

The Improvement Era



*Returning from "over the
hills and far away"*

SEE PAGE 514

SEPTEMBER, 1938

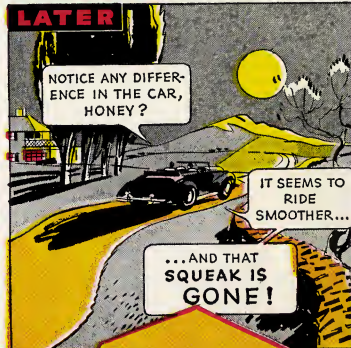
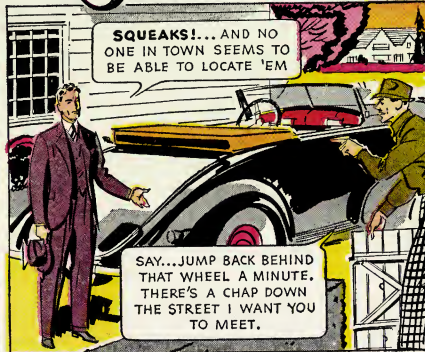
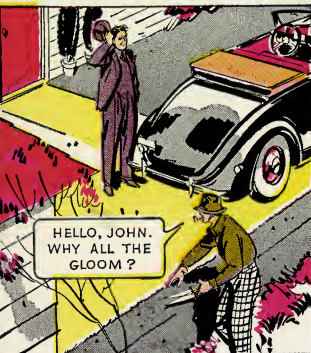
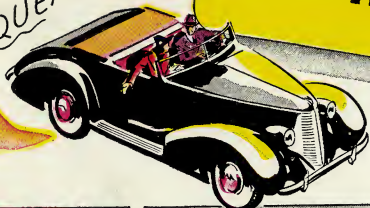
VOLUME 41 NUMBER 9

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SALT LAKE CITY, UTAH

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A PIECE OF DIPLOMACY

By FRANKLIN J. MURDOCK
President of the Netherlands Mission

ON May 26th of this year a bomb exploded in the main street of Rotterdam, killing several people and doing much damage to business property. Almost immediately, entrance restrictions against all foreigners were tightened. Two Mormon Elders en route to their mission field in the Netherlands were caught in this new net of restrictions and not allowed to land at the Hook of Holland and consequently had to return to London. This episode caused concern in the minds of the missionaries already in the Netherlands. Was this the end of missionary work of the Mormon Church here and what would happen to the Mormon missionaries already in the Netherlands? Would they be forced to leave and would this terminate seventy-six peaceful years of work among the Dutch people?

Communication was immediately established by the writer with the American Legation at the Hague. The smooth-running machinery of the American Legation was called into action and the energetic, prudent, and friendly American Minister, Mr. George A. Gordon, presented the case to the Foreign Office of the Dutch government. Facts were gathered and presented. Special and personal visits were made to the Foreign Office and no stone was left unturned to assure the Foreign Office of the true status of the Mormon missionary system in the Netherlands. Special investigations were carried on by the Dutch officials in order that they might see the picture of Mormonism from every angle. Mr. Gordon adopted the plan of watchful waiting, willing at all times to submit additional information or to answer any questions which the Foreign Office might put forth.

On the morning of July 9th, the telephone rang in the Mission Office and the friendly voice of Mr. Gordon stated: "I have some good news for you, Mr. Murdock; your missionaries are free to come in again. The whole case has been settled and you may advise your missionaries in London that they may come to Holland!" What a satisfaction it was to know that the activities of the Church may go forward, and what a feeling of safety it is to know that the strong arm of Uncle Sam is nearby—what a privilege it is to have men in the service of Uncle Sam, who are intelligent, sympathetic, and efficient in the discharge of their duty. Here was a real piece of diplomacy, and we want to express our appreciation for such intelligent, sympathetic, and efficient service and for having such men engaged in the Diplomatic Service of the United States.

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The Improvement Era

"The Glory of God is Intelligence"

SEPTEMBER, 1938

VOLUME 41 NUMBER 9

"THE VOICE OF THE CHURCH"

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

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The Cover

Returning from "over the hills and far away", this pictorial subject typifies youth's return from the pursuits of summer to the more serious tasks of winter.

This photograph is offered here as an interesting study in connection with the Explorer-Junior photography project and as a much-sought-after type in connection with the Era's search for photographs of striking beauty, symbolism, and simplicity.

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EXECUTIVE AND EDITORIAL OFFICES:

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A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

WORK

"THOU SHALT NOT BE IDLE." (Doc. and Cov. 42:42)

By George A. Baker

Los Angeles Stake Superintendent
of Y. M. M. I. A.

There is a perennial nobleness, and even sacredness, in work. Were a man ever so benighted, or forgetful of his high calling, there is always hope in him who actually and earnestly works; in idleness alone is there perpetual despair.

THIS statement of Thomas Carlyle is a challenging answer to the present preponderance of dole systems, pension plans, sweepstakes, chain lotteries, theater "get-something-for-nothing" attendance inducements, and other like schemes, assertedly providing value for little or nothing in return.

When Adam and Eve were banished from Eden, the edict to them was: "In the sweat of thy face shalt thou eat bread." The divine plan for this earth life included not only to "multiply and replenish the earth" but also continued progression through experience and honest labor. The salvation of mankind is to be "worked out"—not complacently "sat out" in idleness and indifference.

