspaper published in Calgary, Alberta, Canada, where President Brown formerly resided.

The article signed by C. K. Jamieson appears as a special feature on the editorial page of the issue of May 8, 1937. Mr. Jamieson, a warm, personal friend of President Brown, although not a member of our Church, recounts Elder Brown's varied activities when he resided in Canada and expresses his pleasure because of the appointment of Hugh B. Brown as "official head of the Mormon Church in Great Britain." While still a resident of Cardston, President Brown was interested in the agency business. He joined the Canadian army during the World War as a major, and served overseas. When he returned to Alberta, he became a law student, later being



THE CENTER FIGURE IS MAJOR HUGH B. BROWN, SHOWN HERE WITH HIS FELLOW COMMANDING OFFICERS OF "C" SQUADRON, 23RD ALBERTA RANGERS, 1910. THE WORLD WAR BROKE UP THIS GROUP.

admitted to the bar and practising in Lethbridge until his removal to Salt Lake City, Utah.

In the second paragraph of the article, Mr. Jamieson says:

"In my opinion Mr. Brown has all the qualifications necessary to represent any organization in any company and under any circumstances. Of good appearance, careful speech, dignified and thoughtful manner, and moderate and tolerant views towards others, he will soon dispel by his demeanor and manner of living any doubts which strangers might entertain toward the faith which he has always followed. He is a studious man, a sincere and loyal man, and an eloquent man."

In addition to the tribute paid to President Brown, Mr. Jamieson commented on the arrival of the Mormons in Canada fifty years ago. He states:

"I found them at all times a fine class of men and women, splendid family folk, hospitable in the extreme, with a calm outlook on life which anyone might envy. They are sober, industrious, patient, and honest and what more can you say about anybody than that?"

Latter-day Saints who have been associated with Elder Brown while he served as stake president in both Lethbridge, Canada, and Salt Lake City, Utah, are proud of the tribute paid to him and the Church by one not of our faith. The British Mission, on the eve of its Centennial celebration, is fortunate, indeed, in having a man of President Hugh B. Brown's sterling qualities and unusual abilities, take over the direction of the Church in the United Kingdom.—M. C. J.

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The IMPROVEMENT

JULY, 1937

VOLUME 40 NUMBER 7

"THE VOICE OF THE CHURCH"

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IEIRA



"The Glory of God is Intelligence"

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The Cover

BIG BEN, Houses of Parliament, London—one of the world's greatest symbols of time—has ticked away the relentless passing of years and decades while generations of Mormon missionaries have sounded the voice of testimony in the United Kingdom. (Photograph by Wide World Photos, Inc.)

Heber J. Grant,
John A. Widtsoe,
Editors
Richard L. Evans,
Managing Editor
Marba C. Josephson,
Associate Editor
George Q. Morris, General Mgr.
Clarrisa A. Beesley, Associate Mgr.
J. K. Orton, Business Mgr.

DO YOU KNOW—

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Where the first baptisms of this dispensation were performed in Europe?Page 404

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EXECUTIVE AND EDITORIAL

OFFICES:

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A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY



TOP, LEFT TO RIGHT:
ELDERS ALBERT
GEIGLE, CRAFTON W.
CALL, A. NELSON
JONES, AND LADD K.
CROPPER. LOWER
LEFT: ELDER FRANK-
LIN Y. GATES, JR.

A MISSIONARY GOODWILL QUARTET THEY COVER THE NORTHERN STATES

By FRANKLIN Y. GATES, JR.

IN 1846, under the edict of the governor, the Latter-day Saints were driven from the State of Illinois. Ninety-one years later four Mormon Elders were guests of the present governor, Henry Horner. The governor commented upon incidents of Mormon History in his state. With deep appreciation he accepted the good tidings of these Elders and in the presence of associated news reporters he asked that the Mormon people accept his kindest regards and heartfelt thanks for this friendly gesture. That evening a radio broadcast was dedicated to the governor; at the conclusion he personally called and thanked the four

young men for their splendid presentation.

The members of this quartet are Crafton Call, Albert Geigle, Neldon Jones, and Ladd Cropper. They were trained and supervised by "Micky" Hart of the Chicago Music College, formerly of Logan, Utah. This A Capella quartet was organized and their work planned by Bryant S. Hinckley, President of the Northern States Mission, with the hope of presenting to the people of this mission the Gospel through the medium of song.

These four young men have sung to more than twenty thousand people in civic, social, and service clubs in the larger cities within the Northern States Mission. In addition to their engagements before visual audiences in the past four months they have given sixty-five radio broadcasts.

Another highlight of their tour was an invitation from W. W. Robb, director of the Artists' Bureau from N. B. C., to appear as guest artists on the largest sustaining program on the network. Their songs were released over sixty-four radio stations throughout the country and they had a listening audience of over four million people. On the same broadcast Secretary of State, Cordell Hull, and Secretary of Agriculture, Henry A. Wallace, were guest speakers.

This quartet was also heard over the studios of the largest station in the world, WLW, on a short wave broadcast that was heard around the entire world, and in the famous World War Memorial of Indianapolis, Indiana. They were the first group of singers ever to appear in the auditorium of that famous "shrine."

Many letters of acknowledgment and expressions of thanks were received from men and groups all over these six mid-western States. Word was received from Henry Ford and Governor Davey of Ohio.

Out of the twenty thousand people that the quartet appeared before, thirty-five percent of that number had the privilege of hearing the Gospel and the beliefs of the "Mormon" people explained to them.

(Throughout the tour of this quartet, the author of this article has acted as the representative of the group.)



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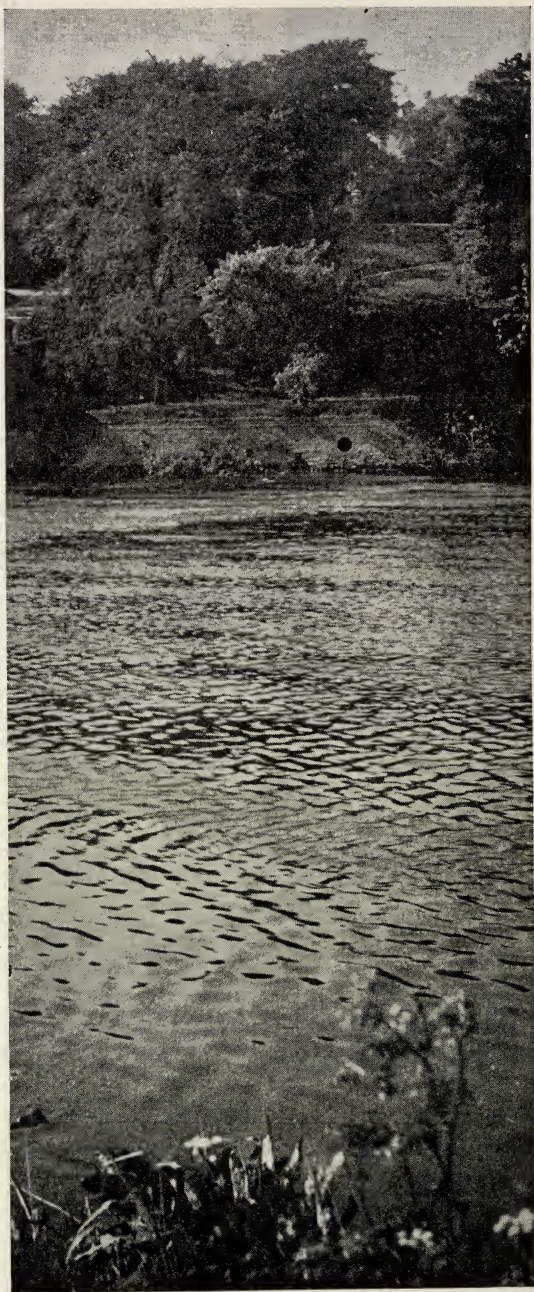
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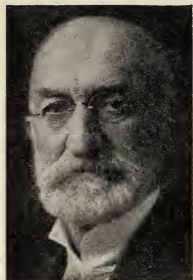
WHEREFORE, my beloved brethren,
I know that if ye shall follow the
Son, with full purpose of heart, act-
ing no hypocrisy and no deception before
God, but with real intent, repenting of your
sins, witnessing unto the Father that ye are
willing to take upon you the name of Christ, by
baptism—yea, by following your Lord and your
Savior down into the water, according to His
word, behold, then shall ye receive the Holy
Ghost; yea, then cometh the baptism of fire
and of the Holy Ghost; and then can ye
speak with the tongue of angels, and shout
praises unto the Holy One of Israel.

—Book of Mormon, II Nephi: 31, 13



THE River Ribble, Preston, Lancashire,
England, near where the first baptisms of
this dispensation were performed in Europe.

The EDITOR'S PAGE



PRESIDENT HEBER J. GRANT

GREETINGS ACROSS THE SEA

By PRESIDENT HEBER J. GRANT

And I said: "All right, multiply it by two, and don't say anything about it to me." And he did.

In all my labors I got nearer to the Lord and had more joy in the mission field than ever before or since, and the joy I experienced in the mission field was superior to any I have experienced elsewhere. For three years out of the one hundred years of its history, it was my great privilege to direct the affairs of the British Mission. Despite much opposition we made many friends and saw the Lord bless our labors abundantly, and we had cause to rejoice and to render thanksgiving to our Father in Heaven.

The Elders in the British Mission multiplied the distribution of tracts something more than 200%. I placed one order for two tons of Charles W. Penrose's *Rays of Living Light*, and they were all distributed, together with all that our own press was printing, in about six months. We distributed nothing but his tracts during the last nine months of my presidency there. Had I known that he was to succeed me I could not have advertised him better. In many places he had an audience of two or three hundred, where I had only thirty or forty. Brother Francis M. Lyman, who preceded me, prepared the ground, I sowed the seed, and Brother Penrose reaped the harvest. To me the small number of converts today in comparison with the number who were converted by the early missionaries is a great testimony of the revelations given before and immediately after the Church was organized, that "the field was ripe, already to harvest." Wilford Woodruff baptized

nearly, if not quite, two thousand, Heber C. Kimball nearly as many, and others did wonderful work. The field was ripe, ready to harvest. George Q. Cannon, as I recall, baptized over two thousand in the Hawaiian Islands on his first mission there. But today is a day of glean- ing.

MORE than one hundred and twenty-six thousand people have entered the waters of baptism in the British Isles during the century, nearly half of whom have emigrated. Nearly six thousand missionaries have been sent by the Church to Great Britain. And these converts and emigrants and missionaries have interchanged skills in the arts and crafts and in the professions—have interchanged thought and culture and truth and eternal principles. They have sealed their service to each other with friendship, with conviction of truth, with testimonies of the Gospel and with fellowship in the Church of Jesus Christ. And out of it all have come a loyal Church membership in Great Britain and a mighty posterity in America who cherish their British lineage and heritage second only to the Gospel of Jesus Christ.

For the Church of Jesus Christ of Latter-day Saints the century under the sovereigns of the British Empire has been a century of mighty accomplishment. That the Lord our Heavenly Father may greatly bless this nation and all its righteous people is my most earnest and sincere prayer for the land that has harbored for one hundred years the oldest overseas mission of the latter-day Church of Jesus Christ.

As we depart for Europe to participate in the centennial observance of the oldest overseas mission of the Church, there crowd back upon me many memories of an eventful three years spent in Great Britain and Europe from 1903 to 1906. Only twice in my life have I prayed to the Lord to be appointed to a position, and one of those times was when I was presiding over the Japanese Mission. Feeling that I was not accomplishing anything, I went out into the woods and got down on my knees, and told the Lord that whenever He was through with me there, where I was accomplishing nothing, I would be very glad and thankful if He would call me home and send me to Europe to preside over the European missions. A few days after that a cable arrived: "Come home on the first boat."

President Joseph F. Smith said to me: "Heber, I realize you have had very little success in Japan. We sent you there for three years, and I want you to put in the other year in Great Britain if you are willing."

I said: "I am perfectly willing."

Later I went in to bid him goodbye and said: "I will see you in a little over a year."

He replied: "Oh no, I have decided to make it a year and a half."



REFLECTIONS ON ONE HUNDRED YEARS IN GREAT BRITAIN

By

DR. RICHARD
R. LYMAN

*President of the
European Mission*

THOSE were great and daring characters who responded first to that call of the angel flying in the midst of Heaven . . . saying with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come." (Revelation 14:6-7).

When in these modern times the call of the Savior was again sounded, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15), seven valiant missionaries with hearts full of courage and determination, with souls aflame with zeal, crossed the mighty Atlantic one hundred years ago this month and in England began the delivery of the Gospel message in this great eastern hemisphere.

The struggle to deliver this message has been real, vigorous, and thrilling. It is the story of lives that were courageous, of convictions that were positive, of action without the slightest element of fear. At times, the opposition has been tremendous, and into this great contest came those seven daring ones—seven determined messengers of the Gospel of Jesus Christ, who walked into the streets of Liverpool with but one approachable Friend, and to that one Friend, our allwise and ever-present Heavenly Father, these faithful brethren turned.

As we see conditions at the end of a hundred years, all will agree that their appeals were heard, their prayers answered. During these years more than 126,000 converts from the British Isles alone have accepted the Gospel, nearly half of whom have journeyed across the mighty deep, and ascended to the tops of the everlasting Rockies where they have been important factors in building up a mighty empire, in establishing there the headquarters of the Church. Imagine, if you can, a more remarkable answer than this to the earnest appeal of those pioneer missionaries. Only the help and power of God could have made possible this outstanding accomplishment.

Compare that great number, that mighty band, with the first nine who



DR. RICHARD R. LYMAN

were led into the waters of baptism July 30, 1837, just ten days after the Elders first reached Liverpool.

But I want no word of mine to detract in the slightest degree from the commendation to which those valiant ones are entitled. For them to get nine into the waters of baptism at the end of their first ten days of labor is an accomplishment so outstanding that, in it, all will agree, I think, we must acknowledge the hand of Divine Providence.

The performing of baptisms in the open, out of doors, was an experience so novel to the people of England that out of interest or curiosity it is said that a concourse of between seven and nine thousand persons assembled on the banks of the river at Preston to witness that first ceremony. On that sacred spot at the end of one hundred years and on that very day, July 30th, we are ex-

pecting the President of the Church and former President of the European Mission, Heber J. Grant, to stand and speak.

And while during this Centennial celebration we expect to do honor to the events and the people of the past, nevertheless, we should bear in mind also that our Heavenly Father is with us yet. Conditions throughout the European Mission are most encouraging. New methods are being rapidly devised and developed for preaching the Gospel.

THE READERS of the *Era* will be gratified to know that the work of the Primary Association and of the Mutuals, which are now so closely correlated, is an outstanding factor in drawing attention to the beauty and glory and grandeur of the Gospel.

In the mail recently has come a letter from Johanna Faurie, Mission Primary Supervisor of the far-away South African Mission, stating that since August, 1932, she has organized fourteen Primaries, twelve of which are in existence today. She did much of this work before she was a member of the Church.

This sister writes that a fine bond of friendship exists between her, as Mission Supervisor of Primary work, and the mothers of the children. A picture she sent of a Primary celebration shows thirty-five children present, thirty of whom were non-members of the Church. The program was followed by a lantern lecture with which were presented and emphasized the doctrines of the Church and interesting features of Church history. The program by the children brought ninety people out who heard the lecture.

One unusually charming young woman, whose father and mother and five brothers and sisters are not members of the Church, was asked what it was that first awakened her interest in Church work. She replied: "It was an invitation to go with some friends of mine to a Gold and Green Ball. Fine young people, no smoking, no drinking, conduct of the very highest order!"

(Concluded on page 454)



BRITISH AND EUROPEAN MISSION PRESIDENTS (1837-1864)

Left to right, first row: Heber C. Kimball, Joseph Fielding, Brigham Young, Parley P. Pratt, Thomas Ward. Second row: Reuben Hedlock, Wilford Woodruff, Orson Hyde, Franklin D. Richards, Orson Spencer. Third row: Orson Pratt, Franklin D. Richards (second term), Samuel W. Richards, Franklin D. Richards (third term), Orson Pratt (second term). Fourth row: Samuel W. Richards (second term), Asa Calkins, Amasa M. Lyman, Charles C. Rich, George Q. Cannon.



BRITISH AND EUROPEAN MISSION PRESIDENTS (1864-1906)

Left to right, first row: Daniel H. Wells, Brigham Young, Jr., Franklin D. Richards (fourth term), Albert Carrington, Horace S. Eldredge. Second row: Albert Carrington (second term), Joseph F. Smith, Albert Carrington (third term), Joseph F. Smith (second term), William Budge. Third row: Albert Carrington (fourth term), John Henry Smith, Daniel H. Wells (second term), George Teasdale, Brigham Young, Jr. (second term). Fourth row: Anthon H. Lund, Rulon S. Wells, Platte D. Lyman, Francis M. Lyman, Heber J. Grant.

BRITISH AND EUROPEAN MISSION PRESIDENTS OF THE CENTURY



BRITISH AND EUROPEAN MISSION PRESIDENTS (1906-1937)

Left to right, first row: Charles W. Penrose, Rudger Clawson, Hyrum M. Smith, George F. Richards, George Albert Smith. Second row: Orson F. Whitney, David O. McKay, James E. Talmage, John A. Widtsoe, A. William Lund (British Mission only). Third row: James H. Douglas (British Mission only), Joseph F. Merrill (European Mission only), Joseph J. Cannon (British Mission only), Richard R. Lyman (European Mission only), Hugh B. Brown (British Mission only—appointment announced May 3, 1937).

Note: There have also been seven temporary British and European Mission presidents. (See page 453 for specific dates.)



WHERE MAN MUST BE MASTER

By ALBERT E. BOWEN

Of the Council of the Twelve

IN THE REALM OF HIS OWN ETERNAL SOUL HE
MUST AT LEAST HAVE AS MUCH MASTERY AS HE
HAS ACHIEVED IN THE MATERIAL WORLD ABOUT
HIM.

IT is now many years since I stood one day on a Swiss hillside, overlooking a large lake. Before me was an immense power plant which took water from far out in the lake and lifted it to the top of the adjacent hill, where it was passed through purifying filters into mains which distributed it to the inhabitants of a populous city.

Every individual part of the complex mechanism of that plant performed with absolute precision, and all the parts together with a perfection of harmony which produced a carefully calculated result. Thousands of people depended upon it. In a sense the security of their very lives was entrusted to it. Its failure might easily have resulted in disease and pestilence. It did not disappoint them. Day after day, and year after year, it continued, without deviation—steadfast, dependable.

By reason of his knowledge of certain physical laws the designer was able to tell just how each part would act under the conditions prescribed by him and what the performance of the whole assemblage of parts would be, even before the first step in fabrication was taken. Because of his mastery of natural forces he was able to supply the power requisite to set and keep that vast mechanism in motion. He knew the qualities and properties and habits of the materials which went into the construction. He knew that under given conditions and the

stimulus of calculated forces they could always be relied upon to act in a given way.

From the power plant I looked down over the city, spread about and back from the shores of the lake. There was teeming, pulsating life, the rushing of men to and fro, each self-operative and not controlled by a detached designer. The task of operating the throbbing city was multitudinous. There rose the churches, the schools, the seats of the political government, the hospitals, the playgrounds, the bath-houses, the mills, and the factories. Out on the surrounding plains there grew the fruits and the grains. Powerful locomotives steamed into the center of it all, drawing their cargoes of humanity and the wherewithal for human sustenance, while tiny strands of wire, glistening in the sunlight, bore the projected

thoughts, orders, commands, entreaties of men to all parts of the land. These all were parts in that great social mechanism, but no single designer projected them all nor controlled the forces by which they were operated. There was no perfect unity among the parts, hence no perfect harmony of the whole.

THERE in the small compass of a little valley in the mountains, within the range of my unaided vision, was illustrated in outline the whole story of human endeavor. It is the story of the effort of the race to conquer the physical world, to learn to live in order and contentment with itself, and by its own improvement to rise ever to higher planes.

Such has been the course of man throughout the ages, ever adhered to, guided by a compelling purpose—the purpose of life. Ever since the dawning day when he was told to subdue the earth and have dominion over it, he has been engaged in a struggle for mastery. His accomplishment is startling. His accumulations of knowledge, preserved in seats of learning, and passed on successively from generation to generation, have put into his hands well-nigh incalculable power. He has learned how to liberate energy locked up in the earth's particles, and to capture and command the liberated forces and make them do his bidding. Through the subjugation and direction of them our power plant by

ALBERT E. BOWEN, recently appointed member of the Quorum of the Twelve, was invited to the Utah State Agricultural College, Logan, Utah, to deliver the Baccalaureate sermon, June 6, 1937. Herewith is his message to the graduates of the Class of '37 who now leave cloistered halls of learning to make their way in a world that has learned much and has much yet to learn.

the lake side was made to serve a multitude. When coal was burned in the furnace of the locomotive we saw steaming over the rails, energy from the sun, stored up in plants during bygone ages, was liberated, and was straightway reduced again to the servitude of generating the steam which became a new manifestation of force, propelling the engine.

These tremendous forces have become, under the dominance of man, as servile as were slaves under the lash of the task master. Almost the poorest of us now, may, by the turning of a switch, set to work at our menial tasks energies vastly more dutiful and comfort-providing than all the slaves ever driven by the most powerful potentates of history.

But mastery of physical forces is only part of man's task. He has also to learn ultimately to live happily with and among his fellows, seemingly an incomparably more difficult thing to accomplish. Mastery of physical forces has been possible because they are constant and orderly in their behavior. Under given conditions they can be relied upon to act in a known and calculable way.

"To an astronomer," says Moulton, "the most remarkable thing about that part of the physical universe with which he has become acquainted is not its vast extent in space, nor the number and great masses of its stars, nor the violent forces that operate in the stars, nor the long periods of astronomical time, but that which holds him awe-struck is the perfect orderliness of the universe and the majestic succession of the heavenly phenomena. From the tiny satellites in the solar system to the globular clusters, the galaxy, and exterior galaxies there is no chaos, there is nothing haphazard, and there is nothing capricious. The orderliness of the universe is the supreme discovery in science . . ."

We have already said that the designer of our power plant was able to build it and set it in operation because he knew in advance that the forces he applied would obey a universal governing law.

NOT so with the city, an organization comprising human units. There is in man that which makes him responsive to impulses implicit in himself. His behavior under as-

sumed conditions cannot be predetermined by a formula. His operations are not wholly controlled by an intelligence exterior to himself. He himself is an intelligence with the power of self-determination. The life's course of each individual is determined by his beliefs. For them, if they be but firm enough, a man will endure suffering, privation, hardship, contumely, the sneers of the world. He devotes most of his energies to the business of making his life secure,—to saving it. He toils to maintain the body, to provide it with food to nourish it, with clothing to protect it, and with houses to shelter it. But, he will sacrifice this life he is at such pains to preserve for his beliefs. For these beliefs, if the issue be great enough, and his belief sincere enough, he will fight and die. Issues of peace and war, of life and death, hang on beliefs. There have always been things without which he has thought life would be of no value. For them he will lay it down.

As beliefs differ, actions diverge. It results that in human affairs are turmoil, confusion, conflict of wills with consequent frustrations and oftentimes disorder. Unlike the planets which, obedient to the forces which hold them in their spheres, revolve one about another, each in its prescribed orbit in perfect orderliness, human organizations, pulled out of their designed courses on cross currents loosed by conflicting beliefs, wills, and emotions, come into violent collision, and plans for human governance are wrecked by the way.

Natural forces with which man deals were not made nor evolved by him. Wonderful as his discoveries are, he knows that, after all, he has created nothing. However much he may know about the composition,

magnitude, and habits of the planets, he can duplicate none of them. However much he may know about their orderliness and the forces and attractions which hold them in their places, he cannot organize their like nor put them in their spheres, nor set in motion the forces that hold them there. As to him all the forces he uses are pre-existent and awaited only his discovery of them. So far as relates to them he is but trying to learn what they are and by what means they may be made to serve his ends. He controls and directs them for his purposes by understanding them and conforming his uses to their unchangeable nature. Our power plant had never been made to operate if the designer of it had stubbornly or ignorantly tried to make the forces he directed work in a manner contrary to the eternal laws of their being. He had to know what those laws were. To be master he had first to be servant. He had to obey the laws which the forces he directed obeyed. When he did so he could give the forces new direction—set them to new uses, and be sure they would obey his will. By long and painful processes he has attained his present state of mastery. His dominion will approach completeness as his knowledge of universal law approaches perfection.

IN MATTERS of human organization, on the other hand, man has assumed the role of law-maker and law-giver, the director of his own welfare and the charter of his own course. He has gone far. When it is considered that the materials with which he works are self-directing

THE PROCESSION OF GRADUATES, CLASS OF '37 U. S. A. C. LOGAN, THE LOGAN TEMPLE IS VISIBLE ON THE HILL IN THE CENTER BACKGROUND.



intelligences, his accomplishment excites our wonder. When it is considered how far the accomplishment is from a completely integrated, ordered and harmoniously functioning whole, we catch a glimpse of the magnitude of the unfinished task. It was but a brief span ago that the earth was thought to be a flat plane. Bold sailors pushed out across the unknown waters and brought back a new body of knowledge which altered the manner of man's thinking. By methods of measurement and computation which he devised he took the circumference of the earth; he determined its mass and density and learned astonishing things about its composition and properties.

Hunger for knowledge impelled him to project his inquiries through space to the planetary systems beyond, and wrestle with them for the secrets they hold.

Through instruments of his own making he learned to magnify and project his vision. He learned of other planets out in space vaster by far than the one on which he stood. He learned of other suns than the one which gave him light and warmth by day. He has discovered great clusters of them way out beyond our own galaxy, and his mind envisions others still out beyond these, till it is staggered by the contemplation of a boundless, limitless universe. Everywhere he sees order reigning supreme.

While making these grand excursions out to the borders of infinity and massing in his hands the wondrous powers resulting from the knowledge he has gathered along the way, what has he learned about the law of his own being? As he has conquered, and subdued, and made servant of the magnificent forces in the physical world only by knowing and conforming to the law of their being, so he can mould and shape and fashion the intelligences constituting the race of men into the orderly kingdom of the heart's desire only by knowing and obeying the laws of their being. That, the lawgivers must come to know.

SURELY it is not too much to think that for man, too, there is a universal law which, if discovered and applied, would bring quiet out of turmoil, union out of divergencies, order out of confusion, accomplishment out of frustration and peace out of strife. It is not reasonable to postulate that, standing in the midst of this earth of ours, an orderly planet in a universe of order, where



ALBERT E. BOWEN

nothing is chaotic, haphazard, or capricious, man, the conqueror of it, is alone left without the prescription of an eternal principle by obedience to which, he too may, as he progresses in knowledge of it, grow into realization of his aspiration for an ordered tranquility. What, and where is to be found this principle? From the teachings of experience we know that his purest joy comes from the unfoldment and expansion of all his powers, not from their destruction. If the attainment of happiness and contentment—pure joy—is his destiny, then the power of self-direction implicit in him must not be annulled.

The way does not lie in the crushing of the wills whence come the destructive conflicts so often seeming to frustrate his well conceived purposes, nor in the deadening blight of artificially imposed extrinsic controls. One of the surest lessons of history is that these cannot succeed. It is to be sought rather in self-direction companioned by self-control, a control proceeding from within, a control to which the spirit of man yields free and willing assent. This is the true essence of religion. Order is the product of intelligence. It does not proceed forth from coercion, or ignorance, or chance. It follows where the effulgence of light leads.

Four centuries ago it was needed that the right of men spiritually to the freedom of their own conscience be restored. In that hour of need a humble, modest man stood alone

on one side of the hall of the Diet at Worms, facing, on the other side, the emperor and all the princes of Germany and all the dignitaries, spiritual and temporal, assembled there. To the demand that he recant his teachings, for two hours he gave answer, closing with these resolute words:

"Confute me by proofs of scripture, or else by plain just arguments; I cannot recant otherwise. For it is neither safe nor prudent to do aught against conscience. Here stand I; I can do no other; God help me."

Spiritual freedom was there reborn. Carlyle says that "the spiritual is the beginning of the temporal". Conformable to this profound truth, when the spirit was freed there came an undeniable demand for political freedom. The great American struggle for the establishment of political liberty, as is true also of the French Revolution which followed, and the English which had preceded it, was but the temporal showing forth of the basically same struggle for spiritual disenfranchisement which had already been carrying on since Luther hurled defiance at the gates of Wittenburg.

When the Colonies had so far embarked on their struggle that armed conflict loomed into view, recession was urged under the plea of obvious inequalities, and forebodings of suffering and disaster. Samuel Adams, speaking for the heart of every man in whom the true spirit of manhood still lives, answered in these flaming words:

"I should advise," said he, "persisting in our struggle for liberty, though it was revealed from heaven that nine hundred ninety-nine were to perish, and only one of a thousand to survive and retain his liberty. One such freeman must possess more virtue and enjoy more happiness than a thousand slaves; and let him propagate his like, and transmit to them what he hath so nobly preserved."

GOD HAS not yet endowed any man, or set of men, with the omniscience necessary to enable him, or them, to prescribe for the daily routine of individual endeavor. Neither has He ever conferred such dominion. At the dawning of mortal life man was given the right to "subdue the earth, and have dominion over it". He has never yet been given the right of dominion over his fellows.

I am not so visionary or impractical as to suggest that in the present state of human progress compulsions may be cast away. Far from it. There must be restraints upon

individuals and even upon masses, together with physical power of enforcement. Places of confinement there must be, too, no doubt, all to the end that the few of undisciplined wills—they who have not tasted the joy of losing their own lives that they might save them—may not frustrate the good desires of the many. We are speaking here of ultimates. Conceding and acknowledging, however, the practical needs of the present, it still remains that laws cannot much outrun the williness of men to obey them. Enact a law to which the great mass of the people do not yield their assent and it will rapidly fall into disuse in any place where liberty reigns. This is the indubitable teaching of human experience.

After all, here and now, it is the desire and capacity of the individual to govern himself from within which constitutes the real strength and the only safety of the state. Wanting this, the whole legalistic structures raised by men may come clattering down in ruin about them. Laws are piled on laws reaching down into and governing, or trying to govern, every aspect of life, while lawlessness of threatening import is growing more rampant all the time. If we cannot produce citizens capable of governing themselves from within, we shall not have citizens capable of being governed from without. The trouble lies in the attempt to substitute artificially imposed legislative controls for training in those convictions, faiths and ideals of the Christian religion which teach a man to rise above poor legal restraints and to govern himself from within.

While casting about for the universal principle by which human organization, too, can be made steadfast, let us see what is to be learned from the Man of Galilee. He came into an idolatrous world declaring the universal Fatherhood of God, a revolutionary doctrine. True, the Hebrew race had come out of the idolatry which overtook it in Egypt, and had clung for centuries to the worship of Jehovah. But the Hebrew had not given Him the kind of universality taught by Jesus. He broke over the barriers of exclusiveness and offered the mercies of the God of Israel freely to all men. "Go ye into all the world and preach the gospel to every creature" was the commission He gave His disciples. A new spiritual force was loosed in the world, the same one which again

was unshackled at Worms. Salvation was for him that believed. We read nothing of compulsion.

FROM the universal Fatherhood of God there inevitably flowed the universal brotherhood of man. It is a unifying, fusing power of tremendous force. "If a man . . . loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

Jesus taught also the coming of the Kingdom of Heaven. It was the great theme of His message. Necessarily it includes the preparation of men for citizenship in that Kingdom, a place where they must live together in order. Aspiration towards God and unfeigned love of fellow men were the conditions. Powerful and challenging doctrines, these. They demand a new birth, a birth of the spirit, a thorough purging and cleansing, a regeneration, a tearing out of selfishness, branch and root. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake the same shall save it."

These are the law of life, the law of man's being, the great universal principle which must be obeyed by all—the governing and the governed, the leader and the follower, the lawgiver and the subject, if order in human relations is to come. The

proof of their soul-satisfying efficacy lies in the fact that the application of these precepts to life has always brought the greatest happiness, the highest exaltation of spirit that mortals have known. They open the door to unalloyed joy. Such is human experience.

