

The Improvement Era



JANUARY, 1937

Volume 40 Number 1

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The IMPROVEMENT

JANUARY, 1937

VOLUME 40 NUMBER 1

"THE VOICE OF THE CHURCH"

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

IEIRA



"The Glory of God is Intelligence"

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The Cover

THIS composite photograph by D. F. Davis shows the historic Beehive House as it might appear through the iron-grille doors of the Bransford apartments. The two structures stand on opposite sides of Eagle Gate. The Beehive House, picturesque western landmark, was built by President Brigham Young as his home, and was used as the home of the Presidents of the Church until President Grant converted it into a home for girls. It is rich in Pioneer tradition and history.

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

DO YOU KNOW—

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COMING IN FEBRUARY—

Is the United States a Christian Nation? The Supreme Court has said that it is. Read the article by Robert Murray Stewart in the February "Era." Also, recent firsthand impressions of Russia by Arthur Gaeth, former President of the Czechoslovak Mission. . . . And many other features, articles, stories, poetry, book reviews, Church-wide photos, Priesthood instructions, M. I. A. notes, and news of the Church Security Program.

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The Improvement Era is not responsible for unsolicited manuscripts, but welcomes and will exercise care in handling all contributions.

A MAGAZINE FOR EVERY MEMBER OF THE FAMILY



*Mount Olympus, Wasatch Mountains,
From a Painting in Water Colors by
Joseph A. P. Everett.*

SNOW IN THE MOUNTAINS

By VESTA P.
CRAWFORD

SO BEAUTIFUL this high retreat,
That one may come and never guess
How greater splendor yet shall be
From out this ermine loveliness;

For born of this white solitude,
Oh, soon a springtime brook shall flow.
In music over shining stones
A clear and eager stream shall go;

And we shall not remember
Beneath the arch of summer sky
That bladed field and flowered cove
Are gifts from snow banks lone and high;

And we shall not remember
In harvest time of ripened grain
How waters from the mountain store
Brought waves of green to furrowed plain;

And yet the verdure of the spring,
The tinting of the summer row,
The burnished gold of autumn field,
Depend upon the velvet snow!

THE FIRST PRESIDENCY SPEAKS ON CHURCH SECURITY

THIS GREAT work must continue unabated during the winter months along all lines and activities possible in that inclement season. When spring comes the measures taken to supply foodstuffs must be redoubled. We shall then easily be able to do better than this year because we can begin our work when the planting season begins. We must not contemplate ceasing our extraordinary efforts until want and suffering shall disappear from amongst us.

The responsibility of seeing that no one is hungry or cold or insufficiently clad rests upon the bishops, each one for the members of his own ward. He will use every Church organization of his ward to help him in his work. For help outside his ward, he will look for necessary assistance to his stake presidency, they to their regional organization, and these to the Presiding Bishopric of the Church, whose primary responsibility it is to look after the poor of the Church as a whole.

For this great undertaking the Lord has abundantly blessed His people, already, and He will continue to pour out His blessings so long as the people do their duty by the poor.

Generations and generations ago, the Lord said to Israel of old, urging them to pay their tithes into His storehouse:

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

To this generation, the Lord has said:

"Inasmuch as ye impart of your substance unto the poor, ye will do it unto me."

And the Lord added this admonition:

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion according to the law of my gospel unto the poor and the needy, he shall with the wicked, lift up his eyes in Hell, being in torment."

Jacob, speaking to the people of Nephi, said:

"But before ye seek for riches seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them, and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive and administer relief to the sick and the afflicted."

We are grateful to our Heavenly Father for His goodness unto this people during this year, for the

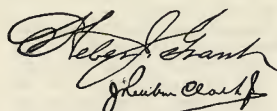
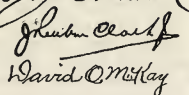
EXCERPTS FROM RECENT PUBLIC EXPRESSIONS

bounteous crops which He has given to them, and for the measure of prosperity which has come to our midst.

We have proved the Lord and He has opened the windows of Heaven.

We are grateful to all those who have contributed of their substance to our achievement. We thank all those who have served so long and earnestly in the working out of this program and especially to those 15,000 and odd members of the Church who have been directly concerned.

We invoke the blessings of the Lord upon each and every one of you. We pray the Lord continually to inspire His people to the end that we shall once more be able to take care of all those worthy ones amongst us to whom hard times have come in these days of stress.



 The First Presidency.

Let every Latter-day Saint who has a farm, farm it, and not try to borrow money to be paid back by the government. Let every man feel that he is the architect and builder of his own life, and that he proposes to make a success of it by working. "Six days shalt thou labor and do all thy work," and rest on the seventh, and do not be willing to labor four or five days and then only half labor. Let every Latter-day Saint give value received for everything he gets, whether it be in work, or whatever he does.

Please, every Latter-day Saint farmer, farm your land, because if you do not you will lose your inheritance, and some one else will get possession of it sooner or later. Do not take anything which you are capable of producing yourself. I am grateful beyond all the power and ability with which God has given me to express myself for a knowledge that He lives, that God is our Father, and that Jesus Christ is our Redeemer and Savior. . . . —Heber J. Grant.

WHAT IS FARM CHEMURGIC?

By DR. JOHN A. WIDTSON

Of the Council of the Twelve

AMERICAN AGRICULTURE IS IN NEED OF RECONSTRUCTION. FARM CHEMURGIC ANSWERS THAT THE WAY OUT IS BY THE CLOSER ASSOCIATION OF FARM AND FACTORY, WITH THE AID OF CHEMISTRY.

CHEMURGIC, a new word, has been compounded by the eminent chemist Dr. W. J. Hale from the Greek words for chemistry and work, and may be said to mean chemistry at work. It was coined to serve a nation-wide movement to connect agriculture and industry, through the aid of chemistry, for the benefit of both. Farm Chemurgic aims to find, develop and establish crops which by chemical processes may be used in industry. It is a movement which may rise to prime importance for American prosperity.

American agriculture is in need of reconstruction. About 25% of the American people live on farms, but in 1934 received only 11% of the national income. That does not encourage the farmer. Besides, modern inventions have necessarily affected the farm. For example, the use of gasoline farm motors since 1920 has eliminated 37% of the horses and mules used on American farms, and thereby has released 30,000,000 acres formerly required to feed these farm animals. Improved methods of agriculture indicate that one-fourth of the 386,000,000 acres of American farm land will suffice to feed the American nation. The intelligent trend of national policy everywhere is self-containment. When exports and imports are reduced, present agricultural activities must be profoundly modified.

Two major questions in this discussion arise: How may the farmer receive a more adequate return for his labor? What shall be grown on the lands now set free or not needed for food production? Farm Chemurgic answers that the way out is by

the closer association of farm and factory, with the aid of chemistry, through the establishment of crops that may be used in other than the present food and clothing industries. Likewise, American industry which has been upset by new methods and machines would also profit by the use of farm products in its manufacturing processes. Perhaps right there is the key to the rehabilitation and permanent security of industry. The failure of agriculture to connect more closely with industry by the use of the organic products of the farm has been and is increasingly a major cause of our present economic difficulties.

The primary concern of industry is to convert the raw materials of earth into substances useful to man. These industrial raw materials are obtained from the land, the sea, and the air; but in the past the supply has been largely from the mineral kingdom, the stores of which are subject to exhaustion. Upwards of ninety per cent of dry plant products are obtained from the carbon dioxide of the air and the water of the soil, the supplies of which are inexhaustible. Organic plant substances may be produced continually if the mineral substances removed from the soil in plant growth are restored. Farm products may in many instances replace mineral products in industry, thus lengthening out the life of our mineral deposits. That is an important factor in the conservation of our natural resources, and another justification of Farm Chemurgic.

Economic success on the farm depends on securing the largest crop and monetary returns for the land and machinery used and for the time

PRESIDENT GRANT'S recent activities in connection with the Farm Chemurgic movement have aroused much interest and stimulated many inquiries, in response to which Dr. Widtson, an agricultural chemist by training and by long years of experience, here briefly answers the question, "What is Farm Chemurgic?" The Utah Chemurgic Council is composed of over thirty eminent men representing agriculture, industry, science, and education. President Heber J. Grant is Honorary Chairman of the Council; Dr. John A. Widtson, Chairman; John M. Wallace, President Salt Lake Chamber of Commerce, Vice-Chairman representing industry; Dr. F. S. Harris, Vice-Chairman representing science. The Vice-Chairman, representing agriculture, and other officers, are yet to be selected. Gus P. Backman is Secretary.

consumed in production. Large acre yields with good, steady prices, determine the farmer's economic welfare. To achieve this happy condition, especially in the West, under irrigation, the farmer must first grow crops of high acre value, intensive crops; second, crops that may be held over a season should market prices be unfavorable; and third, crops that may be manufactured. Industry meets the first and third requirements, and often the second, for the crops needed by industry are usually intensive crops, and it can well use in one year crops of the preceding year. Agriculture has need of industry. Indeed, it is doubtful, if in our age, agriculture can continue on its present scale as a profitable enterprise without industrial cooperation. With such cooperation it may possibly be largely expanded.

IN ONE field of activity industry has already benefited agriculture immensely. The best of soils, continuously cropped, become gradually depleted of the substances necessary for plant growth. These must be replaced by wise systems of crop rotations and ultimately by the application of artificial fertilizers. Here industry has stepped in, and by extracting the essential plant foods from the mineral kingdom—phosphates, potash, nitrogen, calcium and other substances—have made them available to the farmer. Indeed, many an infertile farm is made susceptible of cultivation by the aid of commercial fertilizers. A certain sum is paid out for the necessary plant foods and another, larger sum is taken in from the sale of the crops produced. In this manner agriculture and industry have been working hand in hand for many years.

However, industry renders its larger service to agriculture by converting farm products into manufactured forms. Some now familiar examples may be given. Sugar beets are manufactured into sugar, pulp, etc., the market value of which is higher than if the beets were sold for direct use, as cattle feed. Potatoes usually command a better price when sold to the starch factory. Flax and hemp, which in themselves have little or no food value, acquire good market values when used in the ropewalk or the linen mill. Straw and other similar products are converted into paper pulp or rayon fibre; tannin is extracted from canaigre; cotton, oil and oil cake are now won from the cotton plant. A large variety of foods and beverages is made from fruits. Numerous similar conversions could be cited. Many less known conversions of farm products by chemistry are rising to first importance in the industrial world. Under such cooperation, the factory contracts for the farmer's products from year to year at a fair, set price, thus relieving the farmer of the worry and danger of a fluctuating market when the crop is harvested. Usually, also, in this enlightened day, when the manufacturing season is over, industry and agriculture share in the profits made. Prosperity waits upon every section in which such farm-industrial cooperation is practiced.

The farmer who enters the livestock field really combines industry and agriculture, for he secures a higher price for his hay by converting it into meat, butter, cheese or

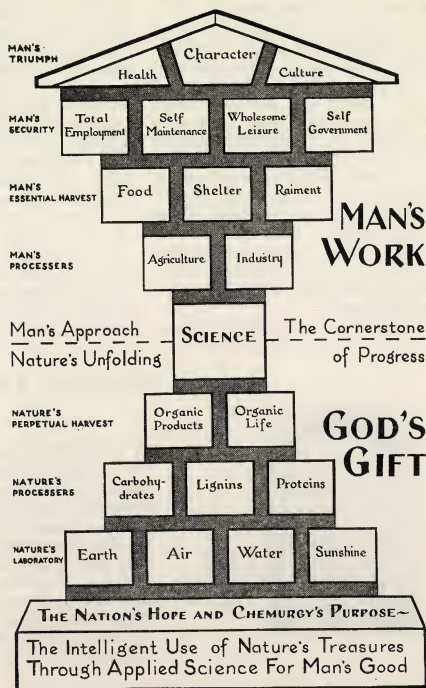
wool. Every canning or preserving factory illustrates the nature and advantages of the mutual labor of the farm and factory.

Of even greater interest are recent discoveries which are increasing the possibilities of new conversions of farm crops into manufactured products. This progress has been due in the main to the wonder-working science, chemistry. As an outstanding example of what may be done in many fields, the Ford Motor Company is making many valuable substances from soy beans, grown by the company on thousands of acres of their land. From the beans an oil has been expressed, used under various treatments in paint, as enamel and in the making of soaps and other useful products. The remaining part has been converted by proper chemical treatment, into a variety of plastics, moulded into horn buttons, light switches, ignition distributor cases, window frames, etc., of the automobile. A long series of other articles has been obtained from the soy bean, some of them most surprising.

Among them are artificial wool and leather, cement, glue, glycerine, linoleum, oil cloth, printer's ink, and rubber substitutes! These are but a glimpse of the farm-factory possibilities with the help of chemistry. Several other crops could probably be used as successfully for the manufacture of articles of commercial importance.

CORNSTALKS and straw, often a farm waste, promise to lead to new industrial enterprises. Under chemical and physical treatment they may be shaped into building materials to replace lumber which is becoming scarcer and costlier, or used in the manufacture of paper, rayon and similar articles of general commercial value. They and all starch and sugar containing materials may be converted into industrial alcohol. Indeed, this is a main chemurgic outlet. It is fairly well demonstrated that gasoline mixed with 10% to 15% of alcohol gives a better and less dangerous fuel with increased mileage for motor vehicle use. That of itself, should

FARM CHEMURGIC CHART
SHOWING THE RELATIONSHIP OF MAN'S WORK TO THE NATURAL RESOURCES, THROUGH SCIENCE.



it be adopted in America, as it has in many other countries, would require 50,000,000 acres for alcohol producing crops, and add materially to the farmers' economic prosperity.

Dr. Charles H. Herty, eminent American chemist, has demonstrated within the last five years that the young rapidly growing pine of the Southern States may profitably be made into paper of a quality comparable with the best on the market. This will retain in the country hundreds of millions of dollars annually, and will affect profoundly for the better, the agriculture of the South. This is but an example of the use of unexpected possibilities.

The list of possibilities is indeed interminable; the story will appear as perfected from time to time in the public press. New crops with manufacturing possibilities are being discovered; and new uses are found for old crops. From the Jerusalem artichoke, a drouth-resistant, heavy yielder, the sugar, levulose, may be extracted profitably as also from dahlia roots. Rubber may probably be won from milkweed and other plants.

The use of farm waste as well as farm surplus is a special objective of Farm Chemurgic. Such waste is a tremendous item on American farms. With our new knowledge the former waste may be put to profitable use. Rice hulls may be converted into a syrup, good as a cattle feed. From almond hulls, a syrup may be made which may be made into power alcohol. From walnut hulls a jelly may be obtained. Straw wastes may be used in the manufacture of alcohol. Practically every farm waste has commercial value.

Farm Chemurgic is of importance



Courtesy Dallas Morning News.

to every American farmer. It may become a prime factor in reshaping our national economy. It is just as legitimate to be discovering new uses for farm products as to be developing new and better strains of plants and animals. It should be considered doubly by the western farmer for western farming rests upon the practice of irrigation. Take irrigation from the West and only great ranches, dry-farms, and a sparse population would remain. But, irrigation means higher initial acre costs and a larger annual upkeep. Therefore the future of western farming requires the growing of intensive crops, of high acre yield and value and if possible susceptible of factory treatment. The future of the West lies in the more steady adoption of such crops and the attendant types of farming. The

Chemurgic movement is peculiarly in harmony with western needs.

The Chemurgic movement originated in the minds of two great American chemists, Dr. Charles H. Herty and Dr. William J. Hale. It was given life by the great hearted president of the Chemical Foundation, Francis P. Garvan. (The Chemical Foundation is a non-profit corporation.) Many forward looking men, among the foremost in American life, were ready to sponsor the movement. The organization conference occurred on May 7 and 8, 1935, at Dearborn, Michigan; the second meeting was held at the same place a year later. Several state meetings have since been held. A national Chemurgic Council was formed at the first Dearborn meeting consisting of distinguished leaders in industry, agriculture and science. The president of the Council is Francis P. Garvan, of the Chemical Foundation, with Carl B. Fritzsche, managing director and Dr. H. E. Barnard, director of research.

The first state Chemurgic Council was organized for California in November, 1936, and the second for Utah a few days later in the same month. President Heber J. Grant, who was a notable speaker at the Second Dearborn Conference, is the honorary chairman of the Utah State Council. Mr. Stringam A. Stevens, of the *Utah Farmer*, has attended both Dearborn meetings and all meetings held in the West. State councils are being organized over the country. The movement is gaining momentum every day. State and private agencies are giving support to the movement. All farmers should keep in touch with this movement especially devised for the welfare of the American farmer.

PRESTON FIFTH WARD MAKES PERFECT RECORD

By John D. Giles



GEORGE L. STANGER, FRANKLIN STAKE "ERA" DIRECTOR.

A PERFECT score for "Improvement Era" subscriptions has been reported by the Preston Fifth Ward, in Franklin Stake. An effective campaign has carried the "Era" into every home in the ward, whether occupied by members of the Church or not, it is reported by George L. Stanger, Stake Era Director for the Y. M. M. I. A. In the original canvass a subscription was secured from every home. Later two additional families moved into the ward. They were visited and both became subscribers. President Walter K. Barton of Franklin Stake has set this fine achievement as the goal for every ward in the stake. The Preston Fifth Ward reached just under 200% of its quota, by establishing its own quota as "an 'Era' in every home in the ward." Our congratulations also to Bishop J. Frank Palmer and his Ward Era Directors.

Scenes of President Grant's Eightieth Birthday Anniversary

November 22, 1936

FEW MEN at eighty enjoy such a birthday as did President Heber J. Grant on November 22, 1936. This great and good man, who is esteemed world-wide for his noble attributes and human kindness, enjoyed part of the day with his large and devoted family. In the afternoon he spoke in the Tabernacle where thousands gathered to hear him, to greet him, and to wish him well. At night he appeared over KSL on the regular Church service hour, to speak to friends and members of the Church in many lands. On the previous evening he was speaker and guest of honor at the L. D. S. College Golden Anniversary Banquet, and on the evening of November 23rd his family honored him at a dinner at which the General Authorities and their wives were guests. Tributes, congratulations, and messages of good will poured in from near and widely scattered points by letter, by telegram and cablegram, by telephone, and by personal call.

The membership of the Church of Jesus Christ of Latter-day Saints and uncounted hosts of men and women not of this faith, with sincere affection and earnest admiration, paid respect to the leader of this people on the eightieth anniversary of his birth—Heber J. Grant, Churchman, Executive, Gentleman, Friend—Lover of Youth, patron of all good things, defender of truth and righteousness. It was a notable anniversary for this man who is a living example of the highest ideals and principles and practices of the Gospel of Jesus Christ—this man who exemplifies the living of eternal truth. What could mortal man say more of one who is loved and honored by his people after eighty years of rich, kindly, and effective living!

TOP: PRESIDENT AND SISTER GRANT AT THEIR HOME ON THE PRESIDENT'S EIGHTIETH BIRTHDAY. A FEW OF THE MANY FLORAL TRIBUTES SENT BY FRIENDS ARE ALSO SEEN.

SECOND: A GROUP OF THE PRESIDENT'S CHILDREN AND GRAND-CHILDREN GATHERED AT THE FAMILY RESIDENCE ON SUNDAY, NOVEMBER 22ND.

THIRD: PRESIDENT GRANT WITH SISTER GRANT AND HIS NINE LIVING DAUGHTERS.

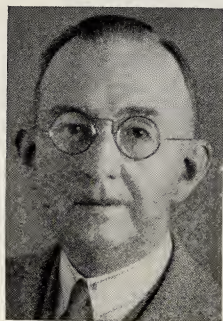
FOURTH: PRESIDENT GRANT IN ATTENDANCE AT THE L. D. S. FOUNDERS' DAY GOLDEN ANNIVERSARY BANQUET, HELD IN THE LION HOUSE, NOVEMBER 21, 1936, THE DAY BEFORE HIS EIGHTIETH BIRTHDAY ANNIVERSARY. FRED WOLTERS (STANDING) ALUMNI ASSOCIATION PRESIDENT, IS SEEN INTRODUCING RICHARD L. EVANS, MASTER OF CEREMONIES.

FIFTH AND SIXTH: SCENES AT A BANQUET GIVEN IN THE PRESIDENT'S HONOR BY HIS CHILDREN AT THE HOME OF HIS DAUGHTER FRANCES GRANT BENNETT, NOVEMBER 23RD, 1936, AT WHICH THE GENERAL AUTHORITIES OF THE CHURCH AND THEIR WIVES WERE INVITED GUESTS.

BOTTOM: PRESIDENT GRANT CUTTING HIS BIRTHDAY CAKE, WITH A GROUP OF HIS GRANDCHILDREN STANDING BY.



The RELIEF SOCIETY'S ROLE IN THE CHURCH SECURITY PROGRAM



CAMPBELL M. BROWN, SR.

By CAMPBELL M. BROWN, SR.

*Welfare Director, Utah Copper Company, and a
Member of the General Committee of the Church
Security Program*

THE SPRING of 1842 was one of great moment to womanhood, for, on March 17th, the Relief Society of the Church of Jesus Christ of Latter-day Saints was organized by the Prophet Joseph Smith. The Church was then but twelve years old, but even this early in its history the prophet of the Lord was inspired to recognize the women and point out such activities that would develop them and through the opportunities afforded the Relief Society would become a blessing and complement to the priesthood. Since its organization this Society of splendid women has progressed steadily and is now not only national but world-wide in its activities and influence.

The Relief Society became a corporate entity when on October 10th, 1892, it was incorporated under Utah laws as the National Woman's Relief Society, enabling it to not only operate as a relief organization but to raise funds and hold property. The Relief Society is a charter member of the National Council of Women of the United States.

The present Relief Society's General Board consists of twenty-three members, including a president, two counselors, and a general secretary. This General Board has jurisdiction over the Relief Society's activities throughout the world. Working with and under the supervision of the General Board in each stake there is an organization consisting of a president, two counselors, and a stake board, the size of which is de-

termined largely by the needs of the stake. In each ward there is also an organization consisting of a president, two counselors, secretary and treasurer, chorister, organist, instructors. This is the local unit and is composed of women residing in the ward, all women of good moral character being eligible to membership. These units are in close contact with family life within the ward.

In this Society the women are taught, not only in theory but by actual practice, the finer things of life. Each Tuesday the ward societies meet and, under the direction of a ward presidency, trained teachers and supervisors give practical instructions and demonstrations. The lessons given at these meetings are carefully prepared by members of the General Board and are divided into subjects, one of which is discussed each week. Thus, one week theology is studied and another week is devoted to literature. During an-

other week social science is the topic and in this class general welfare is studied, also special family investigations, budget-making, and all such matters that qualify the members for actual work and a better understanding of how to handle problems encountered while officiating as block teachers. One week's meeting is devoted to work and business at which time quilting, sewing, art work, and kindred subjects are taught by competent instructors, and every woman in the Society has the privilege of participating in these various activities. The finished work is turned over to the Society either for distribution to needy families or for sale, the funds acquired therefrom retained by the Society for the benefit of the unfortunates of that locality.

Each ward is divided into districts and two members of the Society are designated as district teachers. These good women visit each Latter-day Saint family in their district and take with them a message of cheer, and in a fine, humble, and prayerful manner endeavor to as-

CANNED AND BOTTLED FRUIT AND VEGETABLES AT THE NORTH DAVIS STAKE CHURCH SECURITY PROGRAM DISPLAY.



certain not only the spiritual but also the temporal needs of each family. If, in these visits, difficulties of any kind are discovered, whether they be sickness, lack of proper food, clothing, fuel, a report is immediately made to the Ward Relief Society president. She, or one of her aides, makes a thorough investigation of the case. A budget is made up, instructions are given and, if an emergency exists, immediate relief is administered. The Relief Society's report is considered at the regular weekly bishop's meeting, attended by the Bishop, the Relief Society president, the women's and

CAMPBELL M. BROWN, SR., *Welfare Director of the Utah Copper Company, has had many years' experience in dealing with the practical, everyday problems that confront men and women in a world of stern reality where making a living and winning security are always pressing considerations. Out of this wide and varied experience the author has formed some definite conclusions about the "human equation," and his welfare activities have given him a hearty respect and admiration for the work of the National Woman's Relief Society, concerning which organization he writes here relative to its place in the Church Security Program.*

Prophet Joseph Smith, in addressing the first Society, said on one occasion: "This charitable Society is according to your nature. It is natural for females to have feelings of charity. You are now placed in the situation where you can act according to these sympathies which God has planted in your bosoms. If you live up to these principles how great and glorious! If you live up to your privilege the angels cannot be restrained from being your associates. The Society is not only to relieve the poor, but save their souls." Again he said: "And now I turn the key to you in the name of

CLOTHING AND BEDDING
SEEN AT THE NORTH DAVIS
STAKE CHURCH SECURITY
PROGRAM DISPLAY.



men's work directors, the three chairmen of the High Priests, Seventies, Elders' committees and representatives of the Aaronic Priesthood. After a general discussion of all cases of need, a solution is determined upon; if possible work is secured for employable members of the family, either on Church projects or in private industries, and where individuals are incapacitated Priesthood quorum members are assigned to render such physical assistance as may be necessary, always bearing in mind that the main objective of the Church security plan is to help members to help themselves.

IN ORDER that there may be the closest of cooperation and understanding between the General Relief Society Board and its various groups, a number of conferences are held each year, two of which are general conferences, held semi-annually in April and October dur-

ing the week in which the general conference of the Church is held. At these times a number of meetings are held, one being for officers of the Society, and a general meeting for the membership, also various special group meetings, all presided over, and under the direction of the General Board. A survey of the work is made, instructions are given, and reports submitted. A conference is also held annually in each stake of the Church, at which time a well-prepared program is carried out. These are attended and directed by one or more members of the General Board. In addition, ward conferences are held annually at which time these units of the Society carry out a program under the direction of the stake presidency. Thus this organization puts forth every effort to live up to its ideals.

It must be remembered, as has been pointed out, that the Relief Society was divinely inspired. The

God and the Society shall rejoice and knowledge and intelligence shall flow down from this time."

The Relief Society has fulfilled the fondest hopes of its many well-wishers. During the World War it was called upon and responded as no other woman's organization. Its outstanding contribution earned the plaudits of an admiring world. The Society has lent the best efforts of its membership to the Red Cross, Liberty Bond drives, European relief, and many other worthy causes, and now it turns its mighty forces to stand shoulder to shoulder with the Priesthood to bring to a successful termination the Church security plan. Without cooperation of the mothers of the Church the plan cannot well succeed, but with their help, motivated by their wonderful faith and devotion to the standards established by the latter-day prophet, the success of the Church security plan is assured.



The OUTLAW of NAVAJO MOUNTAIN

The Story of Posey, Last Pah-Ute Outlaw

By ALBERT R. LYMAN

CHAPTER VI—OLD GRIZZLY

IN HIS native mountain Posey courted a little favorable publicity as guide. He knew the country in detail; he could tell where important things had happened. Off there to the southeast they had followed the tracks of two white men and had made a rich haul. He wanted to tell all this and his part therein where Toorah would hear it.

Of late, however, he had had to be sharply on the alert for Poke's wide black hat and straight-up-and-down mustache, lest the grizzly bear drop his ponderous paw on the poor little skunk. Of late the old bear had given him a terrible chill; he hardly dared to look at the little sister any more, even though the coast seemed to be clear.

The occasion of this chill developed from events of the Big Trail: The Pah-Utes live in greatest peace together when they are united tooth and nail against their enemies. After the fight they begin to quarrel over the plunder. When they rounded up that herd of saddle horses, after the ambush at South Montezuma, a slashing pinto pacer bolted over the hill, and the Indians following him gave up, thinking it unsafe to go farther, but Buck Grasshopper had set his heart on that particular pinto, and racing on alone he brought the pacer back.

Next morning when each man picked his horse for the day, Poke came first among the lions for their share and threw his rope on the pinto.

"That's my horse," protested the

boy, "I brought him back when everybody else had quit."

"Shut up," growled the old grizzly, not deigning so much as to give the boy a look, and on the remainder of the trip all the big chiefs recognized Poke's first right to the pacer.

Grasshopper watched the splendid animal skip bird-like over the hills with his load, and though he half agreed with the tribal precept that might is right, he longed to ride that horse just once to get the bird-like thrill.

In the delay of crossing the San Juan, some of the horses strayed



A TYPICAL NAVAJO WARRIOR.

THE STORY THUS FAR: More than half a century ago, when Kit Carson rounded up the Navajos and drove them into Santa Fe, New Mexico, to keep them there in the "bullpen" for three years, 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. Bitsel, 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 Bitsel continued, in gambling games and in subtle and secret warfare. The Pah-Utes engaged in two particularly bloody skirmishes in which ranchers, cowboys, and soldiers were killed, plundered, and burned. Drunk with blood and plunder, they moved their goods and progeny to a mountain retreat, anticipating the approach of white avengers for their last deed of violence, but the avengers indiscreetly allowed themselves to be out-manuevered, and further Pah-Ute victories resulted. During this emergency 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. Further encounters with cowboys and soldiers continued as the Pah-Ute tribe leisurely retreated along the Old Trail followed by their fathers, to places of ease and safety, eventually winding back to Navajo Mountain.

away over the bald rocks, the pacer among them. Hunters went hunting tracks in three directions, but Buck Grasshopper found the trail and followed it up a canyon and off over a mesa before he overtook the horses. Alone and far from the outfit he took this to be his good opportunity to try the pacer. He would ride him but a little way while he took the runaways back the way they came.

Meanwhile the other hunters found where Buck had taken the tracks, and since that was almost the direction the camp wanted to go, the whole tribe headed off up the

canyon where Grasshopper had gone, the old grizzly in the lead. At a sharp turn around a point they met the lost horses with Grasshopper on the pinto behind them.

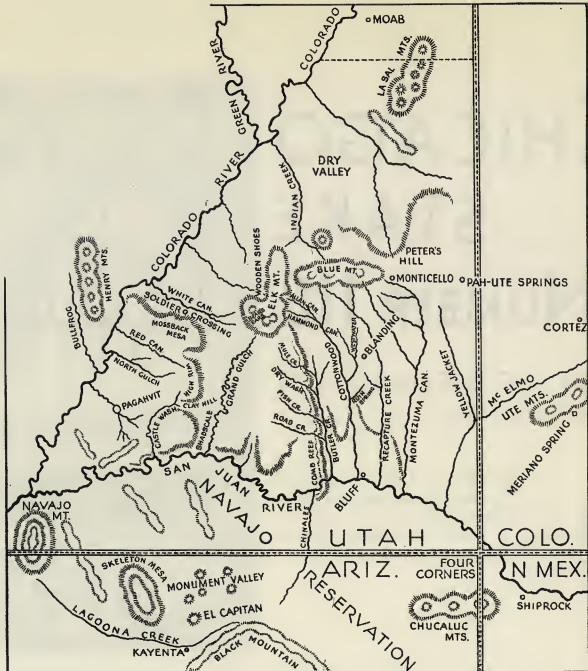
Poke raised his head and stared from under his wide hat, and his lower lip became visible below the perpendicular mustache. The whole long string of Indians, squaws, papooses and all, slowed down to a stop behind him. No one dared to insult his dignity of leadership by passing on ahead.

Dashing quickly to the offending youth, Poke snatched him from the pacing pony and leaped with him to the ground. "Avahtel" (Dog) he foamed. Around his waist the old bear carried a rawhide hogstring and loosening this with furious fingers he doubled it into a heavy whip and beat the struggling Buck with all his might. Most of the blows fell on the boy's shoulders and arms, but some of them reached his head and cut like a knife into his face.

Posey, riding with as much adjacency to Poke as his courage permitted, drew up in terrified surprise at the suddenness and fury of the whole affair. He saw the sharp lash leave its red welt on Buck's flesh; he saw the loop-end of it sink into his cheek. With a shudder he contemplated what would happen if

he were found seeking Toorah's favor.

When fear measures strength with love, unusual things happen.



"PUNEHE! APOSTATE PUP!" GASPED THE TYRANT, HIS LONG FINGERS ON THE KNOT OF THE HOGSTRING.

After the first day of rest at the mountain, Poke went hunting in the tall timber. From tracking a runaway horse, Posey returned to camp late in the forenoon and found the coast clear of anyone to challenge his presence in any of the wickiups. It was a camp of squaws and papooses, no one to mock at his thrilling stories.

At the headquarters of the old bear he caught sight of Toorah with two older squaws weaving a basket. Venturing nearer to look in, he leaned against the little pole at the side of the doorway, telling the women he had just made a long ride and was hungry as a coyote. They invited him to some venison roasting on the coals, and, seating himself on the ground in the wickiup, he cut off a hunk of the juicy meat and as he ate he began telling of his childhood at Navajo Mountain, where they were now encamped.

He found unusual freedom to relate thrilling adventures he had not thought about for years, and some of them he had never heard about before. Toorah's pretty fingers went on with her weaving, but he knew she listened even though she seldom looked up. He told about hunting in the big timber, of riding broncho colts with nothing but a rawhide

(Continued on page 60)

CHICAGO STAKE NUMBER 118

By S. C. RICHARDSON

Of the Detroit News

PRESIDENT GRANT INSTALLS NEW ECCLESIASTICAL UNIT IN THE MIDDLE WEST WITH W. A. MATHESON, JOHN K. EDMUNDS, AND JAMES N. ASTIN FORMING STAKE PRESIDENCY.