The Creator was fully cognizant of the benefits of work to His children. He knew its value in keeping the mind and body busy, thereby building a stronger resistance against evil; its value in providing a "life purpose" with a resultant increased knowledge. He knew the value of labor as the foundation of worthy citizenship in both earthly and heavenly kingdoms.

To ancient Israel in unmistakably clear terms, although oftentimes lost sight of in the negative requirements of the fourth commandment, the Lord said: "Six days shalt thou labor and do all thy work."

In a recent interview, the noted Henry Ford, among other things, said:

Work is the only fruitful experience . . . is the only satisfying experience. There is virtue in it—and the only real happiness. Without work we're beginning to see all the money in the world is unimportant. Without "things done," then, money becomes valueless.

(Concluded on page 562)

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WHAT YOUTH PROMISES

By JACK SEARS

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



HONRIE
MARTINSON

THIS true story dates back many years, and concerns two active, husky youngsters of about eleven years of age. They had each purchased a fifty-cent set of wood engraving tools, and were all prepared to make use of them. The boys were neighbor pals, who lived on the east bench; and each had a leaning toward drawing. For some time, one of the boys had been gathering up favorable-looking wood, and had safely cached it away.

Upon one occasion, they decided to carve a head and each chose a historical character, as pictured in a book. They became greatly interested in their task, and both worked with the enthusiasm of their youth. Hours passed quickly. When the two wood engravings were completed, the rosy cheeked children put their creations on a tree stump, and then began to give expression to their opinions.

One of them knew where there was a bottle of liquid bronze and a brush, and quickly ran and brought them. After what seemed such a very long time, the bronze busts were dry. Each boy, with his own original creation, hurried away, to show it to his understanding and appreciative mother.

The boy who found the wood and bronzed the carvings was Lee Greene Richards, now an artist with an established reputation. His pal was Mahonri Young—two home boys who have made better than good.

Mr. Richards says he does not know what became of his wood carving, but he remembers the whole story about "Hon" Young's creation.

It seems that "Hon's" mother was thrilled with the carved head of Julius Caesar. She placed it upon

the front room mantle, and gave it the center spot—the place of honor. Proudly, mother and son sidled close together, as they gazed intently at the piece of new art.

A few days later, a man taking orders for an *Illustrated Encyclopedia of Useful Household Information*, called at the home of Mrs. Agnes M. Young. Invited in, the solicitor was immediately attracted to the bust on the mantle. He studied it closely, and then picked it up and turned it around to view it from different angles. Presently he put it down and resumed his sales talk, regarding his book.

Soon he was back again at the mantle.

"Who carved this?" he inquired.

"Why, Honrie, my son—eleven years of age."

"Why, this work is outstanding! You say your boy is only eleven? I can scarcely believe one so young could do such a fine thing. All I can say, Mrs. Young, is, that your boy is a genius!"



HE STUDIED IT
CLOSELY, AND
THEN PICKED IT
UP.

Exploring the Universe —●

By FRANKLIN S. HARRIS, JR.

COWBOYS of nature are a fungus and a spider which lasso and capture their prey. The fungus, belonging to the same family as bread molds, grows in thread-like form, with loops along the thread. When a worm sticks its head or tail into one of the loops, the loop contracts, and small threads grow into the body of the firmly-held worm and digest it. A Queensland, Australia, spider hangs itself on a thread from a twig, makes a short lasso, with a sticky drop at the end, which it throws dexterously on a passing moth, to be drawn in and sucked.

NEW techniques for measuring the amount of carbon dioxide in the air have given powerful new tools for studying plants. Scientists of the Smithsonian Institution have developed a method in which changes of one part in a million can be measured by using infra-red rays and the spectroscope. Dr. M. D. Thomas of the Agricultural Research Department, American Smelting and Refining Co., has perfected an apparatus which will measure the carbon dioxide content in the air continuously, automatically, and throughout the life of the plants.

INSULIN, known for its great value in diabetes, is proving of much value in treating two other diseases. In asthma, by giving enough insulin to produce insulin shock the shortness of breath of the asthmatic is quickly relieved in most cases, the attacks are less severe, occur less often, or disappear. The insulin shock treatment has improved the mental state in from one-third to half of the patients treated suffering from the mental disease schizophrenia.

THE wolf spiders construct silken rafts on which they work about on sluggish waters and catch small fish basking near the surface.

A NEW industrial use for potato starch has been found; from it a substitute for glass has been developed which not only has the transparency of glass, but is also transparent to the short wave lengths of light which carry the health-giving properties of sunlight. From the sweet potato, starch is being commercially produced on a large scale in the United States, from a process developed by the Bureau of Chemistry and Soils of the federal government.

ARCHEOLOGICAL digging at Megiddo (Armageddon), famous battle site of ancient nations in Palestine, has revealed the stables of the blooded horses bred by Solomon for distribution in the East.

LARGE-MOUTHED black bass have been taught to choose a particular color by the scientist's rewarding the fish with a water flea or mosquito wriggler if they approached the right color, and punishing them with a weak electric shock when they went near any other color. Able to distinguish between colors about as well as a human looking through a yellow filter, the memory of the bass for certain colors lasts weeks, perhaps months.

MAGNETS are being made so strong that a person can be suspended from one, head down, by the attraction of the magnet for the nails in the shoes.