I stood one day in the presence of an old man. I had heard him utter a prayer that came out of the depths of him, a thanksgiving worthy of a David. I remarked to him about the trouble he had given himself to be at the place he was. Said he: "The night was never too dark nor the way too long for me to go in the service of the Lord". There he stood before me, small of stature, bent in frame, hands hard as boards from the toil they had known, roughly clad but clean. It could be seen that he had not known much of the luxury of life. But his face was suffused with a joyous light; the heart of him sang praises. In all the world there was not that day a happier man than he, standing in the evening of a life of unselfish consecration to service, listening serenely to the whisperings of an inner peace.

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; . . . and after the wind an earthquake; but the Lord was not in the earthquake.

And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.

Young ladies and young gentlemen: It is my belief that the chiefest trouble in the world today is that it is spiritually sick; that men, even those in high places, have become rank hedonists, denying to religion and morality all saving power, denying, too, the existence of fixed principles by strict adherence to which alone the orderly progress of humanity may be achieved, and setting up in their stead the opportunism suggested by the ephemeral exigencies of the hour. May I suggest to you that in this way there is neither stability nor hope nor promise. The greatest contribution you can make to mankind in your day will be to help bring about his moral and spiritual regeneration, that in the realm of his own eternal soul he may at least have as much mastery as he has achieved in the material world about him. In your pursuit I commend to your respectful attention the whisperings of the "still small voice".



CENTENNIAL GREETINGS

By JOSEPH J. CANNON

President of the British Mission

THE Centennial celebration of the latter-day advent of the Gospel to the British Isles and the eastern hemisphere cannot at this writing be outlined with exactness. President Heber J. Grant, guest of honor, whose visit is anticipated with joy, may find it necessary to alter the program.

On Tuesday, July 20th, in Liverpool, the one-hundredth anniversary of the arrival of Heber C. Kimball and his six companions in that city, we should like to have the President of the Church dedicate the recently acquired building at 301 Edge Lane.

During the following ten days, we hope also the President will dedicate the new chapels at Burnley, Bradford, Merthyr Tydfil, Clissold Road, London, Nightingale Lane, London, and Rochdale.

On Friday, July 30th, on the bank of the River Ribble at Preston, we plan a service of song, prayer, and rejoicing at the spot where nine souls were baptized just one hundred years before.

Saturday, Sunday, and Monday, July 31-August 2nd, the concluding services of the Centennial will be held in the beautiful town hall of Rochdale, a few miles from Preston.

These occasions, with others not yet completely arranged, will give opportunity for thousands to hear the testimony of our revered President and his fearless voice that has sounded the message of salvation on

three continents. Time after time his heart will be turned to the Almighty in supplication for the people. As holder of the Keys of the High Priesthood he will implore the Lord to bless this potent land, to guide it in its great destiny, to make it a bulwark against violence and oppression, to open the minds of those who dwell here to receive the message of eternal truth.

Blessing and divine guidance this country sorely needs.

A third of a century ago, President Grant came to minister here. Britain had just concluded the Boer war. Since then the nation has been in arms again in titanic struggle. Now it is arming with ominous speed for what? Only God knows.

Beyond the protective moat, the English Channel, the continent seethes with change. The ancient institutions of this country are threatened. Up to the present, where the strain has become too great, conservatism has yielded and in some cities men live in houses, ride trams, burn gas, and use power, telephones, telegraph, and radio, owned and operated by government. But there are signs of disturbing social and economic forces working among the masses, threatening violence and the loss of British democracy.



JOSEPH J. CANNON

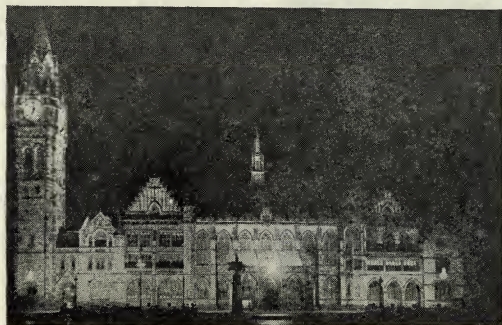
While the totalitarian states are taking vast measures to make their people physically superior, British military men have warned that their country's manhood may be rated only as C-3, a low condition indeed. Yet smoking among men and women is increasing. No serious public sentiment battles against the growing use of alcohol. The mighty power of advertising is driving upward the figures of both evils alarmingly.

President Grant will note the decrease in religious interest. The country's churches are often nearly empty. Sabbath observance has lessened, and youth on Sunday morning is awheel. Reading and knowledge of the Scriptures has decreased.

Britain, the great and good, the civilizer, the carrier of justice and human rights to the far corners of the earth; Britain, where the meaning of honesty and dependability does not vary; Britain, the mother of arts and industry; this Britain, where our fathers were nurtured, needs the prayers and the blessings of one who holds the sacred right to bind on earth and have it bound in heaven. What public notice may be given President Heber J. Grant we do not know, but his coming, his testimony and his prayers, at the beginning of a new century of Gospel ministry, will be heard by the Ruler of Nations and bring blessing to the land where so many have accepted the truth and where multitudes of honest souls still dwell in ignorance of its precious worth.

ROCHDALE TOWN HALL, NEAR PRESTON, WHERE BRITISH MISSION CENTENNIAL CELEBRATION WILL BE HELD, JULY 31-AUGUST 1, 1937.

Photograph, Courtesy Rochdale Observer.



GEORGE BERNARD SHAW SPEAKS

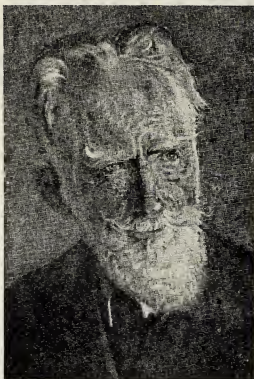
In his address on "*The Future of Political Science in America*," George Bernard Shaw said:

YOU KNOW, if you study American history—not the old history books; for almost all American histories until very lately, were mere dustbins of the most mendacious vulgar journalism—but the real history of America, you will be ashamed of it, because the real history of all mankind is shameful. But there is hope in bits of it. I wonder how many of you have ever studied the history of the Latter-day Saints: one of the most extraordinary episodes in the white settlement of the world. You should do so; for it shows Americans doing something for reasons which would astonish me very much if I saw the same thing being done for the same reasons in England.

"There was a time when the Mormons were so few in number that they were in very great danger of being killed by their pious neighbors because their views were unpopular. But they were themselves a very pious people. They were brought up with the strictest old-fashioned ideas with regard to the relations of the sexes and the sanctity of marriage: marriage, of course, being the established monogamous marriage of the Christian west.

"Well, their leader went to these pious men and women and said to them, 'I want you to take to polygamy. I want all you men to have as many wives as you can possibly afford instead of one wife.

"Think what a terrific thing that was to say to such people! I do not know any more moving passage in literature than that in which Brigham Young describes how, after receiving the appalling order, he met a funeral on his way home and found himself committing the mortal sin of envying the dead. And yet Brigham Young lived to have a very large number of wives according to our ideas . . . and to become im-



GEORGE BERNARD SHAW FROM A PAINTING BY WALTER TITTLE, LONDON, 1924.

WHEN George Bernard Shaw deigns to speak, the world sits up to listen. His pungent humor, his rapier-like wit, his keen insight into humanity's frailties and virtues make him the foremost satirist of our time. When an avowed satirist becomes serious, his words usually carry twice the weight of those spoken by an ordinary person.

On April 11, 1933, George Bernard Shaw delivered an address on "*The Future of Political Science in America*" to the Academy of Political Science at the Metropolitan Opera House in New York. Fortunately, that address was broadcast and countless millions thrilled to hear the eminent author and lecturer who was completing his tour of the United States.

During the course of that broadcast, many Latter-day Saints were amazed to hear him mention the Mormons. Wishing to reproduce that particular reference in the pages of "*The Improvement Era*," we sent asking for permission from the author. The response came, generous, modest, further revealing the greatness of the man. Underlining the request in the letter, he wrote: "By all means. Send me a copy of '*The Era*' containing it if you are not too busy to remember. G. Bernard Shaw. 26th May, 1937."

mortal in history as an American Moses by leading his people through the wilderness into an unpromised land where they founded a great city on polygamy.

"Now nothing can be more idle, nothing more frivolous, than to imagine that this polygamy had anything to do with personal licentiousness. If Joseph Smith had proposed to the Latter-day Saints that they should live licentious lives, they would have rushed on him and probably anticipated the pious neighbors who presently shot him. The significant point in the case was that the reason he gave them was a purely political reason. He said 'Unless we multiply our numbers, we are lost; and we can multiply our numbers rapidly only by polygamy. And, therefore, whatever our prejudices, whatever our feelings may be, if we are to save the Church of the Latter-day Saints from annihilation by the superior numbers of its enemies in this State, we must take to polygamy.'

"And they did it. That was the wonderful American thing. A body of Americans were capable of changing their lives and discarding their most deeply rooted ideas for a purely political reason! That makes some of you laugh. I am very glad. Whenever in the search for truth I hit the nail exactly on the head, there is always a laugh at first; but nothing that I shall say tonight is more significant than that illustration of American capacity for political action. . . . I really do entertain a hope—I think I am the only person in the world who entertains it so far; but after my preaching tonight some of you may begin to entertain it—that Americans, in spite of all the follies of the past, in spite of your obsolete Uncle Jonathan, in spite of your ridiculous hundred-percent American, may yet take the lead in political thought and action, and help to save the soul of the world. . . ."

The OUTLAW of NAVAJO MOUNTAIN

*The Story of Posey, Last
Pah-Ute Outlaw*

By ALBERT R. LYMAN



CHAPTER XIV—A NEW RIVAL

THE STORY THUS FAR: Down in the wild and lawless region of Fourcorners, where Utah, Arizona, New Mexico, and Colorado come together, more than half a century ago Kit Carson rounded up the Navajos and drove them into Santa Fe, New Mexico, to keep them there in the "bullpen" for three years. While the Navajos were being thus harshly disciplined, a disaffected handful of Pah-Utes broke away from their tribe north of the San Juan River and took possession of Navajo Mountain in Navajo territory. When the Navajos came back, these Pah-Ute renegades refused to vacate the Navajo country and bad blood resulted. Sowagerie (Posey), the central character of this story, was a child of one of the Pah-Ute renegades. He grew up in a cradle of anarchy. Bitseel, a son of the ousted Navajos, was Posey's most bitter enemy. Frequent raiding parties between the two tribes and the killing and plundering of unsuspecting travelers, cattlemen, and ranchers, resulted in complications that forced the Pah-Ute deserters to rejoin their tribe. In the midst of this tense situation in 1879 a colony of Mormons was sent down to settle the San Juan country, largely for the purpose of improving relationships with the Indians. Thales Haskel was their chief interpreter—a man skilled in Indian dialect and psychology. But the Navajos and Pah-Utes continued to prey upon each other and upon the Mormon settlement. The feud between Posey and Bitseel continued, in gambling games and in subtle and secret warfare. During one skirmish when cowboy avengers scattered the tribe, the renegade son, Sowagerie, was momentarily separated from the tribe with Toorah, little sister of Poke, the Pah-Ute leader. This brief interlude marked the beginning of a smoldering romance that caused Sowagerie bravely to change his name to Posey and vainly dress himself in fine clothes, braid his hair, and put on war paint. This interest in his little sister, however, was relentlessly disapproved by Poke, who looked upon the "apostate" Posey as "Skunk," and so referred to him. During one period of tribal disorganization, Toorah, Posey's beloved, disappeared with her brothers and all Posey's searching for her were vain. Finally, Posey consulted Thales Haskel and was told his luck would improve if he quit lying, stealing, and marauding. Doubtfully, and as a last resort, Posey did try the suggested remedy half-heartedly. Posey finally secured vague information concerning Toorah's whereabouts, and these two lovers madly dashed to freedom. Their new found freedom together was soon interrupted, however, when Poke accidentally stumbled upon their hiding place. But he was in trouble and his ugly threatening gave way to a sly compromise. Posey now entered upon the most recklessly happy part of his life. In an act of playfulness occurred the greatest tragedy of Posey's life—the shooting of his beloved wife by his own hand. His unbounded sorrow was made more terrible by the avenging pursuit of Toorah's brother Poke. But the two met under circumstances which enabled Posey to save Poke's life, wherefore Posey was relieved of further vengeance on that score by agreeing to pay a high indemnity and by agreeing to marry another of Poke's sisters—a disagreeable superannuated maiden—whom circumstances began another career of heckling evil. In the June installment a handful of Mormon settlers from Bluff, made desperate and determined by Posey's ceaseless pillaging, captured Posey in a humiliating manner, put him in irons, and brought him before a justice of the peace, where he was bound over to appear at the next session of the district court. By a ruse Posey later escaped and went into exile at Navajo Mountain. He was shaken by his first personal experience with white man's justice and sent word to the inhabitants of Bluff, asking their forgiveness and pledging to mend his ways. The charges were withdrawn and Posey returned to the community on temporary good behavior.

POSEY did not prolong the glad moment of hand-shaking and embracing old friends, but he gravitated to the range and looked for a remnant of his former possessions. He faced the same country, the same problems, the same temptations. He had the same ubiquitous second wife at his elbow telling him always how her great brother would do it and how he was ever in disfavor with her brother because he never did it that way.

His release from exile had the magic effect of restoring his former health and composure; why should he not pursue the ways of his former life? He was simply Old Posey again, reacting in the same way to the same strings of existence, and naturally he began to do the very same things he had done before.

Range-cattle had grazed freely on his Long-Point reservation during his absence. His collection of horses had been for the most part reclaimed or being left free to go as they pleased could no longer be found on the Point, so he had before him the alluring task of rebuilding his old estate by collecting and adding to the wasted herd.

His strange experience of the last year and a half left persistent echoes in his mind. The more he recalled it, the more strange it seemed. Somehow, he had to dispose of it, to account for it, to give it a sufficient answer of explanation

before he could become his real self again. His prevailing sense of joy that it was over, changed to a prevailing sense of wonder that it ever happened, that it ever could happen. Then he grew to resent the very memory of it, and to resolve by all the Pah-Ute gods of war that it should never happen again.

He reasoned that if he had been properly armed they could never have accomplished his arrest. And even if he had been arrested and forced into exile, if he had had a long-range gun he could have returned to Long Point or wherever he wanted to go in defiance of the ordinary saddle-gun carried by the cow-men.

He decided he had been foolish to submit, and more foolish still to remain so long meekly in hiding. Henceforth he would be wise and keep ready always for trouble. What had happened on the low red hills and in the school house at Bluff, should never happen again.

He inquired among the trappers and sheep-herders for a long-range gun, and learned that the nearest place to get one was at Dolores, Colorado. He saved his money and made a special trip to Dolores, coming back with the delightful artillery to do the big execution at a distance. What a marvel! What a winner! He showed it to the other Pah-Utes and even to the crack-shot, Poke.

If there is anything in the world more sure than anything else to grip a Pah-Ute's attention, it is a better gun. The sight of that big rifle fired all of them to have one just like it, and some of them had the price. With that kind of weapon they could stand out in the open and defy the forty-four calibre man without any danger.

At first Posey tried to keep his defense program a secret from the settlers, and when they heard it, he made bold to warn them in war-like language just what would happen if ever they tried again to accomplish his arrest.

Reflecting on the strangeness of his exile, he forgot Haskel's spectral face in the mist, he forgot the devil-legions hovering over the bed, the yellow lizards and the voices of the wind.

He did remember that the deputy sheriff had shot at him three times without hitting him once, even though he was not

far away and laboring slowly through the water. Was that not strong proof that he was immune? He was immune to everything including the Mormons and their dead Haskel, immune to all the chance agencies which seemed to have punished some of his people for taking a few horses or eating a little beef.

In his strange philosophy he built anew the idea of his being immune to all the agencies of death, and he bolstered it with a multitude of trivialities every day from conditions which might have done him injury but from which he escaped unharmed. He remembered every old grudge; he incubated a whole swarm of new grudges.

He made what he called fences around little meadows below certain springs, calling the land inside his farm. When range cattle went through these barriers, as he knew they would do, he insisted that the owners of the cattle pay him damages. He wanted trouble, and many of his claims were paid to prevent, or at least to delay, the trouble impending.

SOON after his return from exile, the T model Ford came sputtering into San Juan, and the roads began to be made more passable. On White Mesa, only fourteen miles from the Pah-Ute homes in Alan Canyon, a new town sprang up to be known as Blanding, and along the improved road from Blanding to Bluff, a strange wire was stretched on top of tall poles set in the ground. It was related that by some kind of magic medicine the people in the two towns could

communicate with each other through this wire.

It looked bad. And then this menacing wire was extended on down to Mexican Hat. Such incomprehensible devices as this might enable these people to carry him bodily again from his *wickiup*. They had too, an infernal little machine with a round little eye on one side, and it could open the eye and preserve an exact picture of whatever it saw. What could that be for but to bewitch him? They had suspicious devices for all kinds of work, and they kept a man busy every day bringing great sacks of "paper talk", incomprehensible stuff which could mean nothing good.

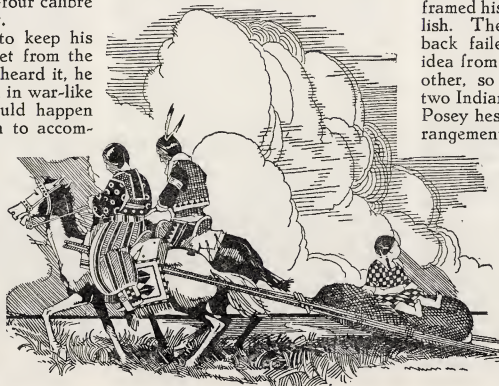
Posey thought it necessary to investigate some of these things, especially that wire piercing his safety zone to Mexican Hat. What was to hinder that wire from going farther, possibly clear to Navajo Mountain? It might extend into every one of his hiding places and get him more badly hoodooed than when he hid a year and a half in exile. He must see if it had any vulnerable points, maybe after all it was like some Pah-Ute medicine, just a bold bluff.

He went to the 'phone office in Blanding and asked to send a message to one of his friends in Bluff. He had his positive doubts about the genuineness of the thing, but if the operator would talk and pretend to receive an answer, he could ride to Bluff and see whether any such answer were sent. But he would not touch the thing himself, he would keep at a safe distance.

That operator really did talk into one part of it and received some kind of talk from another part of it. It looked mighty convincing, so he framed his message in Pidgeon English. The translation forward and back failed to carry the intended idea from one Pah-Ute mind to the other, so the operators asked the two Indians to do their own talking. Posey hesitated, that white-man arrangement might bedevil him with afflictions from which he would never recover.

However the telephone girl induced him to take it, and he held it warily at arm's length. If at that minute a short-circuit had given him a shock, he would have leaped with a yell for his cayuse and bolted with his long-range gun for Navajo Mountain. But

(Continued on page 456)



MEN PREACHED WHILE WOMEN WAITED

BY
AMY BROWN LYMAN

*Supervising Women's Activities
in the European Mission*

WOMEN have always been great and important factors in pioneering movements. The Pilgrim Mothers, the Women of the Great Plains, the Western Pioneer women, all made mighty contributions to the great undertakings to which they, their husbands, and their other pioneer associates have dedicated themselves.

The greatness of those men who first crossed the mighty deep to carry the Gospel to England and other European countries was equalled by the ability, bravery, and fortitude of the women of that day who were associated with them.

One of the heroines who exemplified the undying courage, vision, and faith of those early days was Mary Fielding Smith, wife of Patriarch Hyrum Smith and mother of the late President Joseph F. Smith. Herself a native Briton, she was the sister of Joseph Fielding, one of the seven missionaries who a century ago first brought the Gospel to England. In a letter to him, her brother, written in 1839, two years after he had left home, she gives a vivid picture of the sacrifices and trials typical of that day.

Let her own words tell the story:

Commerce, Illinois, N. America, June, 1839.

"My very dear Brother,—As the elders are expecting shortly to take their leave of us again to preach the Gospel in my native land, I feel as though I would not let the opportunity of writing you pass by unimproved. I believe it will give you pleasure to hear from us by our own hand; notwithstanding, you will see the brethren face to face, and have an opportunity of hearing all particulars respecting us and our families, from their mouths.

"As it respects myself, it is now so long since I wrote to you, and so many important things have transpired, and so great have been my afflictions, etc., that I know not where to begin; but I can say, hitherto has the Lord preserved me, and I am still living to praise Him, as I do this day. I have, to be sure, been a trink dealer of the bitter cup; but you know, my beloved brother, this makes the sweet the sweeter. I feel at this moment, while reflecting on the events of the past seven months, so full of matter, that I am ready to wish I could convey myself into your presence for a short time, so that I might communicate verbally more than I can possibly do by the pen.

"You have, I suppose, heard of the imprisonment of my dear husband, with his brother Joseph, Elder Rigdon, and others, who were kept from us nearly six months; and I suppose no one felt the painful effects of their confinement more than myself. I was left in a way that called for the exercise of all the courage and grace I possessed. My husband was taken from me by an armed force, at a time when I needed, in a particular manner, the kindest care and



AMY BROWN LYMAN

attention of such a friend, instead of which, the care of a large family was suddenly and unexpectedly left upon myself, and, in a few days after, my dear little Joseph F. was added to the number. Shortly after his birth I took a severe cold, which brought on chills and fever; this, together with the anxiety of mind I had to endure, threatened to bring me to the gates of death. I was at least four months entirely unable to take any care either of myself or child; but the Lord was merciful in so ordering things that my dear sister could be with me all the time. Her child was five months old when mine was born; so she had strength given her to nurse them both, so as to have them do well and grow fast.

"You will also have heard of our being driven, as a people, from the state, and from our homes, but you will hear all particulars from the Elders, so as to render it not necessary for me to write them; this happened during my sickness, and I had to be removed more than 200 miles, chiefly on my bed. I suffered much on my journey; but in three or four weeks after we got into Illinois, I began to amend, and my health is now as good as ever it was. It is now little more than a month since the Lord, in his marvelous power, returned my dear husband, with the rest of the brethren, to their families, in tolerable health. We are now living in Commerce, on the bank of the great Mississippi River. The situation

is very pleasant; you would be much pleased to see it. How long we may be permitted to enjoy it I know not; but the Lord knows best what is best for us. I feel but little concerned about where I am, if I can but keep my mind staid upon God; for, you know in this there is perfect peace. I believe the Lord is overruling all things for our good. I suppose our enemies look upon us with astonishment and disappointment.

"I greatly desire to see you, and I think you would be pleased to see our little ones; will you pray for us, that we may have grace to train them up in the way they should go, so that they may be a blessing to us and the world. I have a hope that our brothers and sisters will also embrace the fulness of the Gospel, and come into the new and everlasting covenant; I trust that their prejudices will give way to the power of truth. I would gladly have them with us here, even though they might have to endure all kind of tribulation and affliction with us and the rest of the children of God, in these last days, so that they might share in the glories of the celestial kingdom. As to myself, I can truly say, that I would not give up the prospect of the latter-day glory for all that glitters in this world. O! my dear brother, I must tell you, for your comfort, that my hope is full, and it is a glorious hope; and though I have been left, for near six months, in widowhood, in the time of great affliction, and was called to take, joyfully or otherwise, the spoiling of almost all our goods, in the absence of my husband, and all unlawfully, just for the Gospel's sake (for the judge himself declared, that he was kept in prison for no other reason than because he was a friend to his brother), yet I do not feel the least discouraged; no, though my sister and I are here together in a strange land, we have been enabled to rejoice, in the midst of our privations and persecutions, that we were counted worthy to suffer these things, so that we may, with the ancient saints who suffered in like manner inherit the same glorious reward. If it had not been for this hope, I should have sunk before this; but, blessed be the God and Rock of my salvation, here I am, and am perfectly satisfied and happy, having not the smallest desire to go one step backward.

"Your last letter to Elder Kimball gave us great pleasure: we thank you for your expression of kindness, and pray God to bless you according to your desire for us.

"The more I see of the dealings of our Heavenly Father with us as a people, the more I am constrained to rejoice that I was ever made acquainted with the everlasting covenant. O may the Lord keep me faithful till my change come! I desire that you would write us, and let us know all particulars that would be interesting to us. O, my dear brother, why is it that our friends should stand out against the truth, and look on those that would show it to them as their enemies? The work here is prospering much; several men of respectability and intelligence, who have been acquainted with all our difficulties, are coming into the work.

"Sister Mercy will also write to you. My husband joins me in love to you. I remain, my dear brother and sister, your affectionate sister,

"MARY SMITH."

—*Millennial Star*, Vol. I, No. 2, June 1840, Pages 40, 41 and 42.

WHEN QUEEN VICTORIA RECEIVED A BOOK of MORMON

By
LEROI C. SNOW

Of the Church Historian's Office

REPRODUCTION OF A SIGNATURE OF
QUEEN VICTORIA

EARLY in the spring of 1840 Lorenzo Snow, then twenty-five years of age, was appointed to a mission in England. He crossed the ocean in a sailing vessel, September 7 to October 19. After spending ten days in Manchester with Brigham Young and the others of the Council of the Twelve who had gathered there, he was assigned to labor in Birmingham until the following February, 1841, when he was appointed to "preside over the Church in London."

About this time the Lord said in a revelation to Joseph Smith:

"Unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth and this Gospel shall be made known to the kings and nations of the earth."

The following interesting story of Mormonism and the Queen of England, has been compiled from Tullidge's *Histories* written between 1877 and 1886:

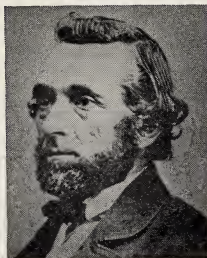
Victoria ascended the throne of Great Britain just three weeks before Heber C. Kimball, Orson Hyde, and Willard Richards arrived in her realm to preach the Gospel.

Before leaving England, President Brigham Young, who had succeeded in raising means to publish the Book of Mormon, gave directions for copies to be specially prepared and richly bound for presentation to her Majesty and the Prince Consort. The honor of this devolved upon Lorenzo Snow, who was at that time president of the London conference. He made the presentation in 1842, through the politeness of Sir Henry Wheatley, and it is said that her Majesty

condescended to be pleased with the gift. Whether she ever read the Book of Mormon is not known, although if the presentation did not altogether fade from her memory, Mormonism became sensational enough to provoke even a monarch to read the book, if for nothing better than curiosity; so, not unlikely Queen Victoria read some portions, at least, of the Book of Mormon.

This unique circumstance called forth from the pen of Eliza R. Snow the poem which is reproduced herewith.

In a family album now treasured by the descendants of Lorenzo Snow, there appears a signature of Queen Victoria, also reproduced herewith. By what circumstance it came there is not now known, but some have been wont to link it with Lorenzo Snow's presentation of Brigham Young's gift to a Queen and an Empress.



A HERETOFORE UNPUBLISHED
EARLY PHOTOGRAPH OF LOR-
ENZO SNOW.

QUEEN VICTORIA

OF all the monarchs of the earth,
That wear the robes of royalty,
She has inherited, by birth,
The broadest wreath of majesty.

From her wide territorial wing,
The sun does not withdraw its
light;
While earth's diurnal motions bring
To other nations, day and night.

All earthly thrones are tottering
things,
Where lights and shadows inter-
vene;
And regal honor often brings
The scaffold or the guillotine.

But still her sceptre is approved;
All nations deck the wreath she
wears:
Yet, like the youth whom Jesus loved,
One thing is lacking, even there.

But, lo! a prize possessing more
Of worth than gems with honor
rife—
A herald of salvation bore
To her of the words of endless life.

That gift, however fools deride,
Is worthy of her royal care;
She'd better lay her crown aside
Than spurn the light reflected
there.

O would she now her influence
bend—
The influence of royalty,
Messiah's Kingdom to extend,
And Zion's "nursing mother" be:

Thus, with the glory of her name
Inscribed on Zion's lofty spire,
She'd win a wreath of endless fame,
To last when other wreaths expire.

Though over millions called to
reign—
Herself a powerful nation's boast,
'Twould be her everlasting gain
To serve the King, the Lord of
Hosts.

For there are crowns and thrones on
high,
And kingdoms there to be con-
ferred—
There honors wait that never die—
There fame's immortal trump is
heard.

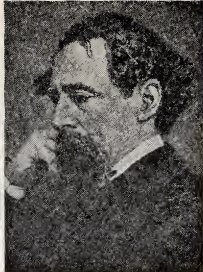
Truth echoes—'tis Jehovah's word;
Let kings and queens and princes
hear
In distant isles the sound is heard:
Ye heavens, rejoice! O earth, give
ear!

The time—the time is near at hand
To give a glorious period birth;
The Son of God will take command,
And rule the nations of the earth.

—Eliza R. Snow Smith.

DICKENS MADE FICTITIOUS CHARACTERS TREMENDOUSLY REAL—AND REAL CHARACTERS MORE FASCINATING THAN FICTITIOUS—AS YOU WILL FIND IN

DICKENS GOES TO MEET THE MORMONS



CHARLES DICKENS

TO COUNTLESS people, both old and young, Dickens has become a name synonymous with Christmas through his creation of the inimitable Scrooge and Tiny Tim of the *Christmas Carol*. Almost equally well-known among his stories are his *David Copperfield*, *Old Curiosity Shop*, and *A Tale of Two Cities*. Schools have fostered Dickens, moving picture magnates have exploited him with the result that he has become one of the world's best-loved authors.

One book which should be, but has not been, known among Latter-day Saints is his *Uncommercial Traveller* in which he pays unqualified tribute to the Latter-day Saints, who at the time of his writing were emigrating to America. Today, with the adoption of the Church Security Program by the Latter-day Saints, compliments are constantly forthcoming, but in Dickens' time the Saints were subject to slander and persecution.

At the time when Dickens wrote his *Uncommercial Traveller*, the three presiding Elders in charge of the British Mission were George Q. Cannon, Charles C. Rich, and Amasa M. Lyman, who had arrived in Liverpool, England, December 21, 1860. Since the duties assigned George Q. Cannon were the publishing of the *Millennial Star* and also the emigrating of the Saints, it is commonly supposed that it was

he referred to and described as Mormon Agent by Charles Dickens.

The title of Chapter XXII of the *Uncommercial Traveller* is "Bound for the Great Salt Lake."

From that chapter the following excerpt is taken:

Behold me on my way to an Emigrant Ship, on a hot morning early in June. . . . Gigantic in the basin just beyond the church, looms my Emigrant Ship: her name, the *Amazon*. . . .

Two great gangways made of spars and planks connect her with the wharf; and up and down these gangways, perpetually crowding to and fro and in and out, like ants, are the Emigrants who are going to sail in my Emigrant Ship. Some with cabbages, some with loaves of bread, some with cheese and butter, some with milk and beer, some with boxes, beds, and bundles, some with babies—nearly all with children—nearly all with brand-new tin cans for their daily allowance of water, uncomfortably suggestive of a tin flavour in the drink. To and fro, up and down, aboard and ashore, swarming here and there and everywhere, my Emigrants. . . .

I go aboard my Emigrant Ship. I go first to the great cabin, and find it in the usual condition of a Cabin at that pass. Perspiring landmen, with loose papers, and with pens and inkstands, pervade it; and the general appearance of things is as if the late Mr. Amazon's funeral had just come home from the cemetery, and the disconsolate Mrs. Amazon's trustees found the affairs in great disorder, and were looking high and low for the will. I go out on the poop-deck, for air, and surveying the emigrants on the deck below (indeed they are crowded all about me, up there too), find more pens and inkstands in action, and more papers, and interminable complication respecting accounts with individuals for tin cans and what not. But

nobody is in an ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping, and down upon the deck in every corner where it is possible to find a few square feet to kneel, crouch, or lie in, people, in every unsuitable attitude for writing, are writing letters.

Now, I have seen emigrant ships before this day in June. And these people are so strikingly different from all other people in like circumstances whom I have ever seen, that I wonder aloud, "What would a stranger suppose these emigrants to be?"