IN THE STATE OF ILLINOIS, WHERE JOSEPH SMITH WAS MARTYRED NEARLY A CENTURY AGO, PRESIDENT GRANT IS HERE SEEN ORGANIZING THE NEW STAKE FOR A FAITHFUL AND GROWING CHURCH MEMBERSHIP.

MORE THAN seven hundred people filled Chicago's University Branch chapel, Sunday afternoon, November 29th, to hear President Heber J. Grant name the men who were to direct the growth of this now youngest stake in the Church.

The service was impressive, augmented with music by Chicago's combined choirs directed by Brother James M. Astin, now second counselor in the new stake presidency. Brother Willard Andeline and Sister Elizabeth Brown were soloists for the meeting.

The day was a bright realization to many people in Chicago and the Middle West—a stake of Zion now their own; an answer to their hopes and efforts; a blessing for their work and service.

Assisting President Grant in the stake organization were Elder John

H. Taylor of the First Council of Seventy, who is also a former president of the Northern States Mission, and President B. S. Hinckley, present head of the mission. Sister Grant and Rachel Grant Taylor also were in attendance.

Elder W. A. Matheson, who has been president of the Logan Square Branch for more than twenty years, was named president of the new stake.

Counselors to President Matheson are John K. Edmunds, prominent Chicago attorney, and James N. Astin, formerly a member of the Tabernacle Choir, and now in the radio business in Chicago and a Choir leader.

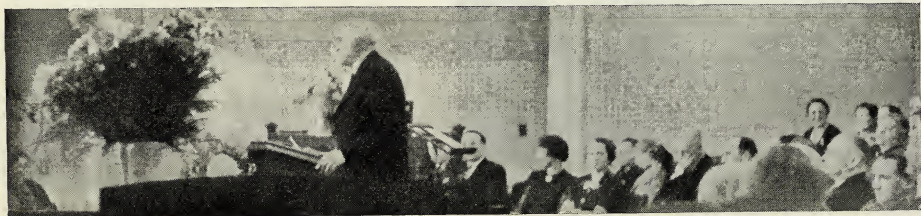
The new stake, which was formerly a part of the Northern States

Mission, extends as far north as Milwaukee, Wisconsin, and westward to Rockford, Illinois, comprising more than two thousand members of the Church. Four wards were formed: the North Shore Ward, the University Ward, and the Logan Square Ward, all formerly branches in Chicago, and the Milwaukee Northside Ward. The independent branches are at Racine, Wisconsin, Batavia, Aurora, and Rockford, Illinois, and Milwaukee Southside.

Other officers announced by President Grant and sustained at the meeting of organization, include the following:

W. L. Hansen, patriarch and president of the High Priests quorum.

ANOTHER ORGANIZATION SCENE TAKEN IN THE UNIVERSITY BRANCH CHAPEL ON CHICAGO'S SOUTH SIDE.



Members of the stake high council—Ronald Molan, Adolph Wehrwein, Earl Van Wagoner, Earl L. Witte, Grover Clyde, Russel B. Clark, and John W. Howell.

Mrs. Lois E. Astin was named stake Relief Society president; Anthony Cannon, superintendent of the Y. M. M. I. A.; Mrs. Ruby Clark, president of the Y. W. M. I. A.; Mrs. Veldron Matheson, president of the Primary Association, and Emery S. Mulnix, stake Genealogical chairman.

Three bishops were named: Ariel L. Williams of Logan Square Ward; George E. Harris of the University Ward, and Austin Gudmundson of the Milwaukee Ward.

Ninety-seven years ago, on October 5, 1839, the Prophet Joseph Smith organized the first stake in the state of Illinois. It was called the "Nauvoo Stake" and William A. Marks was its first president. Later other stakes were organized in the state but these were all discontinued when the Church abandoned Nauvoo to go West.

President Grant invited attention to the fact that many of those present in the congregation were descendants of the thousands of Latter-day Saints who were driven from the state of Illinois in 1846. "No tongue can tell nor artist paint the sufferings of the Latter-day Saints in their betrayal and expulsion from Illinois and Missouri," President Grant told the congregation. "Now we have come back to the state in which the Prophet Joseph Smith was martyred to organize this stake."

IN THE achievement of this event, probably no one was happier than President Grant. To him it was another chapter in the fast moving chain of recent events: New York stake. Cumorah dedication. Chemurgic Council in Detroit. Winter Quarters Monument at Florence, Nebraska—and others. All gaining friends and national recognition for the work of the Lord.

Five reporters met the President at the train in Chicago, Saturday. Cameras clicked. Questions popped. And Chicago's daily papers carried the story. More reporters and photographers were at the organization service itself, including representatives of both national and local press. They were impressed. They recalled the Chemurgic Council in Detroit some months ago when national leaders and scientists stood on their feet and cheered for this man "whom 800,000 people look upon as privileged to hear the voice

of the Almighty." (Detroit News—May 12, 1936.)

It is of more than passing interest when national business leaders, scientific investigators, indifferent public officials, or hardboiled newspaper reporters and photographers will pause a moment to listen, then wonder, then respect or cheer, the president of the Church of Jesus Christ of Latter-day Saints. It is more than a tribute to his genial benevolence and personality. It is a tribute to the Gospel, to the Church and to the people of the Church.

Every visit of the President east, every step forward by the Church in its remarkable organization, every dedication, every musical program and radio broadcast, every article in our national magazines, every reporter and photographer, every story and picture in our great daily newspapers, boosts the momentum that is gathering around the progress of this Church, nationally and internationally.

The effect of these events on people generally is surprising. We who work and live among them feel it keenly. It gives them an arresting and challenging concept of Mormonism. They like the taste of it.

And the realization of this must have been what the organizing of Chicago's stake and the publicity attendant upon it meant to President Grant—another important step toward the achievement of universal recognition for the latter day message of the Gospel.



CHICAGO

Mormons Will Organize New 'Stake' in Chicago, Mark Steady Expansion of Church

A permanent local unit of the new Mormon church, known as a "stake," which corresponds to a diocese or synod in the old church, will be organized in Chicago.

118th Mormon 'Stake' Is Set Up in Chicago

A local unit or "stake" with 2,000 communicants has been organized by members of the Mormon Church in a meeting here. Members of the church, many of whom are descendants of pioneers who were driven from the state of Illinois, were compelled to flee when their frontier colony was abandoned in 1846. The church's early nineteenth-century organizers of the "stake" were Dr. Adolph Wehrwein, George C. Harris, 7007 Chicago street, for the Logan Square Ward; and Austin Gudmundson for the Milwaukee Ward. Three wards are within the city limits.

MORMON 'STAKE,' OR DIOCESE, SET UP IN CHICAGO

Takes in Rockford and Milwaukee. BY THE REV. JOHN EVANS. (Continued on back page.) The 118th "stake" of the Church of Jesus Christ of Latter-day Saints was established here Saturday afternoon.

Mormon Church 'Stake' Organized

The new stake President, Wilbur N. Wells, first counselor, second counselor, stake clerk, patriarch, and high council members were elected.

Mormon Church Re-Established In Middle West

Report 2,000 Members In Area. Chicago (AP)—The new Mormon church, known as a "stake," which corresponds to a diocese or synod in the old church, will be organized in Chicago.

RELIGION

Stake No. 118. Last week the Prophet, Seer & Revelator of the world's 746,384 Mormons observed his 80th birthday. Hale & happy for such tributes as having a whole issue of the Mormon Improvement Era devoted to his life and works, President Heber J. Grant of the Church of Jesus Christ of the Latter-day Saints arrived in Chicago on Monday. The 2,000 Mormons who live in and around Chicago and its vicinity were also happy. Heretofore unheeded by Mormon missionaries, they

THE PRESS "COVERS" THE EVENT. REPRESENTED HERE ARE A FEW OF SCORES OF STORIES WHICH APPEARED IN THE CHICAGO DAILY NEWS, CHICAGO TRIBUNE, CHICAGO AMERICAN, CHICAGO HERALD EXAMINER, TIME, AND NUMEROUS OTHER PUBLICATIONS FROM COAST TO COAST.

Continued From Page 1. Ronald Molan, Adolph Wehrwein, Earl Van Wagoner, Earl L. Witte, Grover Clyde, Russel B. Clark, and John W. Howell. Relief Society president, Anthony Cannon, superintendent of the Y. M. M. I. A., Mrs. Ruby Clark, president of the Y. W. M. I. A., Mrs. Veldron Matheson, president of the Primary Association, and Emery S. Mulnix, stake Genealogical chairman. The church's early nineteenth-century organizers of the "stake" were Dr. Adolph Wehrwein, George C. Harris, 7007 Chicago street, for the Logan Square Ward; and Austin Gudmundson for the Milwaukee Ward. Three wards are within the city limits. President Grant in his address to the service on the south side of the city, the expulsion of 18,000 Mormons from Nauvoo in Illinois and other central western states. The new stake President, Wilbur N. Wells, first counselor, second counselor, stake clerk, patriarch, and high council members were elected. Grant Official Services; Official Announced. (Continued From Page 1.) Heber J. Grant (right) of Salt Lake City, president of the church, and Bryant H. Hinckley, stake president, arrived in Chicago yesterday. The church's early nineteenth-century organizers of the "stake" were Dr. Adolph Wehrwein, George C. Harris, 7007 Chicago street, for the Logan Square Ward; and Austin Gudmundson for the Milwaukee Ward. Three wards are within the city limits.

IN CENTRAL EUROPE'S LONELY DEMOCRACY

BY
ARTHUR
GAETH

*First President
of the Czecho-
slovak Mission*

IN CZECHOSLOVAKIA, LAND OF JOHN HUSS, THE AMBASSADORS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS NOW FIND FRIENDLY WELCOME WHERE ONCE ARREST AND IMPRISONMENT AWAITED MESSENGERS OF THE RESTORATION.

"ARE YOU happy to be home?" has been asked me by hundreds of people. Who would not be happy to return to the freest country in the world, especially after having spent ten years in tradition and regulation-bound Europe! Yet, I do not mean that I have not missed Europe and her many cultural opportunities.

I was engaged in the most worthwhile, though sometimes most thankless, job in the world—that of attempting to help people improve themselves spiritually, mentally, socially, and physically, and to encourage them to seek their salvation. That naturally placed me in the greatest school in life: that of human experience. I was in daily touch with the children of the Creator, and they were able to teach me more about the values of life

than any institution of learning. To leave such a task and return to the ordinary things of life is naturally a let down and consequently I feel now that I shall be able to say with so many others that the years I spent in the mission field were the most valuable years of my life.

Our labors in the Czechoslovak Mission were especially interesting. We began from scratch. There were three members of the Church living in Prague, Czechoslovakia, in 1929, when the first Mormon missionaries made their homes there to begin preaching the Gospel to a Slavic people.

On July 24, 1929, the Czechoslovak

THE PIONEER CZECHOSLOVAK MISSIONARIES WITH DR. JOHN A. WIDTSOE, AT THE TIME OF ORGANIZATION.

Sitting, left to right: Alvin G. Carlson, President John A. Widtsoe, Arthur Gaeth, Mission President. Standing: Charles Josie, Joseph I. Hart, Willis H. Hayward, Wallace F. Toronto.



ARTHUR GAETH

vak Mission was dedicated by Dr. John A. Widtsoe, then president of the European Mission, and six missionaries were appointed to labor in it. Since then thirty-six missionaries have been called to that field. They have been instrumental in baptizing one hundred and five people. Branches of the Church have been established in five cities, Sunday Schools in four, Relief Societies in three, Mutual Improvement Associations in three. The Church has published the Book of Mormon, the Pearl of Great Price, and excerpts from the Doctrine and Covenants, as well as two small booklets *What Is Mormonism* and *A Century of Mormonism*, three pamphlets, twenty-six tracts, and seventy church songs. Dr. Talmage's *Articles of Faith* has been translated. The prejudice of a nation against Mormonism has been combated through personal contact, public lectures, radio talks, and newspaper articles. Most men and women of consequence were made aware of the presence of Mormonism within the Republic which revered the great Czech reformer, John Huss, who gave preference to a fiery grave on the shores of Lake Constance to retracting his stand against the corrupt policies of the church at whose Charles University in Prague he had been rector.

It seems that the same church that consigned Huss to the flames was



somewhat alarmed over the activities of Mormon Elders. The new mission had to contend against the sedition and slander of the representatives of that church in the courts of the land, and the leading clerical newspaper at Prague, fostering an anti-Mormon campaign, had to be brought into court to retract charges that Mormon Elders were the tools of Nazi Germany in a great espionage net which was being developed to subject the independent and liberty-loving Czechs. The Czechs would not countenance the attempted patriotic play of that religious institution, which in the past had always placed her own interests before that of any temporal power, and so several Czech senators offered, if necessary, to testify to the integrity of Mormon representatives in Czechoslovakia before the courts of their own land. Justice was administered without question. A proclamation was printed by the newspaper recalling all charges; the expenses of the court and the trial were borne by the offending party, and a donation was given by the offending church to the Czechoslovak Red Cross as a gesture of good intent. The way has been opened to preach the Gospel to the Czech nation, a nation with a most unusual history.

Czechoslovakia is today a lonely democracy in Central Europe, surrounded on all sides by dictatorships. If it becomes her lot in the near future to send her sons again into battle to defend her against violation of her borders, she will be fighting according to the tradition of her early citizens, the Hussites, who defended religious freedom and the right to have a voice in determining the policies whereby they were to be governed.

In the early Fifteenth century

15,000 WOMEN PERFORMING IN UNISON AT THE "SOKOL SLET," THE SLAV GYMNASIAC MEET HELD IN PRAGUE EVERY SIX YEARS.



THE HRADCANY, THE OLD CASTLE AND PRESENT HOME OF THE PRESIDENT OF CZECHOSLOVAKIA WITH CHARLES BRIDGE, BUILT IN 1348 AND STILL IN USE, IN THE FOREGROUND.



THE POWDER TOWER—ENTRANCE TO THE "OLD CITY" IN PRAGUE.

that good man, John Huss, who had been inspired by the English Wycliffe, was burned at the stake. His death did not extinguish the fire of the Reformation which had been kindled in the hearts of his countrymen, who became Hussites. Hussite demands, sent to the pope of the church, petitioned for the following reforms within the Church of Christ: (a) that the Sacrament be administered in both kinds to both the clergy and laity; (b) that the liturgy be presented in the language of the people (people had the right to participate in services with the priests and were not to be placed in the roll of the outside inferior because they could not understand the privileged tongue); (c) that the laity be given positions and a voice in the government of the church; (d) that the clergy be permitted to marry.

ZIZKA, THE famous Hussite warrior, who will some day receive his place among the world's cleverest war strategists, employed trenches and armoured cars in transporting his soldiers and whipped the Catholic world with its armies of hundreds of thousands with a mere thirty thousand soldiers of his own, and led his people to victory and freedom; and, for two hundred years, Bohemia (Czech part of Czechoslovakia) was a Protestant nation. Then Bohemian nobles for-



THE HUSS MONUMENT ERECTED IN 1935 IN HONOR OF JOHN HUSS, THE CZECH REFORMER, WHO WAS BURNED AT THE STAKE FOR HERESY IN 1415.

got to cherish the freedom the people had gained and began to oppress the peasant and the urbanite. Contention and civil war occurred. The Thirty Years' War found the Bohemians contending among themselves, and they fell prey to the Hapsburgs. The Battle of White Mountain, fought near Prague in 1620, sealed their doom and for thirty years a policy of extermination was carried out by the victors. During that period the population of the country was reduced from three million two hundred thousand to a mere million inhabitants. The rest had been killed or banished.

The darkness of oppression prevailed in the land. At the beginning of the nineteenth century, that proud nation which founded a Bohemian university as early as 1348 (the third oldest on the European continent) and which boasted some of the most learned men of that time, had no school of higher learning in its own tongue, could not even boast of a written alphabet and an established language. The country which had produced Comenius, whose progressive conceptions of pedagogy and didactics are foundational principles of modern education, was a wilderness of illiteracy. Then the Austrian revolution of 1848 brought a revival of the Bohemian spirit and laid the foundations for the liberation which came to the Czechs and Slovaks at the end of the World War in 1918.

In 1886, Elder Wilford Biesinger, a Mormon missionary, spent six weeks in jail in the city of Prague and then was banished. In 1907,

the same thing happened to Elder Kaiser in Ceska Lipa in Northern Bohemia. But in 1929 Mormon Elders were given unrestricted liberty to preach the Gospel in Bohemia, for the Czechs were no longer under foreign oppression but had a government of their own. Mormon Elders soon made friends of some of the highest officials in the land, were placed on guest lists of official functions, were accepted in the best of society. Such had been the changes wrought in a land which was still nominally seventy per cent Catholic, but which was now gov-

erned by men who placed the duties of state and the message of "peace on earth, good will toward men" before the policies of a church.

As a democracy Czechoslovakia occupies a unique position in storm-torn Europe. She is surrounded by dictatorships, all hostile to her, for she has territory which once belonged to Austria and Hungary, has generally been in conflict with Germany whose "Bagdad line" policy has been a danger to her independent existence, and has a section of coal country with a Polish minority which Poland has coveted. Then, too, Austria, Hungary, and Poland have been Catholic strongholds, with leaders generally inclined to favor the policies of Rome, whereas Czechoslovakia has had a Catholic population but leaders who have tried to break away from Rome. Consequently she has sought her friends and allies in more distant countries among the French, Jugoslavs, Roumanians, and Russians, whose most common interest was that they had common enemies.

The struggle which Czechoslovakia is fighting today is the struggle which democracy everywhere is undergoing to defend its policies of freedom of thought and action against the regimentation of Fascism and Communism. In such a struggle democracy sometimes finds itself at a disadvantage because it cannot command the discipline which can be attained by the dictatorship in Fascist and Communist states. Dictators command and expect and receive immediate action. They use their propaganda machines to sway the minds of their inhabitants and apply the pressure necessary to gain results. But a democracy must wait for public

"GOLD STREET," ONE OF THE OLDEST STREETS IN PRAGUE. IN THE MIDDLE AGES IT WAS KNOWN AS THE "STREET OF THE ALCHEMISTS."





SLAV GIRLS IN THEIR SUNDAY BEST.

opinion to formulate before it can act. That always takes time, but the results are much safer, for haste makes waste, as we in America know.

THE PERSON who spends time in Europe sometimes despairs of the ability of democracies to maintain themselves in that atmosphere. Everywhere he sees the liberties of peoples being curtailed, sees the mobilization of forces of war in preparation for the struggle between Fascism and Communism which will also involve the democracies. He sees people lured away from the freedom, for which generations of men have fought, by the glamor of organization and by propaganda aimed to turn the heads of the young who are still under the influ-

ence of the gang spirit and who are by nature hero worshippers. When he leaves that atmosphere, he has a new conception of mob psychology.

Every nation ultimately has the government it deserves and, in the long run, the leaders of nations merely express the will of the dominant elements in the population. Dictators exercise their various powers because they represent the major forces in their countries. When they discontinue to do so, they are deposed.

It is most difficult to do missionary work under such conditions. In those European countries in which the Church has established missions, the missionary of today is confront-

ed with much competition. The war psychosis has become so powerful that people are possessed by it, and consequently are seeking some hypodermic, some amusement, to take their minds off their fears and troubles. The places of amusement are crowded and in them the missionary finds competition, for unless he uses the latest methods of proselyting he is at a decided disadvantage with other attractions.

The day has passed when two missionaries entering a small town were the whole attraction and could draw a large crowd. Today every town of fifteen thousand or more inhabitants has its theater, its picture shows, its weekly lectures, and its many other attractions. In many homes the women as well as the men are employed, due to a general low wage level, and the tract-missionary finds no entrance. In the better class homes he finds himself greeted by the servants, who are instructed in advance never to take anything from a peddler. Thus the missionary who has only the old tract approach and nothing but preaching services to offer a public draws few investigators. He averages one or two converts a year if he is fortunate. But where he has learned to use the illustrated lecture, recreational amusements, athletics, the newspaper, and other modern methods of approach, he still has homes opened to him and can continue to make friends in spite of all the competition offered.

(Editor's Note: The author's next article in the February Improvement Era will tell of his Russian experience.)

IZKA QUARTER, PRAGUE



FIT FOR • COMP'NY

BY
MABEL S.
HARMER

IN WHICH A PLAIN AND LOVABLE FAMILY DISCOVERS VIRTUE IN OLD
AND FAMILIAR THINGS.

ALVIRA MECHAM folded up the letter she had just been reading aloud to her husband and slipped it into the pocket of her blue checked apron where it would be handy for another perusal later in the day. Her gray-blue eyes were unusually animated and she pushed her hand down over her smooth, dark hair as she had a habit of doing when she was well pleased.

"It'll be awful nice to have some young people here for the holidays, won't it?" she said, beaming at Henry across the dinner table.

"Well, I dunno now." Henry gazed at the Swiss steak he was about to consume as if it were that he was dubious about, although after thirty years of Alvira's perfect Swiss steaks there could never have been any question in his mind as to their quality. "It depends on what these friends of Francie's are like. More'n likely they'll be stuck-up city folks that'll expect to be served by a maid and have a towel apiece in the bathroom."

"Humph! I certainly hope they can have a towel apiece," said Alvira with some asperity, "civilized people always do. And as to a maid—I might even be able to manage that."

"Who's this Elbert fellow she mentions? That some boy she's trying to set her cap for?" Henry continued, quite ignoring his wife's hint of a maid.

"Elbert Houston is his name and Francie seems to think he's a very fine young man," Alvira retorted. "As to setting her cap for him, I don't think our girl will have to do that for any man, although if she brings him down here we will want to do all we can to make a good impression."

"I guess we won't have to worry none," said Henry complacently pushing his empty dinner plate to one side in favor of a smaller one holding a huge cut of lemon pie. "I guess Francie is purty smart to bring him down here where he can eat her mother's cooking for two,



SHE KNEW THAT THE BEST TIME TO PRESENT HENRY WITH THE VARIOUS IDEAS THAT HAD BEEN ACCUMULATING IN HER HEAD DURING THE AFTERNOON WAS IMMEDIATELY AFTER SUPPER WHEN HE SAT TOASTING HIS FEET BY THE FIREPLACE.

three days. Most any man would want to get in the family and have a steady chance at this food."

Alvira smiled, slightly mollified on the surface by Henry's compliments but underneath a train of thought had been started that boded ill for his complacency. It was true in a way, she supposed, that Francie was setting her cap for this young man. At least it had not been difficult to discern from her letters that she admired him greatly and had been very much pleased at the attention he had been showing her. In the two years

that Francie had been away working in the city this was the first time that she had shown a serious interest in any man. As their only child she had had pretty much anything she wanted in the past. She was going to continue to get anything she wanted as far as it was in her mother's power to help her to do so.

Alvira barely nodded as Henry arose from the table and said he guessed he'd take a cat nap before going back to the field. Henry always took a cat nap after dinner so he needn't have mentioned the matter, the old sofa being kept on the back porch in the summer time and in the kitchen during the winter precisely for this purpose.

Alvira's innate energy very seldom allowed her to rest after a meal until the dishes were done, as well as any other part of the housework that might have been left over from the morning, but today she lingered at the table after Henry had left and fingered her letter, gazing at her husband through the open door as he lay stretched out on the old chintz-covered sofa. Henry was not an impressive looking man, even when awake and was still less so in the repose of slumber. He was short of stature and the increasing roundness of middle age made him appear shorter than ever now. What was left of his hair was light brown just beginning to be mixed with gray, which seemed to make it appear even scantier than it really was. His eyes were still very blue and usually had the humorous twinkle in them that went with his good-natured, easy-going disposition. Yes, Henry was one of those good sorts that would always tie on an apron and help with the supper dishes but would never set the world on fire. Well, she had given up expecting that years ago.

But this matter of the letter now. She unfolded it and glanced through its neat, typewritten pages again. "There will be four of us," she read, "Mr. Houston, Park Travers and

my room-mate, Elsa Gordon. I'll be down Thursday night and the others will come early Friday. I hope that everything will be nice—but then I know I can always depend on you."

ALVIRA finished reading the letter and folded it again with a look of grim determination in her face. Yes, everything would be nice. She would not fail Francie in so important an affair as this. She began taking mental stock of the old house and its furnishings. It was indeed an old house as Alvira had reflected many a time before her sorrow. It had been built by Henry's grandfather almost a hundred years ago and very few changes had ever been made in it.

The woodwork was still the same and even the floors with their boards of uneven widths and the heads of the nails showing forth unabashed, had never been replaced as she had so often yearned to have done. She had not yearned in silence. Indeed, during the thirty years that she had been married to Henry she had pleaded time and time again that something be done about those old floors but Henry invariably answered that there was no sense in covering up a good floor when they needed the money worse for something else, or put her off by saying that they would get around to it some day.

If Alvira had only known sooner about the city company coming, that day would have been right now. The crops had been good this year and there was a little surplus in the bank for the first time in years, but it was too late to put in new floors now. The eventful visit was less than a week away so she would have to cover them up as best she could and put her energy into brightening up the old home in other ways.

Henry had long since finished his nap and gone out to the stock. Alvira started up with a sudden sense of guilt that she had allowed Henry to go to work for once before doing so herself. She quickly washed up the few dishes, wiped the dishpan inside and out with the dishcloth and put everything to rights. Then she wandered through the front part of the house, deep in the problem before her.

If Henry had any getup to him they would not have to be worrying over what could be done with an old house, half of whose furnishings had come down from his ancestors. But



SHE WAITED NOW UNTIL HENRY HAD REACHED THE POINT WHERE THE EVENING PAPER BEGAN TO DROP OCCASIONALLY FROM HIS HANDS.

there you were. Henry had inherited furniture but no gumption from his forbears and she would have to make the best of it. At least she had had many long years practice in doing so.

She took another long look at the offending floors. There were some pretty rugs in Macy's furniture store—a green background with pink flowers in the center. If she bought two or three of those and put them before the doorways, the furniture and the large rug in the center would cover up most of the rest of the floor. Then there was that old highboy that stood in the dining room. Alvira had been quite willing that Henry should keep it inasmuch as it had belonged to grandfather Mecham and it made a handy place to keep receipts, old newspaper clippings, Christmas cards and such stuff that nobody ever looked at but hated to throw away, but she never could understand why he had per-

sisted in keeping it in the most prominent corner in the house when it could just as well have been out of sight in some bedroom upstairs. She determined that this was one time it was going out of sight if it had to be brought down again the day after the company was gone.

There were other articles, smaller but none the less objectionable, that she began gathering up that very minute for temporary oblivion. Perhaps once they were out of Henry's sight they would be out of his mind too, and she could have some pretty up-to-date things in their place. There was that old sampler, for instance. Weeping willows embroidered all over it and the names and dates of grandfather Mecham's family. All ten of them, beginning with Henrietta M., April 4, 1825, down to Wilberforce who had been born in '43. What a silly idea it had been when one could write the names so much easier in the family Bible and embroider roses on a sofa pillow instead. Well, she had gazed upon it for her entire married life, she would take it down now and hang up one of those Japanese prints instead to hide the place where the wallpaper was not faded. She could get a real pretty one for only fifty cents.

Alvira went on through the house removing the mirror from the parlor, a companion piece to the sampler in the dining room. Only the lower part really was mirror, the upper part being a painting on glass. Next came the tiptop table with its three legs, each one ending at the base in a glass ball clutched tight in a claw. The top was hinged and could be turned up when not in use. "As if anyone wanted a table turned up," Alvira thought scornfully, "when there could just as well be a pretty bowl of flowers sitting on it." Mrs. Denning's Vera made some beautiful roses out of crepe paper that looked real natural. She would get her to do some to put on the dining room table. This particular table was going to be strictly out of sight by that time.

ALVIRA's psychology was very good. She knew that the best time to present Henry with the various ideas that had been accumulating in her head during the afternoon was immediately after supper when he sat toasting his feet by the fireplace. He was too drowsy then to have a very clear idea of what

(Continued on page 58)

MT. PISGAH • MORMON CEMETERY

RECENT "DISCOVERY"
SHOWS MOUNT PISGAH MORMON CEMETERY, UNION COUNTY, IOWA, TO BE CHURCH PROPERTY.

By RICHARDS L. EVANS

HISTORICAL DOCUMENT CREDITS MORMONS
WITH HAVING BEEN INSTRUMENTAL IN OBTAINING STATEHOOD FOR IOWA IN 1846.

AS A RESULT of the tenth Historic Pilgrimage conducted by Vida Fox Clawson to Winter Quarters and other points of Church interest has come the "discovery" that the Mount Pisgah Mormon Cemetery in Union County, Iowa, is the property of the Church of Jesus Christ of Latter-day Saints—a fact which apparently was heretofore not a matter of record either in the Church Historian's Office or in the Presiding Bishop's Office, because its acquisition

in 1886 had apparently been forgotten. Being a cemetery, no tax notice has ever been issued to the Church for this property.

The fact of the Church ownership of this historic site came to light through the interest and inquiry of Mr. Ralph Budd, President of the Chicago, Burlington, & Quincy Railroad. Mr. Budd, who attended the dedication of the Winter Quarters Monument at Florence, Nebraska, personally conducted the Historic Pilgrimage group that was present on that occasion to Mount Pisgah Mormon Cemetery in Union County, Iowa, some 115 miles southeast of Winter Quarters, and spent the day with them there. Mr. Budd, observing that the nature of the grass indicated virgin ground and that the plot was fenced in, unimproved, uncared for, and undisturbed, inquired as to possible Church ownership.

Since no member of the party was able to inform him on this point, Mr. Budd undertook a private investigation and a week later there came the following letter:

Mrs. Vida Fox Clawson
29 South State St.
Salt Lake City
Dear Mrs. Clawson:

I enclose a short article prepared by Mrs. Murtle R. Brunson, dealing with the Mormon trek across Iowa and their temporary

settlement at Mt. Pisgah. Her husband conducts the Brunson Studio at Creston, Iowa, and has made a number of photographs of the monument located in the burial lot, which are also enclosed.

The article is an absorbing narrative and I thought you would be interested in also reading it, as well as having the photographs.

Yours very truly,
(Signed) Ralph Budd.

P. S. I also enclose copies of two deeds found of record at Creston, Iowa, concerning the burial ground, and two maps locating the parcel of land, transferred by A. C. White to John Taylor, Mormon Trustee, on June 12, 1886.

R. B.

The two deeds referred to, one of which is reproduced herewith, were dated May 3, 1886, and June 12, 1886. The first one was made out in error to O. B. Huntington as Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints; and the second one, executed to correct the error of the first, was made to President John Taylor, Trustee-in-Trust. The consideration was thirty dollars paid to Albert C. and Ellen White, husband and wife, for one acre of land. A reasonable conclusion is that O. B. Huntington negotiated for the property in behalf of the Church and was erroneously described as Trustee-in-Trust in the first deed.

The monument, a reproduction of which accompanies this article, was erected on this site in the year 1888 "in memory of those members of the Church of Jesus Christ of Latter-day Saints who died in 1846,



TENTH HISTORIC PILGRIMAGE GROUP AT MT. PISGAH.

CLOSE UP OF FRONT FACE OF MOUNT PISGAH MONUMENT.



Names of the Dead on the Monument at "Pisgah" Cemetery

William Huntington
Lenora Charlotte
Snow
Isaac P. Richards
Eva T. B. Adair
Nancy Workman
Samuel Workman
Samuel Steel
Simeon Thayer
Gloah Thayer
Jessy Hitchcock,
a wife
Clark Hallet
Phebe Hallet
Ann Gould Hallet
Louise Hallet s.
Two other children
Sarah Hallet
Sarah Ann Hallet
Noah Rogers
Amos Philman
Rogers
Mary Britmit (or
Briant) Ensign
Margaret Josephine
Billingsley
Hyrum Spencer
Alvah Hancock
Gardner Edmiston
Phinda Calvin
Jordan
Joseph Smith
Billingsley
Elkano Keller
Mrs. Baldwin and
Baby
Mr. Hess (buried
on west)

Mr. Hays (side of
river)
Joseph Merryfield
Mr. Cook
Wife of Mr. Brown
Mr. Thompson
William Selanias
Bishop
Joseph Franklin
Bishop
Angella Carter
Stranger, Not in
the Church
Henry Judson
Alexander Gay
Benjamin Gay
Emma Jane Johnson
Martha A. Dana
Betsy Corley Ship-
ley (or Curley)
Nephi Shipley
David McKee
Polly Sweet
Louise Cox
Eliza Cox
Henry Davis
Joel Campbell
Emily Whiting
Elisha Whiting
Sally Whiting
Widow Head
Whiting
Elizabeth Daniels
Rebecca Adair
William P. Mangum
Jemima Mangum
Adah (Adair)
William Jefferson
Adah (Adair)

The camps were now traveling through an Indian country, where there were no roads, no settlements and only Indian trails. The spring rains having ceased, however, greater progress was made although a road had to be prepared all the way, and bridges built over all the streams. (*Essentials in Church History*, by Joseph Fielding Smith, p. 407.)