MANY animals such as cats, cows, deer, bears, hyenas, baboons, and apes are afflicted with arthritis, but certain others: the dog group, rodents, and bats, seem to be immune.



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UTAH LAKE
Photograph by Walter P. Cottam.

"VANCOURIER"

By VESTA P. CRAWFORD

*How strange it must be
To look upon a mountain
Or a lake or sea
And know that one is first
Of all his race
To look upon a virgin place!*

The EDITOR'S PAGE

Some Things We Must Believe

WE HAVE converted people from the midnight-sun country of Scandinavia down to South Africa; we have converted people from Canada to South America, in the countries and islands of the Pacific, and in many other lands. I have met many people who have belonged to as many as four churches, and who never found peace, contentment, joy, and satisfaction, until they found the Gospel of Jesus Christ, as established again upon the earth through the Prophet Joseph Smith.

In many places I have met people who have studied our faith. Some of them would say: "I could accept everything that you people teach were it not for this man, Joseph Smith. If you would only eliminate him."

The day can never come when we will do that. As well might we undertake to leave out Jesus Christ, the Son of the Living God. Either Joseph Smith did see God and did converse with Him, and God Himself did introduce Jesus Christ to the boy Joseph Smith, and Jesus Christ did tell Joseph Smith that he would be the instrument in the hands of God of establishing again upon the earth the true Gospel of Jesus Christ—or Mormonism, so-called, is a myth. And Mormonism is not a myth! It is the power of God unto salvation; it is the Church of Jesus Christ, established under His direction, and all the disbelief of the world cannot change the fundamental facts connected with the Church of Jesus Christ of Latter-day Saints.

Every Latter-day Saint believes that God appeared to the boy Joseph Smith, and every Latter-day Saint believes that God Himself did introduce Jesus Christ to the boy Joseph Smith as: "My Beloved Son; hear Him."

We believe absolutely in God, that He is a personal Being. We believe absolutely that the scripture is true which says: "God created man in His own image, in the image of God created He him; male and female created He them."

All Latter-day Saints believe in the contents of the book entitled the *Doctrine and Covenants* of the Church, and in that book we read of the appearance of Jesus Christ to Joseph Smith and Oliver Cowdery in the Kirtland Temple. An account of this is recorded in Section 110 of the *Doctrine and Covenants*. In Section 76 of the same book—which section is entitled "The Vision"—we find the following recorded:

And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

That through Him all might be saved whom the Father had put into His power and made by Him;

Who glorifies the Father, and saves all the works of His hands, except those sons of perdition who deny the Son after the Father has revealed Him.

AMONG THEM—JOSEPH SMITH
AND HIS DIVINE MISSION.

By PRESIDENT HEBER J. GRANT

And then another thing in that same section:

And now, after the many testimonies which have been given of Him, this is the testimony, last of all, which we give of Him: That He lives!

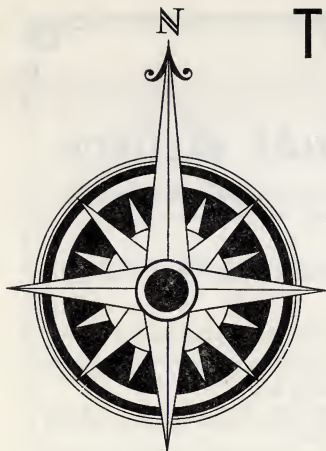
For we saw Him, even on the right hand of God; and we heard the voice bearing record that He is the Only Begotten of the Father—

That by Him, and through Him, and of Him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

Why is it that Latter-day Saints are enabled to convert people? It is because they have the truth to offer, because they have no doubt in their minds regarding the divinity of the work in which we are engaged.

I am grateful beyond expression that it has fallen to my lot, in humility, but with gratitude and thanksgiving to God, to lift up my voice and testify that God lives, that Jesus is the Christ, the Son of the Living God, and that Joseph Smith is a Prophet of God. I have rejoiced that in all of my travels and in all of my meetings with men during the fifty-six years it has fallen to my lot to travel in the interests of this Church, I have never found one thing that has in the slightest degree affected my faith or caused me to have any doubts regarding the divinity of the work in which we as Latter-day Saints are engaged.

Joseph Smith was the instrument in the hands of the living God of restoring again to this earth the true plan of life and salvation. I know that much of the world disbelieves this, but every true, faithful Latter-day Saint, sooner or later, gets an individual testimony from God regarding the divinity of this work—that it is in very deed what it purports to be, namely, the plan of life and salvation, the Gospel of the Redeemer. I am grateful beyond all the power with which God has endowed me to express my thoughts, for a knowledge regarding the divinity of this work, for a knowledge that God lives, that He hears and answers our prayers. I am thankful beyond all of my power of expression for the knowledge that Jesus Christ is the Redeemer of the world, the Son of the living God, and that Jesus Christ did in very deed talk to Joseph Smith; and that Joseph Smith was and is a prophet of the living God and that he stands and will do so throughout all the countless ages of eternity at the head of this, the last dispensation, the dispensation of the fullness of the Gospel of Jesus Christ.