The vigilant, bright face of the weather-brown captain of the *Amazon* is at my shoulder, and he says, "What, indeed! The most of these came aboard yesterday evening. They came from various parts of England in small parties that had never seen one another before. Yet they had not been a couple of hours on board, when they established their own police, made their own regulations, and set their own watches at all the hatchways. Before nine o'clock, the ship was as orderly and as quiet as a man-of-war."

I looked about me again, and saw the letter-writing going on with the most curious composure. Perfectly abstracted in the midst of the crowd; . . . Later in the day, when this self-same boat was filled with a choir who sang glees and catches for a long time, one of the singers, a girl, sang her part mechanically all the while, and wrote a letter in the bottom of the boat while doing so.

"A stranger would be puzzled to guess the right name for these people, Mr. Uncommercial," says the captain.

"Indeed he would."

"If you hadn't known, could you ever have supposed—?"

"How could I? I should have said they were in their degree, the pick and flower of England."

"So should I," says the captain.

"How many are they?"

"Eight hundred in round numbers."

I went between-decks, where the families with children swarmed in the dark, where unavoidable confusion had been caused by the last arrivals, and where the confusion was increased by the little preparations for dinner that were going on in each group. . . .

Surely, an extraordinary people in their power of self-abstraction! All the former letter-writers were still writing calmly, and many more letter-writers had broken out in my absence. A boy with a bag of books in his hand and a slate under his arm, emerged from below, concentrated himself in my neighborhood (espying a convenient skylight for his purpose), and went to work at a sum as if he were stone deaf. A father and mother and several young children, on the main deck below me, had formed a family circle close to the foot of the crowded restless gangway, where the children made a nest for themselves in a

coil of rope, and the father and mother, she suckling the youngest, discussed family affairs as peaceably as if they were in perfect retirement. I think the most noticeable characteristic in the eight hundred was a mass, was their exemption from hurry.

Eight hundred what? "Geese, villain?" *Eight Hundred Mormons*. I, Uncommercial Traveller for the firm of Human Interest Brothers, had come aboard this Emigrant Ship to see what eight hundred Latter-day Saints were like, and I found them [to the rout and overthrow of all my expectations] like what I now describe with scrupulous exactness.

The Mormon Agent, who had been active in getting them together and in making the contract with my friends the owners of the ship to take them as far as New York on their way to the Great Salt Lake, was pointed out to me. A compactly-made handsome man in black, rather short, with rich-brown hair and beard, and clear bright eyes. From his speech, I should set him down as American. Probably, a man who had "knocked about the world" pretty much. A man with a frank, open manner and unshrinking look; with a man of great quickness. I believe he was wholly ignorant of my Uncommercial individuality, and consequently of my immense Uncommercial importance.

Uncommercial. These are a very fine set of people you have brought together here.

Mormon Agent. Yes, sir, they are a very fine set of people.

Uncommercial (looking about). Indeed, I think it would be difficult to find eight hundred people together anywhere else, and find so much beauty and so much strength and capacity for work among them.

Mormon Agent (not looking about, but looking steadily at Uncommercial). I think so.—We sent out about a thousand more, yes-day, from Liverpool.

Uncommercial. You are not going with these emigrants?

Mormon Agent. No, sir. I remain.

Uncommercial. But you have been in the Mormon Territory?

Mormon Agent. Yes; I left Utah about three years ago.

Uncommercial. It is surprising to me that these people are all so cheery, and make so little of the immense distance before them.

Mormon Agent. Well, you see; many of 'em have friends out in Utah, and many of 'em look forward to meeting friends on the way.

Uncommercial. On the way?

Mormon Agent. This way 'tis. This ship lands 'em in New York City. Then they go on by rail right away beyond St. Louis, to that part of the Banks of the Missouri where they strike the Plains. There, wagons from the settlement meet 'em to bear 'em company on their journey cross—twelve hundred miles about. Industrious people who come out to the settlement soon get wagons of their own, and so the friends of some of these will come down in their own wagons to meet 'em. They look forward to that, greatly. . .

After a noontide pause for dinner, during which my Emigrants were nearly all between-decks, and the *Amazon* looked deserted, a general muster took place. The muster was for the ceremony of passing the government inspection and the doctor. Those authorities held their temporary state amidships, by a cask or two; and, knowing that the whole Eight hundred emigrants must come face to face with them, I took my station behind the two. . .

The emigrants were now all on deck. They were densely crowded aft, and swarmed upon the poop-deck like bees. Two or three Mormon agents stood ready to hand them on to the inspector, and to hand them forward when they had passed. By what successful means, a special aptitude for organisation had been infused into these people, I am, of course, unable to report. But I know that, even now, there was no disorder, hurry, or difficulty.

All being ready, the first group are handed on. That member of the party who is entrusted with the passenger-ticket for the whole, has been warned by one of the agents to have it ready, and here it is in his hand. In every instance through the whole eight hundred, without an exception, this paper is always ready. . .

And away they go. Mormon agent, skilful and quiet, hands them on. Mormon agent, skilful and quiet, hands next party up. . .

There were many worn faces bearing traces of patient poverty and hard work, and there was great steadiness of purpose and much undemonstrative self-respect among this class. . .

I should say (I had no means of ascertaining the fact) that most familiar kinds of handicraft trades were represented here. Farm-labourers, shepherds, and the like, had their full share of representation, but I doubt if they preponderated. . . Among all the fine handsome children, I observed but two with marks upon their necks that were probably scrofulous. Out of the whole number of emigrants, but one old woman was temporarily set aside by the doctor, on suspicion of fever; but even she afterwards obtained a clean bill of health.

When all had "passed", and the afternoon began to wear on, a black box became visible on deck, which box was in charge of certain personages also in black, of whom only one had the conventional air of an itinerant preacher. This box contained a supply of hymn-books, neatly printed and got up, published at Liverpool, and also in London at the "Latter-day Saints' Book Depot, 30, Florence Street. . .

. . . As the *Amazon* was to sail with the next tide, and as it would not be high water

before two o'clock in the morning, I left her. . .

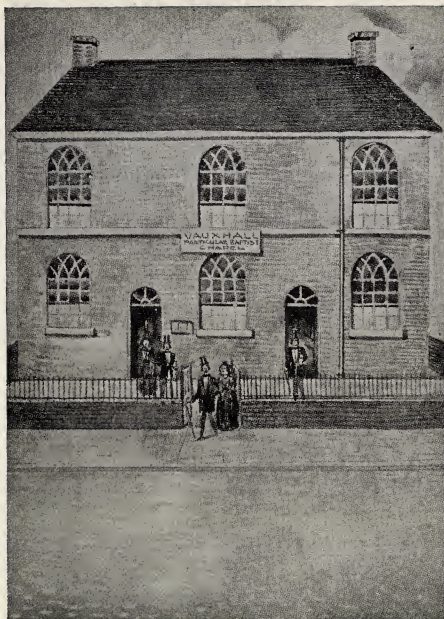
I afterwards learned that a dispatch was sent home by the captain before he struck out into the wide Atlantic, highly extolling the behaviour of these Emigrants, and the perfect order and propriety of all their social arrangements. What is in store for the poor people on the shores of the Great Salt Lake, what happy delusions they are labouring under now, on what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board their ship to hear testimony against them if they deserved it, as I fully believed they would; to my great astonishment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the *Amazon's* side, feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed.

At the conclusion of Dickens' own writing he included the following footnote, which also should be of interest to Latter-day Saints.

Note: After this *Uncommercial Journey* was printed, I happened to mention the experience it describes to Lord Houghton. That gentleman then showed me an article of his writing in *The Edinburgh Review* for January, 1862, which is highly remarkable for its philosophical and literary research concerning these Latter-day Saints. I find in it the following sentences:—"The Select Committee of the House of Commons on emigrant ships for 1854 summoned the Mormon agent and passenger-broker before it, and came to the conclusion that no ships under the provision of the 'Passengers Act' could be depended upon for comfort and security in the same degree as those under his administration. The Mormon ship is a family under strong and accepted discipline, with every provision for comfort, decorum, and internal peace."

THE OLD CURIOSITY SHOP, LONDON, FREQUENTED BY CHARLES DICKENS AND OTHER NOTABLE WRITERS.





From a drawing by G. H. Lugsdin, London.
VAUXHALL CHAPEL, PRESTON, LANCASHIRE,
IN WHICH THE FIRST PUBLIC DISCOURSE WAS
PREACHED BY THE FIRST "MORMON" MIS-
SIONARIES IN GREAT BRITAIN.

A HUNDRED crowded years of history may not well be covered with any chronological detail in the few brief pages allotted for its consideration, but the fruits of the century's labors in Britain, the beginnings, highlights and net results, are here suggested with the perspective of a backward glance.

From times of earliest recorded prophecy, and no doubt before, it has been known that there should be a latter-day restoration, with the preaching of the Gospel to all the world. St. John's angel flying "in the midst of heaven, having the everlasting gospel to preach . . . to every nation, and kindred, and tongue, and people" is only one of many references to this era of destiny, which appear both in the Old and the New Testament. And the world-wide spread of Gospel tidings was foreshadowed again with the visitation of the Father and the Son, and the Angel Moroni, to the boy Joseph Smith. But just when, in the onward march of the restoration, should be taken the step beyond the confines of continental America, was not known.

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A BACKWARD GLANCE AT THE BRITISH MISSION

A CENTURY IN THE UNITED KINGDOM HAS SEEN GREAT ACCOMPLISHMENT AND HAS TAUGHT MANY VITAL LESSONS IN THE WORLD-WIDE SPREAD OF THE LORD'S LATTER-DAY WORK.

By RICHARD L. EVANS

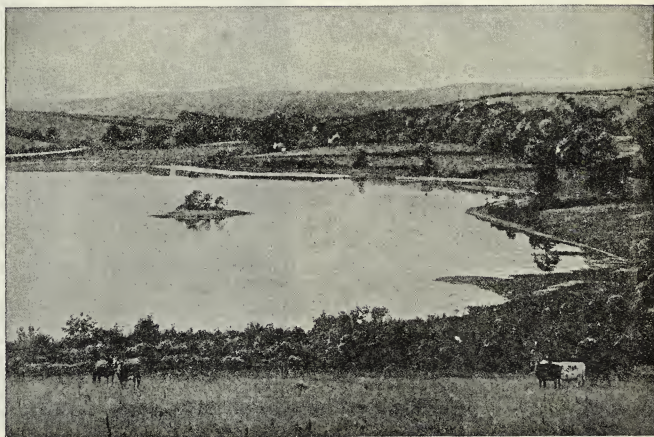


preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days."

Out of various circumstances, and through troublous ways, a party of seven missionaries found themselves en route to England aboard the sailing ship *Garrick*, July 1, 1837, out of the port of New York. Three of the party—Apostles Heber C. Kimball and Orson Hyde and Elder Willard Richards, were New England born. Among the others of the

**History of the Church, Vol. II, p. 489*

LOCH BRICKLAND, IRELAND, WHERE THE FIRST BAPTISM OF THE RESTORATION WAS PERFORMED IN THE EMERALD ISLE.



party—Joseph Fielding, Isaac Russell, John Goodson, and John Snyder—were some who had emigrated to Canada, later to accept the Gospel and return as missionaries to their native land to bear witness of the restoration to kindred and friends there.

To know of the physical impoverishment of these men, and of the hazardous and uncertain circumstances in which they left well-beloved families, and of the sacrifices and adversities they faced in this undertaking, is to know of their deep-rooted faith and devotion to the Gospel of Jesus Christ. To quote Heber C. Kimball:

"... The idea of such a mission was almost more than I could bear up under. I was almost ready to sink under the burden which was placed upon me.

"However, all these considerations did not deter me from the path of duty; the moment I understood the will of my Heavenly Father, I felt a determination to go at all hazards, believing that He would support me by His almighty power, and endow me with every qualification that I needed; and although my family was dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the Gospel of Jesus Christ, outweighed every other consideration."—*Whitney's Life of Heber C. Kimball*, p. 116.

AFTER a favorable voyage of twenty days, during which they preached to their fellow-passengers, this first British missionary party entered the River Mersey and the port of Liverpool, through which generations of missionaries have since come and gone. Following a brief stay in Liverpool, during which

PRESTON MARKET PLACE AND OBELISK. HERE THE FIRST "MORMON" MISSIONARIES TO GREAT BRITAIN HELD THEIR OUTDOOR MEETINGS.

From a drawing by John Ferguson, 1844.



THE PIERHEAD, RIVER MERSEY, LIVERPOOL, WHERE GENERATIONS OF "MORMON" MISSIONARIES AND CONVERTS HAVE COME AND GONE.

time they petitioned the Lord for direction, they were prompted by the Spirit to go to Preston, some thirty miles to the North, where they arrived by coach, Saturday, July 22, 1837, which was a general election day following Queen Victoria's accession three weeks before. Their entrance into the town of Preston was timed with the nearby unfurling of an election banner which read "Truth Will Prevail" which they accepted with rejoicing as a good omen.

By four of the party, that first evening in Preston was spent at the home of the Reverend James Fielding, brother of missionary Joseph Fielding. The next morning, the Sabbath, July 23, 1837, they all attended the Reverend Fielding's

service in Vauxhall Chapel, and in answer to prayer, without any request for the privilege having been made, the Reverend Mr. Fielding announced that some missionaries from America would be heard from at the afternoon session, at which time Heber C. Kimball delivered the first public Gospel discourse in Great Britain, and bore witness of the restoration. This initial meeting was followed by others in the Vauxhall Chapel on that same Sunday evening and on the following Wednesday, after which Vauxhall Chapel was closed to the missionaries by the indignant Reverend Mr. Fielding, when he suddenly realized that he stood in danger of having his livelihood taken away from him, as members of his flock began to apply for baptism into the newly-restored Church of Jesus Christ.

But the negative reaction of the Reverend James Fielding had come too late. His brother and his sisters, Mary and Mercy, and his brother, Joseph, had joined the Church in Canada and had written him of their joy and conviction in this new-found truth, which information he had conveyed to his congregation, members of whom, with many others throughout Great Britain, were already prepared for the Gospel and were praying for the advent of its messengers. And so, the first baptisms of this dispensation in Europe occurred on Sunday, July 30, one week after the opening of the public ministry of the missionaries in Pres-



DESERET, 152 HIGH ROAD, SOUTH TOTTENHAM, LONDON—LONDON HEADQUARTERS OF THE CHURCH FROM 1908 TO 1927. GENERATIONS OF MISSIONARIES BOTH LIVED AND PREACHED HERE.

ton. The ordinance was performed for nine people in the River Ribble, which flows through Preston, George D. Watt being the first to enter the waters of baptism. This event, witnessed by a curious crowd of "between seven and nine thousand persons" was preceded by violent manifestations of the enemy of all righteousness and was followed by many blessings of the Spirit. Thus a beginning was made in the United Kingdom.

Heber C. Kimball remained in England at this time until April 20, 1838—nine months from the date of their first landing in Liverpool. During that time two conferences of the Church had been held in the British Mission, the first in the "Cockpit" (by leave of the Preston Temperance Society), Christmas Day, 1837, and the second on April 8, 1838, in the same place. On the first of these occasions the Word of Wisdom was introduced to Great Britain. By the first conference nearly six hundred baptisms were reported—five months after active labors had begun. The second conference reported nearly thirty branches and hundreds of additional baptisms in all the region round about Preston.

When Heber C. Kimball left Great Britain, he made Joseph Fielding president of the Mission, with Willard Richards and William Clayton as counselors.

The first two were of the original missionary party, and the last named had joined the Church in England. The labors of these three continued successfully until the following year,

when, in obedience to the word of the Lord, Brigham Young and a majority of the Council of the Twelve Apostles undertook a mission overseas, leaving the Church and the Prophet in troublous turmoil and persecution—but the Lord had spoken and they did His bidding with unquestioning faith and marvelous ultimate results, as is always the case when men have the humility to recognize a wisdom higher than their own.

JOHN TAYLOR and Wilford Woodruff were the first of the Twelve to arrive. They came upon the British scene January 11, 1840. Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, and George A. Smith arrived in early April. Willard Richards was ordained an Apostle in accordance with a previous revelation to the Prophet, and Orson Hyde arrived later. Four conferences were held while these men were in Great Britain and their sojourn there as a Quorum marks the beginning of the permanent organization of the British Mission and of the work in Europe in general. From their actions came the *Millennial Star*, the printed voice of the Church in Great Britain, which first appeared in May, 1840, and which has continued to the present, into its ninety-ninth volume. By them emigration was organized, the first British edition of the *Book of Mormon* was published and the Gospel was introduced into London, Liverpool, Herefordshire, Ireland, the Potteries of Staffordshire and the Isle of Man, and by their appointed

ARTHUR'S SEAT ("PRATT'S HILL"), EDINBURGH. THE PROMINENCE FAINTLY SEEN IN THE BACKGROUND WAS ASCENDED BY ORSON PRATT WHEN HE PETITIONED THE LORD FOR 200 CONVERTS FROM SCOTLAND.



messengers into Scotland and Wales and virtually every town and city of consequence in the Island Empire.

A year of such labor saw the work in Britain with sufficient momentum to permit the Apostles, as a Quorum, to depart, which they did on April 20, 1841, leaving Parley P. Pratt to conduct the affairs of the Mission. Elder Pratt remained another year and a half, until October 20, 1842, at which time he left Elder Thomas Ward, a British convert, in charge of the Mission, with Elders Lorenzo Snow and Hiram Clark as counselors.

Brigham Young's summary of the Quorum's activities and accomplishment during their eventful year in Great Britain, follows:

"It was with a heart full of thanksgiving and gratitude to God, my Heavenly Father, that I reflected upon His dealings with me and my brethren of the Twelve during the past year of my life, which was spent in England. It truly seemed a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the spring of 1840, as strangers in a strange land and penniless, but through the mercy of God we have gained many friends, established Churches in almost every noted town and city in the Kingdom of Great Britain, baptized between seven and eight thousand, printed five thousand *Books of Mormon*, three thousand Hymn Books, two thousand five hundred volumes of the *Millennial Star*, and fifty thousand tracts, and emigrated to Zion one thousand souls, established a permanent shipping agency which will be a great blessing to the Saints, and have left sown in the hearts of many thousands the seeds of eternal truth, which will bring forth fruit to the honor and glory of God,

"THAT POOL OF WATER" ON THE BENBOW FARM IN HEREFORDSHIRE. HERE WILFORD WOODRUFF BAPTIZED HUNDREDS OF THE UNITED BRETHREN.

Photograph by Richard L. Evans, 1928.
Courtesy *Millennial Star*.



THE "COCKPIT", PRESTON, LANCA-SHIRE, WHERE THE FIRST BRIT-ISH MISSION CON-FERENCE WAS HELD.

From an etching by C. E. Shaw, 1852.



and yet we have lacked nothing to eat, drink or wear: in all these things I acknowledge the hand of God." *Millennial Star*, Vol. 26, p. 7.

Thus ends the eventful introductory period of the Gospel in Great Britain. Nearly a century has intervened, and in one way or another the influence of the message and messengers of the Gospel has been felt in every corner of the United Kingdom. The British press has attacked, defended, derided and

praised "Mormonism." The government—the servants of the Crown—has investigated, tolerated, praised, protected and ignored "Mormon" activities at various times and in divers places. But out of it all have come inestimable results. A few less than six thousand missionaries have been sent by the Church to Great Britain during the century. More than one hundred and twenty-six thousand British subjects have joined the Church, and more than fifty-two thousand have emigrated. A century of such interchange of thought and culture, and a century of such sacrifice for truth, has not been without its far-reaching consequences.

"To membership in the presiding councils of the Church Great Britain has directly contributed eleven men, among them some of the most brilliant, capable and devoted champions and defenders of the faith that the century has produced.

"But besides this British contribution to the official leadership of the Church have come the great unrecordable contributions of the hosts of men and women throughout the decades. Uncounted scores of the most useful men and women this Church has had on its membership rolls were British-born, including the first designer and builder of the

(Continued on page 452)

THE CORONATION OF GEORGE VI



THE BRITISH SOVEREIGNS UNDER WHOSE REIGNS "MORMONISM" HAS BEEN PREACHED IN THE UNITED KINGDOM SINCE 1837; LEFT TO RIGHT: VICTORIA, EDWARD VII, GEORGE V, EDWARD VIII, AND GEORGE VI.

Photographs of Edward VIII and George VI used by courtesy of the Travel and Industrial Development Association of Great Britain and Ireland.

BY RAMONA W. CANNON

Of the British Mission

ALTHOUGH curious to behold the splendor of the Coronation of George VI, Americans and Continentals asked themselves why a modern, practical England still clings to the customs and ceremony of by-gone centuries. Perhaps the best answer to this question has been given by ex-Dean W. R. Inge, who considers the elaborate pageantry, with its many symbolical acts, as being "a sort of sacrament of the continuity of a great historic nation, which has preserved its identity, its freedom, and its traditions, without revolution, or serious disturbance."

John Drinkwater presents another explanation of the British attitude toward Coronation pageantry.

"In relation to his King the citizen of the British Empire is a mystic."

Mr. Drinkwater further explains that the King is symbolical of the soul of Great Britain, and that every subject of the Empire is a part of that soul.

The preparations for May 12th had been under way for a year and had received the utmost publicity. During March and April the papers played up daily items regarding the Coronation. For example: one day the feature was that the British had improved on the old methods of bell-tuning, and experts were engaged in carefully shaving those parts which were not in tune of the carillons, chimes, and bells, which had been

sent from all parts of the British Empire, and then were returned to ring on Coronation Day.

On another day the story was run that the Coronation crown and regalia had been removed from London Tower under heavy guard, to a certain jeweler's to be cleaned and brightened.

AMAGNIFICENT new organ was installed in Westminster Abbey, and a medieval looking annex to the Abbey was constructed. The West End was almost unrecognizable because of the huge scaffoldings erected around the buildings along the procession route, with seats priced as high as twenty-five guineas (\$125.00). London's great parks, converted into camps for the Empire troops, had become soaked with the heavy rains.

The bus strike was on. Of all times! But of course matters would be adjusted before the Coronation! Nobody doubted that. Perhaps we forgot the famous British tenacity. The tube jams were almost dangerous. Queues a block long crept slowly, six abreast, towards the stations. Extra ticket-windows and unused passages had been opened, and extra trains were running. Thus, as the day approached, London swarmed with its own millions and its added throngs of visitors.

The hundred and thirty-six British missionaries gathered the day

before Coronation at Ravenslea, the South London chapel, for Elders' conference, under the direction of President Joseph J. Cannon. Most of them, with straw mattresses and blankets, made their headquarters in the large building where the meetings were also held. In the evening, in the new North London chapel, a banquet was held, honoring particularly missionaries who had been especially successful in writing subscriptions to the *Millennial Star*. The decorations, cooking, and serving were handled most creditably by the District and Branch Presidencies and auxiliaries. It was a particularly happy occasion. Meetings followed on Thursday, Friday, Saturday, and part of Monday at Ravenslea. President Richard R. Lyman, and Brother George D. Pyper, General Superintendent of Sunday Schools, addressed some of the assemblies. Sunday, meetings were held at two stands in Hyde Park, where continuous speaking by the missionaries and singing by the Millennial Chorus were carried on for eight hours. Thousands of people stopped to listen.

Tuesday night many of the missionaries went immediately from the banquet to find good places from which to view the procession. People had been lining up since noon-time. Armed with stools, periscopes, food, newspapers, they made their way by millions to central London, trying to edge in along the route.

The route was lined on both sides

with King's Guards in their flame-red coats, and high black bear-skin hats, with chin straps of brass chains. Behind them stood a row of sailors, and between these and the banks of seats were jammed thousands of rigid, weary bodies. On both sides of the Mall were red-wrapped poles, surmounted by crowns, from below which depended beautiful standards in series of red, white, and blue, trimmed with gold braid and fringe. Here was elegant simplicity, the trees lacy with green, half-matured leaves and columned facades beyond.

A LIGHT haze added beauty to the vividly green trees of St. James' Park, and a high ceiling of mother-of-pearl mist revealed a white orb which was more moon than sun. The crowds patiently withstood the terrific pressure, the jamming and cramping for an inch more room—the better to see "Our King and Queen."

At last came the various processions, leaving the Palace at different times. In the first one, certain members of the Royal Family and representatives of foreign powers drove by. Whenever royalty approached, the soldiers presented arms.

An awed feeling of Britain's limitless power swept through the spectators as the thousands of soldiers marched by. The Indian troops and potentates lent an oriental glamor, in decided contrast to the Scots in their plaid kilts and flying capes and plumed bear-skins, and the dazzling scarlet and gold of the Welsh, Irish, and Coldstream Guards. The Royal Bargemen in their scarlet, skirted uniforms, with scarlet jockey caps, caused ripples of

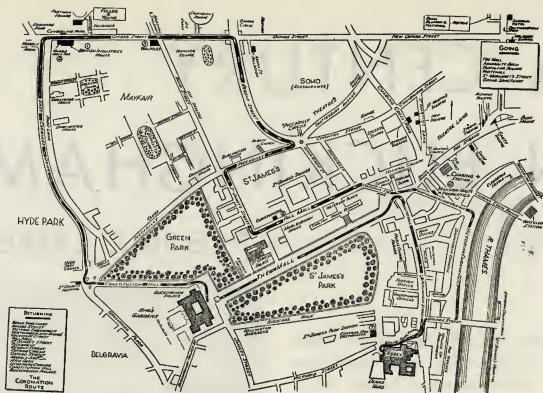
amusement, and the Yeomen of the Guards (the famous Beefeaters of London Tower) in Elizabethan costumes and carrying spears, lent a popular note.

At length came the gilded State Coach, magnificently carved and painted, built in 1762 for George III at a cost of about \$40,000, and used for all succeeding coronations. The eight Windsor Greys with their gold and scarlet trappings, the coachmen, postillions, and footmen resplendent in gold and scarlet costumes with woolly white wigs, the Yeomen, and other officers marched beside them. Finally, the King, with the Queen, elicited wildest cheers.

Loud-speakers kept the waiting crowds informed of the procedure in the Abbey, the anointing of the King on breast and head with consecrated oil, a custom which has come down, traditionally, from Samuel's anointing of Saul as King of Israel. The Stone of Scone was, according to tradition, Jacob's pillow at Bethel, and was used by Scottish monarchs at their coronations from the year 850 until brought

THE CORONATION ROUTE THROUGH PART OF HISTORIC LONDON.

Courtesy of Fuller and Young, Travel Organizers, London.



by Edward Longshanks to Westminster. The golden Ampulla, or eagle, which contains the oil, is supposed to have been given by the Virgin Mary to Thomas a Becket, when exiled in France.

AFTER the Archbishop of Canterbury had first presented the King to his subjects in the four directions of the Abbey as their "undoubted King," and had crowned him and presented him with the regalia, the body of peers in their ermine-trimmed robes placed their coronets on their heads. Later the Queen was crowned, and the ermined peeresses placed their crowns on their heads in white-armed unison. The Queen, returning to her throne, curtsied low to the King. Guns fired salutes; *Te Deums* were sung. The King, followed by his consort, their heavy trains of royal purple embroidered with gold and borne by gentlemen and ladies in waiting, marched solemnly down the aisle of the Abbey and came out by the large new annex, to the State Coach.

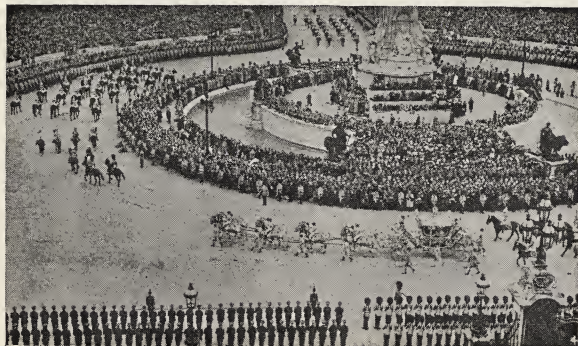
The seven earlier processions now became one grand spectacle extending two and a half miles.

Throngs waited breathlessly for the King's broadcast that evening. So well disposed were his remarks that millions rallied enthusiastically to him, accepting him as his father's sort, "sincere, homely, a workman king."

The government went to tremendous trouble and expense to flood-light London. Unfortunately, illuminations lasted only five days, but they turned an every-day world into fairy-land.

Around London Tower the
(Concluded on page 454)

CORONATION CROWDS AND THE ROYAL COACH BEFORE BUCKINGHAM PALACE.



A CENTURY IN BUCKINGHAM PALACE

By ELSIE C. CARROLL

WHERE BRITISH SOVEREIGNS
HAVE RESIDED SINCE 1837.

THIS YEAR the eyes of the world have turned with more than usual interest to famous Buckingham palace. One king turned his back upon its splendor; his successor recently entered the royal residence.

It became the home of British sovereigns a hundred years ago when Queen Victoria, the eighteen-year-old monarch, moved into it three weeks after her accession. Though she was the first royal occupant of the palace, it was begun years before her reign. Upon the present site in 1762 stood the residence of King George III, called Buckingham House.

In 1820, one year after the death of George III, George IV, assisted by the famous architect Nash, began to construct the present palace. He gave the impression to Parliament that he was merely remodeling, but from the first he planned a new structure, and spent \$7,500,000 upon it during the twelve years it was in the process of being "repaired". At one time, 1,000 workmen worked night and day to hasten its completion. Thousands of candles were used for the night work. The king, however, died, before it was finished.

William IV, the next ruler, shocked to learn how much the building was costing the country, tried to dispose of it. It was finished in 1837, having been in the process of construction almost a quarter of a century, and, ironically, the second king died before he had occupied it.

It was the first large residence in London to be equipped with gas burners, and amusing stories are told of Queen Victoria's fear of this innovation.



In all London there are no other residence-gardens so fine or extensive as those of Buckingham. At the west are wonderful terraces and wide steps and spacious lawns, in the center of which is a beautiful lake with small islands and bridges, a place where rare birds may be seen. It is said that the Duke of Windsor once fell into this lake and that his royal mother fainted. This part of the garden is now the favorite playground of the two little princesses.

The spaciousness and magnificence of the palace from the outside is very impressive, but the inside is even more overwhelming. The pictures, tapestries, draperies, rugs, and furniture are estimated to be worth about \$20,000,000.

One of the most gorgeous rooms is the Grand Hall. Tons of Carrara marble went into it.

The picture gallery is 150 feet long, its walls are covered with paintings by the masters of the world. Once a lover of art stole into this gallery and was discovered by Queen Victoria.

"Who are you?" she demanded.

"A workman laying carpets, madame," he replied.

BUCKINGHAM PALACE WITH THE QUEEN VICTORIA MEMORIAL.

Photograph by Lionel Green.

"No, you are not. A workman would call me 'Your Majesty'."

When the man confessed that he had disguised himself as a workman so he might see the famous paintings, the queen permitted him to remain as long as he desired.

The palace has been the scene of innumerable stirring events. On June 28, 1838, Queen Victoria was made ready in one of the rooms for her coronation. Sixty years after Victoria's coronation she touched an electric button in one of the palace rooms and her memorable Diamond Jubilee message was flashed to her empire: "From my heart I thank my beloved people. May God bless them!" It was from the first floor study of Buckingham Palace that the present king gave his radio broadcast a few weeks ago.

It costs over \$450,000 a year to maintain Buckingham Palace. But the British love of pageantry makes many of the people feel that the money is well spent. The history, romance, and glamor make it one of the great points of world attention at any time, and particularly in an eventful year like 1937.



MARY— MAID IN WAITING TO A QUEEN

A STORY THAT BEGAN IN LONDONTOWN AND
ENDED ON A NEW-WORLD PRAIRIE.

MARY DOWNEY sat in the sewing room of Henri's select dressmaking establishment in Cheapside, which as everyone knows was the place of shops in London. Like all the rest of the people in London that July morning, Mary was tremendously excited.