MRS. MERTLE R. BRUNSON, a non-member of the Church, residing at Creston, Iowa, has written a brief history of the Mormons at Mount Pisgah, a copy of which has come to us through Mr. Ralph Budd. This document credits the Mormons with having been instrumental in obtaining statehood for Iowa in 1846. From it we quote the following excerpts:—

The exodus of a persecuted and misunderstood group of people from Nauvoo, Illinois, into Iowa and through Iowa in the very early days, which people were bound for Utah, a prospective religious Mecca, had much to do with the first settlements in Union County, Iowa.

The gold seekers in their pell-mell rush to California followed the Mormon trail, using the same fords and rude bridges across streams and following the traces in the

MR. RALPH BUDD,
PRESIDENT, BUR-
LINGTON RAIL-
ROAD.



and made first camp on Sugar Creek. Here they rested for a week to plan further and to organize. Then the Mormons started on in spring rains, traveling through bottomless sloughs, through high grasses, their wagons being pulled by oxen.

So they came on through the countries of southwestern Iowa by way of points now known as Garden Grove, Lamoni, and Pisgah.

Having lost many of their number by death en route, a vast number being ill from exposure during chilly spring rains, lack of food and insufficient warm clothing, the Mormon leader determined upon a temporary camp on the high rolling land overlooking the beautiful, fertile valley of the wide, majestically flowing Grand River. Here the Mormons remained for a period of years, from June, 1846 until 1852, when the last of the brave band left for Utah.

They built log cabins for many of their people. Others camped for a period in wagons and tents. It is stated that at one period of time as many as 3000 people, sick and feeble babes in arms, older children, stalwart men and women, comprised the settlement. The Mormons built . . . a school house, set up some shops, and in general created a temporary village. Later, when they had gone, these buildings were used by the permanent white settlers who

MT. PISGAH MARKER ERECTED BY THE IOWA D. A. R., 1928, TO UNION COUNTY'S FIRST WHITE SETTLERS.



1847, and 1848, during their exodus to seek a home beyond the Rocky Mountains." The three-score names appearing on the four sides of the monument are also reproduced here-with, although some of them are indistinct and may be subject to error. The names of many who died here are not recorded on the monument.

Concerning the significance of Mount Pisgah in Church History, Joseph Fielding Smith has written the following paragraph:

MOUNT PISGAH. On the 18th of May 1846, Pres. Young and several of the apostles reached the middle fork of Grand River, some twenty-seven miles west of Garden Grove. Here Parley P. Pratt with a company was found encamped. He had called the place Mount Pisgah, and here it was decided to make another settlement for the Saints. Several thousand acres of land were fenced for cultivation, after the manner of the settlement at Garden Grove, and this place became a resting place for the weary exiles for several years while crossing the plains. Elder William Huntington was chosen to preside with Elders Ezra T. Benson and Charles C. Rich as counselors.

deep grasses of the prairies in the mud ruts of sloughs, that had been cut by iron-shod wagons of the strong-hearted men and women during the period of 1830 to 1860.

Years later Colonel Alfred Hebard of Red Oak, Iowa, when commissioned to find a route for the railroad, followed the old Mormon trail and the railroad was laid out along this route from Burlington to Fairfield in 1858. Later the road extended to Afton, to Creston, as each town became founded, until now it is a great artery of commerce extending across this vast continent.

The Mormons left the state of Illinois, a vast army in numbers, after a period of constant conflict with neighbors in the locality of Nauvoo. It was here that their main settlement had been located. Here were their temple and the residence of their leader. They became powerful and influential in state affairs, thus arousing the resentment and jealousy of those people who were not of their faith. Killing and outlawry became common. Homes were burned and shops and the temple destroyed. When the Mormon leader, Joseph Smith, and his brother Hyrum were arrested and jailed and killed the Mormons decided to leave.

Brigham Young became the new leader. Early in February, 1846, so history relates, they crossed the Mississippi River on the ice, or were ferried as weather dictated,

DISTANT VIEW
OF MT. PISGAH
MONUMENT.



A. C. WHITE TO JOHN TAYLOR

Deed

THIS INDENTURE, Made The 12th day of June in the year of our Lord, one thousand eight Hundred and eighty six between Albert C. White and Ellen White Husband and Wife in the County of Union and State of Iowa party of the first part, and John Taylor Trustee in Trust for the Church of Jesus Christ of the Latter-day Saints of Salt Lake City in the County of Salt Lake and Territory of Utah, the party of the second part Witnesseth, That the said party of the first part for and in consideration of the sum of Thirty 30.00 dollars lawful money of the United States of America, to us in hand paid by the said party of the second part, the receipt whereof is hereby acknowledged have granted, bargained, sold, aliened, remised, conveyed and confirmed and by these presents do grant, bargain, sell, alien, remise, release, convey and confirm, unto the said party of the second part and to his successor in the office of Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, or assigns forever, all that certain piece or parcel of land known and described as follows to wit:

Commencing North three (43) rods North and five (5) rods West of the center of section eight (8) township Seventy two (72) north Range Twenty eight (28) west of the 5th P. M. thence Twelve (12) rods (12) North thence thirteen and one third (13 1/3) rods West thence twelve (12) rods South, thence Thirteen and one third (13 1/3) to place of beginning, containing one (1) acre of ground and known as the Mormon Burying Ground Union County Iowa.

Together with all and singular tenements, hereditaments and appurtenances thereunto belonging or in any wise appertaining, and the rents, issues and profits thereof; and also all the estate, right title interest possession, claim and demand whatsoever, as well in law as in equity, of the said parties of the first part, of, in, or to the said premises, and every part and parcel thereof, with the appurtenances.

This Deed is made to correct Error in former Deed Recorded in Book 29 Page 618.

To Have and to Hold, all and singular said premises together with the appurtenances unto the said party of the second part, and to his successor in the office of Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, or assigns forever, and the said parties of the first part, or his heirs, the said premises in the quiet and peaceable possession of the said party of the second part, his successor in the office of Trustee in Trust for the Church of Jesus Christ of Latter-day Saints against the said parties of the first part and their heirs lawfully claiming or to claim the same, shall and will warrant and by these presents forever defend.

In Witness Whereof, the said parties of the first part, have hereunto set their hands and seals the day and year first above written.

Albert C. White
Ellen White

(Seal)
(Seal)

United States of America
State of Iowa County of Union SS.

On the tenth day of June A. D. one thousand eight Hundred and eighty six before me a Notary Public within and for Union County in the State of Iowa duly commissioned and qualified, personally appeared Albert C. White and Ellen White, Husband and Wife whose names are subscribed to the annexed instrument as parties thereto, personally known to be the same persons described in and who executed the said annexed instrument, as parties thereto, and duly acknowledged to me that they executed the same freely and voluntarily, and, for the uses and purposes therein mentioned.

In Witness Whereof I have hereunto set my hand and affixed my Notarial Seal, at my office in Afton Iowa the day and year in this Certificate first above written.

E. S. Ketchum, Notary Public for Union County, Iowa.

located in what was later organized as Union County, having Pisgah for its first town. The first Post Office and the first county election occurred here.

About 300 Mormons died in the first six months of their stay. Many of these were buried in the little cemetery now marked by a tall monument bearing the names of those who could be recalled at the time of the erection of the monument in 1888. . . .

In addition to William Huntington, first presiding elder of the temporary settlement called Pisgah, sixty other names are recorded on this shaft of stone. Other members of the band were buried along the river and along the route of travel coming near Pisgah.

In 1886 the Utah church purchased an acre of land on the site of the once "Pisgah," including this burial spot, where they erected this memorial monument.

Of the 15,000 who had crossed Iowa, making their last camp on the Missouri River at a spot called Miller's Hollow, or Kaneshville, and now Council Bluffs, between the dates of 1846 and 1852, little remains to mark the trail. Yet it is marked.

A group of dissenters created a permanent settlement at Lamoni, Iowa, calling themselves the Re-Organized Church of Latter-day Saints. The Historical Societies and Curator Harlan of Historical Museum in Des Moines, Iowa, have caused markers to be placed along the trail through Iowa and monuments to be erected at suitable locations, such as Lamoni, Garden Grove and Mount Pisgah.

The exodus of the Mormons was com-

and land from the Mormons, locating here even before the Mormons pulled stakes for final exit. Here the first Post Office was located with the first permanent settler, Mr. Wm. Lock, appointed as Postmaster. The first school, church, and blacksmith shop set up were here. The first (unpretentious) hotel was here. County history records the first election as held at Pisgah with ten voters present.

These ten voters were living on tillable land deserted by the Mormons, so were able to furnish food to gold seekers and feed for their teams and cattle as they followed the Mormon trail on their way to California in 1848-49. History records that over 2,016 teams passed Pisgah in six weeks. So these earliest settlers waxed rich from the hospitality provided and the provisions which they supplied from their own efforts in that pioneer day.

We should not consider lightly nor with only a passing thought the great drama enacted in the locality called "Pisgah" back in 1846 to 1852, for the thread of history of the Mormon people crosses the thread of history of our own early Iowa settlements. Iowa gained her statehood in 1846 due to influx of population by Mormons, as population was one of the requisites. The railroad followed the trail, and so civilization flooded into this rich, fertile state, ever improving previous endeavor.

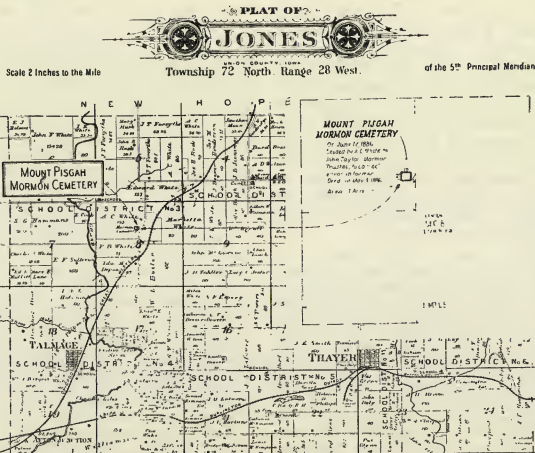
In 1846 the nearest settlements were Johnson's settlement, forty-two miles distance; Winterset located twenty-five miles to the north; Rising Sun, located twenty-eight miles east; McDonald's trading post in Missouri, forty-five miles south, and the Supply House of Mormons at Keokuk, two hundred miles back along the trail.

What determination, stout hearts, endurance and religious fervor these Mormon people possessed. It all carried them through bitter hardships, loss of life for some, but salvation for those who survived to found the vast Utah Empire and build the magnificent Temple in Salt Lake City, an emblem of their great devotion to a Christ of their belief.

Compiled and written by
Mertle R. Brunson,
Creston, Iowa.

September 22, 1936.

MAP OF JONES TOWNSHIP, UNION COUNTY, IOWA, SHOWS LOCATION OF MT. PISGAH MONUMENT CEMETERY.





SWEET REVENGE

A SHORT
SHORT
STORY

COMPLETE ON THIS PAGE



BY
CHRISTIE
LUND

THE YOUNG woman paused, looked again. It was Tom Daley. The same good-looking Tom she had loved once so desperately . . . and hated so fiercely. For years, she had waited, hoping, dreaming of the day she would see him again. And now, Fate, the inimitable Jester, had brought them together. Here in another state, in this rather lovely strange city.

She seemed always to have known he would look like this when he was older, the lines in his face etched somewhat deeper, his hair tipped with the soft gray of dove feathers. Yet . . . his clothes. They were old, soiled—breeches, boots—the clothes of a worker. Why? Surely circumstances hadn't been so unkind.

They had met one another now and he was saying: "Jean, whatever are you doing here?"

"I was driving through. Had car trouble. But you, Tom?"

"Why, I—I—that is, I live here. I thought you knew."

No explanations, no apologies. The depression had done strange things to people. Even the best of people. She pitied him. Yet she had waited for this moment so long she could not resist saying, "No, I didn't know. You were planning on being dean of the law school back home when I last saw you."

He laughed, flushed. "Yes," he admitted, "You have a good memory." And into his eyes came a strange, hurt look.

She had a good memory, yes.

And she knew he was remembering also that fateful dance six years before. They had gone to the Commencement dance. He had danced with the socially prominent Chloe Foster too many times, had acted strangely toward her. And she had known, somehow, before he said it, what he was going to say, when later that night he asked her to set him free of their engagement. He had said: "I'm still terribly fond of you, but there is so much I want to do. Marriage seems so remote. It would be better for us to wait—see how we feel."



She had smiled, murmured, "Of course." Though inwardly she had been horribly hurt, strangely she was not surprised since she had known from the beginning his mother's attitude toward her, her social ambitions for her son. To herself she had said: "You don't think I'm good enough for you. You'd like to marry into the Foster family. Some day I'll hurt you as you're hurting me."

At this moment he was saying: "Who is dean at the school now?"

She felt it was too perfect, too beautifully playing into her hand. She said, carefully, casually, "Why, Roger Foster—Chloe's brother. You remember him . . ."

"Oh, Foster. Yes. A fine fellow. Mighty fine." After a moment he asked: "You're married, Jean?"

Suddenly, the only thing in her mind was that she wanted to take that hurt look from his eyes, not add to it. He had hurt her once but it seemed unimportant now. Hadn't life hurt him enough? She said, merely: "Yes, Tom, happily married. And you?"

He nodded, asked: "You've forgiven me?"

"Of course." Somehow, something in his eyes lightened; he looked younger—as she had remembered him. Could it be he had suffered in his conscience as well as in his finances?

After a few moments she left him and walked down the shaded, unfamiliar street. Stopping at a garage she asked an attendant, "Is the car ready—for Mrs. Foster? Mrs. Roger Foster?"

TEN THOUSAND MILES WITH THE "FIRESIDE FOUR"

By TOM JUDD

Publicity Director, Eastern
States Mission

AND

MARVIN BERTOCH

Former Director of the "Fire-
side Four"



THE "FIRESIDE FOUR" MISSIONARY QUARTETTE, AND THEIR ACCOMPANIST. FROM LEFT TO RIGHT: ELMOIN KIRKHAM, SALT LAKE, BASS; MARVIN BERTOCH, MAGNA, UTAH, DIRECTOR AND BARITONE; MERLIN FISHER, SALT LAKE CITY, SECOND TENOR; AND MAX B. SMITH, LEHI, UTAH, FIRST TENOR; AT THE PIANO, GRANT COOK, TREMONTON, UTAH.

IN CIVIC CLUBS, CHURCHES, LODGES, AND PUBLIC GATHERINGS THE UNIVERSAL APPEAL OF GOOD MUSIC WAS THE "OPEN SESAME" FOR THESE EASTERN STATES MISSIONARIES.

THE MEMBERS of the Rochester Kiwanis Club, business leaders in the vicinity from which Joseph Smith and his followers had been driven a hundred years before, stood and vigorously applauded five Mormon boys, missionaries, who had just presented a forty-five minute program at their luncheon, including a musical concert and a lecture on the Mormon Security Program. Men whose grandfathers had railed against Joseph Smith filed past the missionaries, shaking their hands, and expressing an appreciation for the music and an interest in the message which they had presented. As the club members swarmed into the lobby, the air was filled with conversation about the Mormon people: their industry, their ideals, their reasonable and progressive beliefs, and their young people.

This was nearly the end of a ten thousand mile good will tour which these five missionaries, comprising a male quartette and accompanist, had taken and which has done much to overcome prejudice and educate people to the true nature of Mormonism. The Rochester Club was one of the many before which the group has appeared in its six months of traveling.

In December, 1935, President

Don B. Colton of the Eastern States Mission, eager to find new and effective means to acquaint the world with the Gospel message, secured four missionaries from various parts of his mission who had had singing experience, and an accompanist, and sent them to Baltimore to sing there at the dedication of a new chapel. But President Colton had something in mind, if the quartette proved adaptable, that would reach far beyond the one performance at the new Baltimore chapel. The mission helped the group buy a second-hand car and the quartette, taking the name "Fireside Four," started out on a new missionary venture, an experiment which the more conservative warned would fail.

In July, 1936, after six months of pioneering, watched closely and aided constantly by the mission president, a report compiled for the mission office revealed that the five young fellows had:

(1) appeared either to sing, lecture, or both, before a total of 20,700 people, 16,800 of whom had been non-members of the Church. Meeting 16,800 non-Mormons without having one of them slam a door in his face is an enviable and significant record for a Mormon missionary.

(2) presented fifty-five religious radio broadcasts on stations embracing thousands in their listening audiences—twenty of which were over stations affiliated with NBC or CBS networks.

(Not only were these fifty-five broadcasts

worth-while for the good they accomplished directly but through them the Fireside Four made friends for the Church with over twenty radio stations in the East.)

(3) presented eight theatre performances, at which time they advertised conference meetings.

(4) appeared before one college and five high school audiences.

(5) presented programs to twenty-eight service clubs in seventeen different cities.

(6) appeared in concert and lecture in cottage, hall, and conference meetings; Old-Age Clubs, Odd Fellows Lodge units; Seventh Day Adventists, and Methodist congregations, pageants, Y. M. C. A. groups, prisons, homes for the aged, and other assemblies.

(7) Secured more newspaper publicity for the mission than any other single group of missionaries.

(8) Contributed materially to the wave of good will toward the Church which President Colton declares has swept over the Eastern States Mission in the last two years.

Every member in the group had received some private vocal training and each did his share of solo work on the programs. Their memorized repertoire included thirty-five selections consisting of sacred, semi-classical, and novelty numbers. Among the Mormon hymns which they featured at meetings and on radio broadcasts were: "O My Father," "As the Dew From Heaven Distilling," "Joseph Smith's First Prayer," "Joseph the Seer," and "School Thy Feelings."

Elder Marvin Bertoch presented

the lecture on the Mormon Security program to five different service clubs. In these five clubs four hundred men, leading business men in their communities, heard the lecture which described the history of economic cooperation among the Mormon people, the efficiency of the Priesthood organization, the reverence of the Mormons for industry and hard, honest labor, and their attempt through the Security program to aid the needy in the Church and at the same time preserve their character and self-respect and encourage their return to self-support.

In Ithaca, New York, this lecture was delivered to a group of one hundred and fifty Rotarians, many of them Cornell professors. One of them remarked: "It strikes me that the government could learn something from the Mormons." Many similar comments made by these men directly to the missionaries or to their fellow Rotarians in the lobby after the luncheon, convinced the traveling group that their work was effective in enlisting deserved respect for the Church.

In Binghamton, New York, this lecture, plus musical selections, was presented to fifty members of the Exchange Club. After the program the president of the club, who was, incidentally, a minister, praised the missionaries to his club for their "volunteer, unselfish service in spreading a gospel which is truly a gospel of character." Later he took the missionaries aside and quoted one of the professional men in the club who had remarked: "Well, Reverend, the Mormons may have a religion different from ours, but they work at it, and that's more than we do."

After the presentation of the Mormon Security Plan lecture before the Elmira, New York, Kiwanis Club, the "Fireside Four" received this letter:

I am taking the liberty to thank you again for the wonderful address and entertainment which you gave at our Kiwanis Club yesterday.

If you care to use this letter as future recommendation to any other Service Club, I would be very glad to give you permission to do so as you have a very fine message to be given.

Again thanking you, I am

Yours truly,
Bert G. Voorhees,
President—Elmira Kiwanis Club.

Illustrated lectures on the Book of Mormon, Church History, and Utah, elicited voluble expressions of appreciation from the cottage meetings and club groups before which



TOM JUDD

they were presented very capably by Elders El Moin Kirkham and Grant Cook. In Altoona, Pennsylvania, Elder Cook delivered the lecture on the history of the Church, and the president of the club arose and made this statement to his fellow club members:

"There is more to Mormonism than some of us thought who have just read unauthentic stories about Brigham Young. I recommend for our own education that we visit some of these Mormon meetings and hear the lectures of these young men."

Elder El Moin Kirkham delivered an illustrated lecture on Utah and the Mormon Pioneers before an audience of thirty women belonging to the Quota Club in Scranton, Pennsylvania, and the women, similarly to men's groups, responded by gathering around after the lecture expressing appreciation for the presentation and asking many questions about the beliefs and doctrines of the Church.

At Auburn, New York, the quartette was invited to sing before a group of sixty women belonging to a Pollyanna club—an inter-denominational organization dedicated to community welfare and the provision of wholesome recreation among its members. The only man in the group was its sponsor—a Methodist minister. During the dinner he suggested that, in addition to the singing of the quartette, one of the missionaries tell of the beliefs of the Mormon people. The request was granted with a twenty minute address from one of the members of the quartette. The two lady missionaries working in Auburn were in attendance at the banquet and after the program they were approached by a woman who had rejected them at her door a few days

before. The woman apologized and invited them to come and visit her and explain this religion in detail.

Whenever the quartette met with such a group at its luncheon or dinner meeting there occurred an unusual opportunity to preach the Word of Wisdom. At every luncheon coffee was on the menu and when the Elders requested milk, and declined the cigarettes always offered, it was observed and usually resulted in a flow of questions that were answered by an explanation of the Word of Wisdom. Never did the description of that health code fail to arouse praise and respect for it.

On the radio the quartette was characteristically successful. The fifty-five broadcasts, including fifteen, thirty, and forty-five minute programs, were secured free of charge to the Church. At every station the quartette was invited to return. Three stations requested pictures of the group and they were supplied. The following letter was given to them by station WFBG in Altoona, Pennsylvania, a station over which they had presented twelve broadcasts:

TO WHOM IT MAY CONCERN:

It is indeed a great pleasure to introduce to you an outstanding quartette, known as "The Fireside Four."

This organization has performed over this station with great success, and if you have an opening for an exceptional program of gospel as well as semi-classical selections, you will find the "Fireside Four" a musical treat for your listeners.

Our best wishes accompany the "Fireside Four" wherever they may go."

Yours very truly,
Radio Station WFBG
Roy Thompson,
Managing Director.

Station WYSR in Syracuse, an NBC station, over which they had presented six broadcasts, gave them this letter:

To Whom It May Concern:

The Fireside Four quartette broadcast several programs over WYSR while in Syracuse. We were well pleased with their artistic performance and will be glad to have them on our schedule should they again return to Syracuse.

Fred R. Ripley,
Program Director.

After the Palmyra conference the quartette was disbanded due to the release of most of its members. Each went to his home with the conviction shared by the mission president, that these streamlined missionary methods, combined with those of time honored efficacy, promise a future of increased efficiency and effectiveness in the dissemination of the Gospel.

THE TWELVE VALIANT VIRTUES OF BENJAMIN FRANKLIN

By WINIFRED HEATH

BORN January, 1706, in the village of Boston, Benjamin

Franklin lived one of the fullest and finest lives ever recorded. In an age of intolerance, when love of the Lord was blotted out by fear, Franklin, thinking for himself, was convinced that true religion meant love of God and service to one's fellow men. Like David of old, he anchored his soul to the goodness of the Lord, prayed to Him for wisdom, and trusted utterly to His guidance.

Franklin was a self-made man in the widest sense of the word. He not only made for himself a career, but a sterling character, by the grace of God and twelve selected virtues. His was no sky-rocket course to greatness—but a slow growth. By doing the small things of every day to the utmost of his ability, he prepared himself for the larger things to come.

He was no infant prodigy, not a painfully good boy, nor an altogether exemplary youth. He had his full share of hot-headedness, and he disliked correction, even as you and I. But he did something few of us have the courage to tackle. While still a young man he took a thorough inventory of his good and bad points, and, as he naively remarks in his frank and fascinating *Autobiography*: "I was surprised to find myself so much fuller of faults than I had imagined." Thereupon he set out manfully to become something better, and to that end listed the twelve virtues which seemed to him most worthy of attainment, keeping a daily record of successes and failures. The virtues were as follows, each followed by some forceful phrase:

Temperance	Silence
Order	Resolution
Frugality	Industry
Sincerity	Justice
Moderation	Cleanliness
Tranquility	Chastity

Humility, the thirteenth virtue, was added later, and was not of his original choosing.

Let us see how these Twelve Valiant Virtues and the thirteenth, Humility, helped Franklin to become somewhat the man he wanted to be.

Temperance: "Eat not to dullness."



Here is an injunction as applicable to our times as it was to his. Between temperance and intemperance lie all the heights and depths of our humanity. The mind of the man who lacks self-control is murky and muddled, but like to the shining splendor of tempered steel is the mind of the temperate man.

In his younger days a vegetarian, Franklin all his life was a moderate eater. When he went to England where heavy drinking was the fashion, they dubbed him the "Water American," but noting his physical strength, his clear mind, and kindly nature, scoffing turned to admiration and liking.

It was temperance in all things

which enabled Franklin at the age of seventy to undertake his most arduous tasks, his most splendid adventures, those momentous journeys to Canada, France, and England, in behalf of the brave young Republic of America.

Silence: "Speak not but what may benefit others or yourself; avoid trifling conversation."

This injunction was intended to cure his own habits of "prattling, punning, and joking"—but if the world would follow it, there would be an end of many evils—even war. There is a yet deeper meaning behind this word which Franklin doubtless sensed. Noise is a purely human product—quietness is of

God. We of these noisy, restless days stand sadly in need of the silences of God—the quiet hills, the still and shadowed woods, the soft singing seas. Here is healing for all our hurts.

Order: "Let all your things have their places; let each part of your business have its time."

As Franklin tells us, "this virtue gave me the most trouble." John Adams, our second President, and Franklin's fellow Commissioner to France, complained bitterly of Franklin's lack of order. However, left alone, his somewhat meddlesome "helpers" recalled, Franklin accomplished more than seems humanly possible—even if he did at times have to hunt wildly for some important document.

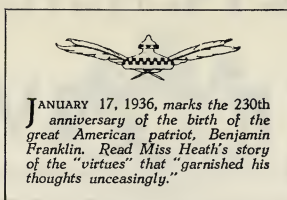
In this connection Franklin relates the amusing legend of the "Speckled Axe." A man brought his axe to a smith to be given a high polish, to which the smith agreed with the proviso that the owner turn the wheel. After a while he grew tired and inquired how the polishing was progressing to which the smith replied: "It is merely speckled"—whereupon the weary wheel-turner meekly remarked: "I think I prefer it speckled." So Benjamin contented himself with something a little less than perfection in the virtue of Order, whimsically remarking that: "A benevolent man should allow a few faults in himself to keep his friends in countenance."

Resolution: "Resolve to perform what you ought; perform without fail what you resolve."

Herein is the key to Franklin's strength of character, for resolution is the foundation of all the virtues. He followed to the end his own dictum and so became one of the most effective and efficient human beings the world has ever seen.

Frugality: "Make no expense but to do good to others; i. e., waste nothing."

Franklin followed this virtue so thoroughly that he is called the "Father of American Thrift." Although he lived simply and never regarded money as an end in itself, his excellent work as a printer, and other activities brought him a small fortune. He was always ready to help a good cause or a needy friend, and when his government stood in dire need of funds Franklin handed over his entire personal fortune. He never patented any of his inventions, not even the famous Franklin stove which made colonial homes so much



cleaner and more comfortable. It was Franklin's belief that as we benefit from the inventions of others, we should be willing to donate our own to the common good.

Industry: "Lose no time; be always employed in something useful; cut off all unnecessary actions."

This sounds somewhat painful, seeming to have in it all the markings of a dry and dusty personality. But Benjamin was anything but that—a livelier or less pedantic person never lived. He came of a long line of Franklins, or free Englishmen, who had mainly followed the blacksmith's trade. It is probable that his industry was inherited, likewise his capacity for silence and salient comment, a blacksmith having little time for gossip and ample opportunity for constructive listening.

The versatility of Franklin has something in it of magic and has furnished material for endless volumes. He was diplomat, statesman, scientist, inventor, philosopher, writer, cartoonist, first spelling reformer, first of his time and place to introduce insurance and the fire brigade, and he helped to found America's first free library and first free hospital. He completely reorganized the postal system, bringing the various colonies closer together and thus making them stronger when they went to war with England. As a citizen he is still a shining example, taking an intense and active interest in all civic matters, even to the sweeping of city streets and their proper lighting. He seems to have overlooked nothing that was of interest to his fellow-citizens.

Justice: "Wrong none by doing injuries, or omitting the benefits that are your duty."

Franklin to the best of his ability, dealt justly with all men, both at home and abroad. If England and the American Colonies had followed his wise counsel of conciliation much bloodshed and untold misery would have been avoided. Because he saw with unbiased mind the rights and wrongs on each side, both mistrusted

his motives for a while. He was most fair in his treatment of the Indians who have suffered much injustice at the hands of many of their white brothers. At heart a man of peace, he was reluctantly enlisted in behalf of war; but his essay, written in letter form, on the futility, folly, and cruelty of war is a masterpiece, one of the best of his many fine writings.

Moderation: "Avoid extremes, forbear resenting injuries so much as you think they deserve."

Here is wisdom worthy of Solomon, for there is nothing in this world that hurts the human heart and works such havoc in the human mind as resentment. In earlier days he often forgot moderation, being inclined to argue and contradict, but one happy day he came across some polite Socratic dialogues—"was charmed, dropt my abrupt contradiction, and positive argumentation, and put on the humble inquirer and doubter."

These diplomatic, mollifying tactics annoyed the blunt John Adams who said of him with a certain amount of irritation: "Although he has as determined a soul as any man, yet it is his constant policy never to say yes or no decidedly but when he cannot avoid it." This conciliatory attitude was of inestimable value in Franklin's dealings with the French who regard courtesy and consideration as two of the greatest virtues.

Cleanliness: "Tolerate no uncleanness in body, clothes, or habitation."

This was a startling injunction when perfume was more popular than soap, and the complete bath was prohibited by law as being too great a shock to the nervous system. Franklin was forever preaching the good uses of fresh air although at that time people were afraid of the outside atmosphere and regarded the night air as rank poison. John Adams has left us a graphic account of his sufferings one chilly winter night when he lay beside an open window, listening, much against his will, to his tireless host as he discomfured upon the benefits of fresh air.

Tranquility: "Be not disturbed at trifles or at accidents, common or unavoidable."

Which put into everyday language means "Don't worry." Franklin found the one and only cure for this unhappy human habit—an abid-

(Concluded on page 28)

FRONT PAGE NEWS FOR AMERICA

CATHOLIC WORKER



IV. No. 7

NOVEMBER, 1936

Price One Cent

CONTINUING its present policy of keeping the Church informed concerning the progress of the Church Security Program and comment in the nation's press concerning it, we reprint here in full an article that appeared in *The Catholic Worker* for November, 1936. This periodical, published in New York City is a member of the Catholic Press Association, which makes the story all the more remarkable from the viewpoint of the Church of Jesus Christ of Latter-day Saints:

"Mormons are personalists! Mormons have taken the lead from Catholics in caring for their needy."

"Of the 17 stakes, local administrative units, stretching from Alaska to Mexico, one hundred-twelve are participating in the 'Church Security Plan.' Eighty-seven of these 'stakes' have reported that they will be able to care for every needy family in their membership."

"The work was begun last April, and now 400,000 items of canned foods, 82,308 pounds of flour, 11,860 pounds of meat, 27,195 articles of clothing are ready for Mormon needy."

Mormons Relieve Brothers Without State Assistance

Teach Catholics Lesson in Personalist Way to Help Poor

Mormons are personalists! Mormons have taken the lead from Catholics in caring for their needy.

"In every stake unemployed men and women were set to work sewing, farming, canning, repairing shoes and clothing, collecting furniture and gifts from Church members and non-members."

"All work was voluntary. No money was paid. To each man and woman a work certificate was given. When a worker needs anything he presents his certificate to the Bishop of his ward and he is given what he and his family need."

"The certificates are not valued in dollars or cents. Their value depends upon the size of the family. Single men doing the same amount of work receive only what they require as bachelors."

"So far there have been no overhead expenses incurred in administering the projects. This winter, however, a general manager and small clerical staff will be necessary to handle distribution."

"Naturally the basic project has been farming. And land was donated, 2,296 acres of it, free of charge, for raising grain, fodder, fruit, vegetables. This food, raised

and tended by the men, was canned immediately when ripe by the women."

"The security plan also undertook three hundred sixty-three work projects employing over 19,000 unemployed in various forms of shop work. Over 1,000 were given jobs in private industry. So great has been the activity that there are only 10,000 employables left on the relief rolls."

"The Church of the Latter-day Saints has set an example worthy of imitation by their Catholic fellow countrymen. It has set up . . . a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift, and self-respect once more established among our people."

"It has accomplished this great task by calling upon every man, woman, and child in their communities to consider the welfare of others about them as their own, and to be willing to work for others not related by ties other than Christian fellowship. It has called upon every man, woman, and child to be personally responsible for the amelioration of the present crisis."

"We repeat, all work was voluntary and personal. No money was paid in wages. And it was accomplished without calling in state aid."

"We suggest that our Catholic laymen cull a few pages from the record of the Church of Latter-day Saints. It is a bitter tea that we must swallow, and brewed by Mormon hands. It may be hard to take a lesson in Catholic Charity and sociology from non-Catholics, but we trust that in the future we can afford to play 'hooky'."

The Twelve Valiant Virtues of Benjamin Franklin

(Concluded from page 27)

ing faith in the goodness and guidance of God. This, in the last analysis, was the foundation of all his achievements and the reason for his calm and cheerful disposition under the most trying circumstances. Refusing to be blinded or distracted by the dust of little things he kept a quiet heart and clear vision for the larger things of life.