Aspen Grove,
August 8, 1938

As a school boy I was thrilled with the great debate between those two giants, Webster and Hayne. The beauty of their oratory, the sublimity of Webster's lofty expression of patriotism, the forecast of the civil struggle to come for the mastery of freedom over slavery, all stirred me to the very depths. The debate began over the Foot Resolution concerning the public lands. It developed into consideration of great fundamental problems of constitutional law. I have never forgotten the opening paragraph of Webster's reply, by which he brought back to its place of beginning this debate that had drifted so far from its course. That paragraph reads:

Mr. President: When the mariner has been tossed for many days in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and, before we float farther on the waves of this debate, refer to the point from which we departed, that we may at least be able to conjecture where we now are. I ask for the reading of the resolution.

Now I hasten to express the hope that you will not think that I think, this is a Webster-Hayne occasion or that I think I am a Daniel Webster. If you were to think those things—or either of them—you would make a grievous mistake. I admit I am old, but I am not that old. But Webster seemed to invoke so sensible a procedure for occasions where, after a wandering on

The CHARTED COURSE

*"But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."
(Galatians 1:8.)*

By PRESIDENT J. REUBEN CLARK, JR.

Of the First Presidency

AT THE Brigham Young University Summer School in Aspen Grove, August 8, 1938, President Clark addressed this message, with the approval of the First Presidency, to the Church Seminary and Institute leaders and others there assembled. Its significance pertains to the whole Church, and may well serve as an authoritative guide in all our teaching and all our meetings—auxiliary and otherwise, where there is any possibility of Church facilities and Church time being used to expose Church people to contrary influences.

the high seas or in the wilderness, effort is to be made to get back to the place of starting, that I thought you would excuse me if I invoked and in a way used this same procedure to restate some of the more outstanding and essential fundamentals underlying our Church school education.

The following are to me those fundamentals:

The Church is the organized Priesthood of God, the Priesthood can exist without the Church, but the Church cannot exist without the Priesthood. The mission of the Church is first, to teach, encourage, assist, and protect the individual member in his striving to live the perfect life, temporally and spiritually, as laid down in the Gospel, "Be ye perfect, even as your Father which is in Heaven is perfect," said the Master; secondly, the Church is to maintain, teach, encourage, and protect, temporally and spiritually, the membership as a group in its living of the Gospel; thirdly, the Church is militantly to proclaim the truth, calling upon all men to repent, and to live in obedience to the Gospel, "for every knee must bow and every tongue confess."

In all this there are for the Church and for each and all of its members, two prime things which may not be overlooked, forgotten, shaded, or discarded:

First: That Jesus Christ is the

Son of God, the Only Begotten of the Father in the flesh, the Creator of the world, the Lamb of God, the Sacrifice for the sins of the world, the Atoner for Adam's transgression; that He was crucified; that His spirit left His body; that He died; that He was laid away in the tomb; that on the third day His spirit was reunited with His body, which again became a living being; that He was raised from the tomb a resurrected being, a perfect Being, the First Fruits of the Resurrection; that He later ascended to the Father; and that because of His death and by and through His resurrection every man born into the world since the beginning will be likewise literally resurrected. This doctrine is as old as the world. Job declared: "And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another." (Job 19:26, 27.)

The resurrected body is a body of flesh and bones and spirit, and Job was uttering a great and everlasting truth. These positive facts, and all other facts necessarily implied therein, must all be honestly believed, in full faith, by every member of the Church.

THE second of the two things to which we must all give full faith is: That the Father and the Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods; that other heavenly visions followed to Joseph and to others; that the Gospel and the holy Priesthood after the Order of the Son of God were in truth and fact restored to the earth from which they were lost by the apostasy of the Primitive Church; that the Lord again set up His Church, through the agency of Joseph Smith; that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations for the guidance, upbuilding, organization, and encouragement of the Church and its members; that the

of the CHURCH in EDUCATION

OUR YOUTH ARE NOT DOUBTERS BUT INQUIRERS—
SEEKERS AFTER TRUTH—AND GREAT IS THE BUR-
DEN AND THE CONDEMNATION OF ANY TEACHER WHO
SOWS DOUBT.

OUR WHOLE TEACHING EFFORT MUST BEGIN AT THE
LATITUDE AND LONGITUDE OF THE ACTUAL POSI-
TION OF THE CHURCH, AND FOLLOW FROM THERE THE
TRUE COURSE.

Prophet's successors, likewise called of God, have received revelations as the needs of the Church have required, and that they will continue to receive revelations as the Church and its members, living the truth they already have, shall stand in need of more; that this is in truth the Church of Jesus Christ of Latter-day Saints; and that its foundation beliefs are the laws and principles laid down in the Articles of Faith. These facts also, and each of them, together with all things necessarily implied therein or flowing therefrom, must stand, unchanged, unmodified, without dilution, excuse, apology, or avoidance; they may not be explained away or submerged. Without these two great beliefs the Church would cease to be the Church.

Any individual who does not accept the fulness of these doctrines as to Jesus of Nazareth or as to the restoration of the Gospel and Holy Priesthood, is not a Latter-day Saint; the hundreds of thousands of faithful, God-fearing men and women who compose the great body of the Church membership do believe these things fully and completely; and they support the Church and its institutions because of this belief.

I have set out these matters because they are the latitude and longitude of the actual location and position of the Church, both in this world and in eternity. Knowing our true position, we can change our bearings if they need changing; we can lay down anew our true course. And here we may wisely recall that Paul said:

But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:8.)

Returning to the Webster-Hayne precedent, I have now finished reading the original resolution.