William the Fourth, the old king, was dead, and that meant that Alexandrina Victoria, a girl just two years older than Mary herself, would be Queen. Indeed that girl was even now Queen. All London knew how she had been awaked at two that morning, and had come hurriedly down stairs at the summons of the two statesmen, with her fair hair flowing loosely over her dressing gown and her blue eyes filled with tears of grief at the passing of her uncle.

All London knew that Victoria—for the girl Queen chose her second name as her title—had said when she received the momentous news, "I feel no exultation, but something like fear."

Ah! But she was a wonderful girl! She would make a wise Queen. And she was so sweet, so democratic; not many in London but had seen her ready smile, her gentle wistful glance that implored you to love her. Mary, with all England, was glad to call Victoria, "Your Majesty."

As Mary sat and sewed this morning on the lovely dresses, she was looking from time to time at a picture of the young Queen which smiled at her from the wall. It was not a very splendid likeness, for M. Daguerre, the Frenchman, had but recently invented the machine that took pictures by sunshine, and this had been made some time before the girl became Queen, but no faulty picture could hide the young Queen's graciousness nor blur the kindness of her smile.

"Oh, I wish I might be always near her," Mary was thinking. "What a joy it would be to serve as

By

GEORGIA
MOORE
EBERLING

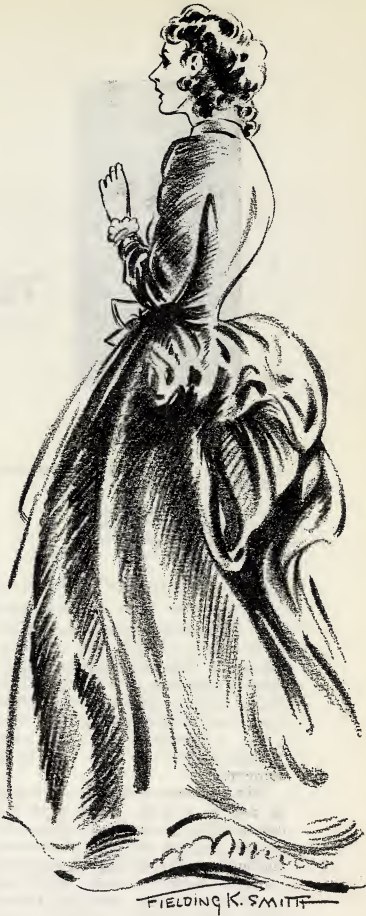
maid in waiting to the young Queen."

Even though she knew this was impossible, Mary let her thoughts wander on and her dreams center about Victoria and her maids. So far away was she that she jumped guiltily when Henri, the French owner of the shop, called in his sharp voice: "Is that dress about ready, Marie?"

Mary frowned; she wished Henri would call her Mary, but she answered pleasantly: "Almost ready, Monsieur; just a few stitches more to be taken in the hem." But she sewed swiftly and ceased to dream or to cast quick glances at the picture of the Queen.

It would never do to offend Henri; if she lost this place it would be hard to find another and the wages here were as high as anywhere. By strict managing she lived very nicely on what she made. She shivered as she thought of the possibility of losing her position and having to get out and seek another.

"If mother and father had lived, perhaps I should have a chance to see the Queen and to try to get my name on the list from which she chooses her maids; I should not have to sit here sewing day after day if they were alive," and a swift tear rolled down her face as she thought of the awful epidemic that had robbed her of both parents within a week. She had left the nice school where she had been studying to be a governess and had been glad to do the thing she knew best how to do: put lovely, tiny stitches into handmade frocks for ladies of rank. Indeed she had been fortunate to get into a shop like Henri's, a shop that made gowns for only the finest ladies in London. But it was all so different from what she had planned

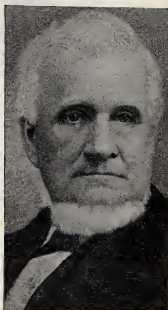


MARY

that some days she hated it; but she resolved to do her very best regardless of how she felt. And there was joy in sewing on the lustrous silks, the soft velvets and heavy damasks. One could imagine herself clad in them.

At times Mary glanced at her lovely reflection in the long mirror and longed to wear some of the grand dresses. Her black eyes smiled at her, her brown hair fell in lovely ringlets over her white forehead, her manner was assured and quiet; she knew that the soft plumed hats, the coral velvets and the heavy white silks would look lovely on her. But not for a sewing maid were these things; they were for court ladies—and yes—for maids in waiting to the Queen.

(Continued on page 461)



PRESIDENT JOHN TAYLOR

"ZION IN THE NORTH"

THE STORY OF THE MORMONS' FIFTY YEARS IN
WESTERN CANADA IS A TALE THAT MUST YET BE
TOLD, AND HERE IS MADE A BEGINNING—

By C. FRANK STEELE



CHARLES ORA CARD

I hear the tread of pioneers,
Of nations yet to be;
The first low wash of waves where soon
Shall flow a human sea.

The rudiments of empire here
Are plastic yet and warm;
The chaos of a mighty world
Is rounding into form.

THIS is the Golden Jubilee of an important event in the history of western settlement: the establishment of the first Mormon colony in what was then the Northwest Territories of Canada. This link in a long chain of western history was forged by Charles Ora Card, a pioneer of Utah. In contemplating it let us look back for a moment.

What Western America is today is due in a large measure to the labors of its pioneers. Possessed of a high courage and skill these men and women of yesterday risked their lives to blaze the trails, build the roads and bridges, establish towns and cities, erect schools and churches, and bring to the domain of the Redman the first pattern of a new civilization.

If you would catch the pulse, the power of this pioneer development you must read the stories of its heroes. To the Latter-day Saints the movement of the Church to the Salt Lake Valley in 1847, the founding of Utah, the missions of colonization under the presidency of Brigham Young and John Taylor hold stories of courage and achievement of unflinching interest. It was an age of adventure, of daring, an age when men and women were unafraid of the wilderness. And the settlement of Cardston by President Charles Ora Card of the Cache Valley Stake of Zion and his company of some forty souls exemplifies the spirit of the period.

President Card was called to this mission to Canada by President

FIFTY years of Mormon settlement in Western Canada coincides with a century of Mormon activity in Great Britain. There is much taking place in connection with the Canadian Jubilee of the Western Canadian Mormon communities, concerning which more will be said later; but here and now C. Frank Steele of the "Lethbridge Herald" introduces the subject with his interesting review of "Zion in the North".

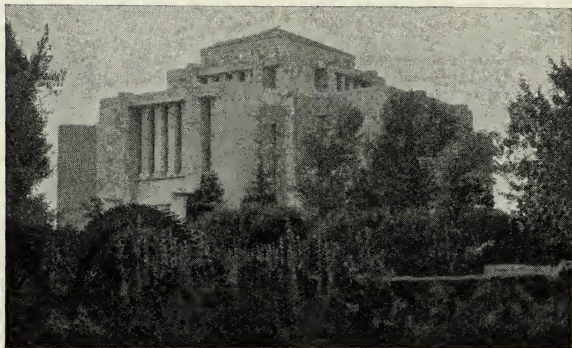
John Taylor. President Taylor was born in England, and emigrated to Upper Canada, settling in Toronto. There Elder Parley P. Pratt, an early Mormon missionary, found him and on the 9th of May, 1837, baptized him a member of the Church. The Canadian convert later journeyed to Nauvoo, Ill., became one of the Twelve Apostles, a confidant of the young Prophet Joseph Smith, with him at his martyrdom, and after the trek to Utah succeeded

Brigham Young as head of the Church. Thus it was that when President Card of Logan, Utah, was interviewed by President Taylor as to a possible settlement of the Latter-day Saints in Mexico or Canada, the choice fell on Canada where he felt the people would find a suitable gathering place and British justice.

Perhaps there was something of love for his native land that moved John Taylor to that decision; certainly there was inspiration, for the Saints did find a haven on Canadian soil, a security that the Mormon colonists in some other lands unfortunately have not always enjoyed. Today three flourishing stakes of the Church and a great Temple dedicated to the Lord testify to the fifty years of peace and growth.

THE Utah pioneers into Canada crossed the border June 1, 1887, joining in a shout of gladness that they stood on Canadian soil and that the end of their weary trek was near. The journey had been a trying one, one of the most formidable obstacles

THE ALBERTA TEMPLE, CARDSTON, CANADA.





ZINA YOUNG CARD

being the rivers which they were obliged to ford, often in high water: the Snake, Jefferson, Sun, Teton, Two Medicine, Cut Bank, Milk, and St. Mary's. The Northwest Mounted Police welcomed them and assisted them in crossing the St. Mary's. Three days later they camped on the banks of Lee's creek, on a site a stone's throw from Cardston's present Main Street. There they commenced building the first Mormon settlement in Canada. The vision of President Taylor was already being realized.

When the Mormon pioneers came into the Alberta country there were not more than 30,000 white persons in the whole of the Northwest Territories. The provinces of Alberta and Saskatchewan were not formed until 1905. In 1887 there was not a ranch enclosed by a fence between the boundary and Fort Calgary. It was open country. Instead of the sagebrush of their Utah home the immigrants found deep bunch grass covering the seemingly endless prairies. Wild flowers grew in profusion, and game was plentiful. Some years before, the Mounted Police made their historic march across the plains establishing a fort at Macleod and later a detachment on the St. Mary's river. The great buffalo herds had disappeared from the plains although in 1886 at least four were killed by Indians some miles from where the pioneers pitched their tents. There were a few white "squatters" ranching in a small way in the vicinity, chiefly ex-members of the Mounted Police, and they heartily welcomed the Mormons. Vern Shaw, who was one of those frontiersmen who formed the "reception committee" for President Card's company, told the writer: "We were mighty glad to see the

Mormon pioneers come into the country. It meant we had company. Mr. Card was a fine man, a perfect gentleman, and Mrs. Card—they called her Aunt Zina—was a mother to us fellows."

John D. Higginbotham, Western Canada pioneer and author, in his book, *When the West Was Young*, refers to the pioneers in this way:

"I had many conversations with these rugged old patriarchs at that time and later numerous business transactions. Of their work as tree planters, farmers, stockmen, and irrigators I need not dwell; their prosperous community centres, farms, and ranches speak for themselves. With their general abstinence from tea, coffee, tobacco, and liquors I have no quarrel, that policy having been adopted by them after long experience with stimulants and their effects upon the human body. Even in the pioneer days, and under difficult conditions, these settlers were never a charge on the community, province or country.

"One of the most outstanding characters of the Mormon settlements, Mrs. Charles Ora Card (affectionately known as 'Aunt Zina') was an early guest at my home. She was, I think she informed me, a daughter of the third wife of Brigham Young,

tions, drew our own conclusions and parted the best of friends. . . Mrs. Card was a fluent and convincing speaker, as well as a woman of grace and charm, and exercised a far-reaching influence on the life of Southern Alberta."

The Indians were neighbors to the colonists on the north, having received their lands from Queen Victoria, the "Great White Mother," under the terms of the Great Treaty of 1877. Red Crow, the high chief of the Bloods, and President Card, met soon after the arrival of the pioneer company and in a council a pledge of peace was made that has not been broken.

ALTHOUGH the immigrants found a land of rich, virgin soil, timber in the western mountains, ample water and feed and winters moderated by the famous "chinook" winds, they had many problems to face.

Growth of the new colony on Lee's creek was steady as new families trailed in over the overland route bringing with them stock and



CHURCH CATTLE AWAITING SHIPMENT NEAR CARDSTON. THE ALBERTA TEMPLE, THE TABERNACLE, AND "OLD CHIEF" MOUNTAIN ARE SEEN IN THE BACKGROUND.

the famous founder of Salt Lake City and their colonies in Utah, and inherited much of his energy and ability. One evening she spent hours in my library discussing religion and other themes, searching the scriptures and consulting many books of reference until tables and chairs were covered with them. We debated many ques-

equipment. Sheep and cattle were brought, also large numbers of horses, the best of which were sold to the Mounted Police for mounts. As in Utah, cooperative industries were established including a saw-

(Continued on page 458)

CARDSTON, ALBERTA, CANADA, LOOKING NORTH TOWARD THE GRAIN ELEVATORS FROM THE TEMPLE TOWER.



DEPARTURE OF JOHN AND SEBASTIAN CABOT FROM BRISTOL TOWN-CENTER, FIRST VOYAGE OF DISCOVERY, MAY, 1497.
(As painted by Ernest Board, R. C. I., R. W. A., now in the Art Gallery, Bristol, England.)



AMERICA'S BIRTHPLACE

By G. HOMER
DURHAM

*Fellow, Department
of Political Science,
U. C. L. A.*

WHO ACTUALLY "DISCOVERED" THESE SHORES IS STILL CONTROVERSIAL—BUT SPECULATION IS A HARMLESS PASTIME, AND THE FOLK OF BRISTOL TOWN THINK THEY KNOW.

"THE PLACE of one's birth—or origin in general," said Noah Webster about birth-places.

There are those who place this location for America in Isabella's Spain, Il Duce's Genoa, and Leif Ericson's Norseland. Others are quite frank in stating the birth-place of America to be an area of thirty rods square surrounding the famous crack of the Liberty Bell, Independence Hall, Philadelphia. Folk with a philosophical turn of mind will tell you that America was born around an Anglo-Saxon campfire in Northern Europe or Britain when all Beowulf's warriors were allowed free speech to express themselves over the day's battles with Grendelian monsters. And of course the Garden of Eden always comes in for its due portion of distinctive comment.

Conversation on the point is quite useless . . . except in Bristol, England! Five hundred thousand peo-

ple there are most united in the belief that their loved and ancient city, one-time hide-out of Norse pirates, is the true birthplace of America.

* * * * *

"WHO DISCOVERED America in 1492?" asks the fifth grade teacher.

"Columbus!" comes back a roar, which if catalogued for truth of content by the enthusiasm of the response, would mark it A-1.

As a matter of fact, Columbus did not discover America. And therein lies the glory of Bristol, and a long story which is made short here.

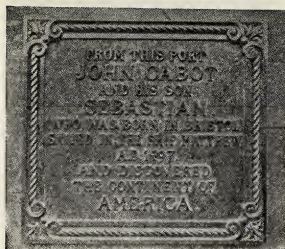
October 12, 1492, Christopher Columbus (get out your maps), 69 days out of Palos Harbor, Spain, landed at San Salvador, Bahama Islands; 1493, he sailed again and touched at Porto Rico and Haiti. Not until his third voyage, 1498, did he touch the mainland of the American continents: South America, near the mouth of the Orinoco.

Between Columbus' voyages numbers two and three, Henry VII of England, Tudor father of Bluff King Hal, Henry the VIII, granted Patents Royal to John and Sebastian Cabot, with leave to "goe in searche of contries heretofore unknowne to all Christians." That was March 5, 1496.

Despite his Genoese birth, identical with that of Columbus, John Cabot lived in Bristol. His son Sebastian, as Englishmen claim, was born there.

Today when you visit this English seaport you are struck by the quaintness of three things: The quantities of ripe, yellow bananas sold from carts in the streets; the old houses rising in mill-wheel formation, layer upon layer from the center of town; and, the Town Center itself, where the famous Bristol floating docks bring sea and river Avon directly into the center of the city. From this last spot, in May, 1497, sailed the good ship *Matthew* of one hundred tons, bearing away eighteen men, including John and Sebastian Cabot, finally to "discover" America.

Today a bronze tablet marks the spot as shown in the illustration. Aside from changes in type of vessel, clothing, electric trams and busses nearby, the scene today remains practically unchanged.



INSCRIPTION ON FLOATING DOCKS, TRAMWAYS CENTER, BRISTOL, ENGLAND.

June 24, 1497, the American continent at last received the imprint of European feet. The flags of England and St. Mark (patron of the Bristol Merchant venturers) were planted in the soil, and after a cruise "300 leagues" down the coast, the Cabots put back to Bristol Town. The next year, Columbus touched South America and the Cabots made a return voyage north, from which John Cabot never returned.

The exact spot where Cabot landed has not been determined. The nearest guess that Columbia University's historian Greene will venture is "somewhere north of New England." The deed, however, was *fait accompli* and on its basis, England advanced, defended, and won its title to a place in the best sunshine of the New World. Meanwhile Bristol prospered as Britain's first and finest port.

* * * *

BRISTOLIANS have pride in four hundred years' continuous association with America, aside from their city's being the "birthplace." Fishermen followed the trail blazed by the Cabots and thrived on the banks of Newfoundland. Ambitious merchant venturers of Bristol's famous guild nurtured the lanes of commerce to the New World. Today in this Somersetshire town, tourists are told that even one Thomas Weston, guildman, financed the Mayflower on the voyage that took the Pilgrim Fathers to Massachusetts Bay.

True it is that life-blood of Virginia plantations depended on the prosperity of Bristol, which marketed their tobacco crops and returned shiploads of slaves. The British tobacco industry grew up in Bristol. Today the plants and warehouses of the Brothers Wills stand only yards removed from the spot

whence left John Cabot and the ship *Matthew*.

Of deeper interest and more romantic, is the historical truth that the colony of Pennsylvania traces its origin direct to Bristol. George Fox's *Society of Friends* (or the Quakers) came there in 1656. When father and mother Quakers were imprisoned for their beliefs, adolescent and younger sons and daughters met in secret, and so aroused the sympathy of the town that their parents were released. Alongside the huge oil-painting depicting the departure of the *Matthew* for America in 1497 (in the Art Gallery), now stands another painting, captioned, "*For the Faith of Their Fathers*," which illustrates this incident. In Bristol, the Quakers found William Penn, son of the great Admiral Penn, whose armor and coat-of-arms now hang in the Bristol Parish Church. The historic connection thus linked with America needs no further comment except to say that Quaker William was married in the Parish Church of the town, with due pomp and ceremony.

Other facts fly thick with history: The first Wesleyan Chapel in the world stands in Bristol. And Wesleyan Methodists they were who first settled the colony of Georgia. A collateral ancestor of George Washington, Colonel Henry Washington, in 1643 led a band of Cavalier cavalry against a Roundhead stronghold near the town. Thus another link is marked with the U. S. A. In the Town Center, fifty feet from the bronze tablet to John and Sebastian Cabot, stands an imposing figure of Edmund Burke. Its inscription:

"I want to go to Parliament that I may have my share of doing good and resisting evil."

His share or part of it at least was to stand one day in the House of Commons when the Townsend (not Townsend) Plan of colonial taxation was introduced, which later provoked the Boston Tea Party. Said Edmund Burke that day: "Taxation without Representation is Tyranny."

In 1812 Harvard College opened Holsworthy Hall, built by the \$5,000 gift of Sir Matthew Holsworthy of Bristol. American and English students have since exchanged scholarships between that institution and Bristol University.

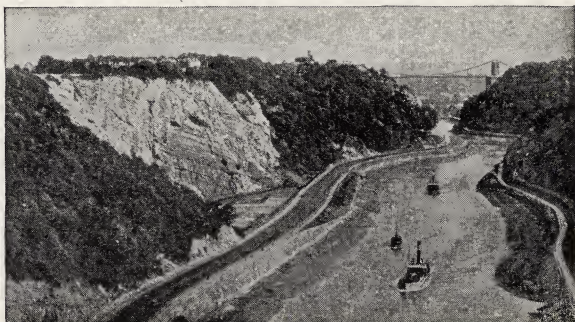
Here is a fact few are familiar with, even though they know the story of the *Matthew*: April 8, 1838, the *Great Western*, first steamship to cross the Atlantic, its keel Bristol-laid, sailed out of the Avon to New York in fifteen days, ten hours.

Times have changed from Cabot's sixty day voyage, to the *Great Western's* fifteen day voyage, to the *Queen Mary's* voyage of 4 days, 9 hours, 44 minutes. But the Bristolians remain proud of their city, "The Birthplace of America."

All but one. After an illustrated lecture delivered by the author, February 8th, 1935, at the Grand Hotel, Bristol, in which use was made of the story of John Cabot and the voyage of the *Matthew*, one Bristolian came up and said, "I guess we're wrong. I suppose that man Lehi you talked about discovered America."

The question therefore remains open to the reader.

THE AVON GORGE NEAR BRISTOL, ENGLAND
(Out of the harbor up this river sailed John and Sebastian Cabot to open sea on their voyage of discovery.)



Editorial

The British Mission

THE British Mission was established, just one hundred years ago, for "the salvation of the Church." So wrote the Prophet Joseph Smith. At that time there was much commotion in the Church. Many members had become lovers of material substance, critical of the Church leadership, and careless of the Gospel law. Under such conditions, the Prophet turned, as the Church must always do under similar circumstances, to renewed and increased spiritual activity.

Full personal salvation is attained only by helping others win their salvation. Unselfish labor for the advancement of God's earthly kingdom banishes doubts and fears. Strength to do and to overcome is a natural effect of forgetfulness of self in a great cause.

The spiritual condition of the Church itself is measured best by the fostering of enterprises for the welfare of all humanity. The opening of a new mission, the building of another temple, or the instituting of any movement for human good, such as the Church Security Program, helps secure "the salvation of the Church." The Church is preserved by service.

The opening of the British Mission offered means for valiant efforts in behalf of the latter-day cause. It was a provision for the spiritual upbuilding of the people. Therefore, it became a source of strength to the Church in a troubled day.

The sacrifices represented by the century of Church endeavor in Great Britain are justified in the noble record that the British Mission has written into the history of the Church. It has always been true to its divine trust. It has brought light into darkened places, and has led men out of prisons of error into freedom of truth. The thousands of British missionaries and their families, who have sought to "bring forth Zion," have received the exceedingly great joy that flows only from service. Of them it was written long ago, "whoso shall publish . . . tidings of great joy, how beautiful upon the mountains shall they be." (I Nephi 13:37.) The tens of thousands of courageous souls who have accepted the message of the Elders have become numbered among the "House of Israel"; and have shared in advancing the cause of truth. They have risen above the power of evil; the visions of eternity have been opened to them; as they have remained true, they have found unbounded happiness in life. The British Mission, first of the great foreign missions, stands as an example to the Church at home and abroad.

The British Mission has not ended its labors. Great Britain has more need than ever before of its divine warning. But, the great promise of its future is only the lengthened shadow of its glorious past. The whole world has need of the message of the Restoration. The Gospel must be preached to all men. Missionary work is a binding obligation upon the Church. "Verily, the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (D. and C. 1:2.)—J. A. W.

From Immigrant Mothers

TRAVELING today is a joy when all the appointments are available. Quite different was the trip made a century ago. Traveling over unknown seas to uncharted lands, countless immigrant mothers dauntlessly faced an uncertain future for the Gospel's sake. Had they remained in their mother countries, they could have lived in reasonable comfort, with security. When, however, they accepted the Gospel message, they wanted to join their voices with others of their faith in praise and thanksgiving to their Father for the Restoration.

Eagerly mothers began planning for their trip to join the great body of the Saints. Widows with young children slaved to gather money to bring their families to a place where they could hear the Gospel message preached frequently and openly.

Young mothers, having listened to the message of gathering, prodded their husbands to greater effort that the happy day might be hastened when their families could join the Saints. Mothers who knew themselves not strong enough to endure the ordeal of the long journey insisted that their families embark soon lest their children might not have the privilege of being reared among others whose faith would reinforce their own, whose good works would amplify their faith. The sons and daughters of many of these mothers became and are the leading men and women of our Church today.

These early mothers had the desire to withdraw from a world which would neither understand nor tolerate them. They wished to erect a city to their Creator and build a commonwealth to His name. Their sacrifices, their struggles, their accomplishments, we revere. But we have not always taken their example to heart.

Conditions have changed since that early time when those immigrant mothers were impelled to leave an unfriendly world to journey to "Zion." We cannot withdraw from a world which has rapidly become small. The great need today is to maintain our integrity even while we remain wherever the Gospel message may have reached us. The sacrifices, the struggles, the accomplishments are still required of us, as they were of these immigrant mothers.

Pioneer women had the muscle in mind and body that could propel them over mile after mile of desert country. Women of today need to put that muscle into our minds and spirits and also into that of our children.

We need to recall frequently with Emerson: It is easy in the world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

We are today right in the midst of the crowd. This does not mean that we need to become part of it when it means forsaking our principles. It means instead an added responsibility and an opportunity. We can act as a leaven with which the whole world may rapidly become leavened. If we lose our integrity, our individuality, then we are false to ourselves and to those pioneer mothers who willingly sacrificed home, loved ones, and country, for the Gospel's sake.—M. C. J.

FOUR DAYS

OF

INSPIRATION

FROM THE opening note at 9:00 o'clock Friday morning, June 11, until the last embers of the campfire faded at the close of the Summer Institute, Monday night, June 14, the Forty-second Annual Conference of the Young Men's and Young Women's Mutual Improvement Associations cannot briefly and adequately be described as well by any other phrase than "four days of inspiration." And after many of the details and specific instructions of the numerous meetings have been forgotten, there will still remain in the minds of those who attended, the heart-warming, soul-stirring fact that here in M.I.A. is a world-wide host of forward-looking, clean-living youth who blend the pursuit of art, the excellence of culture, the skill of handiwork, and the thrill of serving, with the principles and ideals of Christian faith and righteousness, purposeful living.

The blessing and inspiration of President Heber J. Grant at the opening general session prepared the way for the abundance of good and true and beautiful things that followed.

To single out any feature of the conference for particular mention would be to break up a well-balanced harmonious whole, in a program that carries religion into life. The general and departmental sessions crowded to overflowing the Assembly Hall, the Tabernacle, Bar-

at the Forty-second Annual Conference of the Young Men's and Young Women's Mutual Improvement Associations, June 11th to 14th.

ratt Hall, and the various board rooms and auditoriums in which they were held, respectively. Inadequate housing facilities and the need for future adjustments in a growing program were in evidence at every hand. But these physical limitations did not detract from the prevalent enthusiasm.

The presentations of the general sessions were pointed, entertaining, and inspirational. The educational meets in recreation, covering the fields of music, drama, dancing, speaking in public, story and literature, and travel, were highly informative and well attended. A notable feature of the conference also were the educational meets in teaching and leadership methods conducted on department levels.

The dance festival at Saltair offered its usual unique spectacle with hundreds of young couples participating on the floor, representing most of the stakes of the Church. The fifteen charming and gifted Hawaiians who came from Oahu Stake, Honolulu, as M.I.A. representatives, graced that gathering with their native dances and with the indefinable charm of their native music.

The Saturday evening portrayal of art, literature, music, drama, and activities was a punctuating point. The work of the Hollywood Stake M Men-Gleaner Chorus, eighty wholesome young men and women in the fresh bloom of early manhood and womanhood, added musical warmth and uplift at several of the sessions. "Highlights in Marble" at the Saturday morning session and "Let's Go To Mutual," on Friday morning, also made distinctive and inspiring contributions.

The climaxing note of the regular sessions came Sunday evening with an inspirational address to youth by Melvin J. Ballard and a half-hour broadcast presented on the regular KSL Sunday Evening Church Service, presenting the Hawaiians, the Hollywood Chorus and a thoughtful and stimulating statement on the work of M.I.A. by General Superintendent George Q. Morris, representing the Young Men's and Young Women's General Boards.

More than three thousand people participated in the conference. Conservatively, fully ten thousand attended. It was a conference reflecting past growth and indicating greater things yet to come in the cause of carrying religion into all the pursuits of life.

Some of the individual features of the conference will be commented upon at greater length in subsequent issues.—R.L.E.

THE M. I. A. DANCE FESTIVAL

JULIA DOYLE AND A GROUP OF HER HAWAIIAN COMPANIONS IN THE ROSE GARDENS AT THE UTAH STATE CAPITOL

A GLIMPSE OF HAWAII AT THE M. I. A. DANCE FESTIVAL



The Church Moves On

Top row, left to right: Don B. Colton, released Eastern States Mission President, and Frank Evans, incoming President. (See "The Improvement Era," June, 1937, p. 375, for full story.)

Second row, left to right: Roy A. Welker, released German-Austrian Mission President; Thomas E. McKay, incoming German Mission President.

Third row, left to right: Wilford W. Richards, released North Central States Mission President, and David A. Broadbent, incoming President.

Fourth row, left to right: James M. Kirkham, released East Central States Mission President, and William T. Tew, incoming President. (See the "Era," June, 1937, p. 375, for full story.)

Fifth row, left to right: LeGrand Richards, released Southern States Mission President, and Merrill D. Clayton, incoming President. (See the "Era," June, 1937, p. 375, for full story.)



MISSION APPOINTMENTS

NORTH CENTRAL STATES MISSION

D. A. BROADBENT, president of the Wasatch Stake and principal of the Wasatch Seminary at Heber City, Utah, for the past fourteen years, has been appointed president of the North Central States Mission to succeed Wilford W. Richards.

President Broadbent has served the Church faithfully and well over a long period of years. He filled a mission to the Southern States in 1898, served as bishop of the Heber Second Ward for twelve years. Nineteen years ago he became stake clerk and has advanced to second, first, and finally stake president, which position he has held for the past nine years.

GERMAN MISSION PRESIDENT

Thomas E. McKay of Ogden Stake, Utah, has been appointed president of the newly created all German Mission to succeed Roy A. Welker who has served as president of the German-Austrian Mission. President Philemon M. Kelly who has been presiding over the Swiss-German Mission will now preside over the Swiss-Austrian.

President McKay has already filled two missions to Germany. He has also served as Sunday School Superintendent of Weber Stake, in the presidency of Weber Stake, and finally as the president of Weber Stake for the past fifteen years.

(Concluded on page 451)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED APRIL 26—DEPARTED MAY 13, 1937

Left to right, first row: Genevieve Tanner, Ruby Carrell, Delia Paulsen, Vera Jewett, Martha Kruger, Clara Brasher, Nada Jones.

Second row: Joe Mortensen, Elmer Tueller, Elwood Wilkins, Jay Christensen, Ruby Pate, Jesse Allen, Kermit Redd, Erwin Bigelow.

Third row: Donald Bingham, Percy Asay, Joseph Stevens, Eliza Beus, Erna Boehme, Clarence Beckstrom, Vaughn Spendlove.

Fourth row: Paxman Martin, Ersel Fagan, Joe DeLong, Burton Morgan, Donald Callister, Clair Stevens, Owen Barton, Delbert Schiess.

Fifth row: Nephi Christensen, Evan Jackson, J. Richard Barnes, Kenneth Hansen, Lee Caldwell, Jesse Smith, Travers Smith.

Sixth row: Ernest Whiting, Bro. J. Wyley Sessions, Director; Glen Longhurst, Lester Hansen.

Absent: Elders Paul E. Felt and Paul L. Badger.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED MAY 24—DEPARTED JUNE 10, 1937

Left to right, first row: Elwin Bushman, Karl Burdett, Ruth Hackwell, Mabel Jones, Ruth Lyon, Clara Martinez, Mildred Murphy, Maurine Cook, Keith Read, George Babbatt.

Second row: Donald Handy, Wm. Stoker, Pearl Larson, Edith Jamison, Florence Jones, Delia Yost, Florence Reese, Carl Holm, Robert Tuckett.

Third row: Gustaf L. Larson, Glen M. Bird, Ben L. Whitney, Laree Allen, Nola Ulrich, Elsie Pattison, Clarr Isakson, Alvin Roberts, Clayton Stout, Elwood Scoville.

Fourth row: Grant Layton, Orson Goddard, Edgar Monk, Dixie White, Helen Tew, Selma Whitehead, John Livesey, Arthur A. Barnes, Alvin M. Anderson.

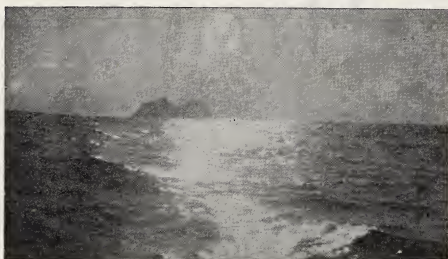
Fifth row: Raymond F. Jones, Elton E. Brown, Orlando McBride, Leon Elmer, Helen Bradshaw, Merline Tew, Sheldon S. Dixon, Harold Kratzer, Woodrow C. Bennett, Grant A. Guyman.