Chastity: Franklin went out into the world as a mere lad, got into bad company, and did things which he afterward bitterly repented. He never tried to gloss over or excuse these "errata," but prayed to God for absolution and the strength to do better. By his later life we know that his prayers were answered, for God is ever willing to forgive those who come to Him with

a humble and a contrite heart, and a most earnest desire to do better.

Humility: This 13th Virtue, as Franklin himself tells us, was not of his own choosing, but added at the suggestion of a kindly but critical Quaker friend. It gave him a deal of trouble and he confesses that he never achieved anything but a semblance of that particular virtue. He consoled himself with the sage and characteristic reflection that had he been more successful he might even have been proud of his humility. He concludes his comments on this subject with the following happy, humorous words: "Perhaps it would not be altogether absurd if a man were to thank God for his vanity, among other comforts of life."

His amusing remarks on the difficult virtues of order and humility prove that Franklin, with all his

mighty strivings after perfection, was no prig. He had always a clear eye for his own weaknesses which kept him tolerant of the faults of others.

There was a fourteenth Virtue, usually neglected, which Franklin followed, but failed to list—**Gratitude.** For all the good things that came to him, for his achievements, great and small, he gave thanks to God. His progress from printer's apprentice to world-famed diplomat, writer, and scientist, he regarded as a gift from God whose guidance had led him along the years.

The grateful, prayerful heart is the happy heart, and it was this continuing gratitude, this assurance of the goodness of God which kept Benjamin Franklin in peace and quietness and brought him to a serene old age.



GONE: ONE LAME EXCUSE!

By PAULA
CLAIRE DIX

THIS YEAR, WHEN THE "RESOLUTION LADS" TELL YOU SADLY THAT THEY'D "LOVE TO QUIT SMOKING" BUT "IT JUST CAN'T BE DONE"—PLEASE RAISE A SKEPTICAL EYEBROW.

he was still smoking some three years later. Our son was a year old then, and we agreed that a smoking father was not the best kind of influence, so my husband decided to quit cigarettes.

Tapering off, we thought, would be the best way. One was to be dropped each day. All went well until the quota had dropped to about ten. Then the fireworks commenced. Always of a nervous temperament, he became more grouchy and irritable as the days went by. Sonny and I managed a good many walks at that time, taking care to leave daddy at home. By the time he was down to three cigarettes a day the situation was critical. Grimly I hung on, telling myself it would soon be over. But I didn't know cigarettes.

It seems the use of them creates a hunger in every way comparable to food hunger, and a man simply cannot cut himself off from food when he is taking tiny bits of it, while plenty is at hand. My husband couldn't, at least. He broke at the three-a-day period. Before long he was back where he started. No, tapering off was not the way.

Then we tried a widely-advertised medicine guaranteed to break the habit. It didn't. So the subject was dropped. We decided that a smoker who had smoked twelve years and more, since his early adolescence, was chained to the habit with links that could not be broken.

THREE years later my husband was appointed to a responsible position. We were overjoyed, but the elation was somewhat dimmed by the discovery that his employer was not only a non-smoker, but violently opposed to smoking in any form. What difference this would make to my husband's happiness in his work we could not guess. Then one night he came home with an announcement to make.

"I've quit smoking," he said.

In view of his previous efforts in

that direction, I may be pardoned if I was secretly skeptical. The fact is, I frankly told myself that it was a mere gesture. But of course I did not say as much. Psychologists tell us we must do all we can by word, action and faith to help a person carry out his intention when trying to break a habit.

"Tapering off?" I asked politely. "No," he said firmly, "I've quit. I told you. I've smoked my last cigarette."

And he had. Just that abruptly, he had quit smoking. For the first few days I know he was pretty uncomfortable. During the medicine cure days, we had noticed that all anti-tobacco medicines had a taste of licorice, so he supplied himself with a pocketful of those little oblongs of soft licorice candy known as "black jacks". Whenever habit told him it was time for a cigarette, he chewed up a square of licorice. Very quickly, about the length of time it would take a fasting person to lose his desire for food, my husband noticed that his craving for cigarettes was going. Within a week or ten days he could spend an hour with a smoking individual and experience not the slightest discomfort. At the end of a month we were quite sure the habit was broken. And now, at the end of more than six years, the momentous time "when daddy quit smoking" is an almost forgotten event.

We reached these conclusions about the subject: That "tapering off" is too hard a strain on the will power; it is far easier to break off abruptly and finally. That a fair amount of good, old-fashioned will power is necessary. That the licorice candy was a decided help. That the age of the habit, fifteen years in this case, does not matter at all. That it is a far, far easier habit to break, once the addict has made up his mind to it, than any smoker will admit.

My husband lost nothing in quit-

(Concluded on page 42)

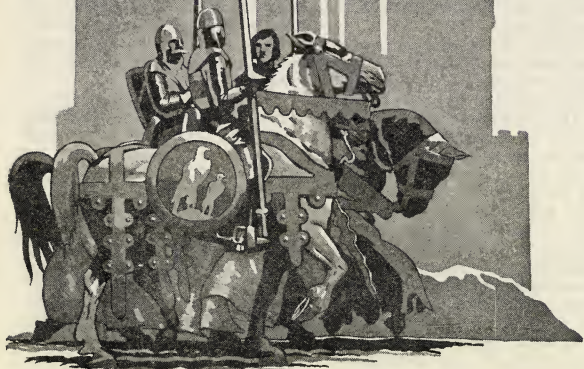
JANUARY is the open season on resolutions. Every one of you knows at least one young man (or perhaps young lady) who will eye his list pensively and sigh: "I'd like to quit smoking, but I've been at it so long now, I'm afraid it's impossible." And you, having heard much of the tenacity of the habit, may regretfully agree and thus innocently aid and abet the youngster in bolstering up his defenses of this destructive vice. "Ah, to be sure, smoking is a habit that imbeds itself into the nerves, ruins the will power, is next to impossible to quit, and the only thing the reformer can do is bend his efforts toward preventing others from acquiring the habit!" That is what the smoker would like you to think, because it gives him indulgence an air of martyrdom, but it happens not to be true. Smoking is really quite easily stopped, in defense of which statement I offer the personal experience of my husband.

Of course I knew before we were married that he smoked, but brides are prone to undue optimism in this matter of reforming the groom. The fact was that in spite of numerous hints, followed by outright requests,

The MOVIES ARE REWRITING HISTORY

By ROBERT M. HYATT

ANACHRONISMS ARE THE NIGHTMARES OF HOLLYWOOD. READ HOW PRODUCERS ARE STRIVING TO AVOID THEM.



IT HAS been left to Hollywood—rather to her movie-makers' research experts—to uncover a surprising number of strange facts about ancient history, facts we never guessed, or perhaps never bothered about, while we gleaned our smattering of early lands and peoples.

Hollywood's film producing companies, especially those major companies turning out historical pictures, have an excellent reason for delving into the long ago in quest of unknown quantities.

How would a Knight Templar eat soup, from a bowl or out of his helmet—provided, of course, that he ate soup? What kind of harness did the chargers wear that dragged the storming towers up to the city walls during the Third Crusade? What did a fruit stand look like in the days of the second Nero?

Museums contain few drawings, fewer tapestries, and in most cases very meager descriptions of many of the things considered important by such idealistic picture makers as Cecil B. De Mille. Therefore all this research is serious business; just

anything won't go. Historical pictures are becoming more and more popular. The public is growing tired of the old slapstick, and is demanding pictures accurate as to facts, correct in every detail, artistically and colorfully done.

Hence, Hollywood is becoming a vast laboratory of research that promises to be the greatest in the world. Films have become a mighty, educational factor, for only through them may one learn at first hand—visually—of things of the past in animated reproduction.

The historical pageants of De Mille, done in the characteristically lavish manner, and the more restrained Old World plays of George Arliss have brought up puzzlers that sometimes defied the research facilities of the studio.

Hollywood experts are making a major contribution to history. The old-school historian, or even the writer of historical romances, can be sketchy when he is ignorant. For example, the historian can say that the king stormed the castle with mighty engines of war—and let it go at that. He hasn't told us what

those engines looked like. The novelist can say that the king ate his evening repast in company with his knights. But what did they eat? How did they eat it? He can put in some interesting detail about which he is certain and leave out a whale of a lot that motion picture producers deem important.

THE ANCIENT historian, in writing his meager parchment records, dealt a body blow to the modernist's demands for minute detail and accuracy. He listed only the surface things, leaving out the rest. Hollywood research experts are striving—and successfully—to supply the missing links in his earlier contemporaries' work. One thing sure, the student of the future will have little difficulty in trying to picture the people and things we know today!

As a specific example, the production "The Crusades" deals with the third of the great migrations of armed men from Northern Europe in their romantic efforts to wrest Jerusalem from the Moslem infidels. The picture is thus placed in the twelfth century after Christ, and deals with the "holy war" between the Crusaders under Richard the Lion-Hearted, and the Saracen Sultan, Saladin.

The first thing done before details were thought of, was to engage an expert, Harold Lamb, writer of popular but painstakingly correct history books about the Middle Ages.

But that was only a start. Many, many other things requiring accurate details there were. Every bit of data available anywhere in the world on the twelfth century crusades were assembled, a whole library of books from which drawings of dress, table wear, and photographs of early objects wherever available in museums or private collections.

Many costly "sets" were built in order to "shoot" the scenes in "The Crusades." The biggest "prop" was a siege tower, an engine of war five stories high that could be moved about so, once up against the walls of a besieged city, troops could pour up its stairs and out the top onto the walls of the town. The tower constructed in Hollywood proved fifty feet high and weighed thirty-five tons, boasting a drawbridge that could be lowered from the top, workable and correct in all details. There were no museum pieces to copy here so correct details were obtained from ancient books on military art and from tapestries and paintings showing sieges.

Pictures were made of all armour proper to the period, for there were changing styles in armour as well as in our modern military uniforms.

The London Museum and the Metropolitan Museum of Art in New York City contributed many specimens. But the real job was to get the detail of the whole Crusaders' clothing, down to his skin: to learn what he ate, how he lighted the fire; what his weapons were like, how he held them and fought with them. In short—everything!

GREAT CARE was taken to get the proper style of the actual period being depicted, and here there was immediate trouble for it was the era of transition between chain armour and sheet armour. Modern armourers usually make sheet armour for museums and reconstructed baronial halls in homes. The chain armour had to be made in Hollywood, and no end of other details attended to, by hand artisans.

Other experts had to be imported. From Spain came Julianio Archea, famous armourer who for a lifetime has been turning out copies for museums and private collections. He worked his charcoal fires there at the Hollywood studios; forges roared and anvils clanged just as they did in the ages called "Dark." And from their red, burning maws came heavy two-handed swords; the graceful scimitars of the Moslems. Helmets of thirty different varieties were formed in another shop. Yet there was a stickler even here: mail made from chain was difficult and slow to make, was costly, and heavy for the actor.

It was found then that the mail shirt and hip hose could be made of knitted string treated with metal lacquer. Before the camera it showed up realistically as "steel."

This discovery proved a boon to actors for, under the old setup, some of them had been weighted down with an extra hundred pounds of equipment.

After his chain mail shirts and hip hose, covering him from toe to chin, an airy sort of old-fashioned union suit, the crusading knight put on his surcoat. This had colored flannel panels to hang down the back and bore the family crest. To this were added wide sword belts and scabbards, while over the head went a chain mesh covering that fell below the shoulders.

THE DETAIL of military accoutrements proved a gigantic task, but that of other things was, perhaps, even harder. Unfortunately for the second historian, down the ages there had been much emphasis on the art of war and little on the art of everyday living. The twelfth century was an age not without a certain elegance but with a good deal of dirt behind the ears.

Forks had not been invented, and roasts were carried on spits. The ladies and gentlemen sitting around King Richard clawed or gnawed off their mouthfuls, or took a stab at the meat with their own personal daggers. But they had their ways of "putting on dog," as witness this specification for one scene:

"Items: Gigantic center fireplace, supported by huge Nubian lions in stone. Three-ton dresser loaded with silver dishes in the form of turtles, elephant, and peacocks. Rug of five white bear-skins. Forest of wrought-iron candelabra. Twenty-pound illuminated books bound in vellum. Lutes and horns, some to blow on and some to drink from. Damsels in pointed hoods. Falcons on the gauntlets of the hawkers. Bearhounds dozing at the hearth."

Research turned up an amazing collection of curious facts. Cooks of the period wore the high, puffed out white cloth cap of exactly the same kind worn by modern cooks today, making cooks, perhaps, the most traditional people in their dress of any in the world. In the picture the cooks roasted an entire ox on a huge spit in "Richard's camp at Marseille."

The sport of hawking, one of the most glamorous of the ancient sports, has definitely gone out, de-

spite some romantic attempts at revival; yet, so rich is Hollywood in color material that a man was found here who had spent years at falconry, knew its lore, and had some trained birds which would rise from the wrist of the master, tower high into the sky, and fetch back a trembling dove. This man was Orin Cannon and he had twenty trained birds ready for use in the picture.

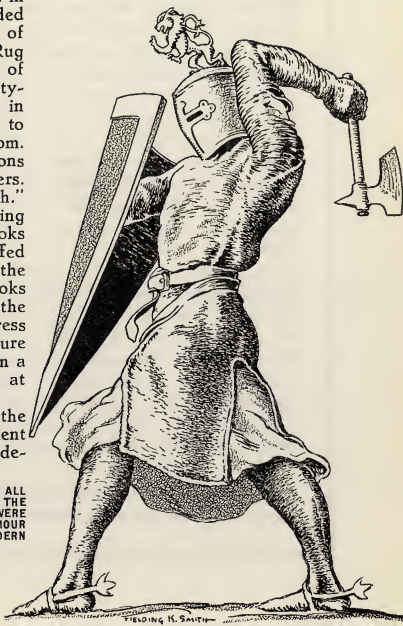
Much research revealed the fact that the common soldiers toted few cooking utensils around. There was a good reason: their pot-like helmets made fine stew kettles and the grease left in them was good for the hair!

Wine-skins anciently used instead of jugs or casks were found in one part of Mexico where they are still made of pig hide in accordance with the old-time method.

What did the knights and soldiers do to amuse themselves? Cards hadn't come into use yet. The game was chess, played with huge chessmen one could "crown" an opponent with!

How was the hair cut? This was learned after much inquiry. The actors who did the parts of monks got the worst of it for their tonsure called for a shaved (on the lot done with machine clippers) round spot on the top of the head leaving a fringe about the sides.

Truly, Hollywood is writing the omissions into our ancient history!



PICTURES WERE MADE OF ALL ARMOUR PROPER TO THE PERIOD. FOR THERE WERE CHANGING STYLES IN ARMOUR AS WELL AS IN OUR MODERN MILITARY UNIFORMS.

Editorial

Truth—Ever Welcome

NEVER HAS there been an age like ours! Discovery crowds upon discovery; invention upon invention. The perplexing, terrifying natural forces of old now stand tamed, humbly waiting to obey man's command. With new instruments, aids to the senses, infinite space and the invisible atom are being explored. Life is securing a new lease upon health and extension. Social living is shown to be based upon orderly laws. Man's mastery over universal conditions is being established.

The year 1936 was second to none in its achievements. Its record is indeed marvelous. The coming year, 1937, promises to be as fruitful. It was an idle thought of a generation ago that man was near the limits of knowledge. Man may forever draw new facts from the bottomless well of truth. Fearlessly therefore men now seek to penetrate the unknown, invisible world. They know that their labors will not be in vain. Modern man has won the courage of the conqueror. We may securely look into a future enriched with knowledge and power beyond man's wildest dreams.

The restored Church of Christ throbs in harmony with our progressing world. It is a supporter of scientific endeavor in all its proper phases. In this it but conforms to its own fundamental doctrines that knowledge is limitless, that man's endless journey is a continuous advancing entrance into new fields of wisdom; and that all knowledge finds its place in the Gospel structure. There would have been no restoration of the Gospel if Joseph Smith had feared new truth. In the words of Brigham Young, "Our religion is simply the truth—it embraces all truth wherever found in all the works of God and man—that are visible or invisible to the mortal eye." Therefore, the Church welcomes all knowledge, every new discovery, every added invention. It commends and holds in high regard those, within or without the Church, who seek to advance man's boundaries of knowledge. Every fact of observation becomes a structural part of the palace of truth. Nor does the Church decry theories set up as temporary explanations of discovered facts. It only asks, in the interests of clear thinking and of truth, that an unmistakable differentiation be made, in belief and teaching, between established facts and partly supported inferences.

Members of the Church, especially the youth, should maintain an eager interest in the world's

advancing knowledge. Many might find satisfactory life careers in the world's army of investigators and research workers. Others could devote themselves with equal profit to teaching young and old the increasing knowledge gains of humankind. Those with a commercial bent of mind could with the assurance of rich returns use modern findings in material developments, whether economic or social. All Latter-day Saints could and should in this day of wide and popular publicity, keep informed of the major truth advances of the day. The open mind gives zest to life, and every new fact will but support the claims of the Church. Indeed, the Church welcomes the use of the scientific method, which is merely sincere and clear observation and thinking, in the study of the divine plan for man's salvation.

However, knowledge of itself is lifeless. Only when applied to human needs does it really spring into life. The application is as important as the discovery of truth. The present aim of science, to discover truth, must be enlarged to include the use of truth for man's welfare. The accumulated knowledge of earth must be so used by man as to help him in his eternal upward journey. There is an abundance of knowledge on earth, yet the nations are at one another's throats. They have not learned that proper conduct, so far ignored by science, determines man's destiny.

It is not enough to live in a scientific age, an age of knowledge alone. Human happiness comes only when all knowledge is used according to the divine plan of salvation. That is wisdom—the end of man's search; and wisdom consists of knowledge and its proper use. We look hopefully into the future towards the time when our vast possessions of knowledge will be built into an age of righteousness.—*John A. Widtsoe.*

Thoughts on a Passing Year

WE MEN of earth who grow old together as the hours and the days pass us by, find ourselves again at that season which marks the year's ending and the year's beginning. With mingled feelings we watch the deeds and thoughts of another cycle of days become part of the record of the past, never to be recalled except in memory, but never to be forgotten because the record of eternal man is indelible. As the year closes, there is a high spirit mingled with deep thought and short-sighted hilarity keeping company with solemn retrospection.

While we sometimes look yearningly upon the past, few men there are who would in reality bring back our yesterdays. There is no greater finality in the world than the record of our yesterdays. But even so, the cause for remorse has been lessened by the fact that an all-wise Creator has ruled that as surely as our yesterdays have ever been, so surely shall our tomorrows be never ending.

Men fear the passing of time only when it has been misspent. They who have used well their allotment of hours and days and years, glory in each moment's achievement and welcome the coming of each year's beginning. And to thoughtful men it becomes apparent that things as fine as truth and courage, loyalty and friendship, and intelligence were not created nor achieved to be done away with at the end of any year or age. Life and its endless realities go on despite the changing of the date we post upon our calendars, and men continue with their searchings and their findings ceaselessly down through the ages.

It is wisdom on the part of the Creator that the year should have its ending and its beginning, that it should be divided into seasons and days and hours, and that the days should be divided into lightness and darkness, that sleep may restore the weary, that rest may soothe the sorrowing, that day-break may give hope to the unhelpful. The year has been made to close that men may, in a measure, bury and leave with the past the error of their lives and begin anew to build for time and the eternities to come. At least, we may close the books of time and things temporal with the closing of each year—but eternal man continues to be what past years have made him and continues to become only as great and good and wise as the sum of all he *has* been and done, despite all resolutions and good intentions for times yet to come.

To belong wholly to the past is a sorry thing. The past can never live again except in memory. Its shadow is with us yet, but its reality belongs to the ages that never return. Man goes forward, eternally forward, but never back. That is why the past is at once so remorseful and remorseless. And that is why the present is so all-important—because the present is continually becoming part of the changeless past.

We make much of seasons and of holidays and of fleeting occasions. We make much of the year's ending and the year's beginning, as though the stroke of midnight, by some strange alchemy, transformed the world and all our lives and changed the picture of the universe. But with all

the changing times and seasons there are in the heavens those things which change not and are eternal. These are the things that cause the world to keep its balance and cause men to return to moderation, despite the strange doctrines, false teachings, and fantastic schemes that trouble this age and generation.

—Richard L. Evans.

Patterns

LIVES are like quilts. Days are our pieces; hours and minutes form the threads with which we stitch the days into a pattern. If we are wise, we shall choose the design carefully, selecting our pattern according to our Eternal Father's plan, and working constantly all the days of our lives at completing it. From seemingly insignificant pieces women can fashion with skilled fingers, alert minds, and vivid imaginations, a quilt of loveliness, attractive to the eye, warm to the body, satisfying to the inner soul. Yet with all their ability, women cannot make quilts that defy time. In designing our lives, we can readily fashion them to a loveliness which will last for eternity.

Frequently in choosing our patterns for living we do not select carefully enough, if indeed, we consciously choose at all. Our days and months become scraps which we heedlessly throw into the discard, wasting part of a priceless fabric which has been given us to endure to the end of our days on earth and to carry with us into the eternity to come. In choosing our patterns we should select those which will appeal to and suit us as individuals, just as the quilt blocks and the finished quilt will differ according to the tastes of people. Yet different as each of us is, individual as our patterns must be, the same procedure will follow in the planning of our lives. The Father of all is the Instructor; He has pointed the way for us to follow in the working out of our designs; He is eagerly watching to see that we follow the right directions; He is ready to help us if only we go to Him in prayer and ask His help.

From the days, handed to us one by one from a wise Creator, we can fashion something which will be a comfort to ourselves and a blessing to those around us. Even though some of our days are drab and commonplace, they will make a good contrast to the gayer ones and will all—if touched by the hand of faith—make a design of which we can be proud. Life, too, like quilting, is a continuous process, and we pick up today where we left off yesterday. So that the drab and gay colors can be blended into a significant whole.

May the pattern of our lives be of such a nature that when we finish our task, those who are left will see the beauty of its design, the completeness of its pattern, and the care of its execution. Then they will receive the impulse to make their lives complete and attractive and in this way perfection may be slowly but surely realized.

—Marba C. Josephson.

The Church Moves On

JAPANESE MISSION REOPENED

AFTER HAVING been closed for twelve years, the Japanese Mission will be reopened by the First Presidency under Hilton A. Robertson as president. Headquarters of the mission will be in Honolulu, from which base of operations the president and missionaries will work among the Japanese people of Hawaii and also the established branches of Japanese members in Japan. (See November Era for early activity in the Japanese Mission.)



HILTON A. ROBERTSON

President Robertson served previously in the Japanese mission from May, 1921, until August, 1924.

TAHITIAN MISSION

LEROY MALLORY, president of the Tahitian Mission since July, 1933, and his wife, have been honorably released and Thomas L. Woodbury and his wife have been appointed their successors.

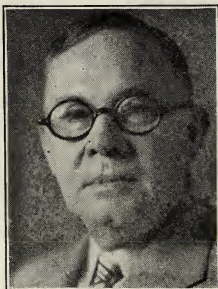
The new mission president has long been active in Church affairs. He filled a mission to the same region from September, 1893, until September, 1896.



LEROY MALLORY

Since that time he has labored as a member of the High Council and Stake Sunday School Superintendent in Pioneer Stake, Salt Lake City, as leader in the Sunday School and Priesthood and

M. I. A. in the Eighteenth Ward and Ensign Stake, Salt Lake City. Mrs. Woodbury has been active in the stake



T. L. WOODBURY

work of the Religion Class in Pioneer Stake and as Relief Society president of the Eighteenth Ward for ten years.

NEW LOGAN TEMPLE HEAD APPOINTED

JOSEPH QUINNEY, JR., president of the Northwestern States Mission since July, 1934, until his recent call, former president of the Canadian Mission from 1923-27, was appointed November 13, 1936, by the First Presidency as the new president of the Logan Temple to succeed the late William A. Noble.

In addition to the services rendered as mission president, President Quin-

ney has filled a mission to Samoa, been prominent in the Priesthood activities, served as superintendent of Religion Class, Sunday School, and the Mutual Improvement Association. He has also acted as a member of the Board of Trustees of the USAC and for several years directed the Sunday School of the L. D. S. Institute in Logan. He was awarded the Silver Beaver by the Boy Scout council as a result of his service in that organization, of which he was president twice.

PRESIDENT HAROLD B. LEE APPOINTED MANAGING DIRECTOR, CHURCH SECURITY PROGRAM

HAROLD B. LEE, president of Pioneer Stake, resigned his position as commissioner of Salt Lake City, to accept the position as managing director of the Church Security Program.

AS this issue of "The Improvement Era" goes to press we are advised of the passing of our beloved brother, Elder Alonzo A. Hinckley of the Council of the Twelve. Death occurred in Salt Lake City, December 22, 1936, at the home of Brother Hinckley's daughter, Mrs. Frank Craven, following a protracted illness. Elder Hinckley was born April 23, 1870, at Cove Fort, Utah, and was ordained an Apostle October 11, 1934, at the age of 64, by President Heber J. Grant. The love and sympathy of the entire Church go out to his large and devoted family in their bereavement.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED NOVEMBER 16—DEPARTED DECEMBER 3, 1936

First row, left to right: Esther M. Eldridge, Elizabeth Atkin, Verona Williams, Afton Hamilton, Erva E. Wright, Delores Trujillo, Edith Brooksky, Lanna Moses, Marie Waldram.
Second row, left to right: Paul Wilson, Kenneth Simmons, Mrs. Gordon Empey, Gladys Dowdle, Mrs. H. M. Bills, Harriet Chamberlain, Opal Cheney, Henry Skidmore, Delmont Newman, Darrell K. Riddle.
Third row, left to right: Fen K. Rothe, Vernon Smith, Allen K. Webb, Harold Fredrickson, Esom M. Freeman, June Hickman, Reese B. Gibb, James T. Simpley, Keith M. Stock.
Fourth row, left to right: Donworth Gubler, Ivan L. Ashment, Lawrence Greene, Newell Smith, Alfred Trauffer, Wilder R. Harding, Hooper Mortenson, Doyle Fitzgerald, Alma P. Burton, De Verne Rasmussen.
Fifth row, left to right: Orrie Van Essen, Donald N. Bradford, Ivan H. Woodward, Clarence Wendell, Joseph Larson, Reed C. Johnson, Clarence Silver, Warren C. Call, Max Duffin.
Sixth row, left to right: Joseph Barker, Orrie E. Behrman, Alma H. Engberson, Stuart Quist, LeRoy Waite, Arthur O. Chapman, Loile J. Bailey, Milan T. Oldroyd, Keith A. Nielson, Arvil F. Forsgren.
Seventh row, left to right: Charles A. Harper, Elmer Van Boorum, Horace G. Moser, Karl DeHaan, Edes D. Hill, Franklin East, Hyrum Plewe, Allen R. Bateman, Sterling Ryser.
Eighth row, left to right: Oscar Anderson, George Tompson, Lester C. Skeem, Edwin P. Hansen, Curtis R. Hawkins, Mark Anderson, Merlin Howe, Ferry J. Watts, Clyn Young, Lee Grande Erambrack.
Ninth row, left to right: Thomas Taylor, Lawrence Gillett, Dick Parker, Boyd Jensen, Alvaro Johnson, Gordon Empey, Elmo D. Buchanan, Dean I. Nuttall, Vernon Armstrong.
Tenth row, left to right: Thomas McKay, Howard W. Draper, J. Wyley Sessions.

INTERNATIONAL COUNCIL OF WOMEN MEET IN JUGOSLAVIA

By AMY BROWN LYMAN

*First Counselor in the General Presidency of the
National Woman's Relief Society and President
of the Relief Society in Europe*

BY APPOINTMENT OF THE NATIONAL WOMAN'S RELIEF SOCIETY
AND THE YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION,
MRS. LYMAN WAS COMMISSIONED TO ATTEND THE SESSIONS
AND REPORT THE PROCEEDINGS TO THE ORGANIZATIONS.

WHEN THE three hundred delegates to the International Convention of Women gathered in Yugoslavia, from September 28 to October 9, 1936, the ideals which prompted this organization stimulated the imagination of the thirty-six affiliated councils representing forty million women. These delegates were a group of exceptionally fine women, many of them outstanding and brilliant. Among them were doctors, lawyers, business women, teachers, artists, social workers, and members of legislative bodies. The American delegation consisted of only four: Dr. Louise C. Ball of New York; Mrs. Charles H. White, living temporarily in Athens, Greece, but originally from Boston; Mrs. M. R. Jennings of Santa Barbara, California; and myself.

When it was decided to meet in Yugoslavia, the National Council of that country chose Dubrovnik as the most interesting city in which to hold the sessions because it is a typical medieval town, the old part being preserved exactly as it was centuries ago. Dubrovnik, anciently known as Ragusa, was founded in the seventh century, as one of the smallest republics that ever existed. It is situated on the beautiful Adriatic Sea backed by huge mountains. A tall tower in the center of the city was used anciently as a lookout. On one of the sidewalls is a huge arsenal. King Peter Street, the main one, is rather narrow and about one mile long. The other streets, all paved with stone, are even narrower—not more than eleven feet wide. The rest of the city is made up of tall buildings which look like great tenements all joined together. Each family owns its own suite of rooms. Wagons and automobiles are not allowed in the old city. The streets are too narrow and the people too numerous.

The meetings covered eleven days and consisted of five public general sessions, held in the evenings; committee meetings; and executive meetings for officers only. No meetings were held on the one Sunday intervening which was spent on a trip to the chateau of Queen Marie, who is still in mourning for her husband, Alexander I, who was killed in France two years ago. She



MRS. AMY BROWN LYMAN

gave a lovely tea and reception for the delegates.

I was assigned to the special committee on constitution and by-laws, also to the committees on Peace, Suffrage, Trades and Professions, Public Health and Education. The two sessions I attended lasted from 3:30 p. m. to 6:30 p. m. One thing that lengthened the meetings is the fact that everything has to be done in the three official languages: English, German, and French—every report, every motion, every second, and every comment.

The idea of the Council was conceived in the minds of American women when they called a great international meeting in Washington, D. C., in 1888. Especially active in fostering its movement were Susan B. Anthony, May Wright Sewell, and Anna Shaw. In 1893

at the first International Council meeting at Chicago, Lady Aberdeen, then living in Canada as the wife of the governor-general, was made president, a position which she has held for thirty-six years.

A new president, Baroness Pol Boel of Brussels, Belgium, was elected to succeed Lady Aberdeen. The new president is a large, powerful woman. Brilliant and well-educated, she speaks French, German, English, and made a brief acceptance speech, first in French, then in German, then in English, expressing her appreciation of the high honor.

At the convention one new Council, the National Council of Japan, was reported. The Philippine women have written regarding joining and hope to be able to do so soon.

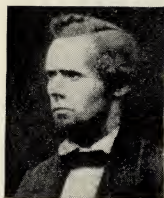
In spite of the fact that one of the big aims of this Council is to create a feeling of internationalism, several incidents showed tenseness, suspicion, and lack of confidence between nations. We could feel all the way through the convention that underneath the surface, there is in Europe today, grave international anxiety and dread of impending conflict.

The great hope that lies in this organization is that it will help cement women's activities toward such world affairs, as: the eradication of slavery; the accomplishment of sex equality; the abolition of child labor; the continuance of part-time education and training for all young people; the better education for world citizenship; the urging of women to vote; the protesting of discrimination against women's gainful employment; prison reform; peace.

THE STORY OF OUR HYMNS

By GEORGE D. PYPER

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



WILLIAM FOWLER

We Thank Thee, O God, for a Prophet

WE THANK Thee, O God, for a Prophet,

To guide us in these latter days;
We thank Thee for sending the Gospel

To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee.
And love to obey Thy command.

When dark clouds of trouble hang
o'er us

And threaten our peace to destroy,
There is hope smiling brightly before us,

And we know that deliverance is
nigh;

We doubt not the Lord, nor His
goodness,

We've proved Him in days that are
past;

The wicked who fight against Zion
Will surely be smitten at last.

We'll sing of His goodness and
mercy,

We'll praise Him by day and by
night.

Rejoice in His glorious Gospel,
And bask in its life-giving light;

Then on to eternal perfection
The honest and faithful will go.

While they who reject this glad mes-
sage

Shall never such happiness know.

THE HYMN

"We thank Thee, O God, for a Prophet
To guide us in these latter days"—

SO SANG the people at every session of a series of meetings recently held in honor of and attended by President Heber J. Grant; so have sung the Saints at every General Conference of the Church of Jesus Christ of Latter-day Saints since the song, penned by William Fowler, was published in 1863. In every stake, in every ward, it is rendered by the congregations next if not equal in frequency to

XIV. "We Thank Thee, O God, for a Prophet"

WORDS BY

WILLIAM FOWLER

MUSIC BY

Caroline Elizabeth Sarah Norton

"The Spirit of God Like a Fire is Burning."

What is the secret of the popularity of this song?

It cannot be called the greatest hymn ever written by any of our authors. In fact, it does not compare in literary merit or poetic beauty with many of the other gems contained in our hymn books; but it has something different from our other hymns. In simple language it expresses deep gratitude to our Father in heaven for revealing anew the everlasting Gospel in our day and setting up prophets to guide us in these latter days.

The first stanza, especially, is full of praise; a song-prayer of much emotional value, expressing the joy of service and the satisfactions of obedience.