As I have already said, I am to say something about the religious education of the youth of the Church. I shall bring together what I have to say under two general headings—the student and the teacher. I shall speak very frankly, for we have passed the place where we may wisely talk in ambiguous words and veiled phrases. We must say plainly what we mean, because the future of our youth, both here on earth and in the hereafter, as also the welfare of the whole Church, are at stake.

The youth of the Church, your students, are in great majority sound in thought and in spirit. The problem primarily is to keep them sound, not to convert them.

The youth of the Church are hungry for things of the spirit; they are eager to learn the Gospel, and they want it straight, undiluted.

They want to know about the fundamentals I have just set out—about our beliefs; they want to gain testimonies of their truth; they are not now doubters but inquirers, seekers after truth. Doubt must not be planted in their hearts. Great is the burden and the condemnation of any teacher who sows doubt in a trusting soul.

These students crave the faith their fathers and mothers have; they want it in its simplicity and purity. There are few indeed who have not seen the manifestations of its divine power; they wish to be not only the beneficiaries of this faith, but they want to be themselves able to call it forth to work.

They want to believe in the ordinances of the Gospel; they wish

to understand them so far as they may.

They are prepared to understand the truth which is as old as the Gospel and which was expressed thus by Paul (a master of logic and metaphysics unapproached by the modern critics who decry all religion):

For what man knoweth the things of a man, save the spirit of the man which is in him? even so the things of God knoweth no man but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. (1 Cor. 2:11, 12.)

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. (Romans 8:5.)

This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law. (Gal. 5:16-18.)

Our youth understand too the principle declared in modern revelation:

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. (Doctrine and Covenants 58:3.)

By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God. . . .

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness:

And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him for ever and ever. (Doc. and Cov. 76:12, 19-21.)

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.

That by him, and through him, and of him
(Continued on page 570)



SAMOA'S OFFICIAL WELCOME

The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications; but on the beauty of its public buildings; but it consists in the number of its cultured citizens, in its men of education, enlightenment, and character; here are to be found its true interest, its chief strength, its real power.—*Martin Luther.*

As Elder George Albert Smith and I landed in Apia, Upolu, Samoa, Wednesday, June 8, 1938, and attended a celebration in honor of Great Britain's king, George VI, and had the privilege of meeting the honorable A. C. Turnbull, Acting Administrator of British Samoa, and his charming wife, as well as other government officials and prominent citizens, the force of this statement of Martin Luther was impressed upon us.

Up until the close of the World War, Samoa was under the control of Germany, since which time Great Britain has had charge of western Samoa and the welfare of her people. Samoa has had her troubles in the past, including the cruel and bitter wars with Tonga when she was finally reduced to a state of slavery, and following which her internal and tribal wars kept her in a condition of unrest for many years.

But today, under the mandate conferred upon his Britannic Majesty, which mandate is exercised on his behalf by the government of New Zealand, the ranking officer in this instance being the Honorable A. C. Turnbull, Acting Administrator, the



MRS. TURNBULL, GEORGE ALBERT SMITH, ACTING GOVERNOR TURNBULL, AND RUFUS K. HARDY DESCENDING THE STEPS OF THE L. D. S. MISSION HOME IN SAMOA.

BEING ANOTHER CASE IN POINT OF THE FACT THAT "THE SUN NEVER SETS ON BRITISH POSSESSIONS"—NOR ON BRITISH STATESMANSHIP, TOLERANCE, AND WISDOM FOR THE WELFARE OF HER SCATTERED PEOPLE.

By RUFUS K. HARDY

Of the First Council of the Seventy

inhabitants of these Islands under these circumstances dwell in peace, contentment, and tranquility.

Through the efforts of the present administration, the people are blessed financially because of the increased price of their banana crops and other produce. Respect and honor by the people of Samoa to

their present government is shown through their great love for the administrator, whom they affectionately call "Governor."

The kindness and courtesies extended to us by the Governor and Mrs. Turnbull will never be forgotten. In our travels of over 30,000 miles and in many countries, the friendships formed in Samoa stand out vividly. There is a warmth and comfort to the friendships of the South Seas and especially is this so among the inhabitants of Samoa. At the hospitable home of the chief executive we were entertained and dined; in fact, nothing that could be done for us was neglected or denied.

At the Sunday morning session of our Jubilee conference, at which over 12,000 people were in attendance, we were favored by the presence of Governor and Mrs. Turnbull and thrilled with the kind and thoughtful remarks made by Governor Turnbull extemporaneously

(Concluded on page 570)

THE GREAT GATHERING AT THE SAMOAN L. D. S. MISSION HOME ON THE OCCASION OF A FEAST GIVEN BY THE HONORABLE A. C. TURNBULL, ACTING ADMINISTRATOR OF SAMOA, AND 250 EUROPEAN GUESTS OF APIA, SAMOA.



So You're Going to Stop

SMOKING?

From *Your Life* magazine, as condensed in the *Reader's Digest*.

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A STUDY OF HABIT FORMING
AND BREAKING.

By HENRY C. LINK, Ph.D.

Director of Psychological Service Center, New York City; author of "The Return to Religion."

SOONER or later, nearly every cigarette smoker discovers that he is not smoking by choice, but by habit, and that the habit is probably harmful. So he tries to break free from it, but finds that he doesn't know how. Sometimes half-heartedly, sometimes earnestly, he wrestles with his addiction—but in vain. His self-control has been perilously undermined by a mere mechanism of habit.