Sixth row: Frank S. Petersen, Robert Manokin, Lamont Toronto, Donald L. Johnson, Norma Berry, Wade H. Andrews, Jack E. Johnson, Albert F. Davis, Welton Craigm.

Seventh row: J. Wyley Sessions, Instructor; D. Gann Heaton, Kenneth Unsworth, L. Stans Christensen, R. Earl Sorenson, Clarence S. Johnson, Jack A. Richards, Wayne K. Johnson, Joe W. Jensen, Knight B. Kerr.

Absent: Alexander Rosenvear, Mildred Whitlock, Violet Stevens, Paul Howells, Marian White.

Poetry



NOCTURNE

By Luacine Clark Fox

A MOONLIT night
Is bloodless. . . .
Everything is white and chilled
And sharp.
But starlight
Lends a magic spell of utter silence,
Tracing night's innermost ecstasy
In pin-point loveliness
Across the sky. . . .

ALLEGORY

By Katherine Fernelius

FOLLOW the trail that leads to the height,
Bending stiff branches that lash the
unwary,
Startling the grouse to a drumming flight,
Gathering haw and the wry chokecherry;
Then, with the foothills left behind,
Fix your eye with a glance unswerving
Far on the glistening, snow-coiffed peak.
Over steep, the abyss unnering,
Climb, though breath is a knife in the
throat,
Slowly climb, until checkered plains
Undulate to where hills—remote—
Rim the sky evening sunset stains.
Stung by the thorn and bruised by the
stone,
Wearied and footsore with slow miles trod,
Stand, at last, on the heights—alone—
With God!

RING FOR LIBERTY

By Helen Hinkleley

"RING, Grandpa, ring for liberty," the
boy's
Clear treble swung the Independence bell.
It pealed a song of change, Above the noise
Of lust and tyranny it rolled, and fell
Upon the ears and hearts of man. The
world
Raised vibrant echoes. All who'd known
the reign
Of despots broke their galling bonds, and
hurled
Defiance to the few who'd weld the chain.
The childish voice is silent. Freedom's bell
is cracked and still. The echoes, too, have
died.
We carry stones to build a citadel
Where wealth is power, where all are
slaves to pride.
We are our own oppressors: greed, our
king.
What bell of freedom shall our children
ring?

SUNSET ON LAKE ONTARIO

By Alice R. Rich

ALL red and gold
The sun dips low
Into the silver blue expanse
Of shimmering, shadowy waves.
Not even the slightest breeze
Disturbs the branch
Of tree and shrub.
Serenely calm
They gaze into the mirror lake
With silent admiration
Of their reflected beauty.

Come near and share
The beauty of the scene;
But come with quiet step
Lest you disturb
The sacred lovely atmosphere
Of calm tranquillity
Where lake and sky embrace.

Twilight,
Enraptured
With the sight serene,
Looks mutely on,
Loath to efface
This beauty rare,
And to the evening shades
She lends
A lingering, lengthening glance
Of time and grace.

DREAMER'S SOLILOQUY

By Fae Decker Dix

STRANGE feelings beating in my breast!
Desires I do not comprehend,
They are so wilful, and so free,
So separate from reality of Life
As I am living it!

Tonight, they rise unbridled, as it were,
And calmly, without fear or hesitation,
Sever the web of Dreams it took me years
To weave!

Sever it quietly with one cool stroke.
And sear the bleeding edges o'er with
promises
That glitter bright in beads of trust,
And leave me wondering why I do not
grieve
For the broken, golden threads I spun
So seriously!

THE DESERT

By Cristel Hastings

FORGOTTEN trails wind aimlessly along
Through desert sage, half hidden by
the sands
That drift in mounds, obliterating marks
That once were guide-posts in these west-
ern lands.
Gaunt cacti raise their thorny arms and cast
A shadow like an eerie, grotesque thing,
And sage-brush hides a mound of sun-
bleached bones
Out where low western winds their sad
dirge sing.

Comes the soft sound of whispering at
night—
The furtive shifting of the yellow sand,
Running in tiny ripples with the wind
And molded by some unseen, phantom
hand.

The blue mirage of water trembles low
Along horizons hazy with old dreams—
A mocking cloud sails by in burning skies
Leaving an aching memory of streams.

A breathless dawn brings promise of a day
Whose panting hours shall be marked with
pain

And thirst—and blinded eyes and aching
heart,
And bitter memories of cooling rain.
But when dusk hangs beyond the silver
stars

That pierce the desert gloom like steady
eyes,
A chilling thing brings coldness to the
heart—

The wailing sound of a coyote's cries.

TRAIL BREAKERS

By Clara Aiken Speer

THESE are of that bold breed who ever
turn
Their backs to dawn; whose morning sha-
dows fall
Beyond them on their course, the while
they crawl
Up weary, hostile hills, or over stern
And stupid desert plains; whose eyes discern
Mirages under noonday suns; and call
To heart and soul that these illusions all
Into a fine reality must turn.

Sunrise behind them may have decked
Their heads with halos, but they could not
know.

Yet when the evening nears, they walk erect
With faces shining toward the vesper glow,
Restless within their veins the west winds
run,

They are the children of the setting sun.

THE STORY OF OUR • HYMNS •

THE HYMN

COMMENTING on Mormon Hymnody, Louis E. Benson, in *The English Hymn: Its Development and Use in Worship* (1915) says—

"The Hymnody of Zion has played a great part in the upbuilding of Mormonism as by its virility and contagious enthusiasm it was well fitted to do. It appropriates the whole history of Israel and in enshrining historical occasion resembles the Old Testament Psalter. It has been naturally a hymnody apart from that of the historic church from which it has borrowed to some extent, and from which it does not differ so far as the manner of using hymns in worship is concerned. . . ."

"The Mormon Hymn Book is an exception to the rule of dullness governing sectarian hymnody. Its interest is not in the familiar hymns of worship (e. g. 'Sweet is the Work, My God, My King') or of experience (e. g. 'God Moves in a Mysterious Way') though these take a new color from their surroundings. . . . The Mormon history reads like a romance rather than a reality, and the hymn book presents almost every phase and important event of that history as embedded in contemporaneous hymns or songs. . . ."

Two Latter-day Saint hymns which have played a great part in the upbuilding of Mormonism and which are "an exception to the rule of dullness governing sectarian hymnody" are "Softly Beams the Sacred Dawning" and "O Say, What Is Truth?" by an English author.

"SOFTLY BEAMS THE SACRED DAWNING."

A TRULY beautiful hymn, distinctly "modernistic," is "Softly Beams the Sacred Dawning". It was written by John Jaques, an English convert, and set to music by George Careless. A brief sketch of the latter's life, with his picture, was published in *The Improvement Era* for June, 1937.

This hymn comprises eight stanzas. It presages the overcoming of spiritual darkness by the Gospel's rays of living light, and urges the Saints to stand firm and to scorn the trials of life. Five of the eight stanzas are metaphorical. They



STRATFORD-ON-AVON

By GEORGE D. PYPER

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

TWO HYMNS BY
JOHN JAKES

XXI. *Softly Beams the Sacred Dawning*

MUSIC BY
GEORGE CARELESS

XXII. *O Say, What Is Truth*

MUSIC BY
ELLEN KNOWLES MELLING

compare the restored Gospel to the splendid rising of the sun, dispelling the mists with the heavenly fire. The music which is in George Careless' best style, lends charm to the author's poetic lines.

O SAY, WHAT IS TRUTH

AMONG other hymns written by John Jaques is one which has

taken its place as a classic among the writings of Mormon hymnists. It is entitled "O Say, What Is Truth?"

The music of the hymn was composed by Ellen Knowles Melling, a Scottish convert of Elder Jaques. Jaques, the son of Thomas and Mary Ann Heighington Jaques, was born January 7, 1827, at Market Bosworth, Leicestershire, England. In his youth he was a lover of truth, had a religious trend and a latent talent for writing. He searched for the truth with

sincerity and earnestness,

and in this quest contacted the Elders of the Church of Jesus Christ of Latter-day Saints—the so-called Mormon missionaries—and became converted to their doctrines. He was baptized in the fall of 1845. As an Elder he became an active missionary affiliated with the branch of the Church at Stratford-upon-Avon, the home of the immortal Shakespeare.

After his marriage Mr. Jaques emigrated with his family to America and joined the Saints in their new found Zion. He crossed the ocean in the packet ship *Horizon*, which arrived in Boston, Massachusetts, June 30, 1856. He crossed the plains with the Martin Handcart company, in which many lives were lost in fierce snowstorms in the Rockies. Elder Jaques' eldest daughter was among those who perished before aid came. The little band of survivors reached Salt Lake City, November 30, 1856. "Thereafter for a half century, John Jaques labored incessantly in that which he firmly believed was the cause of human redemption. In poetry and prose he reflected the light of truth for the benefit of his fellows."

Elder Jaques was called upon to return to England as a missionary from 1869 to 1871. His appointments frequently took him to Stratford-upon-Avon. On one occasion he sat there in an attractive nook, lost in reverie, perhaps feeling the influence of the great Shakespeare himself, pondering the words of Pilate, when he asked the Master, "What is Truth?"

SOFTLY BEAMS THE
SACRED DAWNING

By John Jaques

SOFTLY beams the sacred dawning
Of the great Millennial morn.
And to Saints gives welcome warning
That the day is hasting on.

Splendid rising o'er the mountains,
Glowing with celestial cheer,
Streaming from eternal fountains,
Rays of living light appear.

Swiftly flee the clouds of darkness,
Speedily the mists retire;
Nature's universal blackness
Is consumed by heavenly fire.

Yea, the fair sabbatic era,
When the world will be at rest,
Rapidly is drawing nearer;
Then all Israel will be blest.

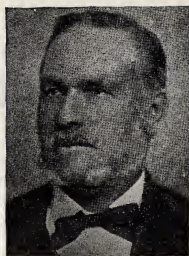
Odors sweet the air perfuming,
Verdure of the purest green;
In primeval beauty beaming,
Will our native earth be seen.

At the resurrection morning,
We shall all appear as one;
O what robes of bright adorning
Will the righteous then put on!

None have seen the untold treasures
Which the Father hath in store,
Teeming with surpassing pleasures,
Even life forevermore.

Mourn no longer, Saints beloved,
Brave the dangers, no retreat;
Neither let your hearts be moved,
Scorn the trials you may meet.

That question, he thought, has come down through the ages. Truth is a tiny word. Yet within it is encompassed the very foundation of the universe. In a figurative sense, those five letters stand as the supporting pillars of the bridge of experience, across which only mankind may enter into the fullness of earthly existence and reach the portals of that higher intelligence which leads, in our belief, to eternal life and happiness. Truth, the key to knowledge, its quest, the noblest desire of man, underlies all our progress—our civilization. In a religious sense, it is the everlasting way to everlasting life. It offers an explanation to the deep riddle of our being—the past, the present, and the hereafter. And thus meditating upon the faith he had espoused, his surroundings brought to mind the lines of Shakespeare, "It is all as true as it is strange, nay, it is ten times ten times true, for truth is truth to the end of reckoning." It was no doubt such thoughts as these that



JOHN JAKUES

inspired him to write "O Say, What is Truth?" which has a high place in Latter-day Saint hymnody.

After Elder Jaques's return from his mission, he was employed in the office of the *Deseret News*, then in the Church Historian's office. From 1883 to June 1, 1900, the date of his death, he was sustained as Assistant Church Historian.

Elder Jaques was a unique personality. Before he came to America he had an experience which he never forgot and which reveals his character. One day a young man, a stranger, came up to him on the street and asked for alms. Jaques refused. The very next morning he read in the paper of a death, which he immediately suspected was the beggar. He went to the morgue, to see if his suspicion was correct. It was. There lay the youth, still in death. Jaques was deeply moved.

After that, as long as he lived, he always carried in his vest pocket several pieces of silver. It was six-penny coins in England and ten cent pieces in the United States. Never

O SAY, WHAT IS TRUTH

By John Jaques

O SAY, what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire:
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes;
But the pillar of truth will endure to the last,
And its firm rooted bulwarks outstand the rude blast.
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

afterwards did he refuse to give a fellow a coin. It eased his conscience.

(For detailed biography of John Jaques see Jensen's *Biographical Encyclopedia*.)

THE SPIRIT OF TRUTH

Jesus said: "And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth . . . ye know him for he dwelleth with you; and shall be in you."

When he, the Spirit of Truth is come, he will guide you into all truth." John 14:16, 17; 16:13; *Doctrine and Covenants* 6:15; 91:4.

"For the Word of the Lord is Truth." *Doctrine and Covenants* 84:45.

"I am the Spirit of Truth." *Doctrine and Covenants*, 93:26.

"Truth is knowledge of things as they are, and as they were, and as they are to come." *Doctrine and Covenants*, 93:24.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." *Doctrine and Covenants*, 93:28.

Note: The words to "Softly Beams the Sacred Dawning" have appeared in many L. D. S. hymn book editions under the name "Harvey L. Birch" which was John Jaques' pen name.



Homing



CONDUCTED BY MARBA C. JOSEPHSON

THE STYLIST SPEAKS:

A SUMMER of ribbons, ribbons, and still more ribbons—with a gay Joseph-coat-of-many-colors effects in hats, boleros, and even palms of gloves! Then when milady wishes to throw her hands up in horror, imagine the pretty picture she will make. So for this summer, let your slogan be, "Whenever in doubt, try a ribbon."

Crown cotton king for the summer. Sensible, cleanly, gay cotton will be worn on all occasions from kitchen to ballroom—for Cinderella and queen. Think of the fun possible on a small allowance—enough dresses to show to advantage your several attractions on different occasions. Enough dresses to bring out Joan's blue eyes on one small occasion and her auburn hair on another greater one. If variety is the spice of life, be variable in many cotton dresses.

THE HOUSEKEEPER SPEAKS:

So you can't take a trip this summer? Well, then, how's for changing the disposition of your home? Take from the walls all but one or two very summery pictures; bury in your trunk or boxes all the little things which, although pretty to look at, mean much time and patience to keep in order. Cover the furniture with gala, light prints. What if they do soil easily? They can be laundered and whipped dry in the wind and sun in a very short time, pressed, and put back on the chairs.

THE VACATIONIST SPEAKS:

Now don't be too sure that you can't have that vacation this summer. Plan one, if only for an overnight stop in the nearest canyon. Change the scene for even a night and find the difference it will make in your perspective. You might even learn to appreciate Johnny's interest in toads, pillbugs, and, w-e-l-l, perhaps, snakes. What if you do get a crick in your back and a catch in your leg? You'll take a

wrinkle out of your brow and put it in your brain—and an extra ounce of blood into your heart.

THE MOTHER SPEAKS:

WHY not build an outdoor fireplace and this summer get closer to nature and your children by the easy, informal supper prepared in your own yard? Grille your steaks, boil your corn, mix a raw vegetable salad, and see how familiar you can become with the people who make up your household. When you feel particularly expansive, ask the neighbors and their children in to help with your fun.

Mothers are ever the guardians of the spirits as well as the bodies of their children. When you take that night up the canyon, slip a Bible or a Doctrine and Covenants into your bags. Then just as twilight is falling, read that inspiring Eighth Psalm and thrill with it to man's destiny, or that peaceful First Psalm or the challenging Fifteenth Psalm. Let the children and yourselves become permeated with the ecstasy and grandeur of that greatest of all books, the Bible. Read the majestic prophecies of the Doctrine and Covenants and realize with your loved ones that the Creator still loves and watches over His children.



"IN A MIST OF GREEN"

By Sol Ein

IN a mist of green the gardens lie;
The happy birds go singing by;
The sweet-breathed hyacinth is up;
The tulip lifts a painted cup.

The farmer whistles at his plough,
The maple shows a tasseled hood,
The swarming elm-buds are uncured,
For God has breathed upon His world.

During the hot middays when it is advisable for all to rest indoors for a time, read some of the stirring tales of the Book of Mormon.

Here's another good book to read:

UNDER THE TENT OF THE SKY
(Selected by J. E. Brewton, Illustrated by Robert Lawson, Macmillan Company, New York, 205 pages, \$2.00.)

ANIMALS, from ordinary family pets to fantastic never-never animals, range through the pages of this book in the poems written by old and new authors. Mothers will find that the reading interest will extend even into the adult scope.

Listen to some of the section headings and you will agree that *Under the Tent of the Sky* is one of those books that should be in every child's home: Circus Cavalcade, I Went Down to the Zoo, Animals Never Seen in Circus or Zoo, The Animal Store, In Fairyland, Playmates, Singing Wings, Little Folks in the Grass.—M. C. J.

So here's to a completely satisfying summer.

How would you like to take this tested Ghirardelli cake with you on one of your camping trips?

MINT CHOCOLATE LOG

Less than 12 minutes puts this roll in the oven. When cool, old-fashioned peppermint sticks, ground, form the base of the filling and topping:

$\frac{3}{4}$ cup sugar	1 tsp. baking powd.
5 eggs, separated	$\frac{1}{4}$ tsp. salt
1 tsp. vanilla	1 cup Ghirardelli's
$\frac{1}{2}$ cup Drifted	Ground Chocolate
Snow "Home-Perfected" Flour	late

Fold sugar gradually into stiffly beaten egg whites. Beat egg yolks and vanilla until stiff and lemon colored and fold into egg white meringue. Sift flour measure and sift again three times with baking powder, salt and Ghirardelli's Ground Chocolate. Fold gently into egg mixture. Pour into a shallow pan 13 x 9 inches, lined with greased paper and bake in a hot oven, 400°, for 15 minutes. Turn out on damp cloth, roll and let stand until cool. Unroll, spread with Peppermint Whipped Cream Filling, reroll and ice with Peppermint Glaze. Eight servings.

EXPLORING THE UNIVERSE

THERE are approximately fifty miles of silk in a silk stocking.

“A DOSE of salts for insects.” Tests have shown that Epsom salts can be used as a bait instead of arsenic in controlling the grasshopper and other insects. Used as a spray on vegetables and fruits it is harmless to animals yet as effective as arsenic as a poison for the insects.



THE fat must pay in calories for their extra weight. When extra weight is added in the form of fat, more energy is used by the body and more heat produced in direct proportion to the increase in weight. “The fatter the hotter.”

SUFFERERS from cold feet should refrain from drinking coffee, according to facts disclosed by recent skin temperature tests.

EVIDENCE that there have been climatic changes within historic times is found in Greenland. For several centuries there was prosperous dairy farming in regions where today it is impossible to grow winter feed for cattle. The Old Norse colonists were buried in soil now perpetually frozen. Roots, which cannot grow in frozen soil, are found throughout the ground.

HUMMING birds sip their drinks through straw-like tongues. The tongue consists of a hollow tube.

STONE age chewing gum has been discovered in a peat bog in Europe. The lumps of balsam were found associated with bone and stone weapons. The peat also preserved fishing nets made of lime tree fibers with floats made of birch bark.

IN a study of ocean currents 6,000 drift bottles are to be released at sea in the Pacific Ocean. Each bottle will contain a paper stating where it was dropped overboard and requesting its return.

A NEW vitamin “P” has been reported discovered in Hungary. It appears to be closely related to vitamin C and is also found in lemons and paprika.

PURE white cement to which any delicate tone or tint can be given is

now available. The gray color of ordinary cement is apparently due to the presence of iron.

COLLEGE freshmen are taller, heavier, and younger than twenty years ago. Several years ago Harvard found its students growing at the rate of an inch every third of a century. To see if this were true with “middle class” Americans, University of Cincinnati records were studied. Comparing 1935-36 to 1916, men were one and three-quarters and women three-quarters of an inch taller in 1935.

CATS can see at night in only one-fourth the amount of light necessary for the human eye. The cat’s dilated pupil is twice as large as the human eye, letting in more light.

SUPER-HIGH sounds may be used to soft boil eggs without heating. Similarly some disease germs can be weakened or killed, milk can be sterilized, by treating with these high pitched sounds. Intense sounds that can be heard have been made, in other experiments, to produce light in 14 different liquids.

VISIBLE laundry marks on clothing can now be eliminated. The laundry is marked with an invisible ink which becomes visible under ultraviolet light.

UNSUCCESSFUL in finding a means of removing lampblack inks from newspapers and magazines so they could be used again, German chemists have developed a bleachable ink which may be adopted by the entire German printing industry.

RED LIGHT unlike its meaning to humans, for plants means go, while blue means stop. Wheat plants proved this when given different colors of light and the amount of carbon dioxide they used measured. Other work with lettuce found that chlorophyll, the green coloring matter in plants, absorbs the same radiation as that most effective in getting seeds to grow, showing that sunlight acts on seeds through chlorophyll.

AFTER two years of tests in South Carolina, 500 miles of cotton roads have been constructed. Cotton sheeting is saturated with hot asphalt and allowed to cool, then another coat of asphalt is laid on and sand rolled on the top surface of the road. This is a new outlet for the cotton crop and cuts the cost of highway maintenance.

CONTACT lenses can now be fitted directly onto the eyeball. Made of thin glass shells and almost invisible when in place they must be fitted to

each individual eye. This is done by means of wax molds which give the exact shape of the eye for which lenses can be ground.

ULTRA-VIOLET light is becoming an effective weapon against disease and decay. Using a mercury quartz lamp a biologist announced that he destroys influenza-causing organism as it floats through the air. Living ferrets did or did not get the flu, depending on whether the air was exposed to ultra-violet light. Growth of mold on food products, meat, bread, and pastry is prevented by exposure to special lamps. Using these lamps in meat show-cases, it is not necessary to have low temperatures.

MAN HAS finally been able to make a radioactive substance that occurs in nature. Radium E is one of the intermediate products in the decay of radium, having a half-life of only five days before breaking down into polonium, on the way to becoming lead. The conversion was made by bombarding bismuth with deuteron bullets obtained from the nuclei of double weight hydrogen in heavy water, which costs \$600 a pint.

NERVES give their commands to muscles by chemical messengers. Each time a thought commands certain nerves in the body to move a muscle, the nerve releases an infinitesimal amount of acetylcholine or adrenaline which gives the order to the muscle. The amount for each spurt of acetylcholine is so small that it takes about fifteen naughts to the right of the decimal point to reach a figure to express the quantity in ounces.



EXPERIMENTS have shown that the difficulty from eating green apples comes not because they are green but because they are not chewed enough.

MOONLIGHT is used instead of bait and hook in fishing in China. Canoes are equipped with white varnished boards sloping from the side of the canoe into the water. On calm, bright, moonlight nights the canoe is swung out in the river across the line of the advancing fish. The fish mistaking the glistening board for moon-lighted water leap onto it, then into the boat.

AN AMERICAN RECORDS SOME IMPRESSIONS OF—

LONDON

By JOSEPH J. CANNON

President of the British Mission



THE DOORMAN said as I went out, "It's turned bitterly cold, sir."

During the thousand times I have gone by him, his unflinching weather reports have been "Nawsty die under foot, sir," "Beautiful weather, sir," "Fearfully hot, sir," or some such stirring comment, in a climate where snow rarely falls, rains are gentle, and the temperature seldom goes below freezing in the winter or above eighty-five degrees in the summer.

A penny ride on the Underground brought me quickly to the Strand, into the heart of the greatest city in the world. A Bobby told me to take Bus 9 or 11 to Saint Paul's. Going past the statue of the well-nourished Queen Anne, I found my way to Paternoster Row. This winding thoroughfare has a wide reputation, but little width between its walls.

My errand was to Jarrolds, Publishers Ltd., founded in 1770. The address was Paternoster House, but the name did not appear on the list of occupants. However, the boy on the lift agreed to show me where I could find the firm, provided I had an appointment, and at length I was shown into the manager's office. The Church wishes a second edition of the biography of Brigham Young, and the visit was to settle details.

After the business was over, the pleasant head of the firm said, "Mr. Cannon, do you mind my asking just

why your people proselyte here in England?"

"To teach the Gospel of Jesus Christ."

He was more interested in our system than our doctrines.

"How many missionaries do you have here in the British Isles?" he asked.

"More than a hundred—nearly all from the United States but three from Ireland. They pay their own expenses and receive no salary. Consequently they are no expense to the English people. Instead they spend ten thousand pounds in this country annually."

"They must be rich."

"Both rich and poor. In my office is a young man whose father is vice-president of the American Bankers' Association, and alongside works the son of a widow who is sending half her salary to keep her boy on a mission."

"Have these young men all become ministers?"

"Temporarily, not professionally, for their only preparation is in their homes and organizations such as Sunday School and the Mutual Improvement Association. Don't you think it is a pretty self-confident Church that will send into the world hundreds of its untrained youth every year to meet all kinds of religious and anti-religious thought?"

"Don't they get converted to another faith sometimes?"

"I have never known of a single case. And isn't such sacrifice a convincing sign of spiritual vitality?"

He agreed.

"America and England may have to stand for the peace of the world. Isn't it a rather fine thing for thousands of young men from different parts of America to be here among you learning your ways, becoming impressed with the strength of your civilization, forming personal friendships, and developing a genuine affection for the Mother country? Did you ever hear these young men speak on the street?"

He stated that he had never been at one of our meetings.

"You might listen to them the next time you have a chance. You know your statesmen were quite willing to listen to Senator Reed Smoot a few years ago, when he was chairman of the Senate Finance committee and member of the Debt Funding commission. He preached on the streets of Liverpool. They might consider it worthwhile right now to know the opinions of Senator William H. King, who ranks high in the foreign relations committee of the Senate and whose vote at a critical hour might determine relations between these two countries. As a youth Senator King preached on the streets of London. And your financiers would probably be interested in the views of Mr. Marriner S. Eccles, whom President Roosevelt recently re-appointed Governor of the Federal Reserve System. He preached on the streets of Glasgow."

"I am going to read this edition of Brigham Young's life," he remarked.

OUT ON the street again, I made my way from Paternoster Row, past the ancient green pump in St. Paul's churchyard, along Ludgate Hill, and into Fleet Street. It was growing dusk and the lights were making mysterious old "Lunnentown" even more charming.

At Rhodesia House I stopped at the windows to look at the chrome and asbestos ore samples and other products of that African colony. It had the air of a western chamber of commerce. I wandered past the offices of the great newspapers, to where Fleet street ends and the Strand begins. Fleet Street runs into the Strand without a break except for the change of name, characteristic of London streets. A church splits the thoroughfare like a little island in a river.

I watched the people as they

(Concluded on page 451)

COMPENSATION

By MYRTLE WENTWORTH

Bob's whistle was always a definite barometer to his feelings. True, it was invariably slightly off key, but if his spirits were soaring high, the whistle was a very chirpy one that filled the wide open spaces. Even when he was downcast he whistled, but under such circumstances he chose a doleful melody and dragged it out into something resembling a low, mournful wail.

When he came up the steps, therefore, making a gallant attempt to reproduce 'Chiribiribim,' his young sister Patty met him at the door with, "Hello, Little Sunshine, what's happened? Did Martha Penrose let you carry her books home from school, or did Doc. Pyle let you off with a C instead of a D?"

"Neither one, bright child," Bob returned, expertly flinging his cap to a hook on the old fashioned hall tree. "I've just been elected president of the Society for the Suppression of Foolish Questions by High School Girls." Before Patty could think of a suitable comeback he had disappeared upstairs to his room.

Not for anything in the world would he have let Patty know that his exuberance was due to the fact that he had been nominated for the presidency of the senior class for next year. The fellows had assured him that he would win and the post was a highly coveted honor.

He had tuned his whistle down to 'Coming Through the Rye' when he went down an hour later to join the family at the evening meal. Even that came to an abrupt end when his father said, "I'd like to see you in the living room after dinner, Robert."

James Patterson never called his children by their given names unless he had something rather serious upon his mind. But Bob was not unduly disturbed. When he faced his father in the living room a half hour later, he was quite unprepared for the announcement!

"I'm sorry to have to tell you this, son, but I'm not going to be able to let you go on to school next year. I've got to replace considerable equipment in the shop and I can't manage both your college and Bert's mission. Of course, there's no question of Bert coming home before his time is up, so you'll have to be the

A
SHORT
SHORT
STORY

one to take the cut. You're young and a year out of school right now won't make any great difference. You can either come into the shop with me or take that five acre field out in Varney and raise something on it. You have to learn to take these things as they come, you know."

Bob swallowed hard and said, "It's all right, Dad," and hurried upstairs.

He flung himself down on his bed and stared up at the ceiling. "One year out of school won't make any difference." Why, it would make all the difference in the world. Martha and all the others would graduate without him and he'd feel like a lost sheep going back again. Ross Evans would be president of the senior class. If he went into his father's shop, he would have the doubtful pleasure of servicing the cars for the lucky guys who were taking the girls to the school parties.

He began to think resentfully of Bert's mission. Was it really worth all the sacrifices the family were making? His mother going without new clothes, the family driving a four year old car, and now his own college year gone into the discard? He wasn't in the least sure that it was.

He elected to go out on the five acre plot for the summer rather than work in his father's shop. He hoped that perhaps the open fields and fresh air would help to get some of the resentment out of his soul, which persisted in rankling there in spite of his father's friendly pats on the shoulder and his mother's whispered, "We'll make it up to you some day."

"What are you going to raise out there, besides weeds?" Patty asked when Bob began to make trips after school and on Saturdays to his 'digging'.

"I had considered peonies or petunias," he answered seriously, "but I've finally come down to Spanish onions."

"Spanish onions!" she repeated in amazement, "Who would want five acres of onions?"

"I don't know yet, but I hope to find out," he said cheerfully.

"I'm not so sure myself that that's a wise choice," Mr. Patterson interposed. "I don't know of anybody that is going in much for raising onions these days."

"All the more reason why I should, it seems to me," Bob answered.

WHEN school was out and he could settle down in earnest to his "farm", he began to take something akin to pleasure in working out there. The onion tops were such a beautiful delicate green and they responded so gratefully when he cleared away the weeds or gave them a good watering. It was different again though, when fall brought around the time for the opening of school.

The first real satisfaction of the entire affair came when the onions turned out to be, apparently, the very best thing he could have planted. The market was exceedingly good and he realized a fine profit on his venture. He deposited his earnings in the savings bank during late autumn, remarking to himself, "There you are. Now, I'd like to see anyone keep me out of school next year."

It was late spring when Bert returned home. Quite a different Bert from the shy boy who had left more than two years before. He had acquired a new ease of manner, a more interesting personality and—at least, so he claimed, he had grown an inch taller.

The night of his arrival, after he and Bob had crawled into their beds in the room they shared, Bert said in a voice tingling with excitement, "I've got a surprise for you—a grand one. Just before I left, the President let me take a Mr. Sommers, who was visiting England, on a tour of the country. He rather liked me and has offered me a good job in his company. I know that you gave up your school to help see me through and now I'm going to be able to pay it back with interest."

Bob lay still for a moment and
(Concluded on page 455)

MAKING FRIENDS WITH FLEET STREET

By EARGLE
C. HARMSEN

*Formerly of the British
Mission*

FINDING ITS way from imposing St. Paul's Cathedral, like the old river for which it was named, it bustles with activity. Hurrying men leap from taxi-cabs and dash into offices. Through open windows rises the clatter of typewriter and telegraph keys. From the depths of the larger buildings comes the reverberating roar of cylinder presses. Newsboys swiftly weave through honking traffic. There is an inky tang in the air. That is London's Fleet Street—nerve center of the newspaper world!

Here there is a strange mixture of the old and new. Fleet Street itself is almost entirely modern, but the many quaintly named courts and by-ways on each side speak of olden days. Here, in these ancient Queen Anne and Georgian houses, lived many of England's greatest writers. Hidden in the shadow of the palatial home of the *Daily Telegraph* is the Cheshire Cheese Tavern, always associated with Johnson and Goldsmith. Hundreds of Americans annually visit this old hostelry—still graced with the chaste simplicity of wooden benches and sanded floors—to try its famed beefsteak puddings. Within a stone's throw lived Milton, the blind poet. Close at hand rises the steeple of St. Bride's Church. In the central aisle of this antiquated building is the tombstone of Samuel Richardson. Here, too, was buried Richard Lovelace, author of "Stone Walls do not a Prison Make." In the church register of christenings is that of Samuel Pepys, the notable columnist. Here are many shrines dear to all lovers of literature.