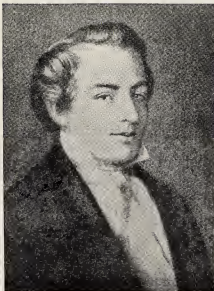
The second stanza sings of the smiling star of hope and the absolute

faith of the Saints in the power of God to deliver them from "the clouds of trouble" whenever these threaten to destroy their peace and happiness; a fearless reliance upon Him who had already been their friend and protector in days past.

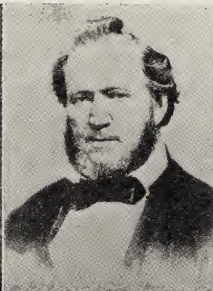
The last stanza is first of all a paean of praise for the goodness and mercy of God and the life-giving light of His glorious gospel. The last half shows that the author, though far from the fountain-head of the Church, fully understood one of the greatest principles of the restored Gospel—the doctrine of eternal progression; that "when we have lived according to the full value of the life we possess, we are prepared for eternal advancement in the scale of eternal progression . . . ; That there is no period, in all the eternities, wherein organized existence will become stationary, when it cannot advance in knowledge, wisdom, power and glory. . . ."

The hymn closes with a warning that while the honest and faithful

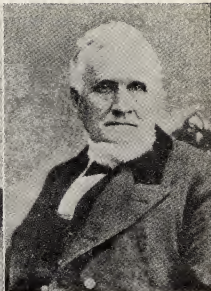
THE LATTER-DAY PROPHETS.



JOSEPH SMITH



BRIGHAM YOUNG



JOHN TAYLOR

shall reach the promised goal, they who reject the message will fall short of such happiness.

"We thank Thee, O God, for a Prophet" is exclusively a Latter-day Saint hymn; a Mormon heartthrob; a song of the Restoration.

THE AUTHOR

WILLIAM FOWLER, who wrote the words of "We Thank Thee, O God, for a Prophet," was born May 9, 1830, thirty-three days after the Church of Jesus Christ of Latter-day Saints was organized. His father, John Fowler, a native of Sheffield, Yorkshire, England, at the age of 21 enlisted in the British Army and went to Ireland, where he married Bridget Niel. From Ireland he was sent with his regiment to Australia, in which country, William, the subject of this sketch, was born. When William was about three and a half years old the family made another move to the East Indies where after five years of service the father was honorably discharged and returned with his family to Sheffield, England. William was then nine years old. Two years later his father died and in three and a half more the mother followed, leaving him an orphan before he was fifteen years of age. Originally his mother was a Roman Catholic, his father a Protestant, but previous to their demise both had joined the Wesley Methodists.

At eighteen William began to think seriously of religion and attended Methodist services, but was not satisfied. It seemed to him Methodism was all hope and trust—no reality. It was then that he first heard the sound of the Gospel through a young friend whose father, Peter Poulucci, was a Priest in the Church of Jesus Christ of

Latter-day Saints. This friend took William to hear the "Mormons" at the Hall of Science, Rockingham Street, in the winter of 1848. His search for the truth was ended and on July 29, 1849, he was baptized by Elder J. V. Long. He was ordained a Priest, March 3, 1851, and labored in the Deepcar branch under Elder William Memmott. He worked as a cutler in a factory at Sheffield, but was discharged on account of his joining the Latter-day Saints. Here he married Ellen Bradshaw, by whom he had three children.

The daily diary of William Fowler containing the record of four years of missionary service up to 1854, has been perused by the writer and is of intense interest. It shows the deep and abiding faith of the man in the restored Gospel; how he traveled on foot and endured revilings and all sorts of persecutions for the Gospel's sake. It is full of such entries as "walked 21 miles, rode 7 today." One of March 27, 1853, reads: "Mob assembled and broke up the afternoon meeting. In the evening we met at Brother Craig's house and had a good meeting. The mob assembled outside expecting to pelt us with goose eggs, but as we did not open the door they did not know where to look for us, so they pelted each other."

William Fowler was not an educated man, but he understood the Gospel and believed implicitly in the doctrine of "eternal progression," as the last stanza of his hymn will show, and trained himself accordingly. He studied and gave instruction in music, and learned the Pitman system of shorthand. His diary, under date of September 9, 1853, records in shorthand that he received the book of instruction from

the founder, Sir Isaac Pitman, himself.

There is no evidence to show the exact date on which "We Thank Thee, O God, for a Prophet," was written. President Joseph F. Smith in his lifetime related that when he was in England Brother Fowler brought his new song to meeting where it was sung for the first time. As President Smith's mission was from 1860 to 1863, it was probably written somewhere between those dates.

It was published in the 12th edition (1863) of the Latter-day Saint Hymn Book.

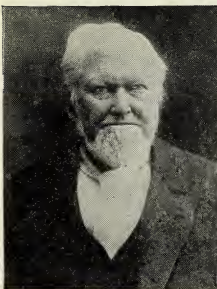
Brother Fowler wrote other songs and hymns which were printed in the *Millennial Star*. He sailed for America June 3, 1863, on the ship "Amazon," arriving in New York July 25, 1863, finally settling with his family in Manti, where he taught school. He died August 27, 1865, and the Church erected a monument in the Manti Cemetery in his honor.

Brother Fowler's three children survive, Harriet Fowler Allen of Rexburg, Idaho; Henry A. Fowler, Second Ward, Salt Lake City; Florence Fowler Adair, Southgate Ward, Salt Lake City.

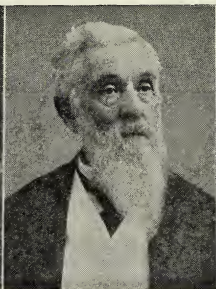
THE TUNE

THE STORY of the origin of the tune to "We Thank Thee, O God, for a Prophet" is most interesting and not generally known. The composition is credited in our song books to "Mrs. Norton;" and questions are often asked as to who she was, when and where she lived and whether or not she was a Latter-day Saint.

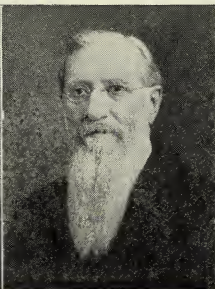
Mrs. Norton's full maiden name was Caroline Elizabeth Sarah Sheridan. She was an English author born in 1808, the granddaughter of



WILFORD WOODRUFF



LORENZO SNOW



JOSEPH F. SMITH



HEBER J. GRANT

the amazingly brilliant Richard Brinsley Sheridan, actor, playwright, Member of Parliament, and owner and manager of the historic Drury Lane Theatre, London. He was the author of "The Rivals," "School for Scandal," and other well-known plays.

Mrs. Norton gained for herself a prominent place among the women writers of England. A greater part of her career, however, was shadowed by an unfortunate marriage with George Chappel Norton, a jealous, intemperate, brutal man, who brought suit against Lord Melbourne for alleged misconduct with his wife. That this was unjustified is shown by the fact that the jury trying the case decided against Norton without even leaving their seats. But due to the fact that Mrs. Norton had left him for a while he had the custody of their children and used her earnings. On Norton's death she married Sir William Sterling-Maxwell, but her happiness was short-lived, as she died the following year. Through her own suffering she became a forerunner of the movement which by gradual steps has finally resulted in the full enfranchisement of women.

But what has this to do with the tune of the great and popular Mormon hymn under consideration? We shall see.

During the Crimean War (1854-56) between the English and French on one side and the Russians on the other, the battle of Balaklava was fought. This was in 1854. In that historic struggle an English officer of high rank, whose wife was no doubt a friend of Mrs. Norton, was killed. Mrs. Norton wrote the words and music of a song called "The Officer's Funeral March." This was sung at the officer's funeral service and the music was played by the band over the grave of the British hero. Here are the words of that song:

THE OFFICER'S FUNERAL MARCH

HARK to the shrill trumpet calling!
It pierces the soft summer air;
Tears from each comrade are falling,
The widow and orphan are there.
The bayonets earthward are turning,
And the drum's muffled breath rolls around;
Yet he needs not the voice of their mourning,
Nor wakes to the bugle sound.
Sleep, soldier, though many regret thee,
Who stand by thy cold bier today;
Soon, soon shall the kindest forget thee,
And thy name from the earth pass away.
The man thou didst love as a brother,
A friend in thy place will have gained;

AN APPEAL FOR PIONEER FURNITURE

IF YOU have visited the Lion House in Salt Lake City within the last four years you are probably aware of the fact that the Presidency of the Church have given the Y. W. M. I. A. the use of this beautiful, historic building for a social center.

We have done our best to restore and furnish it for your benefit. Two thousand persons registered last year for classes in religion, art, literature, and handicrafts. It is the place where the missionaries have their meals while residing at the Missionary Home. It is the gathering place for M. I. A. at June and other conferences.

We have come to a place where we need your help. When three layers of worn-out flooring were removed from the cafeteria we were surprised and delighted to find that in two large rooms the original red sandstone flagging remained. These rooms had previously been used for storing vegetables and fruits. The walls of these rooms show the large sandstone blocks of the foundation and the old hand-made adobes used for walls and partitions.

We desire to furnish these rooms with tables and chairs of the pioneer period.

Much of the furniture of that day was made in the public workshops on Temple Square where the Church gave work to men in need of employment.

We have three tables to start our project—one purchased at a second hand store for three dollars, one brought from storage in the loft of an old barn, and one given us by "Aunt Susa Young Gates," a daughter of Brigham Young.

Look carefully at the accompanying illustration and see if you can assist us in obtaining chairs and pedestal tables in harmony with

those pictured, and thereby aid us in our effort to give genuine pioneer atmosphere to your social center's newest dining room.



We are not asking for cherished heirlooms, but for some neglected furniture of a past time that it may begin a new day of usefulness.

Phone Wasatch 7878 or write the Lion House Social Center, 63 East South Temple Street, Salt Lake City, if you can help us.

(Signed) Lion House Committee.

Note: To be usable for the above purpose furniture need not be exactly as in the illustration but merely of the same general type and period. Please do not ship furniture without first communicating with the Lion House Social Center as indicated above.

Thy dog shall keep watch for another,
And thy steed by a stranger be reined.

Though friends that now mourn for thee
sadly,
Soon joyous as ever shall be;
Though thy bright orphan boy may laugh
gladly
As he sits on some comrade's kind knee;
Yet there's one who will still pay thee duty,
In tears for the true and the brave,
As when first in the bloom of her beauty
She wept o'er her soldier's grave.

Lord Byron wrote:
" 'Tis strange—but true; for truth
is strange,—stranger than fiction"—
And surely the old adage has been

exemplified in this case for William Fowler, a humble English elder searching for a tune to put to his hymn, found and adopted Mrs. Norton's composition to the present setting of "We Thank Thee, O God, for a Prophet."

Could Mrs. Norton enter a Latter-day Saint chapel today she would be astonished to learn that the music which she dedicated to a fallen soldier of war is now frequently sung to a new song of praise in honor of a modern prophet of peace.



EXPLORING THE UNIVERSE

By FRANKLIN S. HARRIS, JR.

Music Committee Announces Chorister

By D. S. WHEELWRIGHT, Secretary

THE CHURCH CHORISTER is the title of a unique new L. D. S. anthem book which has just been announced by the General Music Committee, Elder Melvin J. Ballard, Chairman. Printed by an educational publisher of Chicago, and distributed by the Deseret Book Company, the compilation is a direct outgrowth of needs experienced in the new L. D. S. Church Music Institutes. The book is serving there first, as a choral book for choristers, and as an introduction to regular use among ward and stake choirs.

Singers are attracted to choir membership not only by a skillful and forceful director but by the enthusiasm and pleasure which come from singing much good music which is interesting without being difficult. Many of the great choruses and chorales which have exalted the choirs and congregations of all Christendom are for the first time made available to all L. D. S. choirs.

Among the ninety-six pages are to be found fifty-two selections, all of which are suitable for use in Sacrament service, conference, and sacred concert. Even the little choir which finds itself "without a tenor" on Sunday night has been remembered by the inclusion of a brief anthem which is arranged for sopranos, altos, and baritones. Male choruses will appreciate an arrangement of the Sunday School song, "The Lord is My Shepherd," while three choruses are presented for women's voices alone. Christmas carols and Thanksgiving Day music comprise another section.

Combining ward choirs for stake conference is made feasible through the use of certain massed choruses which require a minimum of combined rehearsal.

The Church Chorister book will prove a grateful supplement to the fine editions of original L. D. S. anthems which are still published by the General Music Committee. Quantity production has made the new book available at a very reasonable price.

A RECENT book about mackerel tells how this fish fasts about Christmas time or New Year's.

A NEW method of making plants grow by applying substances to them by spraying has been developed. Tomato



plants sprayed with a weak solution of phenylacetic acid grow faster in stem and leafstalks but slower in leaves and roots, making the plant grow up faster.

ARTIFICIAL "static" which disturbs radio has been legislated against in France. A source of noise is considered objectionable when it is stronger than 5 per cent of the desired station, if it lasts more than 3 seconds, and occurs more than once in ten minutes. In the first month 13,465 defective devices were found which gave disturbances.

TO SELECT raw silk which is uniform in thickness and other characteristics is a difficult problem. But now electron tubes have been adapted to help to measure the "evenness" of silk for hosiery.

THERE is now new hope for those with the most common mental disease, schizophrenia, which fills one-fifth of all hospital beds. Insulin, famous for its use in the treatment of diabetes, when used reduces blood sugar to a minimum. Cures for 68 per cent of cases treated has been reported.

A RECENT study of the Cree Indians in the "Big Woods" of northern Canada found them to be "without even traditions of war and without warlike offensive or defensive weapons." There are many such primitive peoples scattered throughout the earth. The Chinese and the people of India are predominantly non-military despite long history of wars in both lands. "Peace is as natural to man as warlike ways are."

IT HAS always been thought that one of the main differences between the pyramids of Egypt and America was that the American ones were not used as tombs. Recently in Guatemala there has been found a succession of royal tombs, each in a pyramid within a pyramid, four on top of each other in all. It is thought that the community was prehistoric, before the Mayan Old Empire.

A FOSSIL skeleton recently discovered gives evidence that the Pacific Ocean waters extended over Wyoming an estimated 26 million years ago. The skeleton is of a dinosaur-like animal six feet long which probably lived most of the time in the sea, but came ashore to take sunbaths and lay its eggs.

AMONG the many strange places in which life may be found is fifteen feet under ice on the edge of the Antarctic continent. A rich variety of small plants and animals have been found there.

IMPROVED treatment of Type III pneumonia is now possible because of experiments made in China. The antibody which helps fight pneumonia has been isolated in pure form, and is more effective than serums now used.

A NEW power shovel able to pick up a 50 ton load and place it on the top of an ordinary 6 or 7 story office building has been placed in service for coal stripping. Able to lift 32 cubic yards, the total rating of all its electric drive and control motors is 3,500 horsepower.

WATERPROOF, unbreakable flower pots and other objects made from paper are being sold. Serpentine paper is fastened together with a glue and



pressed, then given a waterproof varnish or lacquer. All the colors instead of being in the lacquer are the result of the dyes in the paper.



On the Book Rack

THE STORY OF THE OLD TESTAMENT
(J. A. Washburn. Published by the L. D. S. Church Department of Education, 1936. 464 pages.)

THIS BOOK consists in the main of portions selected from the Old Testament which have the most appeal and which are most vital to high school students. The purpose has been to develop in the student an intimate acquaintance with and an appreciation for the Old Testament. The material is very logically grouped under the following seven divisions: Before Abraham; The Patriarchs; Bondage and Return; The Judges; United Kingdom; Israel, the Northern Kingdom; and Judah, the Southern Kingdom.

The maps and charts of the book help materially to fix time and place relationships. Each map has but one or two items recorded. This prevents confusion and brings the items of geography to the attention of the student in relation to the events of the lesson under consideration. The author's own comments appear only where he felt it necessary to clarify the meaning of the scripture. The student is expected, under wise teacher stimulation, to search out the moral and religious values inherent in the Old Testament stories.

Questions at the end of each chapter also give helpful direction to the thinking process. The author's long and fruitful experience as a student and a teacher has enabled him to evaluate skillfully the relative worth of the Hebrew records for the adolescent and to select the parts which most vitally and directly relate to life's problems and conduct.—*Dr. M. Lynn Bennion*, Supervisor of Latter-day Saint Seminaries.

THE RESTORED CHURCH
(William Edwin Berrett. Published by the L. D. S. Church Department of Education, 1936. 560 pages.)

THE Church Department of Education heartily endorses the purpose of the author to lead seminary students to a fuller life through an understanding and application of the principles of the restored Gospel. The interests and needs of young people who think in terms of today is constantly kept in mind. "The events of history," says Brother Berrett, "must be related to life if they are to have value." Carefully selected references to supplementary sources give students an acquaintance with and an appreciation for the finest literature of the Church. New trends in map making add greatly to the understanding of time and place relationships in Church history.

The author's attempt to portray an impartial view of social, economic, and political factors in addition to the religious problems is commendable. The problem of slavery, ethnic origin, political beliefs, and the character of the frontier life all contributed to the persecution endured by the Mormons.

The splendid portraits of early Church leaders deftly impress their greatness upon the reader. Religion was the dynamo behind all the heroic achievements of the Pioneers, and the vitality of their faith is made very real. Church history is still in the making, and Brother Berrett has succeeded in visualizing for youth the glorious part they may play in carrying forward the purposes of God in the earth.—*Dr. M. Lynn Bennion*, Supervisor of Latter-day Saint Seminaries.

ORDEAL BY HUNGER
(George B. Stewart, Jr., Henry Holt and Company, New York, 321 pages, \$2.75.)

MR. STEWART'S book is the fruit of long and patient research. His subject appeals to every reader who is interested in the dramatic and tragic history of the far West. Of all the parties who crossed the plains in the later forties to settle in Oregon, California, and Utah, none of them equals in suffering that of the Donner party who braved the terrors of the mountains and deserts to reach the sunny climes of California in 1846. They were of that fine virile stock of frontiersmen who saw the possibilities and richness of the lands of the Pacific Coast. Like many of the overland emigrants, they little knew the country over which they had to travel.

Most of the members of the Donner party of some eighty-seven souls had that simple faith in the ways of Providence. Trekking over the Oregon Trail in the summer of 1846, the Donner party left the beaten road at Fort Bridger and made its way through the Wasatch mountains and into the Valley of the Great Salt Lake. But this was accomplished only after a bitter experience in climbing the high passes of the Wasatch. Upon their arrival in the valley of the Great Salt Lake, their nerve and hopes were almost gone. Pushing on to the Salt Flats near what is now Nevada, they soon found themselves on the desert without water, and without food of any kind for their oxen and horses. To add to their troubles, food for the company was running low, and their wagons were falling to pieces due to the heat and dry sands of the deserts.

Then came the long pull over the deserts of Nevada. When men are hungry and suffering for water, their

worse natures are stirred and hopelessness and despair are expressed in bitter words and terrible deeds. However, the Sierras were reached, and the early snows forced the Donner party into the camps in the vicinity of Donner Lake. There they were left to their fate, for winter came on with biting winds and deep snows. Sick, cold, and hunger they faced each day, and death took a heavy toll.

Mr. Stewart has carefully traced the entire route of the company from Illinois to the camps on what has since been called Donner Lake. His many descriptions of the sufferings and awful deaths, of the agony of the winter at Donner Lake, the terror of the little children as they faced starvation make us wonder little that the men and women lost their strength, their courage, and their spirit.

The author has had access to a great deal of original unpublished material, and his use of it has been made with care and judgment.—*Levi Edgar Young*, Professor of Western History at the University of Utah.

CULTURE AND CONSCIENCE
(William Creighton Graham Herbert Gordon, University of Chicago Press—May, 1936.)

RELIGION was not born in a vacuum but is, in large part, an outgrowth of the material culture of the people. "The dawn of culture precedes the dawn of conscience." It also vitally affects the type of conscience developed. Such is the message of this book. The authors seek to interpret tentatively the significance of the material aspects of Canaanitish, Egyptian, Mesopotamian and Hebrew culture in the religious life of Israel.

Their task is not an easy one as they readily acknowledge. Archeology, the revealer of these material aspects of ancient culture, is a new science working in its pioneer stage. Its remarkable achievements to date represent only a beginning. It is a courageous undertaking to attempt to interpret the meaning of these "finds," isolated as they are from the complete picture. It is not only courageous but difficult to present stimulating conclusions to the general reader who is probably acquainted with neither the setting of the archeological data nor with the problems of historical criticism and methodology involved. Had the authors given either a more complete setting for the facts presented, or developed their interpretations more fully, their work would have been more readable for the lay reader.—*Dr. Lovell L. Bennion*, Director of the Latter-day Saint Institute at the University of Utah.

Poetry

FOR NEW YEAR'S DAY

By Carlton Culmsee

THE CANDLES have consumed themselves;
The sharp green needles soon will fall;
Back in the boxes on the shelves
Will go the stars and bells and all.

When the last carol has been sung—
"For life is hard and men must be"—
Often the Christmas spirit's flung
Out with the castoff Christmas tree.

If Christmas were not dropped today
Like some poor jester's bells and hood,
The dread of wars would melt away
In the warm glow of brotherhood.

CITY SONG

By Margaret Coray

THE RHYTHM of the street creeps through
the night.
Its rhythm sings of wires in lines above.
And rows of tracks laid underneath,
And narrow, everlasting spools of road
Strung on and on and on into the night.
At day its sound is so confused with all
The other sounds I cannot hear it. But
At night I hide behind my hedge and there,
Unnoticed by the ghost who sings the song,
I listen to the rhythm of the street.

A NEW DESIGN

By Grace Zenor Pratt

TIME, keep your shadows back, I pray—
The years are prone to take their trust
from childish eyes,
The prattling artless words from baby lips,
The sunshine from their tresses;
And sometimes laughter falters with the
years.
O stay tour-winged flight . . . The moments
pass too soon:
I would enfold within encircling arms
The dreams of childhood from the world's
alarms.
Cannot you wait, O Time, until I weave
again
This pattern we call Life? I will make
haste, I see a new design.
The years have shown me errors and I
crave
To weave again if you will only wait.
My hands were once so clumsy . . . careless,
too . . .
Give me but time and I shall weave anew!

PLAYERS

By Clarence Edwin Flynn.

WE ARE playing on a stage,
Scene by scene and age by age.
We are playing on a screen,
Age by age and scene by scene.

Shall I have a hero's heart,
Or perform a villain's part?
Shall I frolic as a clown,
Or assume a super's gown?

Whatsoever part I play,
The scene shifters work away.
What shall my production be
—Tragedy or comedy?



CONQUERORS

By Harry Elmore Hurd

THE CANTILEVER limbs are sagging earth-
ward,
Heavy with the weight of soggy snow—
Although they show respect to gravitation,
They prove resilient, like a banded bow
Whose ash strength defies the fullest
testing
And drives the arrow with the force applied.

Thus men are bowed beneath an icy burden
Which tries their faith and challenges their
pride—
Only the strong find joy in opposition,
Only the brave go singing through the dark,
Using the force that threatens their destruc-
tion
To drive a twanging purpose to its mark.

WELCOME TO '37

By Carmen Malone

LAST NIGHT a youthful stranger came to
visit us—
He crept into our home despite the latch
and lock
And took possession of our calendars and
clock;
I welcomed him with great sincerity and
thus
Bade godspeed to the aged one who slipped
away
Into the deep void where there is no night
nor day.
He went away, this aged one, with part of
me—
With lovely moments which he never will
return,
With precious heart-throbs for which ever
I will yearn;
But he was kind—he left a fragrant memory
And I am grateful as I wave a last goodbye,
And I am happy though I breathe a wistful
sigh.
This babe who takes his place, who has his
hair and eyes,
Shall he and I together grow—the babe in
age
And I in depth of heart and soul—a sage?
I would be true, I would be kind, I would
be wise—
Oh, may I make the most of time he gives
to me.
Before he, too, will slip into eternity.

FIRST SNOW

By L. Mitchell Thornton

SIFTING, drifting, out of the sky,
Sleeping, heaping, over the earth,
Warning us that the days go by,
Telling us of a season's birth.
First snow, white snow, lovely to see,
White snow, first snow, shrouding the lea.

Sprawling, falling, heavy and damp,
Gleaming, streaming, biding your hour,
Down where the noisy crickets camp,
Touching the lip of a garden flower.
First snow, fresh snow, lightly your fall,
Fresh snow, first snow, garland and pall.

Sliding, hiding, blown by the breeze,
Crowding, shrouding, garden and hedge,
Changing the shape of the maple trees,
Caught by a wave at the water's edge.
God sends never a fairer thing,
Than first snow, soft as an angel's wing.

MY LITTLE TOWN

By Bess Foster Smith

MY HEART is quite a little town,
My friends are dwelling there—
We go a walking up and down
And round the public square.

In my busy factory
Are friendships being made,
In my department store there'll be
My choicest goods displayed.

I keep some vacant places
For new friends to move in—
But shun the haunted places
Where long lost ones have been.

Desirable transients passing by
My furnished cabins rent—
Substantial citizens have I—
With residence permanent.

The ones who are not worth their salt
I cannot cruelly shove
Out of my heart—for their default
I'll float a bond of love.

MARCH OF TIME

By Rose Bennington

YESTERDAY passes down the street
On lagging feet.
We call and call to him in vain.
He goes his way, serene, urbane.
He makes each little stab of pain
A memory.

Today is coming up the street
On agile feet.
Now what surprise has he in store?
Will doubts be stilled? Our joy be more?
Will crepe be hung upon the door
In memory?

Come, healing Time! Spread out your
wing!
Tomorrow, sing!
And so we wish our lives away.
But if he came, he could not stay,
For soon he'd be, like Yesterday,
A memory!



Homing



CONDUCTED BY MARBA C. JOSEPHSON

THE FAITH OF MY THREE-YEAR-OLD

By MARION DALRYMPLE

WHEN James, my first child, was tiny I thought it foolish to expose him to children's diseases by sending him to Sunday School. It seemed unwise to take a chance when all it could mean to him was an opportunity to play with other little tots. So while I took him occasionally in his third year and again when he was five, his attendance was spasmodic until his sixth birthday meant enrollment in public school. With James playing in many different neighborhoods and exposed to contagions at school besides, there seemed little use to keep him at home.

At that time, therefore, I started him and his two year old brother, Harris, to Sunday School. They have gone regularly since then, and during the past year Harris has missed few Sundays. He loves to go and cries whenever slight illness prevents his attending. James, however, has never enjoyed going and complains bitterly though he is fair enough to realize he must go or keep us at home, too. The religious training I tried to give him myself did not make the impression on him and did not develop the habit of church-going that the group instruction would have done.

This experience has made the reverse a number of opinions I held formerly. In the first place, I said children's attendance at Sunday School before the age of five or six was unimportant, especially from a religious standpoint. I thought it was not worth the very strenuous effort that it takes a young mother to do the chores after Sunday's late breakfast and get herself and a baby dressed and to Church by ten o'clock in the morning. I insisted such babies were too immature to appreciate anything that could be told them about religion and that any ideas they formed would be faulty and have to be replaced when they were older. I have found I was wrong in every conclusion to which I jumped and in every deduction that I drew in my ignorance.

My present three-year-old walks with God. How could He fail to walk with him? The smallest house-

hold tasks or daily happening is colored by its connection in some way in his baby mind with the generosity and ever-matchful love of a Divine Being. Harris was about two and a half when he surprised me one day by asking who had made the various foods I was preparing for his lunch. I thought he would cry from disappointment when I in my literal way attributed the vegetables to the farmer and the bread to the baker instead of to the Creator who was behind it all. His grasp of the situation was appalling in its simplicity and its reliance. I do not know what God looks like to him; but I feel sure He is a wise and a kind being. He is a sympathetic personage whom my boy walks with and speaks of constantly with implicit trust and admiration.

Several months ago, we were concerned at bed-time over a heavy rain and electrical disturbance that was taking place. James had told the baby that the sun "sucked the water up into the clouds" till they were full of it. Harris said, "I know, the sun makes it go up, and the moon lets it come back down again. But Heavenly Father makes them do it."

James asked about lightning and if it would kill a person that it struck. I answered yes, but fearing their dreams might be disturbed by the thought, I hastened to add that the shock would be over so quickly, the person would not know anything about it. Then I changed the subject, and we had a funny story to finish off the day. Both children slept quietly, and I supposed the worry about the lightning had been forgotten. But several hours later, the baby awoke and sat up in his bed by mine and looked out of the window near him. As I leaned over to see what he wanted, he smiled and said, "Dad did not let the stars shine to-night. He did not want to let them get killed."

I once heard of a child's explaining to his own satisfaction the omniscience of God by saying He traveled in an airplane so He could go fast enough to be everywhere at once. My older boy figured it out for himself when he was tiny that

God was on a ladder that moved constantly so He could see far and wide. Harris has not questioned the ability of God to be in all places, and I do not believe he will puzzle over that any time soon.

No wonder we are told to have the faith of a little child. Because of my inexperience and my fear of germs, I have deprived my first little son of something very precious that his brother now enjoys and which no later training on my part can promise James in the richest and fullest satisfaction that would have come with infant belief.

Gone: One Lame Excuse!

(Concluded from page 29)

ting. He gained: the few minutes twenty times a day he had formerly used to "light up"; increased bodily health; a sense of spiritual power he had never known before; the five dollars a month and more his cigarettes had formerly cost him; and last but not least, the right to associate with clean men of clean habits on an equal footing. He looks back on the time he was a smoker as one does upon a bad dream.

So this year, when the resolution lads tell you sadly that they'd just love to quit smoking, but it cannot be done, please raise a skeptical eyebrow, assume a distinctly hostile attitude of absolute disbelief, and if necessary, to show your opinion of anyone who would try to excuse himself that way, say, "Oh, yeah?"

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ON THE TRAIL

THE JOURNAL OF ARCHER WALTERS

PART V

JUNE 28TH, 1856

We think Harriet a little better. Rose soon after 4 o'clock. Started with high wind. Short of water and I was never more tired. Rested a bit after we camped then came on a thunder storm, and rain, blowed our tent down. Split the canvas and wet our clothes and we had to lay on the wet clothes and ground. I thought of going through needful tribulation but it made me cross. I took poor Harriet into a tent and fixed the tent up again as well as I could at Bear Creek Station.

29TH

Rather stiff in joints when we rose and thought, as thy day thy strength shall be, was fulfilled upon us for which I feel thankful to my Heavenly Father. Busy all day. My wife and Sarah mending. Short of provisions. Children crying for their dinner. Got the tent up and slept comfortable.

30TH

Rose in good health, except Harriet, and started with our handcarts with but little breakfast as only $3\frac{1}{2}$ lbs. of flour was served out over night, but never traveled 17 miles more easily. Got 5 lbs. of flour and bacon about $1\frac{1}{4}$ lb., $\frac{3}{4}$ lb. rice, sugar $\frac{3}{4}$ lb., and was refreshed, after satisfying nature. Sleep very well after prayers in tent.

JULY 1ST

Rose soon. It looked very cloudy and began to rain. Traveled about

CONTINUING the self-told story of a man who with his wife and five minor children, left home and country and comfort to cast his lot with those who, in the mid-nineteenth century were sacrificing all material considerations and even life itself for their testimonies of Gospel truth.

15 miles. Walked very fast,—nearly 4 miles an hour. Bro. Brown's family and some young sisters with Bro. Ellsworth always going first which causes many of the brothers to have hard feelings. I have heard them call them and Bro. Ellsworth as well, as he always walks with them and looks after them, being in the same tent. $\frac{1}{2}$ lb. of flour each; 2 oz. of rice; which is very little and my children cry with hunger and it grieves me and makes me cross. I can live upon green herbs or anything and do go nearly all day without any and am strengthened with a morsel. Repaired handcarts. A storm came on about 11 o'clock, and lasted 1 hour $\frac{1}{2}$. Split the tent and not a dry thread on us.

2ND

Rose about 5 o'clock after sleeping in wet clothes, and made a coffin for Bro. Card belonging to the Independent Company but travels with us, for his daughter named Card, aged 5 miles from Indian town. Bro. Parker's boy from Preston, England, aged 6 years lost. 2 miles, gone after him which makes us stop today and we hope the brothers will find him.

Not found. Traveled about 14 or 15 miles.

3RD

Ever to be remembered. Bro. Card gave me $\frac{1}{2}$ dollar for making his daughter's coffin. Start with my cart before the camp as others had done but was told not to and had to suffer for it. Went the wrong way; about 30 of the brothers and sisters, and went $10\frac{1}{2}$ miles the wrong way. We put our three handcarts together and made beds with all the clothes we had and laid down about $\frac{1}{2}$ past 10 o'clock. 11 o'clock Brother Butler who had charge of the mule teams came with the mules and wagon to fetch us. Got to camp when they were getting up. Laid down about an hour and started with the camp.

4TH

About 20 miles. Tired out. Tied my cart behind the wagon and we got in, after three nights. 1st night, thunder, lightning and rain and our tents splitting and blowing over. All wet to the skin. 2nd night: wind blowing, had hard work to hold the tent up, and this last night no sleep. Went to bed; sleep never better and rose refreshed.

(To be Continued)

PIONEER TRAILS ACROSS A NATION.





ALMA A. HARRIS

A GLIMPSE OF PIONEER LIFE

A LINK WITH THE PIONEER PAST IS FOUND IN THESE BRIEF REMINISCENCES OF A LIVING RELATIVE OF MARTIN HARRIS, WHO NOW RESIDES IN SOUTHERN CALIFORNIA.