For years he has been practicing daily that mechanism, without realizing that it was becoming automatic, that he was perfecting a whole chain of habitual motions, an irresistible nervous-muscular process. It begins with lifting the pack, extracting a cigarette, tamping one end, placing it between the lips, striking a match, inhaling the first gulp of smoke, and so forth, until the stub reaches the ash tray. Every cigarette consumed involves the same chain of actions and reactions, which seem to set themselves in motion and go on automatically to the end. Often the smoker is not even aware of them. Like an old-fashioned clock wound up to strike, he is set to go and set to finish, dozens of times a day. Like a robot, he moves at the command of an invisible master.

Is there anything he can do about it?

Behind that question lies an important lesson in psychology. For the habit of cigarette smoking is only a familiar instance of the psychology of all habit forming and habit breaking.

During the last decade the consumption of cigarettes in the United States has increased from 106 billion to 162 billion a year. Today about 60 per cent of the men and nearly 25 per cent of the women are consistent cigarette smokers. The average consumption for men is 20 cigarettes a day, and for women, 11 a day, with each smoker drifting helplessly toward a still larger quota. This habit of smoking, although it appears to many to be a trivial part of living, may be viewed as symbolic of a fundamental trend in modern civilization. That trend is the increasing frequency with which individuals permit themselves to be-

come the *creatures* of their habits rather than the *creators* of their environment.

To find out what factors enter into this deep-rooted problem of character weakness, the Psychological Corporation has recently completed a sample study of 1,000 men who were or had been inveterate smokers. Of this group, 145 had stopped smoking. Of the remaining 855, nearly half had stopped at one time or another but had been unable to give up the habit permanently. While some had by now abandoned hope of success, 28 per cent still wanted to stop. *But they could not.*

The reasons they gave were generally as follows:

"I haven't the necessary will power."

"Can't do without them."

"I'm too weak."

"I stopped once, but I can't any more."

"Why can't I? That's what I'd like to know."

Verily, here is a sad commentary on a large part of our adult population. From the recent studies of Dr. Raymond Pearl at Johns Hopkins, we know that tobacco smokers do not live as long as nonsmokers. Yet, despite the fact that millions of persons comprehend the harmful effects of smoking, they confess their inability to conquer this purely mechanical habit.

The majority of the 145 men who had succeeded in stopping permanently, and many of those who had stopped temporarily, were quick to announce their satisfaction.

"I slept more soundly and did not cough."

"Better taste in my mouth."

"My sense of smell returned acutely."

"Had more pep and a better appetite."

Even more enthusiastic were comments such as these:

"I can't say how, but I feel better all over."

"Got a tremendous kick out of being able to stop, finally."

"Gave my entire morale a great boost."

Here we have the antithesis of the statements from men who could not stop. Note how the triumph over a confirmed habit gave to many persons a sense of well-being and of strengthened character.

I know something of this feeling personally. For 23 years I had smoked cigarettes incessantly, sometimes 60 a day. In earlier years I had been able to stop for a week or two, but more recently I had never succeeded in stopping for more than a day. After many failures I decided that my studies of this habit-problem had been too superficial. Therefore, before trying again, I decided to write out a plan for breaking the habit.

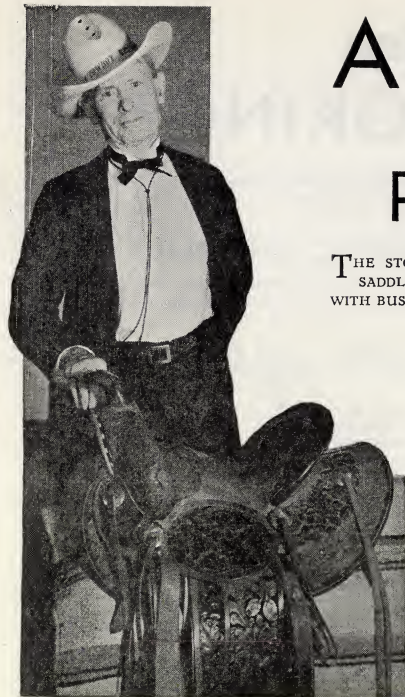
Herewith is an abstract of that statement, written eight months before I stopped.

The strength of the smoking habit lies in the neuro-muscular chain of acts which is so easily set off. The whole body is involved. When not in motion, the chain sets up a craving until started, and when started, it has to go to the end. Therefore, instead of trying to stop it, I will interrupt this routine. When I reach for a cigarette I will put it down and wait. This will break the routine. Occasionally I will light up, but before taking a good puff, will put out the cigarette and wait for a few minutes.

At home in the evening, I shall place the pack on the mantel and schedule my smokes. Before the time is up, I may want to smoke, but to do so I shall have to walk to the mantel. By that act the routine cycle will have been broken and at times I shall be able to postpone the smoke. In this way the number of cigarettes per day will be reduced.

In short, I shall contrive frequent interruptions, frictions, delays, in the smooth-flowing chain of habitual action. I shall do this for six months, so as gradually to break down the mechanism I have spent years in perfecting. I should be able to stop, in time, for a day or two without much difficulty; then maybe for a week

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SAM D. MYRES IN TYPICAL ATTIRE.