My first visit to Fleet Street was in June, 1935. I had been assigned to make arrangements for a public program two of the Elders were giving. Naturally, in order to get listeners, we decided that it should become known. Someone rather jokingly suggested that we try one of the big national dailies. We took them seriously.

ELDER EARGLE C. HARMSSEN, recently returned from the *British Mission*, is one of many missionaries whose efforts to make friends with Fleet Street have resulted sometimes in abuse, sometimes in indifference, sometimes in fair treatment. But during recent years Fleet Street, in common with the press in other lands, has been inclined to deal fairly and even generously with the Mormon question. Here is a brief account of some of the more recent courtesies extended the missionaries of the Church in old Londontown and its mighty provinces.

The queer feeling experienced upon first looking down that "street of ink," is never to be forgotten. At first one wonders whom to see and what to do. One visit led us



A MISSIONARY'S SNAPSHOT OF FLEET STREET

hesitatingly to the "London News Photo Agency," during which we were admitted into the presence of the director.

We were all excited the next day when the *Daily Mirror*, England's premier picture newspaper (circulation 1,000,000), devoted almost half a page to a picture of Elder J. Ridge Hicks in his Indian costume, with a short explanation of what he was doing.

Our visits became more frequent. It was during one of these visits that a friendship was formed with the Hon. Hugh D. McIntosh, J. P., owner of a chain of Milk Bars. Generous to a fault, he has done much to help us obtain favorable publicity. It was through his efforts that the picture of our baseball team was seen by over a million people. One clipping was returned from as far as Lahore, India, where the *Civil and Military Gazette* published a picture of the team with an identifying caption.

Each visit seemed to produce new friends. As a result of one visit the *Sunday Dispatch*, a powerful paper of 1,000,000 circulation, published a detailed story concerning Ab Jenkins, famous Mormon racing driver. It was another step toward getting on the right side of Fleet Street.

It was as a result of the favorable notices given us in the press that we were able to place an exhibit of the cups won by our baseball team in the windows of Spalding's, Ltd., huge sporting concern, and Selfridge's, England's largest department store. For ten days each display was in the windows of these two stores. The manager of Spalding's estimated that 5,000 people a day stopped and looked. The manager of the sporting goods department of Selfridge's, when thanking us for the display, said that at least 20,000 people stopped and looked in that window every day.

Another visit paid more dividends. Two of England's largest papers the next day ran pictures of one of our Elders, with the caption: "A

member of the Latter-day Saint team from New London takes a turn at bat."

The Birmingham *Evening Dispatch*, largest evening paper in the Midlands, carried a story about us. It read in part: "... the winners of the final, New London, have a team composed entirely of Latter-day Saint missionaries, their club being sponsored by that Church. All are teetotalers and non-smokers."

It is only natural that personal friendships should come as a result of these visits. Many nights have been spent in the company of newspapermen listening to them recount their thrilling experiences, and they in turn were told of our Church and what it stands for. Many of these journalists are reading Church works, acquainting themselves with the vitality of our organization.

As FLEET STREET became more familiar to us, so we became more familiar to it. It was quite a thrill when sitting in a ringside seat at Wembley Stadium, the guests of Mr. McIntosh, to be accosted by one of England's premier writers with "Hello, there, old man." Then to the man sitting next to me: "Mind swapping me seats? I'd like to sit by my friend here."

That friendship belongs to the Church. The newspapers of England, during recent times, have devoted thousands of column inches to favorable accounts of our Church and its activities.

Excerpts from a few of leading English papers will show the fairness with which they are now dealing with our Church. From the *Star*, one of London's "big three" evening papers:

"... the Mormons regard the Bible as one of their standard works. In addition to the *Book of Mormon*, they read an inspired work called, *The Pearl of Great Price*. ... There are still lots and lots of people waiting to be converted in England."

Other excerpts read:

"... are not here to cart off a lot of women to Utah. It's ridiculous. Polygamy died out forty years ago."—*Daily Mirror*.

"All Mormons practise athletics, eat fruit and keep in perfect bodily condition."—*News Chronicle*.

"Mormons make ideal husbands ... His creed demands perfect fitness. He does not drink, he does not smoke."—*Daily Sketch*.

"Thirty-two very young, very handsome, and very enthusiastic men have arrived in Britain to convert the country to Mormonism."—*Sunday Chronicle*.

IN CONTRAST to the facts related in the accompanying article, President Heber J. Grant, speaking before the Institute of Human Relations, held in Estes Park, Colorado, August 7 to 12, 1936, made the following statement concerning his experience with the British Press, during his presidency over the European Missions, from January 1, 1904 to December 1, 1906:

Recently I was reading from Phil Robinson's book, *Sinners and Saints*, which reminded me that during the three years that I was in England as President of the European and British Missions, I never succeeded in getting into the newspapers one line in refutation of lying and wicked things that were published regarding us, some of them too filthy to be mentioned.

I went to London with a letter of introduction from a shipping firm with whom we had done business for fifty years, vouching for my honesty and integrity, and for the honesty and integrity of every man who had presided over the European Mission of the Church during the previous fifty years, and the assistant editor of the paper refused to publish anything. When I was told that the editor was not in, but the assistant editor, Mr. Robinson, would receive me, I had a thought, which I later used.

After he dismissed me I went to the door, and took my two-story "stovepipe" hat off, turned around, and pretended to have an idea, which idea I had when I was told that Mr. Robinson, the assistant editor, would receive me.

I said: "By the way; my letter was not to you; you are only the assistant editor, and I think the boy said your name is Robinson."

He said: "That is my name."

I said: "Do you know Phil Robinson?"

"Do I know Phil Robinson? Everybody knows Phil Robinson."

"Was he the correspondent of the *London Daily Telegraph* during the Boer War, one of the two greatest newspapers—" and I emphasized greatest, because his was not one of the greatest—"in all London?"

"He was."

"Would you believe anything he said?"

"Anything on earth."

"Buy his book, *Sinners and Saints* and you will find that everything you have published in your paper is a dirty lie."

In Phil Robinson's book, *Sinners and Saints*, he says that he is at the defiance of any man to find a single book, with one exception, written on the Mormon question that is not absolutely untrue, because practically all the books on that subject were written by enemies of our people, and are unfair.

In the book to which I refer, Mr. Robinson gives the Mormons a fine certificate of character. ...

"More than 100 Mormon missionaries are in Britain on a big campaign. Their main purpose is to destroy the old impression which linked Mormonism with polygamy, and to encourage serious attention to their faith. ... Some missionaries save up for years in Salt Lake City so that they can have the great privilege of representing the Church."—*Sunday Pictorial*.

These are from the larger national papers, ranging in circulation from 1,000,000 to 2,000,000. From newspapers throughout the provinces, whose circulation numbers from 25,000 to 300,000, favorable notice is also forthcoming:

"No Mormon smokes, drinks, or tastes tea or coffee."—*Yorkshire Post*.

"The Mormons have missions in almost all the civilized countries of the world, and in the Birmingham district are eight branches. There has been great activity at Kidderminster ... where the congregation has doubled in recent months."—*Birmingham Gazette*.

"Mormons from all parts of Yorkshire will visit Bradford tomorrow for their annual autumn conference, which is expected to be the largest single gathering they have held in the city."—*Bradford Telegraph*.

"Mormons have their own way of helping the unemployed and needy," the Elder said. "On the first Sunday of every month they exercise a strict fast—and the money saved goes to a special fund."—*Western Sunday Independent*.

"Let us hope that readers will no longer look upon the Mormons as decadent ministers luring women to a shameful life in Salt Lake City. They are a clean-living band of young men, anxious to convert Gentiles into God-fearing members of a pioneer church. And they do it without reward of any sort."—*Liverpool Evening Express*.

NOT ONLY the newspapers, but magazines, have recognized the true values of our Church. In the November 23rd issue (1935) of *Pearson's Weekly*, a magazine with a circulation of 141,000, appeared an article that gave the real story of Mormonism to its readers. We lent them pictures to illustrate it. In return they printed what could almost be used as a tract. Excerpts from it read:

"The explanation of the Mormon code of health and purity must be sought in the cardinal belief of their religion, that this life is merely a preparation for the life to come.

"Life on earth is merely a stage in man's eternal journey towards perfection. Before birth he dwells in a spirit world, awaiting the summons of God to come to earth and be tried and improved. ...

"There is no fire-and-brimstone hell in the Mormon theology. ...

"Though baptism plays an important part in Mormonism, they do not believe in the baptism of infants. Children must reach an age when they can understand and accept the teaching of the Church before they can be baptized."

(Concluded on page 463)



On the Book Rack

A CENTURY OF "MORMONISM" IN GREAT BRITAIN
(Richard L. Evans, Deseret News Press.)

THE CHURCH has always kept unusually complete records of historical events, but has produced few histories for popular reading. "I have no time to write history; I am too busy making it," Brigham Young is reported to have said. That was the necessary attitude of the Church in its early days.

However, through written history the achievements of the past are honored and later generations informed of the glory of their fathers. Therefore, an unusually valuable service to the Church has been rendered by Elder Richard L. Evans, who in this volume has given a popular, accurate account of the activities of the Church in Great Britain. It is a chapter of Church history second to none in importance and interest.

In the words of the author, the book is "a brief summary of the activities of the Church of Jesus Christ of Latter-day Saints in the United Kingdom, with emphasis on its introduction one hundred years ago." In fact, it is a clear-cut story of a century of Gospel effort in Great Britain, which brings into prominence the events of importance. Much wisdom has been shown in using the available historical data according to relative values.

The book is brimful of interest. It has the fascination of a novel. Every chapter stirs in the reader a desire for noble action. The events chronicled are faith-promoting. Figures of the past become, as it were, living men and women: Heber C. Kimball and his companions of the first missionary party; Brigham Young and the second missionary group; Wilford Woodruff in the Potteries and among the United Brethren; John Taylor in Liverpool, on the Isle of Man, and in Ireland; Orson Pratt in Scotland; Dan Jones in Wales; and the many who have labored on British soil. One chapter tells how Queen Victoria accepted the *Book of Mormon*.

From the beginning to the end of the book—there are twenty-eight short concise chapters—the wealth of material, skillfully told, holds the attention of the reader. Sixteen pages of illustrations beautify the book and make a permanent record of notable places in British Mission history. The valuable statistics in the Appendix have never before been made generally available.

This well-written book should be read by young and old in the Church, for not only does its story bring to light the romance of the latter-day work, but it sets forth the high motive of the Church, and pictures the everlasting contest between light and darkness.

It is fitting that this book should appear at the time of the celebration of the introduction of the latter-day Gospel into Great Britain one hundred years ago.—J. A. W.

THE STUDENT FACES LIFE
(Carl Sumner Knopf, The Judson Press, Philadelphia, 1932. 222 pages. \$1.00.)

THIS book is a series of addresses which the author delivered to the students of the University of Redlands, California, in the spring of 1931. The lectures were so effective and timely that Dr. Knopf was prevailed upon to publish them in book form.

The author's objective is to encourage young men and women to face their life problems frankly and fearlessly, and to give them a greater confidence in God and the principles of Christianity. The closing statement of the Preface is particularly significant:

The author does not expect universal agreement, but if this little volume will call attention to certain facts and neglected points of view, and if in so doing it assists men and women to find God in a deeper sense, then it has not been in vain.

There are eight chapters, each a treatise on the most perplexing religious problems facing youth. The reader is brought face to face with controversial issues between science and religion which many times have given him a feeling of insecurity in a religious concept of life, but the author leaves him with an interpretation which contributes to a greater feeling of personal satisfaction and security. The message is obvious:

He who can be taught, he who bears good-will, he who seeks spiritual advancement, he who courageously pays the price, is becoming more God-like. Happiness is not an objective in life, but a by-product of such living.

The clever treatment of questions such as the following is intriguing indeed:

Does science undermine religion? Is the unseen world a myth? Is the Bible old of date? Is the Bible worthy of study? Does it pay one to be good? What is worthwhile? Can one be honest and succeed? Does the world owe anybody a living? Is a Christian life desirable and practicable?

The chapters are not too long. The reading is easy and interesting, and sparkles with humor and appropriate expressive phrases. The volume re-

flects the dynamic and magnetic personality of the author.

M. I. A. officers and teachers, M Men, Gleaners, Seniors, and Adults will profit greatly by reading the book.—Arthur E. Peterson, Assistant Superintendent of Schools in the Jordan District.

SOMETHING OF MYSELF
(Rudyard Kipling, Doubleday, Doran and Company, New York, 1937. 252 pages. \$2.50.)

WITH the passing of Rudyard Kipling in 1936, the world lost a curious literary figure. Phenomenally successful in his early years, he produced literature almost ad libitum. In his later years, he fell into an inexplicable silence. From that silence—not, however, explaining it—comes this posthumous volume, telling delightfully something—but not by any means, everything—about Rudyard Kipling.

The insight into the mind and life of a writing man given in this book enriches the reader. But the book is curiously reticent about Kipling's personal life. We do learn that he had three children: two girls and a boy, but we learn very little about them. Of course, the title after all is *Something of Myself* and that therefore should not lead us to expect too much about the author's family.

Americans will be happy to learn that it was while in Maine, Kipling first conceived the Mowgli story, which grew into his famous *Jungle Books*. Kipling is always worth reading—and this book is especially worthwhile.

—M. C. J.

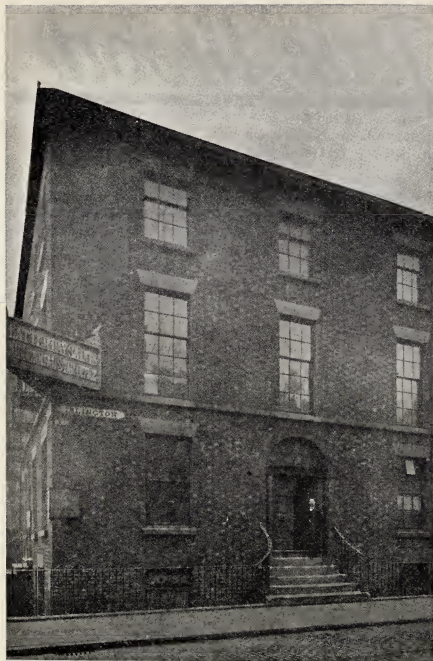
THE PEOPLE'S KING
(John Buchan, Houghton, Mifflin Company, New York, 1935. \$2.75.)

JOHN BUCHAN, at present Governor-General of Canada, known officially as Lord Tweedsmuir, in this book on the late George V lives up to his reputation as a capable writer. His style pleases; his background is wide enough to encourage his readers to increase their own backgrounds—a fairly good sign of greatness in an author.

Although the book purports to be a biography, it is more than that; it is an exposition of conditions in England and the world for the past twenty-five years. The book begins with the death of King Edward VII and carries through the World War with illuminating statements about the leading world figures of that period.

In view of the recent coronation and present world conditions, this book should hold an important position in everyone's reading.—M. C. J.





ABOVE: 42 ISLINGTON, LIVERPOOL—HEADQUARTERS OF THE BRITISH AND EUROPEAN MISSION FOR OVER THREESCORE YEARS (FORMERLY 36 CHAPEL STREET).

UPPER RIGHT: NO. 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM —BRITISH HEADQUARTERS FROM 1929 TO 1932.

LOWER RIGHT: 43 TAVISTOCK SQUARE, LONDON—BRITISH HEAD-QUARTERS FROM 1932 TO 1934.



BRITISH AND EUROPEAN MISSION HEADQUARTERS OF THE CENTURY



ABOVE: DURHAM HOUSE, 295 EDGE LANE, LIVERPOOL, ENGLAND — HEADQUARTERS OF THE EUROPEAN MISSION FROM 1906 TO 1933.

LEFT: NO. 10 HOLLY ROAD, LIVERPOOL, HEADQUARTERS OF THE BRITISH AND EUROPEAN MISSIONS DURING THE ADMINISTRATION OF PRESIDENT HEBER J. GRANT, 1904-1906. HEADQUARTERS MOVED HERE FROM 42 ISLINGTON.

NO. 5 GORDON SQUARE, LONDON—HEADQUARTERS OF THE EUROPEAN MISSION SINCE FEBRUARY, 1933, AND SINCE JUNE, 1934, OF THE BRITISH MISSION AND "MILLENNIAL STAR." THIS STRUCTURE RISES FOUR STORIES FROM THE STREET.

Melchisedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE
COUNCIL OF THE TWELVE—EDITED BY JOSEPH FIELDING SMITH

THE Lord in His wisdom has granted to every soul the gift of free agency. Without this gift there could be no freedom, no advancement, no exaltation. Exaltation is a gift from God based upon obedience to His eternal laws. When instructing Moses the Lord said that this gift of agency was bestowed upon His children in the eternities before the world was framed. Because of this gift there arose rebellion in heaven. Satan proffered to become the redeemer of this mortal world, and save all mankind on the condition that their agency be taken from them. When his plan was rejected, he rebelled. If it had not been for the free gift of agency he could not have rebelled. His sin, therefore, was a grievous one, for he showed his ingratitude for the greatest gift that could be bestowed upon the individual. It is written in the writings of Moses:

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. (Moses 4:3-4.)

Because he could not exercise his will and destroy the agency of mankind, while retaining it for himself, Lucifer rebelled in heaven and had to be cast out. "And at that day," we read, "many followed after him," even one-third of the hosts of heaven. These rebellious spirits are here in the earth where they are carrying on their work of destruction commenced in the spirit world, and the same war is being waged on the earthly battlefield between right and wrong, truth and error, freedom and servitude; and so it will continue until Christ comes in power to take His place as King of kings upon the earth.

Alma in a very clear and positive manner expressed this truth in the following words:

I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction.

Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience." (Alma 29:4-5.)

It is in harmony with this law that men are to be rewarded according to their works. Every man will receive

a reward of merit or punishment in keeping with his faithfulness to the laws and ordinances of the Gospel, or his unfaithfulness thereto. The reward will be just in every particular. No man is to receive a reward which he has not merited. No man will be denied that which he merits through his faithfulness to divine law. Justice is an eternal and immutable principle.

From the beginning of time until the present the tendency of most men has been towards evil. They have hearkened to the voice of Lucifer rather than to the voice of God. "And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." This was said in the beginning of the world. In the day in which we live Satan and his angels are just as busy and determined as ever before since the beginning. In fact his activities are more pronounced now than ever before. Nephi saw our day and in the spirit of prophecy declared that in the days of the Gentiles, which days are now, the people "upon all the lands of the earth," would "be drunken with iniquity and all manner of abominations."

In that day, said he, Satan shall rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. (2 Nephi 28:21-22.)

Brought down to the final analysis this is the condition of the world today. Under these conditions what is the chief duty of those who have accepted the authority of the Holy Priesthood and have made covenant to magnify that authority before the Church and all the world? In the Fourth section of the Doctrine and Covenants the Lord has said:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Again he has said to the Church:

And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.

And go ye out from among the wicked, Save yourselves. Be ye clean that bear the vessels of the Lord.

In this day when both men and women are drunken and filthy from the use of intoxicating drinks and the use of tobacco; when they are given to immoral practices; when they blaspheme the name of God and make a mockery of His commandments, reveling in their uncleanness of body and mind, it behooves us—all who hold the Priesthood and have been called to responsible positions of leadership in quorums, in wards, and in stakes—to see that we keep ourselves unspotted from these sins and go forth in our might among our fellows in the spirit of warning and helplessness to direct and lead all who are in the Church into paths of righteousness.

The Church finds itself under the necessity of carrying on a campaign against all of these evils. The close of the World War brought an intensified campaign on the part of Satan and his

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

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Month of March, 1937

MISSIONARY ACTIVITIES

1. Evenings or part days spent in Missionary Work	5,748
2. Hours spent in Missionary Work	13,800
3. Number of calls made while Tracting	11,077
4. Number of first Invitations in while Tracting	4,607
5. Number of Revisits	2,680
6. Number of Gospel Conversations	10,829
7. Number of Standard Church Works Distributed	254
8. Number of Other Books Distributed	366
9. Number of Tracts and Pamphlets Distributed	12,502
10. Number of Books of Mormon Sold	232
11. Number of Hall Meetings Held	280
12. Number of Cottage Meetings Held	769
13. Number of Cottage and Hall Meetings Attended	2,186
14. Number of Investigators present at Cottage and Hall Meetings	2,671
15. Number of Baptisms as a result of Missionary Work	92
16. Number of inactive members of the Church brought into activity through Stake Missionary Service during the month	161

earthly emissaries to enthrall the world in the slavery of tobacco. Many millions of dollars have been spent to accomplish this end, which in a very large measure has been obtained. It is enough to make the heavens weep to see beautiful young girls, middle-aged women, and even many mothers with hair streaked with grey, yielding to the alluring enticements of the bold and wicked advertising of tobacco; thus making their bodies filthy, impairing their health, and weakening their moral powers.

Another destructive evil which followed in the wake of the great war was the campaign in America against the Eighteenth Amendment to the Constitution of the United States. While the forces of righteousness slept, the forces of evil were busy with their propaganda, endeavoring to convince the people that conditions under prohibition were worse by far than they possibly could be under repeal where the people may obtain liquor without much restraint. Many good honest people were convinced by this specious and cunning argument and gave their endorsement to the appeals made by unscrupulous politicians and the liquor interests of the land. Since repeal—and the state of Utah played a very important but unsavory part in that repeal—liquor of all kinds has flowed like water among the people. Satan again triumphed and drunken debauchery was enthroned once more in the land with greater power than ever before, with all the attendant evils.

Under these conditions sin in all its wicked forms has increased, for one evil leads to the practice of another. The moral trend of the people in all the land has been lowered; the respect for law has been lessened, and regard for sacred things destroyed.

As presidents and members of quorums of the Priesthood, let us do as the Lord commands. Let us not touch any of these unclean and destructive things; and in the power of our might let us go forth among the people in the spirit of kindness, longsuffering and patience, raising "the warning voice, every man to his neighbor, in mildness and in meekness," that he may keep from the counsels of the wicked and not partake of any of these unclean things.

We have our agency; no man is compelled to do good; neither is he compelled to do evil, and there will come a reward for the deeds done in the body whether they be good or bad.

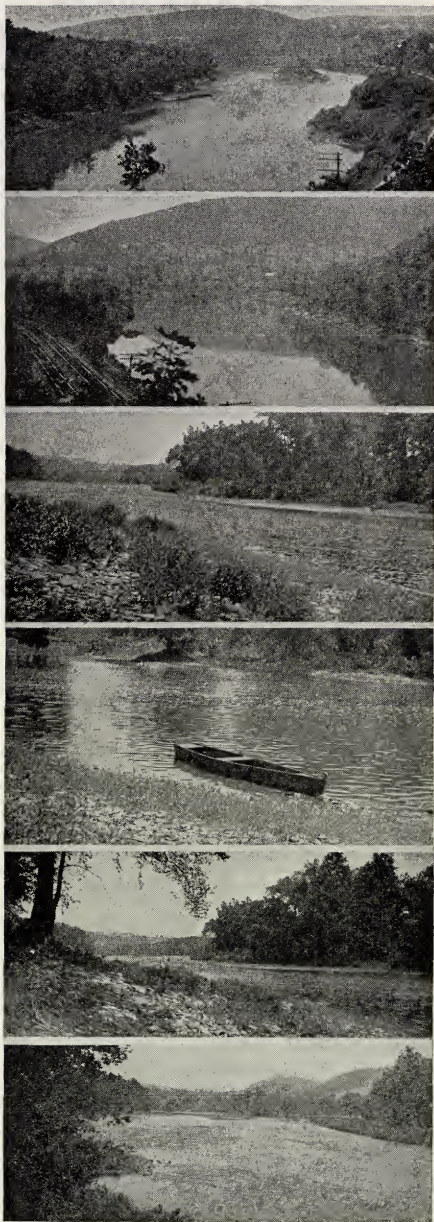
Would that all those holding the Priesthood could feel and pray as did the ancient Psalmist:

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. (Psalms 51:11-13.)

THE ACCOMPANYING PHOTOGRAPHS OF THE SUSQUEHANNA RIVER, SUSQUEHANNA COUNTY, PENNSYLVANIA, ARE BY DR. GEORGE L. ZUNDEL OF THE PENNSYLVANIA STATE COLLEGE. IT WAS ON THE BANKS OF THIS RIVER THAT THE MELCHIZEDEK PRIESTHOOD WAS RESTORED TO THE PROPHET JOSEPH SMITH AT THE HANDS OF PETER, JAMES AND JOHN.



Aaronic Priesthood

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

SUMMER ACTIVITY FOR PRIESTHOOD QUORUMS

QUORUM Supervisors are charged with the responsibility of maintaining the morale and interest of quorum members during the summer months. Under no circumstances should quorums adjourn during the summer period. For many obvious reasons quorum work and Church activity are more essential to the welfare of boys and young men in summer than in winter.

The quorum activity program should be accelerated and diversified during July and August, particularly, in order that every member may be induced to continue his participation in quorum work. Many quorums have provided complete programs of summer activity, thus maintaining the momentum and progress of the quorum through the vacation period.

Someone has said, "The forces that destroy character, work twenty-four hours a day, 365 days a year." That being true, quorum supervisors and officers should increase their vigilance during that period of the year when character-destroying forces are more alert and active than ever. Then, too, the work of the Lord, which has been assigned to the Aaronic Priesthood, should not be neglected at any season of the year.

PRIESTHOOD ANNIVERSARY PILGRIMAGES TO BE RE-PORTED IN AUGUST ERA

FROM ALL parts of the Church, reports have come, and continue to come, of the record-breaking historical pilgrimages of members of Aaronic Priesthood quorums on May 15. The pilgrimages commemorated the 108th anniversary of the Restoration of the Aaronic Priesthood to Joseph Smith and Oliver Cowdery, May 15, 1829. In order that the representation may be as general as possible the accounts and pictures which have been sent in are being assembled and will be given special mention in the *Era* for August.

BIG HORN STAKE AARONIC PRIESTHOOD ADOPTS UNIQUE PROJECT

PUBLICATION of a ward news magazine each month is the unique project undertaken by the Aaronic Priesthood quorums of Lovell Ward of Big Horn Stake in Wyoming. Under the guidance of James R. Clark, Seminary Principal and Supervisor of the Priests quorum, a monthly mimeographed bulletin, cleverly illustrated with the front page in color is edited, produced, and circulated by quorum members.

To the Priests has been assigned the duty of assisting the editor. The Teachers are responsible for advertising and finance and the Deacons form the circulation department, which carries the publication to every home in the ward. The magazine which carries news of all ward activities is appropriately named "The Let-U-No."

PRIESTHOOD LEADERS RELIEVED OF DETAIL SCOUT WORK

UNDER THE terms of a plan which has been developed by the Y. M. M. I. A., and which was announced at the June Conference, stake and ward Aaronic Priesthood chairmen, who are still serving as District and ward Scout Chairmen, are to be relieved of the detail work of Scouting in order that their attention may be devoted to their assignments in the Aaronic Priesthood. This plan which now supersedes the one adopted in 1931, places entire responsibility for the Scout and Explorer

programs with the Stake and Ward Executives of the M.I.A. and assistants whose duties and relationships are shown in graphic charts being sent to all stake presidents and bishops.

The new plan preserves the same general principles as have been followed in the past, and does not change in any way the relationship of stake presidencies and bishoprics which has proved so helpful in the past.

Through the new phases of the Aaronic Priesthood correlation plan, recently announced by the Presiding Bishopric, the close cooperation of Aaronic Priesthood supervisors with Scout and Explorer leaders in stakes and wards is to be retained and, it is hoped, strengthened in order that all leaders of boys and young men twelve to twenty may unite in winning to our programs every available Latter-day Saint boy.

Correlation conventions, to include all leaders of boys and young men twelve to twenty will be resumed in August.

THE WORD OF WISDOM REVIEW

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

PRIESTHOOD QUORUMS TO WAGE CAMPAIGN AGAINST ALCOHOL AND TOBACCO

A CHURCH-WIDE campaign against alcohol, to be carried to every quorum of Priesthood in the Church, has been announced by the General Authorities. The Church-wide offensive against one of the greatest evils of the day is being directed by a special committee of the Quorum of the Twelve Apostles. Other committees are being formed to assist.

The plan includes the use of most modern educational methods, including visual aids, and will be based upon the use of scientifically demonstrated facts to re-enforce the statements of the Word of Wisdom.

The principal campaign will be waged against liquor in all forms, but tobacco will also come in for its share of attention.

Priesthood Quorums are to become the principal agencies through which the plan is to be operated. Every person in the Church is to be urged to yield strict obedience to the word of the Lord and to use his influence with his family and friends to do likewise.

The Presiding Bishopric is associated with the committee of the quorum of

the Twelve Apostles in conducting the campaign and as details are developed all Aaronic Priesthood quorums will be requested to join actively in the crusade against an enemy that is becoming more and more aggressive and threatening.

NO SUCH THING AS MODERATION

Dr. Matthaei, staff physician in the German Army, said: "We should not discuss moderation with a man. The thing has long since been settled by science. The use of narcotic poisons is simply indecent and criminal."

Dr. Sir Victor Horsley says: "In reality we have no proof that a minimum and permissible dose of alcohol exists."

Dr. Robert Koppa states: "The abuse of alcohol commences with its use."

Dr. Metchnikoff said: "When you take alcohol, you poison the cells of your body."

Dr. Haven Emerson (see Who's Who) says: "Alcohol is a depressant, habit-forming narcotic drug. Alcohol is a protoplasmic poison. Alcohol is drunk to get the drug effect and whenever it is so taken, in whatever amount, it exerts to some degree its depressant and toxic effects."



Ward Teaching



WARD TEACHER'S MESSAGE, AUGUST, 1937

TRUE CHARITY

"—and the greatest of these is charity."

THE DICTIONARY defines charity as "the disposition to think well of others: liberality; alms; universal love; an institution for the poor; a gift in trust for a benevolent object."

It is well for Latter-day Saints to consider frequently the fact that this oft-used word has many definitions; that the one narrow use of the word charity, referring only to the giving of alms to the poor, manifests but one of its many meanings.

Considered in its broad definition we all desire charity. We desire that others think well and speak well of us; that we shall not be criticized or censured by others without a full knowledge of the facts and of the motives which prompt our actions; that if we make mistakes which are of the heart and not of the head, or even if we make mistakes of the head and then repent sincerely, that we shall not be unduly and unreasonably criticized but that justice shall be tempered with mercy.

It should be remembered that there is charity of consideration for others, of encouragement, of cooperation, of kindness, of comfort in time of distress, of cooperation with those who are striving to do right, of kindly feelings toward those with whom we differ, of thinking well and speaking well of others, of forgiveness and compassion for those who err, or those who we think have erred; of withholding judgment until all the facts are known. These are types of charity, not connected with the giving of alms, but nevertheless included in the definition and meaning of real charity.

It is especially desirable at this time that Latter-day Saints exercise true charity in their dealings with their fellow men both within the Church and without.

True charity is a part of our religion—a very important part—a part which the whole world needs today.

SUMMER WARD TEACHING

THERE is a natural inclination to take things easy during the hot weather. Unfortunately, there are those who feel that there should be a vacation from religious duties and responsibilities during the summer months. Nowhere in Scripture or in modern revelation is there justification for such an attitude. The work of the Lord is continuous. It should never be neglected. Our responsibility for those whose welfare has been assigned to us as Ward Teachers is as great in summer as in winter.

We should all feel greatly grieved if our Heavenly Father withheld His blessings in summer or at any other season. We expect and hope to receive blessings continually. We should therefore, feel our responsibility to bless those over whom we preside continually and we should be about our Father's business in season and out. Ward teaching is especially important during the summer months.

MT. OGDEN STAKE WARD TEACHING BULLETIN

1. Ward Teaching is a permanent institution in the Church, which the stakes and wards can not suspend or alter.
2. Ward Teaching is a duty imposed by the Church as a requirement of all who hold the Priesthood.
3. It is an honor to discharge the responsibility of a ward teacher.
4. Blessings flow from the fulfillment



of this responsibility in proportion to the earnestness and sincerity of our efforts, and these blessings come to the ward teachers, on the one hand, and to the members who are visited, on the other, and we should not deprive ourselves or those whom we should teach of these blessings.