By ALMA A. HARRIS

I WAS BORN in Ogden, Utah, on February 25, 1856. My grandparents, Emer Harris, brother to Martin Harris, and Parna Chappelle, his wife, and on my mother's side, William Earl and Sarah Ciphers, his wife, joined the Church in Joseph Smith's time. My father, Alma Harris and his wife, Sarah Earl, crossed the plains with ox-teams. My grandmother Harris brought the first lot of Books of Mormon across the plains in an old chest in which she made a false bottom so that when the officers searched the wagon they did not find the books. He asked her if she was a Mormon and she said, "Yes, and thank God for it." We still have the chest.

We endured many hardships in Utah, living in one-room log houses with dirt roofs, with no furniture, no stoves. Cooking was done over a fireplace. We slept on straw beds using Indian robes for bedding. We went bareheaded and barefooted and were indoors from five to six months during the winter at which time we could do no work except feed the hogs and cattle and chop wood for the fireplace. We kept a few sheep and made our own clothes. I spun yarn on an old-fashioned spinning wheel to make cloth for our family. A weaver could weave about two or three yards a day on an old-fashioned loom. Shoes were put together with wooden pegs. We

raised sugar cane and ran it through wood rollers, catching the juice and boiling it down to make molasses. We cut wheat with a cradle, threshed it with a club, and blew the chaff out by the wind, then ground the wheat in a coffee mill.

Later we had a tannery, carding mill, flour mill, blacksmith shop, and shoemaker. On Christmas we would have doughnuts and molasses candy in our stockings and our toys consisted of a clumsy sled and a bow and arrow. Our only amusement was an occasional dance, where we took wheat for a ticket. If you had the toothache the only remedy was to pull it out. There were no false teeth in those days.

There were wild tribes of Indians roaming the country. Their clothing as well as their tents were made from the skins of animals sewed together with sinews. They lived on fish, game, thistles, sego roots, grasshoppers, and mountain berries. To keep from freezing in the winter they would keep a small fire burning all night in the center of their tents. They would wrap up in their buffalo robes and sleep on the ground. There were large herds of buffalo which they would shoot with poisoned arrows. You could buy nice robes for \$7.00 and \$8.00.

At first they poisoned our cattle and stole our sheep, set the timber afire and burned hundreds of acres to drive out the deer. They made flint arrow points by heating and applying a wet feather to break the particles off and shape the point. When one of their tribe died they would howl all night and would cut themselves with sharp knives. When they got on the war path we would have to build forts for protection. They believed in God whom they called "Ninabi" and in Satan whom they called "Naragwinup." I learn-

ed to speak their language. They called a cow "Quitchem Pungo," a dog "Saditch," a bear "Wooditch," a fish "Panguitch," a horse "Pungo," and a gun "Carabien."

In southern Idaho, there is a small creek named "Battlecreek" after the battle fought there by the American soldiers and the Indians. All the Indians were killed except one, who swam Bear River and hung to the willows in icy water all night. When the question arose about killing the papooses the remark was made, "Yes, nits make lice."

They were very wicked at first, but Brigham Young advised us to feed them and make friends with them, which we did. When green corn and new potatoes were plentiful we would give them a big feast. They finally became friendly and would occasionally sell their papooses to the white people. My father bought an Indian girl 3 years old, giving \$1.00 and a sack of flour for her. Apostle Benson bought an Indian boy and girl. John Garr bought a boy. I knew them when they were grown and we treated them as brother and sister. They became kind and very good people.

MY MOTHER was neighbor to Joseph Smith and told many stories about him, how nice looking he was and how he rode his horse.

When Brigham Young came to Logan to hold a conference we had no building large enough so we built a bowery of willows and sat on benches with no backs, the children sitting on the ground.

I am a relative of Martin Harris. He is my great-uncle. His ancestors came to this country more than 300 years ago for religious freedom. They belonged to the Baptist Church and were of Welsh descent. I had the pleasure of doing their

Scriptural Cross-Word Puzzle—A Study of Kings

(See I Samuel 8:19)

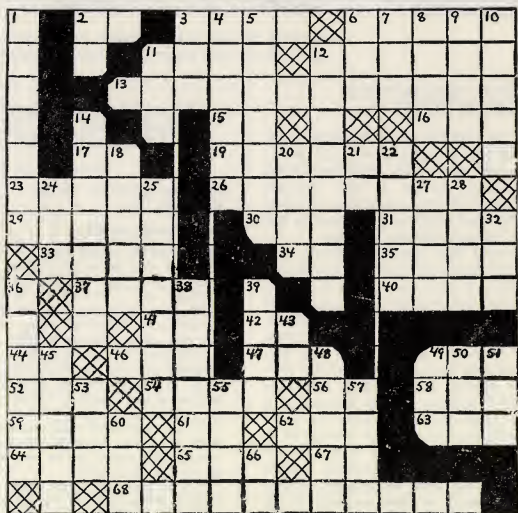
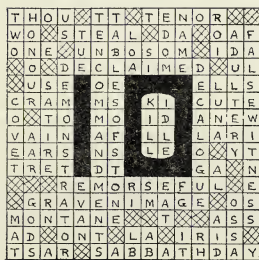
work in the Logan Temple forty years ago. Thomas Harris with twenty-two others and their Pastor, Roger Williams, boarded the small ship, *Lyon*, at Bristol, England. After being on the sea 67 days they landed near Boston, Massachusetts. Later they moved to northern New York which was then a wilderness. Martin Harris's father, Nathan, bought 600 acres of land for 25c an acre. Later Martin Harris sold part and gave \$3,000.00 to publish the Book of Mormon.

Martin Harris was a true friend to Joseph Smith and was very active in the Church. All went well until Joseph Smith was murdered and a new president was chosen. Martin was greatly disappointed that he was not chosen to be leader, so when the Saints came West he remained behind and nursed an old grudge for twenty-five years.

He had the custody of the Kirtland Temple after it was deserted. He would show visitors through. William Homer called on him and persuaded him to come to Utah, so later Brigham Young sent for him and he arrived in Utah in 1870, was reconciled and preached in the Salt Lake Tabernacle. Later he came to Cache Valley to live with his son at Smithfield.

One time when he was on a visit at my Father's home in Logan, Utah, I was 14 years old; I asked him some questions. He bore the same testimony to me that he did to others. He said, "As sure as you see the sun shining in the Heavens and as sure as the stars give light by night, just as sure do I know that Joseph Smith is a Prophet of God. I know the Book of Mormon was divinely translated. I saw the Gold Plates and the Angel Moroni and heard the voice of God."

SOLUTION TO LAST MONTH'S PUZZLE



ACROSS

- 2 Giant king of Bashan Josh. 13:12
3 First king of Israel: "a choice young man" 1 Sam. 9:2
6 King when Christ was born
11 Eats
12 Webbing of feet of aquatic birds
13 David is called "The . . ."
15 Suffix used in law terms
16 Combining form meaning "smooth"
17 Interjection
19 King in Paul's day 2 Cor. 11:32
23 Second president of U. S. A.
26 Solomon's successor 1 Kings 11:43
29 King of Tyre, friend of both David and Solomon 2 Sam. 5:11
30 Used a spade
31 In the midst of
33 "every one with her . . ."
34 "I will also . . . it" Isaiah 46:11
35 Actor's part
37 Lubricates
40 "whiter than . . ." Psalms 51:2
41 The Indian
42 Note
44 Northwestern state
46 Middle Atlantic state
47 Pronoun
49 Third king of Judah 2 Chron. 14:1
52 Son of Noah
54 "Whither have ye made a . . . today?" 1 Samuel 27:10
56 River in Italy
58 King of Hamath 2 Samuel 8:9
59 Genus of herbs and shrubs
61 Army officer
62 Two Old Testament books
63 "the . . . is come" Ezekiel 7:2
64 Native inhabitant of Japan
65 Row
67 Means of transportation
68 "the . . . and Lord of lords" 1 Timothy 6:15

DOWN

- 1 Eighth king of Judah 2 Chron. 25:1
2 Home of Joseph Genesis 41:45
3 "... thee at the law"
4 "Let thy work . . ." Psalms 90:16
5 Escorted
6 Owned
7 Animal
8 Scoff
9 Combining form meaning "all"
10 God of Philistines 1 Samuel 5:2
11 Reserved
12 A primary god; good port (anag.)
14 This king persecuted Israel
18 Family of violin makers
20 Second judge of Israel Judg. 3:15
21 Jewish month
22 Fleish aloft
24 "his eyes were . . ." Genesis 27:1
25 Peeler
27 This king was slain by his own servants
28 Kings 21:23
29 Venus of . . . is a famous statue
32 "shall not be . . . nor rain"
36 Last king of Israel 2 Kings 15:30
38 The wise king, son of David
39 Moved on 40 across
43 Preposition
45 This king was a shepherd
48 "the . . . of his fire" Job 18:5
49 Consumed
50 38 down was . . . of 45 down
51 Help
53 "quit you like . . . be strong"
55 King of Amalekites 1 Samuel 15:8
57 This king "did worse than all that were before him" 1 Kings 16:25
60 Sea bird
66 Artificial language

Melchizedek Priesthood

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

SACRED OBLIGATIONS OF PRIESTHOOD

FOR THE benefit of the brethren holding the Priesthood we call attention to the address by President David O. McKay, given at the General Priesthood Meeting, Saturday, October 3, 1936, and which is published in full in the January-March Bulletin.

In order that presiding officers may keep informed and conduct their labors efficiently, it is necessary that they keep on file the instructions which are issued from time to time through the *Bulletin*, *The Improvement Era*, and the *Priesthood Manual*. All issues of the *Bulletin* should be kept on hand by presiding officers for constant reference so that it will not become necessary to repeat from month to month the same general instructions which should be in semi-permanent form at least. Every little while some presiding officer writes to the First Presidency, President Clawson, or some member of the Council of the Twelve, asking for information which has been published in detail in the *Priesthood Manual*, or in the *Bulletins*, and repeated by letter and other communications frequently so that all who hold that Priesthood might be informed.

One question which is frequently arising is in relation to the organization and functions of the four committees of the Priesthood. In the *Priesthood Manual*, pages forty-five to fifty, there is detailed instruction in relation to these matters. A careful reading of these pages will give to any officer the information required in order that these committees may be organized and carry on their labors in an efficient manner. We here repeat a part of this instruction:

The general Priesthood plan provides for the appointment of a committee of quorum members for each division of activity. That is, the following four standing committees should be appointed:

1. Personal Welfare.
2. Class Instruction.
3. Church Service.
4. Miscellaneous Activities, and Social.

Each committee should consist of several members, the number of course, being dependent upon the size of the quorum or group. The members of the quorum presidency and the secretary may act as members of the committees, or the presidency may prefer to act as a general supervising body. Whenever a member of the presidency of the Priesthood quorum is appointed on one of the committees he is ex-officio chairman of that committee of the quorum. One member of the committee should be appointed secretary to the committee, who should keep in constant touch with the quorum secretary.

ATTENTION, QUORUM PRESIDENTS! GO YE AND DO LIKEWISE!

November 23, 1936

President David O. McKay
Salt Lake City.

Dear Brother McKay:—

YOU RECALL about one year ago that we were anxious about our High Priests Quorum being one hundred per cent on the Tithing Record. With some extra exertion and many obstacles to overcome every member was on the Record in 1935.

This year we decided to have one hundred per cent by November 21, 1936, to report for the Priesthood session of our Quarterly Conference; we failed only by four members, 442 were on record while four were in the habit of paying towards last of December and could not be persuaded to change their habits.

These four are good men and regular tithesayers, so we are practically sure of 100 per cent this year.

Your brethren,
High Priests Presidency,
Ogden Stake.

By J. Dwight Harding.

MANY of the Priesthood groups have requested a study course for the Sunday School activity period after assignments and reports have been made. It is suggested that for this purpose the Priesthood groups use the book recently issued entitled PROGRAM OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS by Elder John A. Widtsoe. This is a comprehensive survey of the purpose, practice, organization, explanations, and history of the Church. The book may be obtained from the L. D. S. Department of Education, 47 E. South Temple St. or the Deseret Book Company. It retails for \$1.25, though offered at a lower price if ordered in quantities.

Sub-committees may be appointed from the main committees, to look after special features of the work.

Such other committees as the quorum may need may be appointed.

As far as possible, every member of the quorum should be assigned to some definite activity.

Duties of the Committees: The standing committees should have a regular time of meeting, preferably each week.

A meeting at least once a month should be held.

The committees should have a regular

order of business, so that the work in hand may be disposed of expeditiously.

The projects considered by the committees should be defined carefully and recorded by the secretary.

After the projects of the work of the committee have been approved, assignments of portions of the work may be made among the members of the committee or the members of the quorum not otherwise assigned.

It is the duty of each committee to make the work in its charge function. To that end, the committee must exert all its powers. No plan, however perfect or simple, works itself. It must be put into operation, and made to work continuously by the men responsible for the work.

The records kept by the committee secretaries should be deposited from time to time with the quorum secretary, who shall file them for safe keeping and in such order that they may be available for consultation. The record blanks and cards prepared under the general Priesthood authorities above referred to, should always be used by the quorum committees.

Perhaps the two most important committees are the *Personal Welfare* and the *Church Activity* committees. The duties of the members of these committees are clearly implied in the titles; however, we repeat, there is detailed instruction given in the *Priesthood Manual* in relation to each of the four committees. It is the duty of the presiding officers in each Melchizedek Priesthood quorum to see that every member of their respective quorum is actively engaged in the duties and work of the Church, and in full fellowship with his brethren in the quorum. If there are any wayward or indifferent members they should be labored with until they are made strong. If members are lacking in faith, the faithful members of these committees, under the direction of the quorum presidency, should labor with them endeavoring to strengthen their faith. It should be the aim of the presidency to bring all the members of their flock to a perfect unity and understanding of the Gospel, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The reports made by some of the quorum presidents at the stake conferences during the past year have shown a woeful lack of understanding, or disposition, on the part of some of the presidents of quorums in the conduct of the affairs of the quorums. Especially has this been noticeable in the matter of quorum committees. Notwithstanding the constant pleading on the part of the General Authorities of the Church that these committees be

(Continued on page 49)

Aaronic Priesthood

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

SPECIAL FEATURES OF THE AARONIC PRIESTHOOD PROGRAM FOR 1937

ONE of the most extensive and interesting programs yet planned for the Aaronic Priesthood, is announced by the Presiding Bishopric for 1937. Special features of the program include the following:

1. New emphasis on leadership and leadership training: A special appeal has been made by the Presiding Bishopric that outstanding men, qualified and capable be selected as Aaronic Priesthood supervisors in stakes and wards. A Church-wide leadership training course is to be given to stake committee members and in turn given by them to ward supervisors.

2. New emphasis upon the social and fraternal features of the program: Stake, ward, quorum and group social events are to be urged and fraternal features stressed.

3. Bishopric Counsel Meetings: In these meetings the members of the bishopric assigned to each grade of Priesthood is to give counsel and advice on the problems of youth, to discuss Priesthood responsibility and similar subjects.

4. Quarterly Review Meetings in which the activities, programs, and lessons of the preceding quarter are to be reviewed and plans made for improvement: An important feature is to check up on every member and give special attention to efforts to secure regular attendance and activity.

5. Testimony Meetings to be held in each quorum at least twice during the year.

6. A special Mother's Day program devoted to a presentation covering the life of President Heber J. Grant's mother.

7. One meeting to be devoted to discussion of plans for the participation of the quorum in the Church-wide celebration of the Restoration of the Aaronic Priesthood, the celebration to be held Saturday, May 15.

8. The annual Church-wide celebration of the Restoration of the Aaronic Priesthood, to be held Sunday, May 16 with Aaronic Priesthood members conducting Sacrament meetings in all wards and branches of the Church.

9. An annual Aaronic Priesthood Assembly in which all members of the various quorums in each ward will meet with the ward bishopric for special consideration of Priesthood matters.

10. The Standard Quorum Award, which provides a recognition to be given by the Presiding Bishopric to each quorum which, during 1937, meets

the standards set up for the conduct of Aaronic Priesthood quorums.

11. A uniform order of business for all quorums under which each feature of the program is brought up in a systematic manner for consideration.

THE STANDARD QUORUM AWARD

THE Standard Quorum Award, inaugurated last year for the purpose of encouraging better quorum programs and activities is to be continued during the coming year. Awards for 1936 will be made upon recommendation of stake Aaronic Priesthood Committees based upon quorum records for the past year. Awards are to be presented at public meetings such as stake priesthood meetings, stake conferences, or similar meetings.

Provisions of the award are as follows:

A standard quorum is one where the following standards have been met:

1. Set up and follow yearly quorum meeting program in accordance with the recommendations of the Presiding Bishopric for 1937.

2. Set up and follow a yearly program of social and fraternal activities in accordance with the recommendations for 1937.

3. Have an average attendance record of 60% or more during the year.

4. Have 75% or more members fill assignments during the year.

5. Have 75% or more members observing the Word of Wisdom as shown by the annual report of the Bishop of the Ward as of December 31, 1937.

6. Have 75% or more of the members who earn money during the year pay tithing, as shown on the annual report of the Bishop of the Ward as of December 31, 1937.

7. Have 50% or more members participating in two or more quorum service projects.

Stake Aaronic Priesthood Committees will be requested to check on each quorum and recommend to the Presiding Bishopric the quorums which have reached the standards and are entitled to recognition.

SUGGESTIONS FOR BISHOPRICS AND WARD AND STAKE SUPERVISORS OF AARONIC PRIESTHOOD

IT is urged upon all bishoprics that special care be given to the selection and encouragement of suitably qualified men to act as supervisors in the various quorums or classes under

the direction of a member of the bishopric for each grade of the Priesthood.

It is very important that during the period provided for Priesthood work the Aaronic Priesthood Quorums and classes shall proceed promptly and systematically with the order of business, so that every phase of that work shall be given proper attention. The schedule proposed to be carried out in each separate quorum meeting is as follows:

ORDER OF BUSINESS

(A) Activity Period.

- (1) Prayer—by members of quorum in rotation.
- (2) Audible roll call.
- (3) Consideration of means to get absent members to attend regularly.
- (4) Reports of various assignments performed during previous week.
- (5) Assignments of variety of duties to all members of ensuing week.
- (6) Instructions in duties and in filling assignments.
- (7) Consideration of social and fraternal activities of the quorum.

(B) Lesson Period.

- (8) Brief Review of Priesthood lesson for the week.
- (9) Brief instructions by members of the bishopric or supervisor on habits and virtues.

By proper coordination of the supervisor with the quorum presidency all of these matters can be given due consideration during that period, and a very profitable meeting held.

It is to be understood that for the monthly teachers' report meetings, a suitable time will be arranged by the ward bishopric.

FURTHER DETAILS OF ORDER OF BUSINESS

(Not Less Than One-Half Hour)

(A) Activity Period.

(1) Prayer—by members of quorum in rotation. It is very important that every member of the quorum shall be taught to pray publicly and appropriately.

(2) The purpose of the audible roll call is to call the attention of every member of the quorum to those who are absent as well as those who are present. The effort should be to get every member who cannot be present to send in an excuse. Those who are

absent should be noted and an effort be made through the membership of the quorum to get them to attend the meeting regularly.

(3) Consideration of means to get absent members to attend regularly: Effective ways include sending quorum members as missionaries to visit absentees, special invitations from supervisors and members of bishopric, occasional contacts with parents and appeals to special interests of members.

(4) Reports of various assignments performed during previous week: As the roll is called each member, in answering, should also report the assignments filled during the week; or a special check-up on assignments filled may follow the roll call. The important thing is to get an accurate record each week of assignments filled by each member.

(5) Assignments of variety of duties to all members for ensuing week: Using the roll-book as a guide, assignments of duties should be made to all members in rotation. The list of assignments printed in the roll-book should be referred to frequently and as wide a variety of assignments as possible should be made. All members, if possible, should be induced to fill assignments. Occasionally it is helpful to have members tell their experiences briefly in particular assignments.

(6) Instruction in duties and in filling assignments: One of the principal obligations of quorum officers is to teach each member his duties and encourage him in their fulfillment. New members, particularly, should be given careful instructions in their duties and responsibilities and should be taught the best methods of doing the things assigned to them.

(7) Consideration of social and fraternal activities of the quorum: Quorum unity and morale may be promoted by a definite social and fraternal program. Frequent gatherings by quorums or grades of Priesthood should be held. Let each group prepare for gatherings desired by them. Stake gatherings for all Aaronic Priesthood members are helpful. Visiting and assisting sick members and expressing sympathy in time of trouble assist in developing the fraternal spirit.

(B) Lesson Period.

(8) Brief review of Priesthood lesson for the week: Each lesson should be assigned for home reading at least once. The supervisor, after careful preparation, should conduct a brief review to develop the important messages of the lesson. The limited time makes home reading on the part of members and intensive preparations on the part of the supervisor doubly necessary to insure satisfactory results. Members studying the lesson at home should be credited with an assignment filled.

(9) Brief instructions by members

of the bishopric or supervisor on habits and virtues: Each member of the bishopric should prepare for his group definite suggestions and instructions regarding personal habits and Church standards. A brief message each week will stimulate thoughts and actions along proper lines and help members to overcome temptations.

AUTHORIZED AGES FOR OR-DINATION TO OFFICES IN THE AARONIC PRIESTHOOD

THE FIRST PRESIDENCY of the Church has authorized the following sched-

ule for ordination to and advancement in the Priesthood.

Three years experience and training for the Deacons—12, 13, 14.

Two years experience and training for the Teachers—15 and 16.

Two years experience and training as Priests—17 and 18. Under the present plan Priests are eligible, if worthy, to be ordained Elders at 19 years of age.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

THE WORD OF WISDOM REVIEW

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

LET'S KEEP THE "PEP" IN PEPSIN!

By Howard E. Hamlin in "Allied Youth"

YOUTH: I understand, Mr. Alcohol, that Shakespeare was quite in accord with recent scientific discovery, when he wrote: "Let good digestion wait on appetite, and health on both." Many claim that you promote health by sharpening the appetite. Is this really true? Recent "ads" have made such wild claims for you, that I presume this one is false too.

MR. ALCOHOL: Indeed, Youth, here in the laboratory, I will give you the real truth about myself, just as I have done before. Let us go to science for the answer.

Digestion is an interesting but complicated function. It has both mechanical and chemical features. Chewing, swallowing, and certain rhythmical movements of the stomach and intestines serve to mix your food with the digestive juices and to move it onward in the digestive tract.

The stomach and small intestines are like laboratories where many chemical changes occur. Enzymes in the digestive secretions causes these changes. Pepsin is the important enzyme in the gastric juice that acts on the protein food. There are nine other enzymes concerned with your digestion. Their action is not unlike that of the enzyme from yeast plants that cause my fermentation from sugar during fermentation.

Good digestion is quite dependent upon the quality as well as the quantity of the secretions, and upon the mechanical movements. Your emotions markedly influence all three of these factors. Joy, pleasure, cheerfulness, promote digestion, but their opposites, such as worry, mental depression, grief, retard it. If in my company go laughter and song,

never sorrow," as a beer "ad" puts it, and I am the "cup that cheers," it would be logical to assume that I would benefit your digestion and enhance health. Let us see what science has to say.

Dr. Carlson, eminent physiologist of the University of Chicago, who studied a man that had to be fed through an artificial opening in his stomach, observed that small doses of diluted alcohol, (2 to 4 oz.) of 10% brandy, and various wines, arrested the hunger movements for as long as two hours. A half pint of beer produced a similar effect for an hour. Never was there any increased movement. This is point "one" against me.

Other investigations show that I always increase the quantity of the secretions, but their quality is inferior. The gastric juice, for example, although greater in quantity and in its hydrochloric acid content, is very poor in pepsin. Even the cells that produce the pepsin lose their power temporarily to form fresh supplies of this enzyme. Such a secretion has little or no digestive value. This is point "two" against me.

Furthermore, it has been demonstrated that I weaken the digestive power of the pepsin. Hence, I take the "pep" out of pepsin. If I were a moralist, I would say: "I take the 'pep' out but leave the 'sin' in." This is point "three" against me.

Through the retarded or abolished movements, and the reduction in the amount and power of the enzymes, my interference with digestion is considerable. This slowing up of digestion, which I cause, would have more serious consequences were it not for my antiseptic power, and that of the increased hydrochloric acid which I cause to be formed in the gastric juice. If this were not true, stomach-aches would become as common as my proverbial headaches.

Ward Teaching

WARD TEACHER'S MESSAGE, FEBRUARY, 1937

THE SPIRIT OF COOPERATION

THE SPIRIT of the Gospel of Jesus Christ is the spirit of cooperation. This spirit permeates practically every phase of Gospel teaching.

Church organization is based upon cooperation—members of the Church cooperating in an organized plan for the accomplishment of the purposes of the Church.

The missionary system of the Church is a system of cooperation—cooperation of parents, brothers, sisters, and friends with missionaries and the Church to carry the Gospel message to the ends of the earth.

The plan of genealogical and temple work is a plan of cooperation—individuals, families, societies, and groups cooperating with spirits in the world beyond in the accomplishment of the Plan of Salvation.

The law of tithing is a law of cooperation—cooperation in the financial and temporal affairs of the Church.

The law of the fast and of fast offerings is a law of cooperation—cooperation in the care of the poor and needy.

The budget plan, now in operation

in many stakes and wards, is a plan of cooperation in ward maintenance, recreation, sociability and leisure-time activities.

Finally, the Church Security Plan is a plan of cooperation—cooperation in the fundamental doctrines of the Gospel—brotherhood, love of fellow men, fraternity, neighborly kindness, and security for every member of the Church.

The Plan, in essence, is as old as the Church itself. It is based upon the principles that enabled the early Church members and the Mormon Pioneers to accomplish the great achievements which are now bringing acclaim and recognition to the Church in many parts of the world.

Only as members of the Church show inclination and ability to cooperate can the Church move forward. As we learn and manifest the spirit of cooperation, which is the spirit of the Gospel, the Church will march onward to its great destiny.

In this year of 1937, true Latter-day Saints will manifest as never before the true spirit of cooperation in all things for their mutual welfare.

THE TEACHER'S CALLING

THERE is not only a duty, but a high privilege in the calling of a teacher.

In a revelation given to the Church, the Lord said (D. and C. 88:77-8):

"And I give unto you a commandment that you shall teach one another the doctrines of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more thoroughly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand."

In a revelation defining the duties of the Priesthood, the Lord says of the teachers (Sec. 20:53):

"The teacher's duty is to watch over the church always, and be with and strengthen them; and see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty."

We are a Church of teachers, and men ought to be qualified for the work by study and preparation, and no one should shirk this duty when called upon by the proper authority.

This is a work in the Church to which all men are subject. President Joseph F. Smith said at a conference in 1914:

"We have had called to our attention recently, the fact that some men who are of long standing in the Church—indeed, some of them born and reared in the Church, and who are occupying prominent positions in some of the quorums of the Priesthood—when their presidents or their bishops of the wards in which they live call upon them to visit the Saints, teach the principles of the gospel and perform the duties of teachers, they coolly inform their bishops that they have graduated from that calling and refuse to act as teachers. Brother Charles W. Penrose is eighty-two years of age. I am going on seventy-six and I believe that I am older than several of these good men who have graduated from the lesser priesthood, and I want to tell them and you that we are not too old to act as teachers, if you call us to do it—not one of us. There is never a time to those who hold the priesthood of the Church of Jesus Christ of Latter-day Saints, when men can say of themselves that they have done enough. So long as life lasts, and so long as we possess ability to do good, to labor for the upbuilding of Zion, and for the benefit of the human family, we ought, with willingness, to yield with alacrity to the requirements made of us to do our duty, little or great."

These leading men were willing to visit in the calling of a ward teacher, had necessity called for it, and should not all lesser members of the Church also be ready at the call of the bishops, who will not impose any impossible duty on any man.

And the teacher, whether he be little

or great, when he enters the home of the Saints, should be received with respect and consideration. He may not be learned, but if he is doing his duty with a prayerful heart, he will be able to encourage and help the members of the Church.

If the teachers will willingly do their duties with a prayerful heart, and if the members will receive them into their homes and consult them and counsel with them with the same good spirit, the Church will be strengthened greatly. Let us get the spirit of this great work.

SUGGESTIONS FOR ACTING TEACHERS

THE CALLING of the ward teacher is one of the most important in the Church. Get acquainted with every family and person residing in the district. Hold confidences sacred. Don't carry affairs of one family to another. Cultivate good impressions.

Regard yourself as the shepherd of your district. In case of sickness or death render aid or offer your services. Advise the Saints to call on you when needing advice and help.

Begin your visiting early. Don't put it off until late in the month. Be thorough. Be sincere. Carry your message from the bishop. If unable to visit during any month, advise your superior officer.

Attend your monthly report meetings. Get the spirit of your work from the bishopric at the teachers' meeting. Never be satisfied with less than 100%.

Attend your Sacrament meetings. Watch the welfare of the Saints of your district. Watch those who are present at meetings. Make special efforts to meet all who are neglectful and dilatory. You can't expect your saints to attend meetings if you do not.

Melchizedek Priesthood

(Continued from page 46)

organized and give active service, yet in many of the stakes in some of the Melchizedek Priesthood quorums, no such committees have been organized. In others there has been but a perfunctory organization of these committees which have performed no labor. It is just as well, nay, even better, never to appoint committees, than to appoint them and then for them to fail to serve.

Again we call attention to the fact that it is the duty of the Presidencies of stakes to supervise these Priesthood quorums. No Stake Presidency should permit a quorum to mark time month after month without giving serious thought and attention to the several duties required of the quorums. If

(Concluded on page 57)

Mutual Messages

General Superintendency

Y. M. M. I. A.
ALBERT E. BOWEN
GEORGE Q. MORRIS
FRANKLIN L. WEST
OSCAR A. KIRKHAM,
Executive Secretary

General Offices Y. M. M. I. A.
50 NORTH MAIN STREET
SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency

Y. W. M. I. A.
RUTH MAY FOX
LUCY GRANT CANNON
CLARISSA A. BEESLEY
ELSIE HOGAN VAN NOY,
Secretary

Send all Correspondence to Committees Direct to General Offices

A HAPPY NEW YEAR TO ALL M. I. A. OFFICERS AND MEMBERS!

MAY it bring joy and progress and increased devotion to the cause of youth!

STAKE OFFICERS ESTABLISH RELIGIOUS STANDARDS

IN a number of stakes our Stake Officers have inaugurated a program for the development of Religious Standards. Their intention is to have Stake Board members first adhere to these and later, through the strength of their good example, to appeal to ward officers who will in turn appeal to the members of the M. I. A.

The following standards have been suggested for personal consideration:

1. Payment of tithing.
2. Personal prayers.
3. Keeping the Sabbath Day holy.
4. Keeping the Word of Wisdom.
5. Attendance at Sacrament meetings.
6. Respect for authority.

KEEPING UP ATTENDANCE

BECAUSE of the interest created through the Assembly Programs, the membership and attendance in M. I. A. this year have been considerably increased. It is urged that officers continue their fine work in this regard. Should the attendance have dropped somewhat after the holiday season, every effort should be put forth to reach again the former high achievement and to go even beyond that point of excellence. The program offered is so attractive that all should enjoy it.

M. I. A. STAKE BULLETINS

WE wish to acknowledge receipt of a number of Stake and Mission Bulletins which are used to send monthly messages to ward and branch officers. Colorful designs and interesting arrangement and display of M. I. A. news are set forth and the "relaying" of General Board items to ward workers is done in effective manner.

M. I. A. MARCHES ON

IN the December *Leader* we sent a month-by-month program to Stake Officers and since we feel that it will

BROTHER W. O. ROBINSON, upon his return from the recent Conference-Convention of the Taylor Stake, handed into the general office seventeen subscriptions for Life Memberships in the Young Men's Mutual Improvement Association. The list included fourteen Life Members from the Raymond First Ward, which put them over the top 100% in the payment of their General Fund. The other three memberships were from the Raymond Second and Welling Wards—We commend the Taylor Stake on this fine accomplishment.

be helpful also to ward leaders in planning and carrying forward their work we include it also here. While several of the months of 1935-36 have passed, the same general items will apply to those same months in 1937.

June.

Sunday evening joint session: "Tolerance."

Leadership training meeting.
Commencement of summer program.
June Conference.
Annual reports and records.
New literature for the year's work.
Scout and girls' camps open.

July.

Sunday evening joint session: "Loyalty."

Leadership training meeting.
Summer program continues, including July 4 and July 24.
Marking historical places.

August.

Sunday evening joint session: "Love Thy Neighbor."
Leadership training meeting.
Summer program continues.
Fathers and Sons' and Mothers and Daughters' outings.
Sunset and Sunrise Services.
Explorers' Rendezvous.

September.

Sunday evening joint session: "Dependability."

Leadership training meeting.
Autumn social.
Manual Discussions and Assembly Programs begin.

October.

Sunday evening joint session: "Repentance."

Leadership training meeting.
Leadership party.
Manual discussions and Assembly Programs.
Era campaign.

November.

Report of accomplishments—objectives.

Sunday evening joint session: "Bee-Hive Girls."