AMBASSADOR TO THE PHILISTINES

THE STORY OF SAM D. MYRES, INTERNATIONALLY FAMOUS SADDLE MAKER OF EL PASO, TEXAS, WHO MIXES RELIGION WITH BUSINESS AND PRINCIPLES WITH POLITICS.

BY
CONREY
BRYSON

SAM D. MYRES, one of the rugged and colorful figures of the southwest, numbers among his personal friends many national and international celebrities, many of whom frequently go out of their way to look him up at "Cowboy Headquarters" in El Paso, Texas, where he takes pride in his saddle shop, his service to the Southwest, and his membership in the Church. *Esquire* magazine of February, 1938, quoted him as a noted authority on shooting. Various Texas newspapers and publications have frequently noted and eulogized his service. He is an American figure, well worth knowing, and this article is published in order that some may know him better.

YOU just leave those Philistines to me. They're my own people. I'll see what I can do about bringin' them around."

The speaker was Sam D. Myres, internationally famous saddle maker. From his shop in El Paso, Texas, have gone saddles for such well-known men as Colonel J. C. Miller, Captain John R. Hughes of the Texas Rangers, and President Lazaro Cardenas of Mexico. At the sign "Cowboy Headquarters" I entered, hoping to get a good story of Sam Myres' life in this profession so tied up with the history of the old West. I came away with a story which is dear to his heart. He told me how he became a member of the Church of Jesus Christ of Latter-day Saints.

Sam Myres knew the experiences and hardships of pioneer life. Indian raids, gun battles, and scalplings were among the hazards of life in Johnson County, Texas, at the time of his birth. He was privileged to have very little schooling, but his mother instilled in him the desire to read books. Two of the first books that were available to young

Sam were the Bible and a vicious piece of anti-Mormon literature. He read both from cover to cover.

As he grew up among the builders of Texas, his intense scorn of anything "Mormon" became intensified. In his first saddle shop in Sweetwater, he might have been heard to say to a man whom he wished deliberately to insult: "Bill, you've got all the qualities and traits of a Mormon Elder."

Serving on the school board, he wished to subdue a sectarian minister who had insisted on people of his own faith being employed as teachers.

He did so by saying: "Brother Blank, if you ever again try to tell me what religion our teachers have to profess, I swear I'll hire a whole crew of Mormons."

Amid the rough life of the West Texas cow town we begin to see Myres' sterling character rise above his circumstances. The Mayor of Sweetwater resigned, in fear of an altercation with a railroad company. Myres took the job.

"The job was there, and somebody had to take it," he explained.

He believed that citizens were being defrauded by the railroad company and he intended doing something about it. He began by offering to serve without pay. Then he called upon his aldermen to do



DR. JOHN A. WIDTSOE AND S. D. MYRES IN EL PASO.

likewise. They did. So did the city physician, in the face of a scarlet fever plague. Behind Myres' unselfish leadership, the city carried its fight to the point where the railroad ended it by going into receivership.

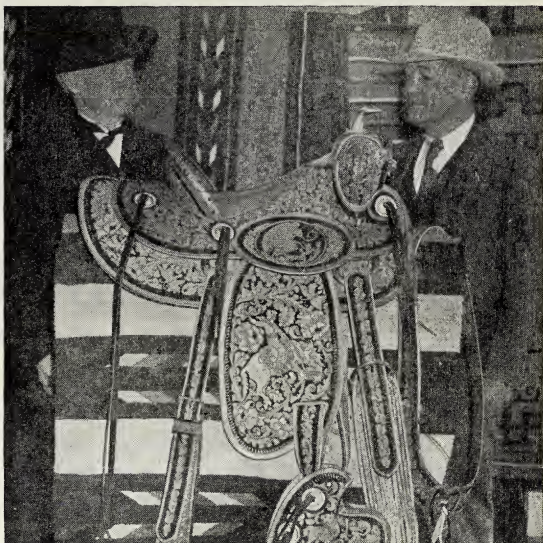
Then there came a morning when a mob of Sweetwater citizens were preparing to storm the jail to lynch a negro. Mr. Myres with the assistance of the city marshal and county sheriff succeeded in spiriting the prisoner off to Abilene. Returning to Sweetwater they found the town in arms and preparing to lynch every negro within reach.

The sheriff reported that he was unable to control his deputies. The city marshal was also powerless. Myres stepped out before the mob. Then he turned to the sheriff.

"You go down there, under my orders, and deputize every man that you know to be a leader of this mob. Then you order them, as deputies, to send these people home."

Within a few minutes, every newly appointed deputy was doing his duty. The citizens continued to follow their Mayor loyally until he refused re-election. During his administration, Sweetwater's streets were paved, and other improvements transformed the cow town into a modern little city.

SOME TIME later Myres reflected upon the foundation and growth of cities as he looked over the broad, clean streets of Salt Lake City. Out of curiosity, he had stopped off there on a trip from San Francisco to Denver. He listened to the Tabernacle organ. He looked at the Temple, and gazed up at the statue of the Angel Moroni. Sam was a man who looked for results. He saw clean, fine looking young men; and girls whom he described as "fine and beautiful and healthy,



SAM D. MYRES AND LEONARDO QUEVEDO, BROTHER OF GOVERNOR QUEVEDO OF CHIHUAHUA. THE SADDLE IS A GIFT OF CITIZENS OF CIUDAD JUAREZ TO PRESIDENT LAZARO CARDENAS OF MEXICO.