5. Every member of the Priesthood, whatever may be the position or office he holds, is subject to call by the bishop to do ward teaching, and those who hold office should respond cheerfully so as to set a good example of willingness to serve as ward Teachers to the most humble man or boy who is called to that work.
6. Exercise of the Priesthood in any capacity brings joy and happiness, because it can only be exercised in doing good, and doing good to others is the source of the greatest joy in life.

STRENGTHENING YOUR TESTIMONY

"WHAT about repentance?" you ask. Repentance is to personal conduct what practice is to proficiency in any art. Its purpose is to overcome faults and approach perfection. If you feel that "practice makes perfect," and you know by experience that the practice of self-control is beneficial, then you have a testimony that repentance is a true saving principle.

As to baptism, the next principle of the Gospel: You will admit that when one resolves to do a certain thing and deliberately promises before witnesses that he will do it, he is far more likely to accomplish his purpose than he would be had he not made the promise or covenant. He feels bound to fulfill his resolve, for his honor is at stake. If you agree with this proposition then you have a testimony that baptism, which is a covenant or promise, is beneficial in helping one to be true to his purpose in serving the Lord.

Following baptism is confirmation—the laying on of hands for the gift of the Holy Ghost. The Holy Ghost is to "guide you into all truth," to "teach you all things," and "show you things to come." You will admit that such a guide on life's perilous journey is highly desirable; and if you have in sincerity obeyed the afore-mentioned laws of the Gospel you are entitled to the Holy Spirit's guidance and will surely receive it. Not through any spectacular demonstration will it come, but like peace to your soul and an assurance that you are on the right road to salvation. And such an experience will be a greater testimony as to the truth of the Gospel than the witnessing of miracles.

—Selected.

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CHURCH SEMINARY APPOINTMENTS

J. WESLEY ROBERTSON of Springville has been appointed principal of the Kelsey Academy at Kelsey, Texas. A graduate of the Brigham Young University, Mr. Kelsey has taught school for many years both in Utah and Wyoming.

Stirling M. McMurrin of Los Angeles, who received his Master's Degree from the University of Utah this spring, has been appointed to teach in the Sevier Stake Seminary of Richfield Utah.

Lucius Clark has been transferred from Ammon Seminary where he has served for the past ten years to Bancroft Seminary, Bancroft, Idaho, where he will serve as principal.

Wendell M. Rigby of Monroe, Utah, has been transferred from South Sevier Seminary to Wasatch Seminary, Heber City, Utah, as principal. He has served previously as principal of the Moroni and Beaver Seminaries.

Almon L. D. Brown, principal of the Pocatello Seminary during the past year, has been transferred to Idaho Falls to serve as principal of the Ammon Seminary.

Seymour H. Spencer, principal of the Montpelier, Idaho, seminary, has been moved to serve as principal of the Millard Stake Seminary at Fillmore, Utah. He has already served seventeen years in the seminary system.

William C. Carr, during the past year a teacher at the Box Elder Seminary at Brigham City, Utah, has been appointed principal of the Grantsville, Utah, seminary for next year.

J. Glenn Morrill has been appointed principal of the South Sevier Seminary at Monroe, Utah.

Erwin L. Sheffield has been appointed as a teacher in the Millard Seminary at Fillmore, Utah.

Charles Ray Colton of Vernal, Utah, has been appointed principal of the Summit Stake Seminary at Coalville, Utah. A graduate of the B. Y. U., he has taught for the past year in the Heber High School.

John W. Fitzgerald of Draper, Utah, has been appointed principal of the Round Valley Seminary at Eagar, Arizona. He is a graduate of the B. Y. U. and has filled a mission to the Eastern States.

AT THE CROSSROADS

By ALVA FITZGERALD

Director of Cedar City L. D. S. Institute

A PERPLEXED youth is led through a conversation with a wise religious counselor, to arrive at a satisfactory explanation of the value of the Gospel. The Department of Education presents this article to all teachers of youth in the Church. We hope that it will aid teachers to meet this type of problem in a way that students' faith and interest in the Gospel can be built upon a basis that will seem rational and satisfying to youth.

THE THING I want more than anything else is a testimony."

The speaker was a Mormon girl, aged 20. Her thoughtful, sincere mien indicated that her wish was more than a passing whim. There was a maturity apparent in the directness and brevity of her statement. Her thoughtful face told convincingly of a great longing unsatisfied. Moments of serious contemplation with the spiritual values of life in the balance, must have preceded that hour of confidence.

"Could you explain a little more clearly what you mean by a testimony?" I asked quietly, searching for common ground.

She replied slowly with measured words, "I have often heard others bear their testimonies with so much assurance and certainty. Some have said that they knew our Church to be the only true Church of God. Recently I have been reading of other churches and religions. Can I know if the Gospel is true and if this Church is the true Church of God?"

I prayed silently for wisdom and foresight. Could it be that I was to witness and share a critical hour in the spiritual quest of a child of God? Could a way be found by which she might attain faith and assurance for that hour and the days to come, without closing some of the windows of her mind to the goodness of the world? What of future appreciation and discovery?

"Perhaps the word 'testimony' has a personal meaning for each individual. You have hinted that recent studies of other churches have provoked disturbing problems in your mind. What are the new discoveries you have made?"

"I am convinced that many of the principles and ideals which I thought were limited to the Mormon Church are taught and practiced by other Christian churches. This also seems to be true of the non-Christian world religions."

"Suppose we interpret the Gospel to mean the plan of God to save and exalt His children. Would you think any less of the value and importance in your life of faith, repentance, prayer, self-control, and service if they are understood and practiced to some extent by all mankind?"

"No! I can see now that it would be proof of their greater value, but it all seems to cast doubt on the claims we make for the Latter-day Saint Church."

"I can realize how that would naturally follow your discovery. The element of contrast seems to be lost. However, goodness and perfection are relative terms in the highway of progress. May we not conclude that even if two churches teach and live the same general principles to some extent, they are not necessarily equal in promoting righteousness nor equally adapted to modern life? Neither does it disprove that flagrant error may be found in one and foreign to the other. Have you found in your studies any other church that appeals to you as being superior to your own, so that for your own good and in fairness to both organizations you would consider a change of membership?"

"Oh, no! No other church has appealed to me in that way. They do not explain the purpose of life so well or offer as good a program for

improvement. However, they seem to be well adapted to serve their own membership."

"Evidently, then, your studies have widened your sympathy and appreciation but have not lessened to you the genuine values of your own Church."

I felt instinctively that a candid confession of her convictions and doubts had helped clear the atmosphere. The over-tension of conflicting emotions was somewhat relieved.

"Your interest in other religions is commendable. It will be a revelation to you of a wider operation of God's work. Naturally you will be puzzled at times. Periods of perplexity and adjustment necessarily follow contact with new ideas. Faith and effort are the highways to progress and satisfaction. It is not the Gospel plan that is inadequate, but our limited ability to understand and utilize it more broadly, especially when a wider horizon of experience opens before us."

"Then you believe that other churches deserve our respect and research?"

"Certainly, the strength of the Latter-day Saint Church does not rest on its ability to demonstrate that other churches do not cherish ideals, inspire faith, and give spiritual satisfaction. Our vitality and usefulness depend rather on an integration of the positive factors so widely sensed by mankind. It gives harmony to progress. It makes a symphony of human experience. Furthermore, our Church supports an unexcelled organization as a means of attaining a living testimony of these truths."

"I have thought of a testimony largely as a fixed goal rather than a growing achievement," she replied, "but I seem unable to satisfy this longing in my heart for spiritual assurance."

"Jesus voiced the spiritual hunger you feel when he said, 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.' The yearning you have described is evidence of spiritual health. The body craves food when in good health. Spirituality is the eternal urge which beckons us nearer to God. The Prophets felt it and responded to it. Mature men and women who have given years of sincere service to the church and who have received many spiritual experiences continue to feel its irresistible call."

She answered wistfully, "The hunger is real enough but I do not

care to continue fasting as I have done the last few months. Perhaps I have been staying away from Church too much lately."

"I think you should be consoled rather than discouraged in your longing for a testimony. Earnest prayer and sincere worship will supply the daily bread you desire. Service in the Church, freely and happily given, is an unfailing storehouse. A living testimony is a life achievement rather than a miraculous event. A close friend, Dr. V. H. Smith, who is now a successful surgeon of this city, told me but two weeks ago of his experience while attending school in Chicago. From the protecting circle of home, Church, and friends, he plunged into the whirl of a large university in a great cosmopolitan city. New social standards, scientific facts and theories and world views of philosophy and religion challenged the faith of his youth. The sacred fire of testimony indeed burned low. After several months he began attending the Mormon Church at Logan Square and served as a Sunday School officer during his residence in Chicago. With deep emotion and humility, he related how this weekly contact helped guide him through the crucial years that followed. Today he is esteemed as a man of vision, balance, and profound religious conviction."

"Yes," she replied, "I have been cutting classes lately, as we say in school. My doubts have tempted me to shun prayer and worship. Do you ever experience moods in your testimony of the Gospel?"

"My own spiritual quest has been much like climbing Mt. Timpanogos. There have been periods of light and shade. Temporary discouragement has been followed by keen exhilaration. The steady climb has been amply accompanied by comfort and solace. Answer to prayer has been especially helpful. There have been a few rare occasions of divine peace and joy, too intense to describe; a glimpse of what Heaven has in store. Have not you enjoyed some such experiences?"

"Yes," she replied, as if she were sounding the depth of her soul convictions. "I know that I have often been guided by prayer. Several times I have been inspired to make a decision far beyond my natural self. Of late I have almost forgotten them. I have been remiss in gratitude."

The shadows of doubt and bewilderment had gone and her face radi-

ated a delicate beauty of faith and hope.

"Thank you, I feel so much better. I should like to call again in a few days to discuss some other questions that have bothered me in school."

Her parting words stir me to this moment, as I repeat them:

"I feel now in my heart that the Gospel is as real to me as life itself."

The Church Moves On

(Concluded from page 434)
PRIMARY CONFERENCE A SUCCESS

THE JUNE Conference of the Primary Association occurred from June 11 to 13, inclusive. The main speakers included President Heber J. Grant, President J. Reuben Clark, Jr., Stephen L. Richards, David A. Smith, Oscar A. Kirkham, M. Lynn Bennion, in addition to the members of the Primary General Board.

The outstanding feature was the participation of thousands of children in the speaking, pageantry, dramatizations, and singing.

The thousands of representatives who traveled from distant parts of the Church felt amply repaid for their efforts to join in the Primary Conference.

M. I. A. GENERAL BOARD MEMBERS GO TO EUROPE

PRESIDENT Ruth May Fox, First Counselor, Lucy Grant Cannon, and Second Counselor Clarissa A. Beesley left with President Grant and a party of sixty-eight to attend the British Centennial celebration. In addition to the presidency of the General Board, three other Board members also went: Rose W. Bennett, Laura P. Nicholson, and Vida F. Clawson, who also is in charge of the group.

CHEMURGIC CONFERENCE

AT THE third annual Dearborn Chemurgic Conference of Agriculture, Industry, and Science in Detroit, Michigan, honored guests were President Heber J. Grant and Dr. John A. Widtsoe, of the Council of the Twelve. President Grant is honorary chairman of the Utah Farm Chemurgic Council and Dr. Widtsoe is active chairman.

Dr. Widtsoe, recognized authority on irrigation and agriculture, gave an address on "What Chemurgy Means to the West." He explained that chemurgy must offer aid under five heads: first, through the encouragement of present enterprises which convert farmers' products for the market through factory operations; second, through finding new uses for old crops; third, through experimenting with new crops under irrigation and then testing their availability for manufacturing purposes; fourth, through salvaging much of the waste which now occurs; fifth, through more profitable disposal of the surplus on western farms.

A Backward Glance At The British Mission

(Continued from page 423)

Tabernacle organ, one Tabernacle organist and five Tabernacle choir conductors.

"A brief check-up of the current official Latter-day Saint Hymn Book reveals that the words of more than half of the 421 hymns it contains were written by British-born members of the Church, and of more than three-fourths of these hymns, the music was written by British-born members of the Church.

"And so specific details of British contributions could be multiplied virtually without limit. These alone would more than justify the century's existence of the British Mission, and the cost in time, personal sacrifice and money that have been put into it.

"But these tangible and material things, that may be listed and multiplied and evaluated in ordinary terms, are not the reason for the existence of the British or any other mission of the Church. The only justifiable reason is the salvation of human souls—the bringing of a conviction of truth to the hearts of men, and to their lives a transforming knowledge of the divinity of the Lord Jesus Christ and His plan for the joy and exaltation of men. And for this cause have they come—from the coal mines of Wales, from the



THE CASTLE, CARDIFF, WALES, A SCENE IN THE WELSH CAPITAL FAMILIAR TO A CENTURY OF "MORMON" MISSIONARIES.

heather-covered hills of Scotland, from the midland mill towns, from the shamrock countryside of Ireland, from the labyrinths of Londontown, and from the sea-swept shores of all the Island Empire.

"Some have come from material poverty to rise to material riches; some have left comparative ease to find penury and deprivation; some have remained as they were and as they are, to make their way still on British shores; some tossed on the seas; some walked the plains; some died before the journey was through—but all have found whatever price was asked and whatever cost was paid to be the greatest exchange of values this world has to offer, and that is why these men and women

of a century's harvest in Great Britain have closely cherished the Gospel of Jesus Christ.

"Such has been the spirit of the men and women who have come from Great Britain. And those same traditional British qualities of character, that have meant so much to the Church of Jesus Christ in frontier lands, will go far toward building a strong and permanent Church organization in the British Isles, now that emigration is no longer encouraged."*

As to Mormon missionaries in Great Britain—"Two by two, down cobbled city streets and over turfed country lanes, through poverty row and to the mansions of the great, in the market place, and at the family fire-side, in season and out, they have passed their tracts, preached their sermons and voiced their testimonies, calling out the seekers after life eternal, tens of thousands of whom have responded.

"Tolerant and respectful of the good works and sacred beliefs of all men and all religious organizations, these 'Mormon' missionaries have nevertheless been solemnly obligated to proclaim that the Lord has established one divinely appointed way whereby men may attain salvation, and one lineage of Priesthood, whereby men may perform the essential rites and ordinances of the Church of Jesus Christ. And if there has been opposition to their message, it has been opposition born of

HYDE PARK CORNER, LONDON. NOT FAR FROM THE WELLINGTON ARCH GENERATIONS OF "MORMON" MISSIONARIES HAVE PREACHED TO THE TEEMING MILLIONS.



*From *A Century of Mormonism in Great Britain*, pages 236-237.

A Backward Glance At The British Mission

(Concluded from page 425)

refusal or unwillingness to believe that the Lord has spoken! That He has restored to earth His Church and Holy Priesthood; that He has reaffirmed the first principles of the Gospel of Jesus Christ as they were given in other dispensations; that He has sent out divinely commissioned servants to proclaim these principles. Such has been the message of the "Mormon" missionaries who have gone to Great Britain during the past century and such must ever be the message of every Latter-day Saint.*

"But the future of the Church in Great Britain does not depend wholly upon the activities and continuance of its 'imported' missionaries. Whether the traveling 'Mormon' missionaries from America are called out of Great Britain tomorrow, or whether they remain there for the next hundred years, changes the fundamental situation not the least. The fact remains that unsettled world conditions and immigration restrictions mean that the Church must be built to flourish as a permanent institution in Great Britain. And every Latter-day Saint in the British Isles must strive toward that day when the Church of God shall be mighty in Britain, and when the spires of a Temple of the Lord shall pierce British skies, for 'Zion is the pure in heart.'"

ELIJAH EXPECTED

By E. CECIL MCGAVIN
Principal Spanish Fork Seminary

MANY people besides the Jews have looked forward with joyful anticipation to the return of the Prophet Elijah. The Reverend John Alexander Dowie was so firmly convinced that Elijah would return to earth in the last days and accomplish a marvelous mission that he claimed to be Elijah reincarnate. The International Bible Students have long taught that the Millennium would be preceded by Elijah's return.

The most extensive teachings upon this subject, however, are con-

BRITISH AND EUROPEAN MISSION PRESIDENTS OF THE CENTURY

Heber C. Kimball—July 20, 1837 to April 20, 1838.
Joseph Fielding—April 20, 1838 to July 6, 1840.
Brigham Young—July 6, 1840 to April 20, 1841.
Parley P. Pratt—April 20, 1841 to October 20, 1842.
Thomas Ward—October 20, 1842 to November 1, 1843.
Reuben Hedlock—November 1, 1843 to February 4, 1845.
Wilford Woodruff—February 4, 1845 to October 3, 1846.
Orson Hyde—October 3, 1846 to January 15, 1847.
Franklin D. Richards—January 15, 1847 to February 1, 1847.
Orson Spencer—February 1, 1847 to August 15, 1848.
Orson Pratt—August 15, 1848 to January 1, 1851.
Franklin D. Richards—(second term) January 1, 1851 to May 8, 1852.
Samuel W. Richards—May 8, 1852 to June 8, 1854.
Franklin D. Richards—(third term) June 8, 1854 to July 13, 1856.
Orson Pratt—(second term) July 13, 1856 to October 4, 1857.
Samuel W. Richards—(second term) October 4, 1857 to March 6, 1858.
Asa Calkin—March 6, 1858 to May 19, 1860.
Nathaniel V. Jones; Jacob Gates—(pro tem) May 19, 1860 to August 11, 1860.
Amasa M. Lyman; Charles C. Rich—August 11, 1860 to May 14, 1862.
George Q. Cannon—May 14, 1862 to July 25, 1864.
Jacob G. Bigler—(pro tem) May 17, 1862 to August 10, 1862.
Daniel H. Wells; Brigham Young, Jr.—July 25, 1864 to August 30, 1865.
Brigham Young, Jr.—August 30, 1865 to June 30, 1867.
Franklin D. Richards—(fourth term) June 30, 1867 to September 9, 1868.
Albert Carrington—September 9, 1868 to June 15, 1870.
Horace S. Eldredge—June 15, 1870 to June 6, 1871.
Albert Carrington—(second term) June 6, 1871 to October 21, 1873.
Lester J. Herrick—(pro tem) October 21, 1873 to March 21, 1874.
Joseph F. Smith—March 21, 1874 to September 13, 1875.
Albert Carrington—(third term) September 13, 1875 to May 27, 1877.
Joseph F. Smith—(second term) May 27, 1877 to July 6, 1878.
Henry W. Naisbitt—(pro tem) September 10, 1877 to July 6, 1878.
William Budge—July 6, 1878 to November 1, 1880.
Albert Carrington—(fourth term) November 1, 1880, to November 19, 1882.
John Henry Smith—November 19, 1882 to January 1, 1885.
Daniel H. Wells—(second term) January 1, 1885 to February 21, 1887.
George Teasdale—February 21, 1887 to October 6, 1890.
Brigham Young, Jr.—(second term) October 6, 1890 to May 4, 1893.
Alfred Solomon—(pro tem)
Anthon H. Lund—May 4, 1893 to July 16, 1896.
Rulon S. Wells—July 16, 1896 to December 8, 1898.
Platte D. Lyman—December 8, 1898 to May 17, 1901.
Francis M. Lyman—May 17, 1901 to January 1, 1904.
Heber J. Grant—January 1, 1904 to December 1, 1906.
Charles W. Penrose—December 1, 1906 to June 9, 1910.
Rudger Clawson—June 9, 1910 to April 11, 1913.
E. Taft Benson—(pro tem) April 11, 1913 to September 30, 1913.
Hyrum M. Smith—September 30, 1913 to September 7, 1916.
George F. Richards—September 7, 1916 to July 1, 1919.
George Albert Smith—July 1, 1919 to July 14, 1921.
Orson F. Whitney—July 14, 1921 to November 9, 1922.
David O. McKay—November 9, 1922 to November 1, 1924.
James E. Talmage—November 1, 1924 to January 1, 1928.
John A. Widtsoe—January 1, 1928 to October 1, 1933.
A. William Lund—(British Mission only) December 11, 1928 to January 15, 1932.
James H. Douglas—(British Mission only) January 15, 1932 to December 10, 1934.
Joseph F. Merrill—(European Mission) October 1, 1933 to September 24, 1936.
Joseph J. Cannon—(British Mission only) December 18, 1934 to July, 1937.
Richard R. Lyman—(European Mission) September 24, 1936, still presiding.
Hugh B. Brown—(British Mission only) Appointment announced May 1, 1937.

From A Century of "Mormonism" in Great Britain.

tained in the theological writings of a Christian sect known as the Megiddo Mission, with headquarters at Rochester, New York. These sincere truth seekers assure the public that Elijah's return will be so near the second coming of the Lord that the two will practically be upon the scene at the same time.

Their understanding of Malachi's prediction seems to be that Elijah had possessed certain knowledge which enabled him to have power over the elements and could ascend

into the clouds at will. It will be his mission to return to earth and impart this necessary information to the righteous people in mortality so that they will be able to ascend into the heavens as the fiery destruction envelops the wicked and destroys the earth. They expect Elijah to come to their society and impart this information unto them so that they may soar up on eagles wings as the wicked perish. It is their fond hope that Elijah will come "within the next few years."

*From A Century of "Mormonism" in Great Britain, pp. 222 and 241.

The Coronation of George VI

(Concluded from page 425)

masonry of the ancient moat was clearly visible.

Oxford Street with its flower-decorated stores was magnificent. A stupendous undertaking was Selfridge's scheme. The pilasters of the block-long facade were silvered, and between them reposed panels of a silver frieze in heroic size, epitomizing the important epochs in British history.

St. James' Park was an alluring dream. Row upon row of flowers, massed tulips, narcissus, daffodils, and old-fashioned blossoms were revealed in ethereal beauty by the soft glow of the indirectly placed gas lamps. The illuminations fell on a great clump of trees and brought out every shade of green, limned their giant contours, and accented the feathery, weeping branches swaying in the light breeze. The lake, lighted at frequent intervals, was lovely, mysterious. On the opposite shore passed a ceaseless line of people shadowed in the water, pilgrims wandering in search of beauty. In the water's silver sheen, the reflection of an island, reached down, down. Close-by a lone tree grew out of the lake itself. And so we wandered on and on under a sky pale rose, from the lights of London's West End, with pink clouds drifting across the heavens. This is the real England. Her gardens are her heart and her soul. the poetry of her people.

Reflections on One Hundred Years In Great Britain

(Concluded from page 406)

These were the outstanding features that aroused in me my first interest in the Church."

I made a trip recently through the three Scandinavian countries, primarily to attend the second annual M. I. A. Convention of the Norwegian Mission which was held in Bergen, Norway, March 26-29, 1937. It was an outstanding event, covering a period of four days. The spirit of the great June Conferences at home seemed to permeate all the sessions of those four days. A hundred and twenty officers were in attendance at the officer's meeting.

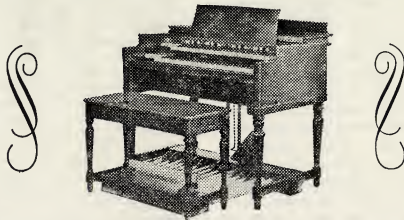
The evening session of the first

day was held in a palatial rented hall which was filled to capacity. Many were standing during the whole program. By actual count 410 were present. The spirit and character of the great people of this famous land of Norway were shown in the excellent program which was presented. I expected much, but I was both surprised and thrilled at the beauty of the building and at the excellence of the program. The music those Norwegians presented was classic and they sang with vigor and determination that only a free and independent people can possess. At the banquet, given in this same commodious and lovely hall, 181 were seated.

At the Centennial celebration to be held in England this year the missionaries and the Church members of the British Isles and their friends, together with our beloved leader, President Heber J. Grant, and other guests and friends from the United States, will assemble to commemorate in song, speech, and prayer the introduction of the Gospel into Europe; to honor the seven pioneer missionaries who began this important work; and to express gratitude to our Heavenly Father for the power of His mighty hand which has helped to carry forward in such a forceful and effective way His mighty purposes during these one hundred years.

30 L. D. S. Wards

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Ogden

Compensation

(Concluded from page 441)

then sat up with a mild shout.

"I thought you'd be pleased," Bert chuckled.

"Pleased!" Bob echoed. "Boy, there's more to it than that. With what I've already got I can go East to a technical school. It's what I've dreamed of all my life."

He was still in a glow of excitement and happiness when he went with the rest of the family to hear Bert's homecoming speech the following night. He wondered curiously if Bert would be able to stand and address an audience for the better part of an hour. Do it? Why, Bert was a whiz! He could talk with the best of them.

He glanced at his father and mother. In his father's eyes glistened just the suspicion of a tear as if perhaps, he himself stood in the place of his boy. His mother's face glowed with an inner joy and pride that Bob had never seen in all his life. "Compensation," he thought. The full meaning of the word struck him for the first time. Ah, here was compensation.

The Advertisers, and Where You Will Find Their Messages

Beneficial Life Insurance Co.	Back Cover
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1. Queen and Attendants of Cardston, Alberta, Canada, Gold and Green Ball.
2. Forty-niner round-up M Men-Gleaners of Maricopa Stake.
3. Whole group of M Men-Gleaners at Forty-niner round-up of Maricopa Stake.
4. Queen and Attendants of Gold and Green Ball of Wendell Ward, Blaine Stake.
5. New M Men-Gleaner unit organized at San Diego, California.
6. Scout Troop, Number 38, Carson City, Nevada.
7. Benson Stake Champions of Basketball, winners for three consecutive years.
8. Danish Mission Basketball Team.
9. Ogden Stake M Men-Gleaner Banquet.
10. Queen of Gold and Green Ball, Baldwin Park Ward, San Bernardino Stake.
11. Queen and Attendants of Gold and Green Ball, Tremonton Ward, Bear River Stake.
12. Queen and Attendants of Gold and Green Ball, Rock Springs Ward, Lyman Stake.



THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 415)

nothing happened to stampede him, so the operator directed the receiver to his ear and the transmitter to his lips. Timidly and with great hesitation he spoke, and he heard the voice of his friend twenty-five miles away in Bluff.

But they made no better progress than they had before; it was still Pidgeon English, and the operators wondered. They told Posey and his friend to speak in their own language. What! Could this white man's *awapavane* comprehend Pah-Ute? What dangerous possibilities—it almost raised him from his chair. With fear and uncertainty he ventured a native grunt; the answer came clearly in his own barbarous classics and nobody hurt. He spoke again, took a more trustful grip on the thing and spoke freely.

He had learned a lot, but he must know one thing further. Riding down the line out of sight of town, he climbed a pole and cut the wire.

Very soon he appeared again at the office and called for his friend in Bluff, but the operator rang the little bell and listened in vain. It wouldn't work. Mighty valuable information—he knew now how to throttle the thing if ever it threatened his comfort.

Among the whole string of white man inventions there was one with more charm than all the rest combined; that was the long-range gun. With that under his fender, and with a revolver concealed under his left arm, a good knife at his hip and a horse able to fly past all others in the country, he felt he would be fully prepared to meet all emergencies. If he could just get this kind of equipment and save it from the perils of *ducki*, he would be the conquering chief. If besides that he could strip Bitseel down to the G string, his cup of joy would be running over.

After Blanding came into being, Posey made fewer visits to Bluff. Yet he met the big Navajo with enough frequency and enough violence to keep the old feud in good growing health. They exchanged damnifying words and bloody scratches at a big *yabetchi* where the Navajo discovered Posey's bias for the super-gun, and got a similar one for himself. They must meet on equal terms.

ANOTHER rival began to steal Posey's fame, though he didn't arouse Posey's jealousy in the least. In the years following the glorious exploits at Soldier Crossing, when the tribe made the grand victory march over The Trail of the Fathers, Poke began raising a son after his own heart. This son grew up not only with ambition to do all that his father had done, but to put on a program of cussedness

beyond all his father's extravagant dreams.

This was Tse-ne-gat, more commonly known as Poke's boy. At nineteen he was the star of first magnitude in the Pah-Ute galaxy of thieves and robbers and murderers. Compared with him, Bitseel and Posey were saints, and every one of the plundering gang who mocked at Haskel's warning, deserved special medals for good behavior.

As a desperado unhampered by heart or conscience, Tse-ne-gat was the prize achievement of his grizzly-bear father. With very different child-psychology from that used by old Cheepoots, Poke trained his son carefully in the ways he should not go, and in his very early adolescence, the son was a firebrand without precedent.

With great frequency from his tender papoosehood he heard his father relate the raid on the horse-ranch, the plunder they carried away, the blood and ashes they left behind. Whenever the old man began it, the boy had to have the whole picture, including the fourteen laid out at Lasal for the crows and the coyotes. The boy heard with glee about the fight at South Montezuma, about the two men dogged to death at Soldier Crossing, and a long string of thrilling occasions where Pah-Utes had been glorified with white man's blood. These, to the youthful Tse-ne-gat were more than the stories of Washington to the average American boy.

When he was old enough to begin doing things along desperate lines, his father helped him hold up a man in the streets of the little new town, Blanding, compelling the man at the point of a gun to pasture the boy's horses over night. Horse feed being very scarce at that time, the boy considered it a very smart accomplishment. This much by way of indicating the kind of school from which Tse-ne-gat graduated.

Some of his tribes-people reported that he beat his young wife with a hard-twist rope, and disposed of her body in true Jack-the-Ripper style. All the contempt of all his people for the laws of the United States, and for the rights of man, were focused in him with a vengeance. But he inherited nothing of the bravery of his old-bear father—he was yellow to the bone.

(To be continued)



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INDIAN GIRL AT THE CORONATION

By ROJANEA JACOBS

NORA
GLADSTONE



IN SOUTHERN Alberta, Canada, situated about five miles from Cardston, is the Indian School St. Paul's. This school, under the direction of the Dominion Government, provides a free education to all Indian children of the Anglican faith, residing on the Blood Reserve.

Recently this institution held its Silver Jubilee. The orations, toasts, musical numbers, and presentations, were all of a very high standard, bespeaking the efficiency and excellent quality of work accomplished at the St. Paul's School.

At this banquet it was announced that Miss Nora Gladstone, a student of the school, had been chosen by the Dominion Government, on the recommendation of Canon Middleton, to attend the Coronation Ceremony of King Edward VI and his Queen, at London, on May 12.

Miss Gladstone is a daughter of Mr. and Mrs. James Gladstone, and a granddaughter of the late Joe Healy, a famous chief and Indian interpreter.

She is seventeen years of age and will soon become a graduate of St. Paul's. She is a pretty, cultured girl, speaking English perfectly and possessing many talents. Through diligent efforts she has gained several diplomas in first aid and in music, the latter being awarded from the "Royal Academy of Music" and the "Royal College of Music".

When Lady Bessborough (the wife of the late Governor-General of Canada) visited the school in 1932, Miss Gladstone was one of the Girl Guides, who received the "King's Color," from her excellency.