Leadership training meeting.
Manual discussions and Assembly Programs.

One act plays.
General Fund.
Report of accomplishments—objectives.

December.

Sunday evening joint session: "Jesus, the Christ."

Leadership training meeting.
Manual discussions and Assembly Programs.

New Year's Party.
Reading Course.
Report of accomplishments—objectives.

January.

Sunday evening joint session: "Love of Truth."

Leadership training meeting.
Manual discussions and Assembly Programs.

Gold and Green Ball.
Opera.
Follow-up on attendance.
Report of accomplishments—objectives.

February.

Sunday evening joint session: "Boy Scouts."

Leadership training meeting.
Manual discussions and Assembly Programs.

Music festival.
Report of accomplishments—objectives.

Sunday evening joint session: "Self-Reliance and Initiative."

Leadership training meeting.

March.

Manual discussions and Assembly Programs.

Drama festival.

M Men-Gleaner Banquets.

Report of accomplishments—objectives.

April.

Sunday evening joint session: "The Willingness to Believe."

Leadership training meeting.

Manual discussions and Assembly Programs.

Dance festival.

Report of accomplishments—objectives.

May.

Sunday evening joint session: "Charity."

Leadership training meeting.

Manual discussions and Assembly Programs.

Preparing annual reports.

Organization.

Junior festivals.

Honor days.

Report of accomplishments—objectives.

PERSONAL SATISFACTIONS IN TEACHING

"NO TYPE of service pays higher dividends than teaching. . . Teaching brings an increased feeling of accountability for one's acts in public and private." One who leads a class "has an anchorage in life. By virtue of his position, he possesses greater resistance to the temptations of daily life. The immoral act, the cigarette, the gossip and fault-finding are more likely to be thwarted. At any rate, he has an additional reason for resisting these evils. If he were not attached to a Cause, he might not think his personal acts so important.

Improvement in personality traits accompanies the teaching act. There is no surer cure for embarrassment than teaching a class of attractive sixteen-year-old girls. There is no surer test of self-conceit or egotism than teaching a group of dare-devil, twelve-year-old boys. There exists no greater opportunity for the cultivation of patience and fortitude than teaching certain adult groups in religious circles.

"Nothing is comparable to the spiritual glow that comes with religious work well done."—Dr. John T. Wahlquist, Ph.D., in *Teaching as the Direction of Activities*.

Adults

Axel A. Madsen and Emily C. Adams, Chairmen;
R. L. Evans, L. A. Stevenson, Grace C. Nealen,
Laura P. Nicholson, Aurelia Bennion.

ENLIVENING LEADERSHIP

"THE word *enlivening* is a present participle and it means to stimulate,

to animate, to put life into, to make enthusiastic and to vitalize.

Leadership is the inherent tendency and acquired ability one possesses to win and hold others, to guide, direct, and influence their thoughts, dreams, actions, habits, character and destiny. Leadership sees new paths and directs others into them.

Vigorous and vitalized *personality* is an outstanding and dominant factor in efficient and effective leadership. Personality is the self of each of us. It is the sum total ability to meet life physically, mentally, emotionally, and spiritually.

The essential factors which enter into an enlivening leadership are: 1. Inherent tendencies; 2. Endocrine factors; 3. Acquired factors.

In "Twelfth Night" Shakespeare writes: "Some [men] are born great, some achieve greatness, and some have greatness thrust upon them."

"Some are born great"—that is heredity: "Some have greatness thrust upon them,"—that is environment; and "some achieve greatness,"—that is individual effort.

How shall we, as leaders, stimulate more efficient and effective leadership?

1. By becoming saturated and teaching others to become saturated with the thoughts of authorities on this vital subject, as found in literature and experience.

2. Know well the teachings, examples, lives, and standards in leadership.

3. Know well the basic and essential qualifications of vitalized leadership.

Surveys on this subject—Essential Qualifications in leadership — are worthy of consideration.

A. A principal of the Granite High School spent four years in ascertaining what students like and dislike in leadership. Only five of the positive personality traits as set down by the students will be mentioned: 1. Broad-mindedness; 2. Sympathy; 3. Optimism; 4. Sincerity; 5. Scholarship.

B. Professor Clapp's Survey. One hundred leading American school men were asked to name ten essential personality qualifications of leadership. Out of these one thousand answers ten qualifications were listed in the order named most frequently: Sympathy, Address, Enthusiasm, Sincerity, Personal Appearance, Optimism, Scholarship, Vitality, Fairness, Reserve and Dignity.

C. In a leadership class at the Brigham Young University the following six essential qualifications were named: Sympathy, Sincerity, Optimism, Scholarship, Vitality, Spirituality.

Sympathy is a broad and far-reaching word. It involves an interest in others with a desire to help and bless them. It actually involves the doing of something by way of service.

Sincerity—

"Thou must to thy self be true,

If thou the truth would teach;

Thy soul must overflow,

If thou another soul would reach."

Optimism is the sunshine of leadership—warmth, light, vitality, and growth.

Scholarship—

"In all of our getting, get wisdom.

Wisdom is better than gold."

Vitality—"Wake Up and Live."

Spirituality—This is the glow which links heaven and earth. Spirituality is an important addition for religious leadership.

Seniors

Dr. L. L. Daines and Charlotte Stewart, Chairmen;
H. R. Merrill, Lucy W. Smith, Hazel Brockbank,
Vida F. Clawson, Polly R. Hardy.

HAPPY NEW YEAR, Senior Leaders and Class Members!

We hope this new year will be the best one that has come to you from the eternities and that it will be the most laden with memories of progress when it returns to the eternities. You have three hundred and sixty-five days in which to labor and serve. May that labor be fruitful and that service splendid.

The Senior Committee of the General Board greets the new year pretty well decided what the next manual is to be. We promise you another "Highroad" to something fine under the guidance of a real leader.

THE BOOK

FRIENDS of the highroad, have you made a little more of your life by reading the book—that splendid suggestive volume—"Making the Most of Your Life," by Morgan and Webb? If you have not read the book, please do so at once. It will give you vistas from other lives that are sure to help you with your own.

THE MANUAL

TRY READING that paragraph on page 4, near the bottom, from the Introduction of your manual. Get a glimpse of those great "candles" once more and see if you can fan into brighter flames your own little "light."

Your chapters coming up immediately, if you are abreast of the Senior current, are: chapters 12, 13, 14, 15.

Chapter 12 deals with health in the home. It would be interesting here to compare the modern, well-balanced diet with the Pioneer diet. It would also be worthwhile to review the achievements in the field of the conquest of disease, especially those diseases which upset the home health.

Chapter 13 is a most important one—"Parent-Child Relationship." Many a home comes near to shipwreck because of improper adjustment here. Fathers and mothers should exchange experiences. Perhaps some expert

could be brought in. A panel discussion would be interesting.

Chapter 14 deals with "Child Guidance." Here also expert advice would be worthwhile. Another panel discussion could lead the discussion from the preceding discussion.

"Family Loyalties" are to be treated in Chapter 15. Family loyalty, institution loyalty, has saved many a boy and many a girl from themselves. Could some family demonstrate a family council? Perhaps some good guide could organize the class for the evening into a "family council." Incidentally, it might be well to inject a few ideas about class loyalty into the discussion.

SOCIABILITY

DON'T FORGET that the key-word for Seniors is *Sociability*. Have you had that party? May we hear about it? Have you had class discussion elsewhere than in the Mutual in the meeting house? We'd like to know of your activities. Will you tell us of the unusual things that have made your class excellent?



Burton K. Farnsworth, Chairman; Floyd G. Eyre, F. S. Harris, Homer C. Warner, Werner Kiepe.

IN THE spirit of Mutual Improvement each M Man is *challenged* as follows:

A WAY OF LIFE

Keep at the top of your form in the following four fields:

A—Physically.

By developing poise, endurance, strength, serenity, that come from the open-air life.

By keeping your blood stream in proper balance:

By securing proper food, rest, and exercise.

By creating proper mental attitudes.

By prizing your body as a million dollar home.

B—Mentally.

By enjoying vigorous mental exercise.

By creating healthy mental attitude.

By maintaining hope, faith, cheer.

By being open-minded.

By being teachable—"Poor in spirit."

C—Spiritually.

By keeping your spiritual lamp burning.

By righteous desires and earnest prayer.

By activity in the spiritual field—song, service, worship, right acts.

By cultivating a love for the beautiful, the pure, the constructive of life.

By "letting virtue garnish thy thoughts unceasingly."

By getting in personal touch daily with the spiritual forces about us.

Keep at the top of your form.

D—Socially.

By breaking down barriers of class groups.

By mingling with people.

By liking people.

By creating and keeping friendships—especially Gleaner friendships.

By socializing in the M. I. A. activities.



Helen S. Williams, Chairman; Erma Roland, Ann M. Cannon, Rose W. Bennett, Katie C. Jensen.

GLEANER CLASS LEADERS

TOO OFTEN when questions are put to Gleaner classes, the girls make no response, and finally the teachers answer their own questions. Frequently when the teachers have made assignments, the girls are either absent or unprepared. How to solve these two problems comes uppermost in our minds as Gleaner leaders.

In the leader's preparation of the work to be presented to the class, she should carefully prepare thought-provoking questions that create a very worthwhile problem in the minds of the class members—questions which arrest their attention and provoke speculation and discussion. These questions should touch the girls' lives and lead them to reveal their attitudes towards the subject in hand. The questions should reach the heart of things and call for real judgment, not calling forth either superficial or evasive answers.

Girls of Gleaner age have many fairly settled ideas and ideals and should be able to state them clearly or be willing to clarify them through honest discussion—to weigh and measure them by the simple, clear-cut standards of the Gospel. They should be able to curb or expend their energies as the Church requires.

Young people of M Men and Gleaner age should "make the moral atmosphere of their community" and set the form of life for their generation. So, Gleaner leaders, take time to choose the vital points of each lesson for class discussion. Always take time for the discussion and application of things vital to these class members.

ASSIGNMENTS TO CLASS MEMBERS

FOLLOW UP assignments made and offer to help in the preparation. Create a feeling of responsibility on

the part of the members for the success of the class period—a feeling that each assignment contains a special truth that if not presented would be a very real loss to the class. In this way, responsibility, leadership, and loyalty are developed among the members. The privileges of learning in our Church are endless. No one else in the world has such spiritual advantages as the youth of our Church. It is a shame not to make the most of them.

The responsibility of Gleaner Girls in the M. I. A. and in the Church is two fold: (1) to obtain a living testimony of the divinity and truth of the Gospel and (2) to conform joyfully and whole-heartedly to the Gospel requirements.

Last year our project was "I will read the Scriptures daily." This year we are going more fully into a discussion of the Standard works of the Church: the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. Any of these books on the bedside table gives opportunity for a verse or two at bedtime. A Psalm or a Proverb could easily be read upon awakening. Sometimes that thought will stay and find a particular application in the day's experiences.

The January lessons include: The Wisdom of Parental Counsel. What do Gleaners really think of their parents? An honest discussion might prove very enlightening.

Building Palship in the Home. The Gleaner Girl's part in that palship would make an interesting discussion.

The Enrichment of Friendship. What great need there is here for judgment, discernment, in choosing friends, who will inspire the best in us, who can win our confidence and loyalty.

MEETINGS GLEANERS SHOULD ATTEND FAITHFULLY.

GLEANERS should resolve to attend the weekly ward Sacrament meeting which the First Presidency has designated the most important meeting of the Church. It is in this gathering where we renew our covenants with the Eternal Father by partaking of the emblems of His sacrifice for our possible redemption. Here we are instructed in the Gospel, blessed and strengthened in our allegiance to its principles. Gleaners should also attend the M. I. A. monthly conjoint meeting each Fast Sunday evening. This meeting has been granted as a very special concession by the Presidency of the Church to the M. I. A. to give the young people the opportunity of appearing before the public to present the work of the different departments of the Mutual and to display their talents. Gleaners might attend as a class group, proving their loyalty to their own organization and showing appreciation for the privilege accorded the M. I. A.

CHURCH-WIDE ACTIVITIES IN PICTURE



1. Missionaries who attended the annual conference of the Church in Norrköping, Swedish Mission.
2. Midnight at Eskelstuna, Sweden. Taken by the light of the midnight sun by Elder Floyd A. Carlson.
3. Missionaries and members of the Church who attend a Fast Meeting in Lovholm, Sweden, in a country home.
4. Seven Cahoon brothers of Cardston, Canada, who with their father, Bishop George Edward Cahoon, have a basketball team.
5. George Edward Cahoon, father of the seven active sons.
6. Book of Mormon exhibit, during Hui Tau (annual conference) held at Tamaki, Hawkes Bay, New Zealand. Many investigators are reported to have taken an active interest in this exhibit which stressed the origin of the Polynesian races.
7. Missionaries of the Frankfurter, Germany, district, who have been conducting a lecture tour entitled "Down Pioneer Trails."
8. Brother and Sister John H. Bush of Waco, Texas, who celebrated their golden wedding anniversary recently. Brother Bush joined the Church one year ago; Sister Bush two years ago; their home is always open to the missionaries of the Church.
9. Local missionaries of Garvanza Ward, Hollywood Stake, California, who, under the leadership of President Stanley Farnsworth, are tracting, holding cottage meetings, and engaging in other active missionary labors.

"THE IMPROVEMENT ERA" is constantly looking for striking and unusual photographs for cover, frontispiece, and general illustration. Unusual views of Church buildings or of general subjects that have particular interest for Church members are solicited. Unusual scenic reproductions are also welcomed.

All photographs submitted to "The Improvement Era" should be accompanied by a self-addressed, stamped envelope with sufficient postage for their return to the sender in case they are not accepted.

"The Improvement Era" cannot guarantee to return any photographs used in its pages.

SUPPORTING THE GLEANER GIRL ORGANIZATION

EACH YEAR there is great difficulty and embarrassment for the presiding officers in collecting the annual membership dues. Getting something for nothing destroys appreciation. Why not make it a point of honor for each Gleaner Girl to sustain her organization by paying her 25c dues at a time early in the season which has been agreed upon by the class as a whole? Then she will be able to say proudly, "This is my M. I. A.; I have paid my way."

GLEANER PROJECT

THE GLEANER project is "I will pay my tithes and offering." We could quote from Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We need faith; we need courage; we need knowledge; we need understanding; we need strength to stand firmly against temptation. Strength to conquer our weaknesses.

Obedience to God's laws brings power to remain faithful under all tests. We individually know the blessings we most need. The way is clear before us; we have but to walk in it to receive them. As the Gleaner Committee we wish a *Happy, Prosperous, Beautiful New Year* to all Gleaners. May God's all-embracing care and protection be over each and all.

M Men-Gleaners

AN OPEN LETTER TO GLEANER AND M MEN OFFICERS:

A HAPPY NEW YEAR! During the past few weeks, you have heard, undoubtedly, that greeting so many times that by now it has become almost prosaic in its meaning. This greeting, however, comes to you now with a new connotation, "A Happy New Year for Gleaner and M Men work, because of your excellent leadership." In your hands is held the potential happiness of the New Year for your groups, for as you lead, so will they follow.

The course of study, "Social Obligations" is of comparatively minor importance when considered with your real undertaking of building attitudes.

1. In this work, on the first Tuesday of every month, is the establishing of a wholesome compatibility, among the Gleaners and M Men.

2. The participation, of every member through assignment or discussion.

3. The establishing of Latter-day Saint ideals.

4. The leadership and the teaching of the course of study.

First: How shall we establish social compatibility and create friendliness? Have at least one officer from the M Men group at the door to greet and make welcome every member. When a new member appears, see that he or she is introduced and welcomed wholeheartedly, and enthusiastically into the class. Plan ward affairs, appointing different committees for each get-together, so every member will feel necessary to the social success of the class. Plan inter-stake parties, and if there is a feeling of strangeness, or a lack of sociability, the less formal get-togethers are effective. Skating parties, bobsleigh, kid, and hard-time parties help to break down reserve and self-consciousness. These parties when well-planned and properly chaperoned can do much to bring enthusiasm and loyalty to your Joint groups. Have at least one high class, dress-up dinner, or banquet and make it lovely in every detail. Decorations, music, dress, and refreshments which are refined and attractive will develop cultural standards and give your classes a feeling of importance and prestige. As you lead, just so will your classes follow. Lead your membership into "A Happy New Year of sociability."

Second: How shall we get class participation? Give assignments to different members each month. Have every one in the group on his or her feet once during each evening's discussion. Remember that the ideal leader does not do all the work, but places responsibility on others with the faith that the works will be done and done well. Treat each member's opinion with respect and understanding, for understanding is a prime requisite of leadership. When every member feels that through his contribution the class has been bettered, and because of her presence, the group spirit has been enhanced, then and only then will success be yours. Lead your groups into "A Happy New Year of personal development, through individual participation."

Third: How shall we incorporate Latter-day Saint ideals in the lives of class members? Search and study the works of the Church in the preparation of lessons, for in the Gospel there is an answer to every need and every question. Be sure that by our own actions, attitude, and conduct, there is no question as to what you are standing for. When you were chosen to this position of leadership, an indirect appeal was made to you to stand as representatives of the Church and its teachings. You must not fail. You have the opportunity to stand for high principles as never before, that others seeing your manner of living and believing, will desire to follow your lead. There is perhaps no more important element in leadership than that of example. The real glory of leadership

comes not in yourself alone but in truly representing that for which you stand because principles are always greater and stronger than persons. Lead your classes into "A Happy New Year of greater appreciation of the Gospel and its teachings."

Fourth: How most effectively can we teach the outlined course, "Social Obligations"? In the preparation of the lesson do not feel the responsibility of preparation is finished as soon as assignments are made to class members. The one who conducts, should have a list of well thought out questions pertaining to the subject. It is the responsibility of the presiding officer to see that the discussion is directed in constructive channels, and that Latter-day Saint ideals are maintained and established at the conclusion of every joint lesson.

With some lessons, the most beneficial results are brought about through informal discussion; with others, the assignment method is better; in some the lecture or story-telling procedure brings results. When the subject matter can be presented as a problem, for the members to solve, the evening will be tremendously stimulating. Other times divide the class into groups. Present the statements for the evening, and let the different groups separate and make recommendations, then throw these findings to the group as a whole for discussion. With well thought out plans, and thorough preparation on the part of officers no class ever need be uninteresting, or unenlightened. "Lead your groups into a Happy New Year of intellectual and spiritual growth."

On the first Tuesday in February the lesson is on the subject of honesty. Without honesty chaos and unhappiness and trouble hold sway. Honesty is indispensable. It is needed in high places, in government, in business, in religion. Any grade school child who refuses to cheat is standing for a principle which is absolutely necessary to wholesome growth. In every day commonplace relationships between husbands and wives, between children and parents, between sweethearts, in being loyal to a cause, and to ourselves, honesty is an indispensable quality. Honesty should be cherished by every individual, for it is a universal principle.

Explorers

John D. Giles, Chairman: Elmer Christensen.

SPECIAL ACTIVITIES OF EXPLORERS INCREASE

ATHLETIC, social, and vocational activities of Explorers are showing gratifying increase in reports from various stakes. The vanball tournaments, designed to result in the selection of winners of the seven Scout

Councils, are under way with unusual activity marking the play. The Snake River Area Council will be a newcomer in the Church championships which will be held in Salt Lake City, Friday and Saturday, January 29 and 30. Reports indicate that every council will be represented for the first time. The plan of double elimination will be continued, which provides that each team must lose two games before being eliminated from championship competition.

A special reminder is given to Explorer Commissioners and Leaders that eligibility requirements provide that each player must be registered as a Scout with the Boy Scouts of America, that the age limits are between 15 and 18 and that not more than ten players are permitted on each squad. The Scout registration need not be for any particular grade of Scouting. In fact there is but one form of registration and the simple fact that a player is registered meets that requirement. Players are eligible if 15 years of age or over and may continue play until their eighteenth birthdays. The day a player reaches his eighteenth birthday he becomes ineligible.

Commissioners and Leaders are urged to stress the social phases of the program with at least one special social event in which girls participate to be conducted during the winter season. Reports indicate that more social events have been planned this season than ever before.

Vocational expeditions, as interest-getters and morale-builders, are urged as a means of attracting more members to the troop and retaining the interest of present members.

Juniors

Martha C. Josephson, Chairman; Martha G. Smith, Emily H. Higgs, Catherine Folsom, Sarah R. Cannon.

HAPPY NEW YEAR. 1937 is here.

In twelve months it will be past, never to return except in after effects. What sort of after-effects will they be? We wish for you that they will be all that you may desire. Much is said about New Year resolutions being made to be broken. Who is to blame if they are broken? Only those who are weak enough to allow that breaking. Nothing worthwhile was ever accomplished without a plan—resolutions, if you please. Plan now to make 1937 a year that will leave with you joyous memories and satisfaction.

This time we have something to say, particularly, about the *You, Yourself* lessons. The girls should do most of the talking. Here is an opportunity for the leaders to learn to know their girls. I once read a story of a lovely aunt who came to visit her relatives. She did not bring gifts with her when she came, but after she returned home

she sent something to fill a particular need or desire. After one visit she sent a beautiful, full-length mirror and asked that it be hung at the foot of the stairs so the young daughter could see just how she would look to others before they saw her.

George H. Brimhall used to tell a story which it might be good to retell to our girls:

A college co-ed said of a young woman, "She's a bird."

"Yes," said his chum. "She is two birds, a society dove and a home 'swak'. But really she is not a college type of girl, for most of them are real canaries, sweet everywhere."

We often hear it said, "the proof of the pudding is in the eating." Even so, the proof of these lessons is in the doing. Have you by now observed any changes in the girls in your group, as a result of these lessons—improved posture, less selfishness, a gentler spirit toward the helpless, more reverence for places of worship, more self-confidence and less aping? If the presentation of the lessons is effective, this type of results should begin to show almost immediately. After the class period do you consider the presentation and try to decide why this was successful, or why that was not, and what to do about it for another time? This is very helpful toward better leadership, and one type of notes to go into the teacher's project note book or *My Story*. Give extra attention to the shy, diffident girl. Walk home with her after Mutual; invite her to your home to make candy or study her assignment for next week. Tell her some of your confidences, and learn some of the hopes that are in her heart, and then help her to realize them.

By way of review and to connect with the lesson of last month, show how giving a part, of the lesson is developing your mental self. An idle brain is the devil's workshop. Why? Tell what opportunities the M. I. A. offers for developing your mental self. What are your responsibilities in this line? The Lord has told us, to knock and it shall be opened unto us; and, where much is given, much is expected. Let one girl give the parable of the talents, and another one apply it to this lesson. How many girls have translated from one language to another? Did you like it? How could you translate a language you had never studied? How did Joseph Smith do it?

"Your Social Self"—Clothes: In this lesson, this item can be very nicely correlated with the hobby sampler on Designing Your Own Clothes. Under voice and conversation—discuss the pitch, volume, tempo, and quality of different voices; some defects and how to overcome them—raspingness, shrillness; breathing, in relation to voice, and how posture affects it. Your mental self can help your social self. Some individuals

talk much; others listen much and add a few words occasionally and these few words are equal in quality to the other's many. Some speak only seriously, others add the humor. Stay with the kind for which you are adapted and work for perfection. See 1935-36 Junior Manual on etiquette at the dance. Discuss "your social self at church; at home." What effect will your "home social self" have on "your social self" outside the home?

To apply "Your Artistic Self" to yourself, make a list of your possessions that could be made more artistic by applying a little time and attention, such as using shoe trees and clothes hangers; sewing on buttons; brushing teeth; thinking kindly thoughts to give sparkle to the eyes.

We have a few reports about excellent success with the sweaters. Write us about anything that your group has enjoyed.

Beehive Girls

Edith S. Anderson, Chairman; Marie C. Thomas, Julia S. Baxter, Margaret N. Wells, Bertha K. Tingey, Helen Waspe, Agnes S. Knowlton.

BEE-HIVE SUPERVISORS

IN JANUARY, 1936, a new plan to assist in the leadership of the Bee-Hive Girls was inaugurated. It was decided that where possible, leaders should be selected from the stakes to supervise districts composed of their own and adjacent stakes. The leaders were to



MISS ALICE PALMER
CEDAR CITY, UTAH



MISS CAROLINE ADAMS
OGDEN, UTAH



MRS. DORIS E. JOHNSON
VERNAL, UTAH

be made associate members of the General Bee-Hive Committee, and were to assist in giving leadership training to Bee-Keepers of the Stakes under their supervision. This would not interfere in any way with the duties of the Stake Bee-Keepers, but was to be a co-operative plan to assist them.

Looking about for suitable leaders for this work, the general Presidency selected Miss Alice Palmer, of Cedar City, to supervise the work in Parowan, Beaver, St. George, and Zion Park Stakes; Miss Caroline Adams of Mt. Ogden Stake to supervise the Ogden, Mt. Ogden, North Weber, Weber, and North Davis Stakes; Mrs. Doris Johnson to supervise Uintah, Duchesne, and Roosevelt Stakes.

The General Board has been more than pleased with the work of these three supervisors and feels that our Bee-Keepers everywhere should be pleased to become acquainted with them. We, therefore, take the opportunity of introducing them to you, through the columns of *The Improvement Era*, as Associate Members of the General Bee-Hive Committee to supervise the districts referred to above.

Miss Alice Palmer is the daughter of President Wm. R. Palmer of Parowan Stake. She is a graduate of the University of Utah and has been engaged in the teaching profession. She has spent most of her life in Cedar City where she resides and has made a hobby through her Bee-Hive activities of Indian Lore, gathering her legends and information from the Indians themselves residing in that vicinity. Miss Palmer began her Bee-Hive activities some twelve years ago, first as a Ward Bee-Keeper, then as Stake Bee-Keeper of Parowan Stake, which position she still holds in connection with her work as district supervisor. In addition to her Bee-Hive activities she has been active in Primary, Relief Society, and Sunday School, but states that she has received her greatest joy in the Bee-Hive organization.

Mrs. Doris E. Johnson was born and reared in Vernal, Utah, and is the daughter of Myrtle Miller and Haller H. Erickson. She is a graduate of the Uintah High School, where she took an active part in dramatics and other activities of the school. At an early age she became active in the auxiliary organizations of the Church, particularly the M. I. A., where she has served

as drama director of the community activity committee, as Ward President, and for the past four years as Ward and Stake Bee-Keeper. Sister Johnson was married to Ernest M. Johnson in the Logan Temple in 1928 and is the mother of two lovely little girls. One might wonder where Sister Johnson finds the time to carry on this work of supervisor, but her interest in girls and in the Bee-Hive organization makes it possible for her to give very valuable assistance to the Bee-Keepers of the Stakes in her district, as they will testify.

Miss Caroline Adams has been active in Church work since a young girl, first teaching Sunday School and later being called to the Sunday School Stake Board. During 1922 and '23 she served as a missionary in the Western States Mission where she spent much of her time in the office at Denver. After returning from her mission she was made President of the Ninth Ward Y. W. M. I. A. and was called from that capacity to serve on the Mt. Ogden Stake Board to supervise the Bee-Hive Department. Her former experience in the Girl Scout organization gave her a love for work with young girls, also assisted in qualifying her for the position of Stake Bee-Keeper. She has worked ardently in that capacity for ten years and was instrumental in organizing the Bee-Keepers of the four Ogden Stakes into a Swarm, for leadership training, of which she was the Chairman until called to supervise the Ogden District. Her fine spirit of enthusiasm for the Bee-Hive organization is stimulating to all with whom she comes in contact.

AT THIS the beginning of another year the Bee-Hive Committee sends greetings to all Bee-Keepers and Bee-Hive Girls throughout the Church. Members of the Committee feel happy in the accomplishments of 1936 and especially in the splendid services rendered by the Bee-Keepers.

During the past year one hundred-two Bee-Keepers have qualified for the three year service pin. This plan of award was inaugurated in 1934 by the General Board, the qualifications for which are: three years' consecutive service including the year just closing; fourteen Honor Badges—earned and checked; the passing satisfactorily of the test prepared by the General Board. It is gratifying to note that each year the number remaining in service is increasing. The names of those having qualified for the three-year service pin are as follows:

BEE-KEEPERS' THREE-YEAR SERVICE

General Board: Julia S. Baxter, 3 years.
Alpine Stake: Ellen Tracy, 4 years.
Beaver Stake: Alice Thomas, 3 years;
Nellie Blackett, 3 years; Thelma Hall,
3 years; Isabell Yardley, 3 years.
Boise: Julia Arthur, 3 years; Maybelle

Nielson, 3 years; Leona Clark, 3 years.
Boxelder: Ruby Christensen, 3 years.
Carbon: Vivian Bailey, 3 years; Arvilla Brown, 3 years.
Cottonwood: Marjorie Tame, 3 years.
East Jordan: Ella Jenkins, 3 years.
Grant: Ida Pool, 5 years; Verna Mair, 3 years; Ruth Clayton, 3 years; Kathryn Johnson, 3 years; Hulda Burgerer, 3 years.
German-Austrian Mission: Elizabeth H. Welker, 3 years.
Highland Stake: Ruth Lund, 3 years.
Kolob: Lucy Roylance, 7 years.
Los Angeles: Mary Stay, 5 years; Thora Zenulak, 3 years.
Lost River: Sylvia Hardy, 3 years.
Hollywood: Sylvia Peterson, 4 years; Rosalie Handy, 3 years.
Maricopa: Edith Clouse, 3 years.
Minidoka: Zina H. Lindsay, 4 years; Sadie Doane, 4 years.
Moroni: Minerva Anderson, 5 years; Delta Draper, 5 years; Odessa Cook, 3 years.
Morgan: Ardella M. Smedley, 3 years; Alice Meacham, 3 years.
Mt. Ogden: Lila Robinson, 3 years; Marie S. Buckway, 3 years; Bertha Whittaker, 3 years; Ruth Stoker, 3 years.
North Davis: Mary Waite, 3 years; Ruth Baird, 3 years.
Oakland: Lella D. Erickson, 3 years; Ina Stauffer, 3 years.
Oquirrh: La Vern Bowden, 7 years.
Portneuf: Anna Liljenquist, 3 years; Mary Christensen, Portneuf, 3 years.
Rexburg: Pearl Hamilton, 3 years; Elizabeth Jensen, 3 years; Olga Pfost, 3 years; Norma Larsen, 3 years.
Rigby: Drucilla West, 3 years; Ruth Terry, 3 years; Gladys Williams, 3 years; Anna W. Nielsen, 3 years.
San Juan: Vera Somerville, 3 years.
Salt Lake: Olive Collins, 4 years.
San Luis: Lois Jackson, 3 years; Eloise Christensen, 3 years; Alma Holmes, 3 years; Mamie Johnson, 3 years.
Sevier: Mrs. W. L. Allen, 3 years; Mrs. Hazel Duffin, 3 years.
South Davis: Christy Hatch, 3 years; Ida D. Westerman, 3 years.
South Sevier: Magdalen Brown, 5 years; Ileen Webb, 3 years; Mildred Magleby, 3 years.
South Summit: Alice Hortin, 3 years.
St. Joseph: Mary Rogers, 11 years; Maxine Mangum, 4 years; Treva Wilson, 3 years.
Taylor: Millie Romeril, 3 years; Matilda W. Boyson, 4 years.
Teton: Ann T. Hill, 13 years.
Timpanogos: Lydia Smith, 3 years.
Twin Falls: Lorinda C. Phillips, 3 years; Ruth Knight, 3 years.
Tooele: Mary Brim, 3 years.
Wasatch: Jennie Edler, 3 years; Vera Provost, 3 years; Alta Johnson, 3 years.
Yellowstone: Rhea May, 3 years; Blanche Amen, 3 years.
North Weber: Donna Mae Clapier, 3 years; Emily Kimber, 3 years.
Roosevelt: Anna L. Johnson, 3 years.
Sharon: Beatrice Rowley, 3 years.
Salt Lake: Doris Adams, 3 years.
Uintah: Ella Cerfew, 3 years; Fawn Collier, 3 years.
Utah: Sadie Pherson, 3 years; Estella A. Olson, 3 years; Ethel Bown, 3 years.
Wells: Vay Neering, 3 years.
West Jordan: Mary McMullin, 3 years.

The plan of the General Board also included the awarding of a five-year pin to all those having served the past five consecutive years and having filled

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the requirements of the three-year pin. The five-year pin has been awarded this year for the first time. It is a gift from the General Board in appreciation of continued long service. It will be noted that many Bee-Keepers have given much longer service than required for earning the pin. The names of the one hundred twenty-one Bee-Keepers having qualified for the five-year service pin this year are as follows:

BEE-KEEPERS' FIVE-YEAR SERVICE

General Board: President Ruth May Fox, 21 years; Sarah R. Cannon, 14 years; Elsie Hogan Van Noy, 9 years; Marie C. Thomas, 6 years.

Bear Lake: Naomi Keetch Hirshi, 5 years.

Beaver: Eva Powell, 5 years.

Blackfoot: Mary Cobley, 7 years; Opal Harper, 5 years; Fern S. Brown, 5 years; Mabel S. Noall, 6 years.

Cassia: Georgiana Pickett, 9 years.

Carbon: Olive Golding, 5 years.

Cottonwood: Emma Burgen, 6 years; Rosemarie Liddle, 5 years; Effie Bennion, 5 years; Cecelia Tolman, 21 years.

East Jordan: Jennie Earnstrom, 5 years; Bessie Gull, 5 years; Lena Jackson, 5 years; Verona Atwood Carroll, 5 years; Mayme Day, 5 years.

Ensign: Lucy T. Anderson, 5 years; Elsie Atwood, 5 years; Virginia Peterson, 5 years; Ruth Isakson, 5 years.

German-Austrian Mission: Elizabeth H. Welker, 5 years.

Grant: Goldie Shaw, 5 years; Bertha Burgener, 5 years; Ida Pool, 5 years; Emma Spencer, 5 years; Ruth Clayton, 5 years.

Highland: Pearl Fisher, 5 years.

Idaho Falls: Ethel Schwendiman, 5 years.

Kolob: Maud Nielsen, 5 years; Lucy Roylance, 5 years.

Lehi: Eunice Hutchings, 5 years; May Bone, 5 years.

Liberty: Rosella Davies, 15 years; Mary Beer, 5 years; Nellie Cluff, 6 years.

Logan: Thalma Hansen, 5 years; Sybil Christensen, 5 years; Ella Neddoo, 15 years.

Los Angeles: Mary Stay, 5 years.

Lost River: Geneva Pearson, 16 years.

Maricopa: Gladys Pomeroy, 11 years.

Millard: Merle Poulson, 5 years; Nana Monroe, 5 years.

Minidoka: Millie Loveland, 5 years.

Morgan: Ethyl Tippetts, 5 years; Mabel Winters, 5 years.

Moronit: Minerva Anderson, 13 years; Delta Draper, 9 years.

Mt. Ogden: Caroline Adams, 10 years; Esther Stewart, 10 years.

Nebo: Dora Powell, 5 years.

North Davis: Doris M. Dawson, 5 years.

Ogden: Addis Thomas, 9 years; Pearl I. Walker, 5 years; Viola S. Warren, 7 years.

Oquirrh: May Bello, 9 years; Laurel Grant, 6 years; La Vern Bawden, 7 years.

Parowan: Alice Palmer, 12 years; Etta E. Jones, 6 years.

Pasadena: Beatrice Van, 5 years.

Pioneer: Edith B. Gold, 9 years.

Pocatello: Ella Howell Metzner, 9 years; Allene Slaughter, 5 years; Stella M. Wright, 5 years.

Portneuf: Arlene Dewey, 5 years.

Rexburg: Erma H. Magley, 9 years; Janet Tremelling, 7 years; Hazel Freeman, 6 years.

Rigby: Ann W. Nielsen, 5 years.

Roosevelt: Clara M. Olsen, 15 years; Esther Lambert, 8 years.

Sacramento: Lillian Morris, 5 years.

Salt Lake: Naomi Sorenson, 13 years; Anna Johnson, 14 years; Mary Petersen, 8 years; Kathryn Geurts, 11 years; Eva Wahlquist, 5 years; Margaret Golas, 6 years; Alice Lloyd, 7 years.

Sevier: Louise Dastrup, 5 years.

Shelley: Flossie Berthelson, 7 years; Edith Butler, 5 years.

South Sevier: Magdalen Brown, 5 years.

South Summit: Martha Burgener, 5 years; Philander Tree, 5 years.

St. Joseph: Thora D. Broadbent, 8 years; Mary Rogers, 11 years.

Teton: Ann T. Hill, 13 years; Martha Tonks, 5 years.

Tintic: Pearl Forsey, 6 years; Pearl Blain, 9 years.

Tooele: Alta Williams, 5 years.

Twin Falls: Myrtle Bitter, 5 years.

Uintah: Tillie Bell, 5 years; Gwen Vest, 5 years.

Utah: Anna B. Minger, 12 years.

Weber: Ivy Johnson, 5 years.

Wells: La Rue Behunin, 10 years; Helen C. Moore, 5 years; Sarah Jensen, 6 years; Wanda Steffensen, 8 years.

Wasatch: Dove McAfee, 5 years; Ardell Clyde, 5 years; Blanche Frisby, 5 years; Jennie Edler, 5 years.

Woodruff: Grace C. Norris, 21 years; Florence Bingham, 7 years; Lottie Burleigh, 5 years; Dorothy McKinnon, 5 years.

Yellowstone: Irene Ricks, 5 years.

Young: Emma Hamblin, 13 years.

Western States Mission: Afton Hardy, 5 years.

West Jordan: Bittermart Park, 5 years; Vida W. Fowles, 5 years.

The General Bee-Hive Committee congratulates these Bee-Keepers and expresses appreciation for their fine services. The Committee believes the awarding of the service pins not only encourages a continuation of valuable services, but also increases efficiency in this splendid girls' program. Quite a number of these pins were awarded at June Conference, others at various

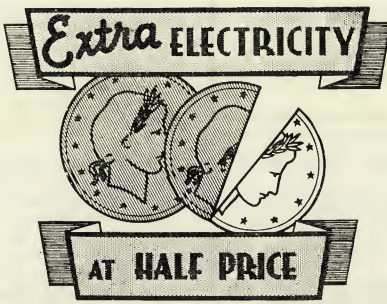
times during the year, mostly at the fall conventions. There are still some who have not yet received their pins. Those who haven't should get in touch with their Stake Bee-Keeper or Young Woman's Stake President and ask them to send for the pins, so that they may be awarded at some stake function in the near future. The three year pin involves a charge of 50c, but the five year pin is given by the General Board to all who are eligible.

Melchizedek Priesthood

(Concluded from page 49)

officers will not serve, then officers should be chosen who have that ability and inclination. Presidencies of stakes with the help of the High Council members are called upon to follow up this great labor and see that every man who is given authority performs his duty. It is the desire of the General Authorities to see by the end of another year, or even the next six months, every quorum of the Priesthood fully organized and actively conducting the work in all its details which are assigned to them.

It is the Lord's work we are engaged in. The responsibilities we have taken upon us by covenant in accepting the Priesthood are responsibilities which have come from Him. This is not the work of man, but the work of God. The ax is to be laid at the root of every tree that does not bring forth good fruit. Those who have accepted the obligations which ordination to the Priesthood places upon them, and then refuse to keep that covenant, shall be removed out of their places. It is written "He that is slothful shall not be counted worthy to stand, and he that learns not his duty, and shows himself not approved shall not be counted worthy to stand. Even so. Amen."



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FIT FOR COMP'NY

(Continued from page 19)

was being talked about and was prone to assent easily to schemes that would have called forth a more or less heated discussion earlier in the day.

She waited now until Henry had reached the point where the evening paper began to drop occasionally from his hands before she remarked with a well satisfied air, "It certainly will be fine to have Francie and her friends down a few days."

Henry made no effort to stifle an enormous yawn before he replied,

"Sure will. Seems like it was ages since we had any young folks running around here."

"We must do everything we can to make things nice for them," Alvira continued, leading up to her point with as much subtlety as she possessed.

"Aw, shucks, ma. You don't have to worry about that. I don't suppose there's a cook in the country kin hold a candle to you."

"I'm not worrying about the cooking," Alvira answered shortly. "It's the house that's got me guessing. I'm just wondering what we can do in less'n a week to make it fit for comp'ny."

"Why—what's wrong with this house?" Henry asked in the same mild surprise as if he had not been told a hundred times of the shortcomings of the old homestead. "When my grandfather built this house it was the finest in the whole county."

"Yes, an' when did he build it?" Alvira sniffed. "Close to a hundred years ago." It's been a long time now since it was the finest house in the county even if the walls do keep on standing. Anyway we got to do something about it. How much money have we got in the bank?"

"About two hundred dollars," Henry admitted, "above what it'll take for taxes an' the new stock I been planning on gettin'."

"Well, it won't go far, but if I'm careful I can do something with a hundred," said Alvira with the air of making a great concession. "An' you got to take twenty-five of what's left an' get you a new suit."

"Why, Ma. The old brown suit is—" Henry paused. His case was already lost and he knew it.

"Is rustier than the nails out in the barn. You're going to get you a new suit."

Henry duly handed over the hundred and Alvira shopped with enthusiasm. She bought four green rugs to hide the most conspicuous places of the humble flooring. A scene called "Springtime" and the coveted Japanese print were brought home to take the places left bare upon the walls by the sampler and old fashioned mirror. The money held out so well that she decided to indulge in a long wanted set of dishes. Not but what she had plenty but the ones they used ordinarily would never do for this par-

ticular occasion, and as the other set had come to her along with Henry and the house she felt fully justified in buying new ones. She found a set decorated in wild roses that were most pleasing and she also bought some rose colored water glasses to use with them. When she had them home and unpacked the happy thought struck her that she could have Mrs. Denning's Vera paint similar roses on her two pewter platters.

Making Henry purchase a new suit was a different matter but between her threats and entreaties he finally went to the town's only clothing store and bought a new black suit which he declared made him uncomfortable just to look at. On one point only was Henry adamant. He absolutely refused to move the highboy upstairs. The company could like it or not as they saw fit.

Alvira grew quite jubilant as the day approached. The house had been scrubbed and polished until it fairly shone. Fresh curtains and bedspreads brightened the bedrooms and delicious food began to heap up on the cupboard shelves until Henry declared they would have to call in half the people in the country to help eat it.

Frances, prettier than ever with her soft brown curls and merry blue eyes, arrived home Thursday evening and after the first ecstatic greetings were over began looking around with a somewhat bewildered air. "Just what has happened to this room?" she asked as they walked into the dining room for supper. And then she happened to glance at the green rugs with their gay floral centers. "Oh," she gasped, taken unawares, "I—I see you have some new rugs."

Her mother beamed. "Yes, I wanted to cover up as much of this old floor as I could. Don't you think they are real pretty?"

"Yes," Frances agreed with an odd little smile and sat down as if to study their prettiness more carefully. Finally she looked up at her mother and said, "Would you mind dreadfully, mother, if we took the rugs up and put them away until after our company has gone back to town?"

Alvira looked bewildered and crestfallen but Henry was bristling immediately. "Not on your life we don't take them rugs up. Your ma got them rugs especially for this

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FIT FOR COMP'NY

company. Don't you like them?" he asked, looking from one to the other of his womenfolks in an effort to decide which one might be slightly unbalanced.

"Yes, I like them," said Frances. "But you see it's like this. Mr. Houston collects antiques and he studies them and knows all about them and he will just adore this floor. You know this early American with the uneven boards and nail heads showing is very fashionable now. People are having them put into the fine new homes that are being built and of course, I am very proud to have them in my home and want to make the most of them."

"Well, it's up to your ma," Henry countered, torn between loyalty to Alvira and a sense of triumph that at last a good word had been said for his long despised floor.

"If Mr. Houston likes this old floor he's welcome to see all he wants to of it," Alvira asserted. "I can take the rugs up for the present and enjoy them a good many years after he's gone back to the city."

THE SAMPLER—OR rather the place where the sampler had been, was the next spot to draw their daughter's attention. "Nothing has happened to the sampler?" she asked anxiously, remembering her mother's oft repeated threats to put the thing in the ash can.

"No, nothing's happened to it," said Alvira with a faint sigh. "Does Mr. Houston prize samplers too?"

"Yes, indeed," Frances cried. "A fine one like ours has no end of value. I can hardly wait to show him that and our tiptop table and all the other things."

"The sampler is upstairs in my bureau-drawer," said Alvira resignedly. "You may as well go right up and get it, Henry. And bring down the old mirror at the same time. I guess that's in the same class as the sampler." She glanced over to where the highboy stood, grateful for the first time that Henry had refused to move it.

Late that night when all was quiet, Alvira stole down stairs and scraped the roses from the pewter platters which had been put on so painstakingly only the day before. Instinct told her that if the platters were to meet with Mr. Houston's approval they must be left in their original state. It was hard work and she was already weary with the extensive preparations of the day but

she scraped and scoured until every vestige of the offending paint was removed from the shining surface.

The next morning Frances put on an apron and busied herself about the house. "Have the dishes been washed off yet?" she asked, going to the cupboard where the old china was kept.

"Not yet," her mother answered. "I—" she caught herself just in time. "I haven't had time to do it yet."

Frances brought out the china very tenderly. "This is Lowestoft—did you know that, mother?" she asked, her face animated. "I've been learning a lot about antiques lately. There aren't many families that can serve their holiday dinners on a set of real Lowestoft."

"No, I guess not," Alvira agreed, smiling and thinking how very nearly another family came to not having their holiday dinner served on a set of real Lowestoft either. She half hoped that Frances wouldn't bring out the funny red glasses with their vines and grape-leaves. She did so admire the pretty rose-colored ones that she had bought at the store, but the red glasses came along with the china.

"Genuine Bristol," Frances said in rapt tones as she held one up to look at the light through it. "If I should get married, mother," she began shyly.

"You get the whole lot and you don't have to wait around 'till we die either. I can get along just fine with something else." There was deep conviction in her voice.

They were interrupted by Henry who had just come in from a few necessary chores outdoors. "I guess it's about time to get the old bus out and go to the depot for the comp'ny," he said and then looking at Alvira with faint appeal in his eyes he added, "I guess I better go up stairs an' get that new suit on."

Alvira looked back at him kindly. Henry had been rather fine about all this. Never once had he said, "I told you so," or showed by so much as a look that he was gloating over grandfather's antiques having come into their own at last. Alvira said, "Never mind, Henry. Just put on the old brown suit. You might just as well be comfortable."

Henry brightened perceptibly as he went upstairs to dress. Frances went with him to meet the train and Alvira had just opened the oven for another basting of the turkey when the phone rang.

It was Jennie Hubbard on the next farm and she was breathless as usual. "Could you possibly let me have a few dishes, Alvira?" she gasped. "I got about six more people here than I had counted on."

"Just like Jennie not to know how many relatives she had invited to dinner," Alvira thought. Alvira said, "Why of course, Jennie, you send right over. I just bought a new set last week and you're right welcome to them. We have comp'ny from the city so of course we're using our Lowestoft," she finished proudly.



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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 11)

thong on their chins, of following Big Mike over among the monuments on the track of two white men with valuable outfits.

The little sister liked it—he knew she liked it. She cast sly glances at him and he grew mighty as he related the daring part he took. From furtive sidelong at her he contemplated his own dashing figure: the gallant hat, the ebony whips with flashing red, the beaded footgear, the fringed trousers. He thought of the brave dabs of paint on his face—his irresistible appearance. He contemplated Toorah, plump and coy and beautiful, her bewitching skirt of red and yellow and blue—she was more powerful than her bearish brother, yet she was not bearish at all.

POSEY sat with his face from the entrance intent on his story and the magic reaction it was bringing. He took no note of time, and when the older women showed their lack of interest, he addressed himself directly to the little sister. She raised her eyes now more often and grunted her relish for the pictures of his heroisms.

"I outran Bitseel as he followed their tracks," he boasted, "I passed him and his father."

"O aakerum," she cooed in pleased admiration.

"I was right by Mike when he—"

She sprang from the blanket on which she sat and gripped his hand excitedly, "They are coming! My brother is coming!" she whispered, pulling him towards the door.

His fingers closed around her soft hand and he yielded readily to her suasion. It was the charming touch of the hand he had gripped in the thicket of birch willows at Lasal.

She drew him through the doorway, "Tooish apane!" (hurry) she urged in a whisper, still returning his fervent grip. "Come some other time, I'll watch for you."

He had but turned his head reluctantly to look for the nearest cover when a shadow fell over them both—the shadow of a wide hat and they looked up at an unbearably up-and-down mustache and two fierce eyes drawn down to narrow slits.

"Puneh! Apostate pup!" gasped the tyrant, his long fingers on the knot of the hogstring.

The girl seized his hand and in

trying to throw her off he made as if he would strike her. The apostate's son, with strength and daring to his own surprise, snatched a club from the ground: "Don't do it!" he hissed, raising the club in defiance.

Yielding from habit to the little sister, and yielding to the skunk for his firmness in her defense, the old bear gave up his effort at the hogstring but he glared at the renegade's son with unremitting aversion.

"Apostate skunk!" he grunted, the fire in his narrow eyes, "Go! Never dare speak to her again," and he motioned Posey away with his long fingers, "Remember—Never again!"

The skunk caught Toorah's assuring smile as he turned towards his father's *wickiup*.

TEN DAYS more at Navajo Mountain and that gluttonous snarl of Pah-Utes would have been clawing at each other's throats. Sanop and his boys sided with Buck Grass-hopper; Soldier-coat and Mancos Jim held aloof from the quarrel, while Mike and Tuvagutts nursed a little grievance all their own. Cheepoots wanted his sons to retire with him to the tall timber and let the others go with their quarrel back to their own country.

Poke and his brothers loaded up their lion's share of the plunder and went down to visit old Tsabekiss, the Navajo. Toorah and the rest of Norgrinup's posterity dared do



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THE OUTLAW OF NAVAJO MOUNTAIN

nothing but follow the old grizzly, and those not of that posterity dared do nothing but stay behind.

The big gang broke into a dozen factions and might have been separated a long time but for the steady lure of easy plunder at the fort and with the big herds at Blue Mountain. Each clan straggled back in its own time to Bluff where every family and every individual denied having taken any part in the trouble at South Montezuma and at Soldier Crossing.

And when they came straggling back, not a penny richer for anything saved from the big haul, if Uncle Sam or anyone else still held any notion of making reprisals for the disturbance, no hint of it was ever whispered to the Pah-Utes. They figured that again they had carried their game of blood and plunder to the point of complete success, and the passing months proved them right. The idea of their ever being punished became a joke in their camps. They still had all the peace and freedom of the past to go just where they pleased, and there was nothing to hinder them from staging another party if ever they could unite to make the start.

But that matter of uniting—when Mike and his renegade band returned like prodigals to the fold, they brought to the tribe certain persistent elements of discord which made union increasingly difficult thereafter. The only possibility of any union at all was some kind of rousing racket with the common enemy, the white race, and when that trouble was over the union was soon dissolved.

CHAPTER VII—OLD MEDICINE MAN

POVERTY is a state of mind, a disease. With the old San Juan Indians this disease was chronic. The gains of their latest raid melted away while they stayed in hiding and they cut sharply into the thriving business of Bitseel and Navajo Frank when they began again to eat the beef and steal the horses of the little Mormon settlement.

Hatch and Mike and Tuvagutts made it their leading business and the two Grasshoppers and Bob and Posey toiled aspiringly after them. Sanop and his two boys specialized in robbing the Mormons of anything

they could use and everything they could carry away.

Six weeks after Poke left Navajo Mountain to visit Tsabekiss, the Cheepoots people found him camped near Bluff, but Toorah was not with him. She was not in any of the *wickiups* of the Norgwinup family, his people refused to talk about her, and Posey and his brother hunted for her in vain. Had Poke left her with Tsabekiss? Had they sold her to the Navajos—to Bitseel?

Aside from the strange and perplexing disappearance of the little sister, conditions reverted to what they had been before the raid. They played *ducki* and more *ducki*. Every day in every *wickiup* and in every hogan they played *coolincan*, *monte*, or some other smooth device for gain without cost. Sitting on a blanket in the shade, or by the fire if the weather were cold, and raking in the coin with no sweat or exertion—that was the life of greatness, and every one of them thought himself great.

If they could find no Navajo or Mexican to skin on the *ducki* blanket, they skinned each other. When not engaged in prowling the range, or eating or sleeping or trading, they were sure to be enthralled with their gains or cursing their losses at the card game. If bad medicine followed the flip of the cards for too long at a time, or if they found the range too closely guarded to appropriate its livestock, they would subsist on the meagre earnings of their squaws at the Mormon washboards, or scrubbing floors, hoeing weeds, chopping wood.

FROM THEIR latest raid they came to the area of the little village like a swarm of locusts, eating everything before them. The

people in despair appealed to Haskel to stay the rapacity of the camps on every side.

The old gray-beard went patiently from lodge to lodge, visiting the leading thieves of both tribes. Stopping and old and slow with measured step, he entered silently to sit in the smelly *wickiup* or hogan and look at the wondering inmates till they grew eager to know his business. "*Impo ashante?*" they asked from all sides of the sagebrush fire. But Haskel looked studiously down his nose, fixing his gaze on the coals while their susceptibility worked itself up to a keen pitch.

They saw dignity and disappointment in his bearing, his presence aroused guilty memories. What would he say now? Most of them had mocked at his message before, but every one was impressed then as now with his forceful personality.

They knew he would never speak till they gave him urgent invitation by perfect silence. He sat cross-legged on the ground, his head bowed forward. He was a stoic, a big chief. They listened, all eyes fixed on his still figure. "*Impo ashante?*" pleaded young Henry.

"*Shinoff* (the Great Spirit) sent his servants to talk to us," and the Indians remembered three men coming in from the north and going in a buggy up the river. "*Shinoff*, wants us still to be your friends," the old man continued, pausing only for his words to soak in. "He tells us that if you go on robbing us, you'll die."

The words came in great firmness and a hush reigned in the *wickiup*.

"Maybe you'll get sick and die," he went on, "maybe you'll kill each other. Maybe *Shinoff* will send lightning to strike you. Maybe He

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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 61)

will reach out with His unseen hand carrying death in its touch."

He gazed searchingly and accusingly from face to face while the silence became oppressive. "If you steal our horses or kill our cattle you'll die!" he repeated with emphasis.

"Strong medicine," commented old Baldy, reverently.

"Good medicine," added his son Henry.

"I'm scared to death of it," laughed Hatch with mocking gesture.

"Yes, me," hissed Sanop in contempt, "I won't dare to look at a Mormon horse nor touch any of their beef if I'm starving."

The old man's words half appealed to Posey, for Poke seemed to believe in spite of his brother, Hatch.

But Posey's concern were all for the little sister—what had become of her? What could he do to win the favor of her grizzlybear brother? Possibly if old Haskel really had the power he pretended to have and seemed to have, he might be induced to bring Toorah back, or to tell where she could be found.

He went first chance to Haskel's cabin and told the old sage all about it. Haskel listened without moving a muscle or looking up. Would Haskel make her brother bring her back? No. Would he find out from the Pah-Utes where she was? No. Would he, for a tiptop horse make the right medicine to bring her? No, not for a whole band of tiptop horses. It was discouraging.

"Listen," mused the white medicine man when Posey was about to leave in disgust, "You quit stealing, quit lying, quit wanting to kill somebody and *Shinoff* will love you. When He loves you, all your troubles will come out right."

What a poor answer! The young Pah-Ute went away in bad humor. Yet brooding still about Toorah, and thinking of her every hour of the day and the night, he reverted back again and again to that poor answer. After all, that looked more like a gleam of hope than anything he had found.

Months passed and nothing happened to prove the truth of Haskel's predictions. Three times the young Navajo-Mountainite refrained from taking unguarded horses—not that he had repented—not Posey repenting—but he wanted to test the virtue

of the medicine. Surely the old man was a wizard, and he was the only one to hint that the trouble would ever come out right.

Posey rode all the way to the hogan of Tsabekiss near Navajo Mountain pretending to be on other business, but really for nothing in the world than to look for the little sister. She was not there. He had no reason to believe she had stayed in that part of the country. Then he prowled around Bitseel's quarters across the river, spying and eavesdropping. It was all to no purpose.

He went to the Ute reservation in Colorado and nosed through every camp from Merriano Springs to Pine River. He met Indians who knew all of old Norgwinup's family, but not one to tell a word about the old man's baby daughter.

Could it be possible the old grizzly had killed her?

Nothing would indicate she had ever stayed at Bitseel's hogan, yet Bitseel always talked freely with Poke, surely he must know something about the affair. Possibly he knew all about it. Once when Posey watched a game of *ducki* back of the old log store, he laid a dollar against somebody's bet and won. Then from the other side of the blanket Bitseel looked up with a menacing grin, and placing a five dollar bill on a certain card he chuckled, "Skunk bait," as a challenge to cover it.

Startled and stung, but having just won a dollar, the young Pah-Ute fished his little wad of four dollars from his pocket and covered the "bait." With the next flip of the cards the young Navajo grinned even wider and gathered in the ten dollars. "*Eeh eeh, puneeh shinizen*," he gloated, which amounts to "Well, I'll declare, I do like skunk."

Posey thrust his hands in his empty pockets and glared at his life-long enemy. "Where did you learn to say that?" he demanded. But the Navajo, with his small hat strapped on his heavy hair, flipped his card with contemptuous emphasis on the blanket and said nothing.

TUVAGUTTS had his camp in a little canyon eight miles east of Bluff. He had selected that as the best and the safest place from which to spy the range near town. From there he gathered the Mormon's top

THE OUTLAW OF NAVAJO MOUNTAIN

horses on short notice, took them to McCracken Mesa, and then on by easy stages to his confederates in the two reservations.

One day in August he rode around, according to his deceitful custom and entered Bluff from the west, that no one might guess the direction of his camp to which he intended to return after dark. His visit was for the purpose of spying, but incidentally, and also to conceal his purpose, to get a load of melons. In the evening he left town with bulging sacks on each side of his saddle, just as a fussy little storm began blowing up from the southwest. In half an hour that fussy storm had evolved from its fussy stage to the majesty of thunder and sharp splits of lightning which reached in fury from the blackness above.

At the Jump, east of Bluff, four Navajos were about to overtake the old man with his awkward load, when a blinding crash shot out from the gloom. It knocked the rider and horse from the trail like a chipmunk blown from a limb with a shot gun. Tuvagutts and his pony lay in a scrambled red blotch. The melons had splattered like so much clear water.

News of the tragedy traveled under the lash from camp to camp—Haskel's strange medicine! The report gave Posey a great start—the medicine seemed to be unfailing. Maybe his troubles would come out right after all.

But another report trod on the heels of the first: Some mysterious calamity had suddenly overtaken Navajo Frank. Hearty and robust, he had lain down on his blanket at night, and in the morning his great lungs seemed to have caved in. He had no capacity for breath. He moved with slow, labored step, going at once to Haskel where he begged to live and promised to steal no more horses if the Mormon's God would forgive him.

Some of the people of the northern tribe crossed the river to Frank's hogan and found him helpless as from the thrust of an unseen hand. They worried about it. Bob, the rising young thief, lay awake four nights revolving the strange thing and Haskel's solemn prediction in his guilty mind, and then in a hot fever he became hysterical and died. The strange, deadly medicine! Yet Grasshopper and his brother laugh-

ed at it, and Hatch and Sanop had gone on a trip.

And still Toorah was not found. In Posey's determined search he had spied every camp along the river for miles into New Mexico. She might be with Hatch on his unusual, far-away journey. She might be dead. If any man knew a thing about her, he feared the old bear too much to tell the skunk a single word.

A STRANGE thing happened: the Cheepoots renegade people had been camped three weeks at the foot of a high cliff in Cottonwood where big trees sheltered their *wickiups*. A trail led up to the bench on the west side of the canyon, but no trail up the east side nearer than a mile away.

Over the brow of that cliff above them on the east side, the desert winds moaned and sighed, sounding at times like a human voice. Twice in the early evening, as Posey lay looking up at the restless leaves, and wondering in torment what had become of the old cavalier's sister, he imagined he heard a voice from the high rim, a soft voice calling his name, and he jumped with a start. But a mourning dove flew from the shelf of the ledge and he gave it credit for what had seemed to be—possibly—the voice of the little sister.

But after that, when all doves are asleep, for it was in the dark hours of night, something on that strange rock roused him from his dreams and he sat up with a great start to listen. It was a still night, and yet from that lofty rim above he heard his name—it was Toorah's voice! She called him twice!

"O aakerum!" he shouted, springing to his feet, "Where are you?"

"Come and get me," she called in quick excitement, speaking as plainly and as unmistakably as ever he had heard her speak.

"I'm coming! I'm coming!" he hurried to shout back through the darkness, and ran from under the trees to gaze at the great mass of smooth rock towering as a vague and massive shadow above him. He cudgeled his brain to remember a place where he might climb to the top.

"Where are you?" he repeated, raising his voice. No answer. He called again listening with his whole being, but he heard only his throbbing heart and a breath of wind

which rose feebly and died in the darkness. Nothing more. He called again and still again. Silence mocked at his voice on the hush of the night.

Toorah was dead! It was her lonely spirit that called to him from the great hereafter.

Sleep was miles and miles away from Posey. He groped his way along the base of the vertical wall and into a little canyon. The gray dawn revealed a way for him to reach the top, and climbing eagerly up he hurried over to the point above his *wickiups*.

Most of the region was sandrock, bare and smooth. Yet in a depression where a little sand had been drifted by the wind, he found the imprint of a woman's moccasined feet—Toorah's feet? Whoever it was she had been running. Farther on he found the track again—it had been made in desperate haste. Still again he found it and on it a big track, the track of a man!

He scrutinized all tracks, hunting far out from the dizzy rim trying to make out what had happened. He found the marks of a pony's feet, but the pony seemed to go nowhere in particular till its track was lost in the beaten trail.

Maybe Toorah was not dead. Maybe she had been hunting him and some monster had dragged her away. Could that be it? O she was far away, she was never real any more. Surely she was dead. Maybe this long hunt for a will-o-the-wisp had upset his reason; the tracks he had seen and the voice he seemed to hear may have had their existence in his mind only.

He went sadly back and moved their camp from that evil place down near the mouth of Cottonwood.

(To be Continued)

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LET'S SAY IT CORRECTLY

PROGRAM—by popular request, we are repeating this word. The pro receives the accent and has the o sound as in oat. The catch lies in the second syllable. The a has the same sound as in the word add. When you are planning your assembly programs or your conjoint programs will you put the flat a sound as in cat into your preparation?

GUIDANCE—has only one i in it and that i has the sound of the i in ice. The a in this word differs from the same letter in program; in guidance the a has the sound as of the a as in account.

XYLOPHONE—This music is becoming increasingly popular —should therefore be pronounced correctly. The x is pronounced like z; the y takes the sound of the i as in ice; the first is pronounced as in the word obey; the second o as in the word old. The accent follows the long y sound.

November 10, 1936.

The Improvement Era
Salt Lake City, Utah

Dear Editor:

It is a pleasure just to look at your November *Era*. I have looked at it from cover to cover several times already. Your cover with its white border and script reaches a new dignity. Your illustrations also seem better than usual. Congratulations.

Your brother,

SAMUEL H. HANKS
602 South Belmont Street,
Glendale, California.

GREETINGS FROM OLD BOHEMIA

WRITES Mission President Wallace F. Toronto: One of the greatest sources of joy and inspiration which our missionaries have is *The Improvement Era*. They are eager to receive it each month and devour its contents. There always seem to be so many things in it which are adaptable to missionary work. We appreciate the fact that we receive it regularly and that you and your staff are making such a fine job of it. Accept our love and greetings from the old country.

Sincerely your brother,

(Signed) Wallace F. Toronto,
President, Czechoslovak Mission.



THIS IS MY MISSION FAMILY AS IT APPEARED SHORTLY BEFORE BROTHER GAETH LEFT FOR HOME

Front row, left to right: William T. South, Glen L. Taggart, Martha K. Gaeth, Arthur Gaeth, Grant I. Gaeth, Martha S. Toronto, Wallace F. Toronto, Milton C. Smith.

Back row, left to right: Vernon Y. Taylor, LeRoy Davis, Carl J. Manning, Melvin McFarlane, William G. Burton, Sidney S. Irvine, Joseph V. Ward, Alma A. Butler, John D. Merrill, Leland Murdoch, Svatoslav Polivka, Victor Dover, Alan Pettit, John R. Williams (not present).

Berlin, November 3, 1936.

Dear Brother Editor:

CONGRATULATING you for making the *Era* characteristically a Church publication and at the same time preserving a high tone and lofty spirit in it, and wishing you continued success in your labors, I am

Sincerely your brother,

ROY A. WELKER
Mission President,
German-Austrian Mission.



WELL RECEIVED

LADY: "Have you ever been offered work?"

Tramp: "Only once, madam. Aside from that, I've met with nothing but kindness."—*Postscripts*.

GOING THE PACE

"I'M VERY tired," said the lady at the head of the supper table, one Sunday evening.

"You should not be," said her bishop, who had been asked to the evening meal, "you haven't preached two sermons today."

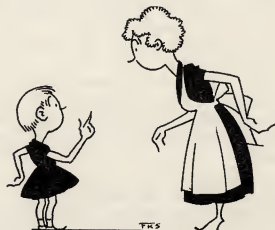
"No," said the lady, absent-mindedly, "but I listened to them."—*Toronto Globe*.

TIME TO IMPROVE

"I REFUSED this poem six weeks ago," said the editor. "Why do you submit it again?"

"I thought perhaps your taste had improved by this time," replied the poet with a gleam of satisfaction in his eye.

—*Carlton*.



SHE SOON WON'T HAVE

LITTLE MARY JANE: "Mother, why hasn't Papa any hair?" Mother: "Because he thinks so much, dear."

M. J.: "Why have you so much hair, Mother?"

Mother: "Now you run along and play like a nice little girl."



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On this page are a few scenes connected with a single week's production. At the top are Gene Halliday, musical director and organist; Glynn Bennion of the L. D. S. Historian's office, who each week verifies all material used; Mel Wright, technical director. At the left center is Dr. Adam S. Bennion, assistant to the president of the Utah Power and Light Company, under whose general direction the broadcast is produced. Other pictures portray action during the actual broadcasting. Pioneer Trails is written by Gladys Wagstaff Pinney, and directed by Louise Hill Howe.



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