Miss Gladstone left Calgary, Alberta, April 27, on a special car for Montreal, Quebec. Since the Coro-

NUMBER OF BRITISH MISSIONARIES BY YEARS*											
1837-1839		1860-1869		1887		62		1911		146	
1837	7	1860	48	1888	64	1912	120				
1838	0	1861	6	1889	77	1913	126				
1839	14	1862	19			1914	63				
		1863	44	Total	637	1915	42				
Total	21	1864	33	1890-1899		1916	32				
		1865	30	1890	101	1917	1				
1840-1849		1866	30	1891	127	1918	0				
1840	5	1867	35	1892	67	1919	20				
1841	1	1868	15	1893	79						
1842	2	1869	35	1894	91	Total	688				
1843	2			1895	71	1920-1929					
1844	10	Total	295	1896	167	1920	46				
1845	0	1870-1879		1897	98	1921	107				
1846	19	1870	21	1898	129	1922	68				
1847	0	1871	20	1899	191	1923	66				
1848	12	1872	31			1924	82				
1849	9	1873	31	Total	1121	1925	73				
		1874	30	1900-1909		1926	80				
Total	64	1875	50	1900	136	1927	68				
		1876	41	1901	66	1928	90				
1850-1859		1877	58	1902	136	1929	106				
1850	9	1878	42	1903	111						
1851	8	1879	57	1904	114	Total	786				
1852	43			1905	120	1930-1937					
1853	24	Total	379	1906	168	1930	78				
1854	25	1880-1889		1907	151	1931	41				
1855	13	1880	86	1908	190	1932	38				
1856	42	1881	52	1909	184	1933	43				
1857	21	1882	68			1934	57				
1858	0	1883	60	Total	1376	1935	49				
1859	5	1884	52	1910-1919		1936	54				
		1885	51	1910	138	1937	30				
Total	191	1886	65			Total	390				
Grand Total for one hundred years (to April 15, 1937)										5947	

*Note—These figures represent traveling missionaries sent to Great Britain from other countries. They do not include the unnumbered thousands of British-born missionaries who have served while still being citizens and residents of their native land.

From *A Century of "Mormonism" in Great Britain*.

*Note—These figures represent traveling missionaries sent to Great Britain from other countries. They do not include the unnumbered thousands of British-born missionaries who have served while still being citizens and residents of their native land.

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nation Ceremony she is making a tour of the British Isles and other points of interest in the East.

Miss Gladstone is the only Indian

girl from Western Canada who went overseas, and St. Paul's has the honor of being represented at the crowning of their Majesties.

ZION IN THE NORTH

(Continued from page 429)

mill, grist mill and store. In 1894 a telephone line was built between Cardston and Lethbridge and ten years later the steel came in. The first consignment of outgoing freight was the household effects of Heber S. Allen. The goods were billed for Raymond, the pioneer school teacher and merchant of Cardston having been called by the Church Authorities to preside over the new stake named Taylor and centering in Raymond.

This suggests the founding of settlements to the east of Cardston—Stirling, established by Theodore Brandley of Richfield, Utah; Magrath, the first bishop of which was Levi Harker, prominent sheepman; and Raymond, started by the Knights, the late "Uncle" Jesse Knight of Provo, and his two sons, J. William and Raymond. All these settlements grew out of the introduction of irrigation, a step in Western Canada development for which the Latter-day Saints must be credited and in which they found necessary backing from the Galts, Sir Alexander T. and his son, Elliott T. Galt, and their land superintendent, C. A. Magrath, first mayor of Lethbridge, later member of parliament and chairman of the International Joint Commission.

Early in the '80's the Galts became interested in the rich coal deposits on the Old Man River near what later became the city of Lethbridge. With the Canadian Pacific Railway pushing its line westward toward the Rockies, the opportunities were apparent. Sir Alexander—one of Canada's "Fathers of Confederation"—succeeded in raising the necessary funds in London and the mines were opened and railway outlets built, one stretching as far south as Great

Falls, Montana. This development brought them large grants of land from the government. As mentioned, their land superintendent was Mr. Magrath. He had become acquainted with President Card, Apostle John W. Taylor and other Church leaders, and was an admirer of them. In fact, in his book, *The Galts, Father and Son*, he says this:

"The Pioneers in that settlement (Cardston) were a very fine and sturdy lot of people. Their leader, Charles Ora Card, was a splendid character, who with his associates were all eminently fitted for looking after settlers. In that task their wives, led by that able woman, Mrs. Card, were a tower of strength. The early settlers, accustomed to irrigation in Utah, were constantly drawing our attention to the importance of irrigating the territory adjacent to the foothills of the Rockies. . .

"The Galts understood that fundamental principle of colonization—namely, the necessity of supplying some kind of temporary employment for the newcomers that would yield a livelihood until their lands became productive. Hence, Elliott Galt's idea was to tie up irrigation canal construction with land settlement and to that end we approached—with the whole-

hearted support of their Canadian branch—the heads of the Mormon Church in Utah in the late summer of that year (1897) hoping to work out the basis of a contract with them for the construction of the first section of our proposed canal by settlers brought into the country under their control.

The gentlemen we were dealing with were sympathetic from the first, solely for the purpose of giving opportunities to their people to establish themselves on highly productive land in Canada. Finally by October we had reached the understanding that they would enter into a contract with us, the main feature being that the newcomers would accept payment for their canal work—half in cash and the balance in land at \$3.00 per acre."

The canal was built with Mormon settlers doing the construction work. With water assured, the beet sugar industry came to Southern Alberta, also through the enterprise and courage of Utah men, the Knights, father and sons. Mr. Knight knew of the value of the beet industry in Utah and felt that a factory would give a real impetus to the development of the Canadian colonies of his Church. His sons

(Concluded on page 460)

BRITISH MISSION BAPTISMS BY YEARS

A record of the number who have been received into membership in the Church of Jesus Christ of Latter-day Saints through the waters of baptism during the past century in Great Britain.

1837-1839	1860-1869	1887	562	1911	482
1837	600	1888	344	1912	363
1838	727	1889	321	1913	376
1839	190			1914	399
	1863			1915	298
	2231			1916	297
Total	1517			1917	319
	1865			1918	248
	1246			1919	166
1840-1849	1866	1890	239		
	856	1891	267		
1840	2326	1892	336		
1841	2883	1893	353		
1842	3216	1894	364	Total	3911
1843	1195	1895	378		
1844	1762	1896	347	1920-1929	
1845	2505	1897	503	1921	204
1846	2354	1898	539	1922	243
1847	2918	1899	416	1923	288
1848	6520			1924	333
1849	8620			1925	282
	1872			1926	168
	461			1927	246
	530			1928	171
Total	34299	1874	3742	1929	232
	1875	1900-1909			
	691	1900	488		
1850-1859	1876	1901	986		
	534	1902	581		
1850	8017	1903	472	Total	2349
1851	8064	1904	602		
1852	6665	1905	624	1930-1936	
1853	4603	1906	676	1930	246
1854	4530	1907	986	1931	245
1855	3711	1908	1234	1932	267
1856	2947	1909	938	1933	153
1857	2405			1934	152
1858	1298			1935	147
1859	1064			1936	206
	1884				
	537				
	474				
Total	13304	1885	7587	1910-1919	
	1886	374	963	Total	1416

Grand Total up to 1937 126,593

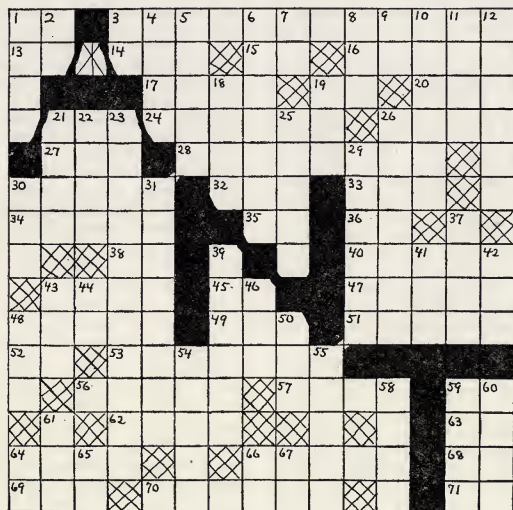
From A Century of "Mormonism" in Great Britain.

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Scriptural Crossword Puzzle—Ants and Other Insects

"Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest."—PROV. 6: 6-8.



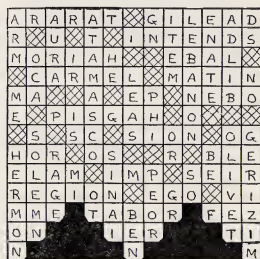
ACROSS

- 1 Exclamation used to frighten
3 "as . . . for multitude" Judg. 6: 5
13 For example
14 Trouble
15 "... every one that thirsteth"
16 Lowest deck of a vessel
17 Russian weight; load (anag.)
19 Preposition
20 Mother of Hezekiah 2 Kings 18: 2
21 Jurisdiction
24 Austrian measure; elides (anag.)
26 Hastened
27 Suffix denoting morbid condition
28 Insect in the wilderness Deut. 8: 15
30 Blood vessel
32 "little . . . lamb" 2 Sam. 12: 3
33 Prefix denoting priority
34 Egyptian plateau Ex. 8: 24
35 Palmetto State
36 Preposition
38 Direction
40 European blackbird
43 Form assumed by insect:
45 Verb
47 Feminine proper name
48 Chief gods of Teutonic pantheon
49 Holy Roman Empire (Lat.)
51 Analysis
52 Part of the Bible
53 John the Baptist ate them
56 Noah built one Gen. 8: 20
57 Male deer
59 Part of "be"
62 A left-handed deliverer Judg. 3: 15
63 Negative
64 "we have seen his . . ."
66 Immature form of insects
68 Part of the Bible
69 Trap of an insect
70 Insect named for food Lev. 11: 22
71 New England state

DOWN

- 1 Insects that Samson saw Judg. 14: 8
2 King of Bashan Josh. 13: 12
3 Southern state
4 Frees
5 "a mixture of myrrh and . . ."
6 "and the . . . flee away"
7 Exclamation
8 "The fining . . . is for silver"
9 Island of West Indies
10 "The lily maid of Astolat"
11 The prodigal son was given one
12 Insect in palaces Prov. 30: 28
13 Third plague of Egypt
19 Mountain
21 Set a dog on (Austral.)
22 King of Israel 1 Kings 16: 22
23 "hath the . . . eaten" Joel 1: 4
25 Upright
26 "I will send . . . before thee"
29 Plant
30 Aster
31 City where Og lived Deut. 1: 4
37 "to seek a . . ." 1 Sam. 26: 20
38 Ridiculous
41 Royal Historical Society
42 Cathedral city of England
43 Indulged
44 Pronoun
46 Bitter vetch
48 "consider her ways" Prov. 6: 6
50 Pronoun
54 "... me to understand" Job 6: 24
55 Cubic meter
58 Insect that Christ mentioned
59 "... they tell him" Mark 1: 30
60 Another insect named by Christ
61 Consumed
64 South Wales
65 Hebrew month
66 Army officer
67 Indian mulberry

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(Concluded from page 458)

had secured ranching lands in the country and in 1900 the mining man himself journeyed to Canada. He was deeply impressed with the opportunities in the region just opening up and made a deal with the Galts for certain lands adjacent to Raymond on the understanding that he would have a sugar factory ready for operation in the fall of 1903. It looked like an impossible undertaking at the time, but the factory was completed as agreed and the first beets were sliced November 2 of that year. The next year this pioneer Canadian sugar mill ran forty days and handled 11,900 tons of beets, yielding 13.7 per cent sugar or 3,160,000 pounds. With the building of the sugar factory, Raymond sprang up and soon became an important center.

THE "Canada Boom" was on in earnest and special excursions were run from Utah bringing many happy reunions and not a few permanent settlers. In 1906 the Church embarked on a colonization scheme northwest of Cardston, purchasing for the purpose the desirable 66,000 acre tract of the Cochrane Ranching Company. This tract later became

ZION IN THE NORTH

the United Irrigation District and today there are three flourishing wards in the area. The Church has disposed of most of the land to the people but still operates a ranch of 29,000 acres stocked with cattle and sheep.

The Church supported its faith in the Canadian country by its works, a fact that has not been missed by statesmen and industrial leaders. When the Lethbridge Northern Irrigation District, formed years later, required expert guidance in the working out of its development program, it was Dr. John A. Widsote of Utah who was called in by the Alberta Government to head a commission of inquiry. The Widsote Report emerging from the probe has been a valuable aid in formulating policies relating to this one hundred thousand acre project. In the same field, A. E. Palmer, president of the Lethbridge Agricultural Society, a graduate of the College, and assistant superintendent of the Lethbridge Experiment Station, is looked upon as one of Canada's foremost authorities on irrigation and also on soil control methods in the semi-arid regions of the West.

Latter-day Saints in fact will be found in positions of prominence and trust in all spheres of activity in the Dominion. They have not shirked the responsibilities of citizenship in peace or in war, as the records will show. When President Card and his company entered Canada's Northwest half a century ago they were looked upon by many with suspicion. Much of this was corrected when Apostles Lyman and Taylor and President Card journeyed to Ottawa as early as 1888 and met that great statesman, Sir John A. MacDonald, prime minister, and members of his cabinet. Many of their requests of the federal government were refused but they made a favorable impression.

So moves the stirring drama of this "Zion in the North." The hunting ground of the Blackfeet, the buffalo, the trader, missionary, march of the Northwest Mounted, the "squatter" ranchers, the Mormon pioneers, the plowing of the plains, the wire fence, irrigation, sugar industry, building of towns and cities, schools and churches, the Great Temple, the hope of Tomorrow!

EIGHTY YEARS AGO

this month the sad news reached the celebrating Saints that an army was marching toward Utah.

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2. The trapped soldiers bribed the Indians to kill the Mormons, offering them \$150 for every slaughter and \$1000 for the head of Lot Smith?

3. Colonel Kane journeyed from Washington to California and across the desert in the dead of winter to bring the two parties around the peace table before the spring unlocked the portals blocked with snow and ice?

4. Camp Floyd in Cedar Valley became the third largest city in the state, for a time having more people than there were in Salt Lake City?

5. Drunken soldiers returning at night, unable to give the pass word, were shot dead by the guard?

6. A plague of immorality was introduced at the military post where white slavers plied their vicious trade, buying their young victims for \$150 a year?

7. Most of the soldiers returned to the battle fields of the Confederacy, spilling their blood in the first two battles of the war?

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BRITISH MISSION EMIGRATION BY YEARS

A partial* record of the British members of the Church of Jesus Christ of Latter-day Saints who have left the mother country during the past century.

1840-1849		1860-1869		1880-1889		1900-1909	
1840	290	1860	665	1880	808	1900	135
1841	705	1861	80	1881	1150	1901	445
1842	1083	1862	1053	1882	1398	1902	253
1843	475	1863	1599	1883	1457	1903	255
1844	431	1864	1272	1884	804	1904	270
1845	276	1865	515	1885	697	1905	280
1846	122	1866	1132	1886	644	1906	363
1847	133	1867	271	1887	422	1907	447
1848	369	1868	1732	1888	392	1908	324
1849	1900	1869	878	1889	447	1909	423
Total5784		Total9924		Total8219		Total3195	
1850-1859		1870-1879		1890-1899		1910-1919	
1850	1048	1870	835	1890	347	1910	555
1851	990	1871	688	1891	218	1911	337
1852	581	1872	737	1892	283	1912	
1853	1778	1873	881	1893	225	1913	
1854	2109	1874	650	1894	86	1914	
1855	2686	1875	389	1895	153	1915	
1856	2434	1876	349	1896	100	1916	
1857	1208	1877	669	1897	94	1917	
1858	122	1878	903	1898	112	1918	
1859	399	1879	812	1899	106	1919	
Total12355		Total6913		Total4849		Total892	
						1920-1929	
						1920	
Grand total						52,387	

*Not included in this figure are an unrecorded and inestimable number who have left Great Britain individually or in small groups without their departure having been noted in any of the Church records or publications.

From *A Century of "Mormonism" in Great Britain*.

MARY-MAID IN WAITING TO A QUEEN

(Continued from page 427)

As DAY followed day stories of the young, democratic Queen spread over all the city. Her composure, her dignity, her thoughtfulness were on every tongue, and the girls in Henri's discussed these stories with delight.

"The young Queen is very gay and happy," said Alice Teale to Mary. "Every day she rides in the Park. 'Let my people see me,' she says. I saw her yesterday. Ah, it's nice to have a young ruler, King William was so old and sick and rode in a closed carriage. The girl Queen is much nicer."

"Oh! Alice! Did you really see her? Is she pretty?" Mary asked eagerly.

"Well, not pretty, maybe, but so gracious, so attractive, that you forget to wonder if she's pretty or not."

"How was she dressed?"

"In black, for her uncle you know; but her tippet and cuffs were white, and there was a tiny edge of white lace showing under her small black bonnet. She is going to let Henri make her dresses for all the state parties! I heard him telling Madame Maude so."

"Oh, wonderful! I hope I get to hem them," Mary cried.

"You will! Henri thinks no one in the shop can do such lovely stitching as you do. I—"

"Sh!" warned Mary, "Here comes Madame Maude."

Silence fell over the sewing room. Madame Maude, who was the head of the sewing room, disliked chatter. She thought silent girls accomplished more work.

The days flew by. Mary too saw the Queen and was charmed. Again the old dream of being maid in waiting to this Queen came to her, but it was only a dream. She would be sewing at Henri's when she was a little, bent, old woman, she often feared.

One day she confided her desire to Alice, who was her best friend among the girls. Alice stared at her in amazement, then laughed.

"Oh Mary, you're a funny girl! It's a hard task I think, the maids are cooped up there like—like—chickens! I'd rather sew here at Henri's all day and at night stroll down Piccadilly and stand with Robert on London Bridge and watch the River Thames slip along to the sea. I know what you need, Mary!

Let me have Robert bring out a boy friend for you."

Mary shook her head slowly. "No, Alice, I can't do that. I would like friends but—something tells me to wait. I want to serve my Queen."

"Small chance you have of serving her as maid in waiting! Why the list of those who covet that place is a long one. I'd not care for it. But you—you've always been a queer girl, Mary. You spend too much time alone, dreaming and studying. Get out and have a good time, you'll not be young always. It's better to have fun."

But Mary shook her head. She preferred her dreams and her study.

But as the days slipped into months and the months into years she began to think that Alice was right. She might as well surrender her dreams and ambitions and get out with the crowd who danced and played every night and had no thought of the future at all. Three years had passed since that morning when she had gazed so eagerly at the picture of the Queen. She was no nearer her desire than she had been then; sorrowfully she decided that she never would attain it. Once she had been allowed to put the finishing touches on one of the Queen's gowns. But she had never seen that Queen except as she passed her in some great parade on the street or as Victoria rode in the Park.

THEN one day great news spread through the sewing room. Alice brought in the paper with the news.

"The Queen is to be married! Albert, her chosen prince, is now at the Palace. No one thought the Queen would give in to him for a long time, but his whirlwind courtship swept her off her feet. They are to be married soon!" So cried Alice who had a great imagination and a love of romance.

Henri was in a fever of excitement, for he was to have the honor of fashioning the wedding dress of white Spitalfield lace.

"The Queen wants only clothes made in England for her trousseau," gossiped the girls. "Her dress is to be made by Henri; her ribbons come from Coventry; her veil is of Hon-

(Continued on page 462)

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MARY-MAID IN WAITING TO A QUEEN

(Continued from page 461)

iton lace and even her gloves are to be made in London of English kid." "And just think of the lovely kid gloves made in France which she could have," sighed one.

But Mary loved her Queen more every day because of her devotion to England and to her people. "If I could but get to see her, I would have courage to beg her to let me serve in the palace as maid," she thought wistfully, but what chance had a sewing girl of seeing and talking to the Queen?



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All the details of apparel, stationery, etc., in her great adventure are of the utmost importance.

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The Deseret News Press

29 Richards St.
Salt Lake City

Great was the excitement in the shop when the silk for the wedding dress was really there. The girls took stolen glances at it, and every one stroked the lustrous folds.

"Will the Queen come in person to have it fitted?" Mary asked. Hope flared in her heart that she might get to help fit the dress on the slender form of the ruler.

"Oh, no! But some one of us may be chosen to carry the dress to the Palace. It will need to be taken several times; I hope it's I," returned Alice.

Mary's face flushed rosy-red. Oh, she wanted to be that one! She was one of the oldest employees, she had always tried to do her work well. Surely Henri would choose her. He must!

As work progressed on the garment, Mary held desperately to her determination that M. Henri should choose her to take the dress to the palace for the fittings.

At last the day came when the dress must be fitted. Henri entered the sewing room and stood talking to Madame Maude. Mary's strong desire, the eagerness on her face, were apparent to all the girls. Suddenly Henri said: "You're right; she is always trustworthy; she's the one to do it," and wheeling, he called out: "Mary Downey, please come to the office for instructions. You are to go to the Palace and fit the dress on the Queen."

As in a dream, Mary entered the office, listened to the words of Henri, received the box from his hand—a huge box it was—and carried it carefully, tenderly to the waiting hansom cab. Her heart was full of thankfulness.

As she ascended the stairs to the door of the Palace she felt almost suffocated with fright. This was such a serious moment, she must do everything just right.

"A box from Henri's," she stammered as the footman opened the door. "I'm to wait," she added, fearful lest he should take the box and close the great door against her. He smiled and showed her into a small waiting room.

PRESENTLY a young girl about her age peeped into the room. She smiled gaily at Mary and motioned her to follow. Clutching her precious box, Mary hurried after the girl, down spacious halls carpeted

so thickly that her feet made no sound as she went. Beautiful paintings flashed a bit of color at her but she hardly saw any of the grandeur, her thoughts were all of the Queen whom she was soon to see, face to face.

For a minute she could scarcely believe that the eager-eyed, laughing girl who stood with clasped hands in the middle of the big room which they entered was the Queen.

"Oh, my dress, Dacy dear, take it from the girl; I can hardly wait to see it. What is your name, my dear?" a kind voice was saying.

"Mary Downey, your Majesty," she murmured.

"Help Mary, Dacy!" ordered the girl Queen.

So soon she and Dacy had helped the little Queen into the long, stiff, stately-looking dress. Long sleeves hid the rounded arms; a high collar encased the soft white throat; the heavy folds swept the floor. The Queen stared into the mirror fixedly. She looked very serious, very solemn for a second, then the ready smile broke over her face as she turned and gazed at the reflection of herself.

"It's marvelous, almost a perfect fit! I feel very old and wise and dignified," she almost whispered.

Then the dress was taken off and wrapped in its tissue covers for Mary to carry it back to the shop. She made careful note with basting thread and pins of the few changes. A stitch or two here, let it out a bit there. More confidently she faced the purple-clad footman; he smiled as he watched her enter the cab.

"Ow himportant she feels," he murmured.

By the time Mary took the dress out for the final time she had lost much of her awe for the Queen. She felt almost at home in the wide halls and lovely old rooms, and she loved the fair young ruler more than ever. How would she live after these days were over and she knew that she was to go back to her humdrum existence!

As the Queen adjusted the dress and inspected it minutely before putting it on for the last time—before she wore it as a bride—she said, "Henri tells me that you are a famous little needlewoman."

"Yes, Your Majesty, I am. It is lucky too. I've been with Henri ever since father and mother died. My needle has kept me from want."

MARY-MAID IN WAITING TO A QUEEN

Mary's voice trembled a bit because of the kindness in the tones of the loved voice and because she was soon to hear that voice no more. "I'm alone in the world," she added. She dropped her head to hide the sudden tears, but Victoria had seen.

"All alone!" she said, turning quickly and laying a hand on the bowed head. Mary fumbled at the dress blindly. She must control herself! What would the Queen think of her? "You have no father or mother or brothers or sisters?" came the question.

"No, no one," was the low answer.

"Why, why, Mary! my dear girl, I think I need someone as skilful with the needle as you are. How would you like to come and be with me as one of my maids-in-waiting? One of the girls is leaving soon, to be married. You could come at once."

Mary lifted a tear-streaked but radiant face for an incredulous glance then she sprang forward and clasped the hand extended to her. As she kissed it she cried: "Oh, if I may, I'll be the best maid in the world. I've dreamed of this for years but never imagined it could happen."

"It's settled," declared the Queen.

So to the palace she came, where she and Dacy became fast friends and where Mary was soon the trusted maid of the Queen. It was Mary who wore a seal ring like Victoria's and signed her letters and papers, and it was Mary to whom the Queen said one day: "The Empress Eugenie is in England now. She is an exile from France since Napoleon Third is deposed; she is very sad and lonely and needs a friend and helper. I'm going to lend you to her for a time—only for a time—"

So for several months Mary traveled over Europe with the lovely, sad Eugenie. Once even, in a city hostile to the Empress, Mary donned her clothes and sat white, proud and a bit scornful in Eugenie's place while the Empress sat in the lowly seat of the maid.

Often she said to herself, "It paid to dream and to study and to do my best. If I had not, I might still be sewing in Henri's shop."

MANY, many years later when Mary lived as a pioneer in the great Northwest of the United States with her pioneer husband she

often wondered if all those years of companionship with the Queen had been only a dream. Then she would steal softly to her attic and open two great trunks. In them were laces, linens, silks and a massive set of silver tableware which the Queen had given her when she reluctantly gave her consent for Mary to leave her service and go so far away with her young husband.

Often when the wind howled through the great trees around her home Mary would listen to the tick-tock, tick-tock, of the little clock in its ornamental case which the Queen had given her as a delicate rebuke for tardiness, and then she would see again the face of the young Queen she had loved and served. At such times she would drop to her knees and pray: "Father, bless the dear Queen; make her wise, and give her length of days." And her prayers were surely answered, for the gracious girl Queen lived to celebrate her sixty-fourth year of rule, and when she died an age was named for her. The Victorian Age was one of blessing and prosperity to all who lived under the flag of the land the young Queen ruled over.

Mary came to love her adopted land and home, but she never forgot the happy days she had spent with the great and good and wise ruler, and she never loved another as she had loved her Queen.

Making Friends With Fleet Street

(Concluded from page 443)

In the effort to get our message presented favorably to the British public it was only natural that other fields should be opened. A contact was made with the British Movie-tone news, as a result of which we received a phone call from the director of one of the programs. Two weeks later one of our Elders, introduced as a missionary of the Mormon Church, appeared before the British moviegoers in the newsreel. Millions saw and heard him.

On its editorial page the Birmingham Gazette not long since devoted the better part of a column to the Mormon people. The closing sentence read:

"The Mormons are now regarded as honest, God-fearing people who live according to clean, healthy tenets."

And this is the type of press notices that have come to aid the efforts of the Church of Jesus Christ in Great Britain since the way has been opened for our missionaries to make friends with Fleet Street.

WE OFFER— A COMPLETE ENGRAVING SERVICE

From Missionary portraits to the largest catalogues.
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ZCMI

Send Mail Orders to Margot Manners

Salt Lake City, Utah.

Your Page and Ours

LET'S SAY IT CORRECTLY

CORONATION—whether you like it or not, the first o is short as in *odd*. The first syllable is *kor*—short o, remember; o as in *obey*; *na*, with the accent on this syllable, and a as in *ate*; *shun* with the u as in *circus*.

Via—when you travel to England or anywhere else for that matter, pronounce it: *vi* with the accent and the i as in *ice*; a as in *sofa*.

En route—which was given last July, *an*—a as in *arm*; *root*, with the accent.

FROM ARIZONA

St. Johns, Arizona.

The Improvement Era
50 North Main St.
Salt Lake City, Utah
Gentlemen:

I AM reminded that my subscription to the *Era* will expire with the present issue, and it all brought the thought to my mind—"What the *Era* Means to my Home."

Even though I may have at my hand other prominent literature worthy of anyone's time, I must first read and re-read the *Era*. The thought came to me of all the wonderfully inspired and notable articles published in the *Era* during the past few years, and the influence they have wielded in my life. I think it might be said that the *Era* is an important and outstanding missionary and guide in the life of every Latter-day Saint.

I know the joy and satisfaction the staff of the *Era* must derive from having the privilege of working in giving to us this wonderful *Improvement Era*.

Yours sincerely,
(Signed) Myrlan G. Brown.

FROM LOS ANGELES

Dear *Era* Officials:

THE APRIL *Era* is a wonderful issue! "President Grant's Eventful Year," "The Supreme Court," "Church Security," "The Church in the News," "Time Marches On," "Life Begins at 80," "Progress in the Missions," "Markers," "Nauvoo," "Iowa and Pioneers," "Salt Lake Temple," (in my opinion, an excellent idea to explain it and show interior) and so on down the line.

I gave our copy away today before I had time to read it, so please send me as many copies as the enclosed \$1.00 check will buy—142 North Hudson Avenue, Los Angeles, California.

Every good wish from

Adele Cannon Howells.

FROM WALES

Dear Brethren:

THIS morning the *Era* came to my lodge in the once prosperous industrial center of West Wales, Pembroke Dock. Having left Merthyr Tydfil on the last day of 1936, and found myself in this now quiet town on New Year's Day, alone, in the capacity of an Elder. I am serving now in the last half of my third mission.

I have read a free copy of *The Improvement Era* through my past missions, and I somehow feel that the Church has been too kind to me. Indeed, every time it came to me I felt indebted to the organization of *The Improvement Era*, and wanted to help in its beneficial success and prosperity through 1937, and towards the eternal life of our most valuable magazine. I have enclosed payment for six months' subscription, \$2.00, please send me the receipt. It can come to me through c/o The British Mission, as usual. I am exceedingly grateful to you for furnishing me gratis for the past years.

Sincerely,

Elder Evan Arthur.

AN APPRECIATION

Dear Brethren:

THE Idaho Falls Second Ward has made an enviable record this year in *The Improvement Era* drive. The enclosed subscriptions will give the Second Ward about 208 per cent

of its quota. I think such an effort justifies an expression . . . commending the Second Ward, and especially its M. I. A. officers who have worked willingly and untiringly for this achievement.

Very truly yours,
(Signed) L. H. Merrill,
Stake *Era* Director.



LOW VOLTAGE

WAITER: "Yes, sir, we do all our cooking by electricity."
Patron: "Well, then, please take this egg out and give it another shock."—*Selected*.

KNOW HER LANDMARKS

DEAR OLD LADY: "Captain, would you please help me find my stateroom?"

Captain: "Have you forgotten what number it is, madam?"

D. O. L.: "Yes, but I'll know it if I see it again; there was a lighthouse just outside the window."—*Vision*.

SUPPOSE IT'S A SCOTCH COW

MRS. GORDON came into the house in a state of alarm. "Tammas, Tammas," she exclaimed, "there's a cow in the garden!"

"Dinna stand here wastin' valuable time," replied Tammas; "get back and milk it before it gets oot."—*Selected*.

COURTESY FIRST

AN ANGLER, who had been trying for six hours to hook something, was sitting gloomily at his task when a mother and her small son came along.

"Oh," cried out the youngster, "do let me see you catch a fish!"

Addressing the angler, the mother said severely, "Now, don't you catch a fish for him until he says, 'Please!'"—*Tit-Bits*.

ANYWAY, YOU DIE

PATIENT: "Doctor, are you sure this is pneumonia? Sometimes doctors prescribe for pneumonia and the patients die of something else."

M. D. (with dignity): "When I prescribe for pneumonia, you die of pneumonia."—*Selected*.



CAUSE FOR REMORSE

"B^O-HOO-OO," wailed the little boy.

"Well, sonny, what seems to be the trouble," inquired the kind-hearted old lady.

"Pop drowned all our kittens."

"My, what an awful thing to do."

"Yeah, he promised I could do it."—*Selected*.

UNITED STATES FLEET
AIRCRAFT, BATTLE FORCE
U. S. S. LEXINGTON
Enroute Midway Island to Honolulu,
8 May, 1937,

Radio Station KSL,
Salt Lake City, Utah

My Dear Sirs:

For the past ten days this vessel has been at maneuvers in company with the U. S. Fleet most of the time in the near vicinity of Midway Island. During this period of time your station is the only one that we have been able to receive consistently each evening.

You are to be commended for the most excellent transmission of programs from your station with the attendant clarity of reception for us while approximately 3400 miles westward from the Pacific Coast in the Pacific. KSL is the only station we have been able to receive clearly each evening and it is regretted when nine p.m. comes, your time to sign off for us.

Very truly yours,

D. T. Phillips

O. T. PHILLIPS, USN,

for the Postal Clerks on board
the U. S. S. LEXINGTON.

"The Voice
of the West" carries
to far places! KSL wel-
comes this letter, appreci-
ates such remarkable com-
ment. But KSL still enjoys no
greater pleasure than provid-
ing consistently good radio
entertainment for your
enjoyment.

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As the seagulls, in time of sorest trial, proved saving friends to the Pioneers, so does life insurance, in man's darkest hour, bring aid and comfort. Since its beginning this strong company has held fast to the simple pioneer virtues of courage and fair dealing.



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