SAM D. MYRES AND TOM MIX

with cheeks like the wild roses in the mountains." Then his viewpoint began to change.

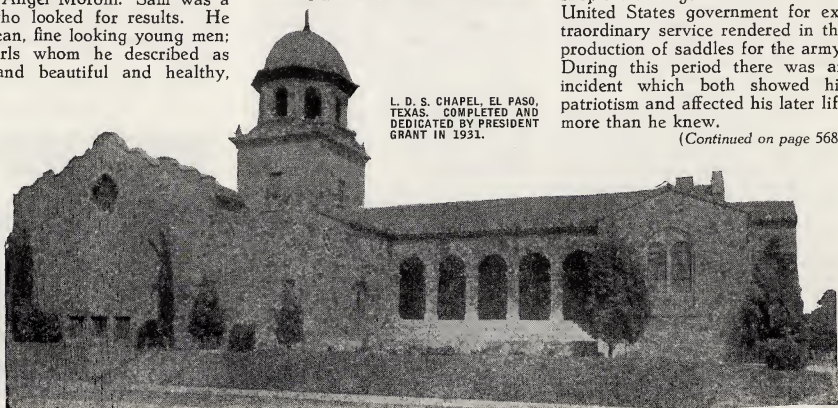
After a final look over the beautiful city, he left it, saying: "Maybe they aren't such pagans after all."

He hadn't been converted yet, but the door had been opened a little way.

During the World War, Sam Myres was a true patriot. In his shop there hangs a citation from the United States government for extraordinary service rendered in the production of saddles for the army. During this period there was an incident which both showed his patriotism and affected his later life more than he knew.

(Continued on page 568)

L. D. S. CHAPEL, EL PASO, TEXAS. COMPLETED AND DEDICATED BY PRESIDENT GRANT IN 1931.





THE ADOBE WALLS OF A NEW HOME BEGIN TO RISE IN CHINO VALLEY. THE RECLAIMED FIELDS LIE BEYOND.

NEW FOUNDATIONS IN CHINO VALLEY

BY
RICHARD L. EVANS

*A story of new beginnings with
the soil and the sun, and the
courage of men and women.*

IN AN age of frontier breaking, when whole populations of men and women are moved upon by the spirit of taking up new lands, the hardships may be somewhat compensated for by the glamor that attaches itself to a popular movement. But to leave the softening comforts and established ways of a modern American city for new beginnings with water and the sun and the soil is a thing of quite another hue.

But still it is being done, and being done right heroically and well. There comes to mind the case of Chino Valley in northern Arizona. Back in 1918 a few Latter-day Saint families went in there to take a living from the soil. There was land, a pleasantly liveable climate, and some water. And so they went to work—a dozen or so families.

In the typical community tradition of the Mormon people there came upon them the desire for a house of worship which they undertook to build, with the recommendation of the President of the California Mission and with the approval of the Church. But conditions changed in Chino Valley. Agriculture hit its highs and its lows with the rest of the nation's economic barometers. Also, the weather wouldn't "stay put," and seemed to be wholly indifferent to the farmer's urgent desire for a constant, dependable rate of precipitation.

A few of those first settlers stayed. Some left for better opportunities. Some merely left. But there was still determination in Chino Valley, and in 1924 a chapel costing \$14,200.68 was completed by nine families, with rock hauled eighteen miles by team—a cathedral in the desert that stood out as the finest structure of the region.

But twenty years have taken their toll in Chino Valley as elsewhere, and of those first Mormon settlers, there are few remaining. Others have come in since and have been carrying on; but this year, under the direction of the Church Welfare officers and with the encouragement of President W. Aird MacDonald of the California Mission, eleven new families, comprising seventy-one adults and children, have begun to lay new foundations in Chino Valley. Mostly they came from San Diego, with some, however, from other points.

ABANDONED lands are being reclaimed; deserted houses are being reconitioned; the walls of new homes, constructed of home-fashioned adobe, are going up; long-idle windmills are bringing water to the surface again, and many deserted Chino Valley acres are once more sustaining life.

Cooperation?—The word has more than an academic definition in Chino Valley: A community tractor runs night and day; President L. L. Bates' draft horses have been more freely used by others than by himself, and his time and technical agricultural knowledge and experience, and advice and love and encouragement belong to all who need them in Chino Valley.

Many children need much milk. The new settlers had no cows. A member of the Church who operates a dairy in nearby Prescott lent them enough cows to tide them over. And that is typical of Chino Valley and of so many other Mormon communities.

What have these new settlers to
(Concluded on page 567)

DR. JOHN A. WIDTSDOE, DR. DILWORTH WALKER, BRANCH PRESIDENT L. L. BATES, C. O. STOTT, AND A GROUP OF MEN, WOMEN, AND CHILDREN WHO ARE BUILDING NEW FOUNDATIONS IN CHINO VALLEY.



AMONG THE MISSIONS IN EUROPE

A growing Church finds activities on many fronts

FROM the European scene come reports from President Richard R. Lyman and the presidents of the various missions in Europe, of activities on many fronts in which a growing Church finds itself engaged. President Lyman writes:

My efficient wife, Amy Brown Lyman, and my oldest granddaughter, Amy Kathryn Lyman, (13), and I have just completed an official visit of nearly three months to all the missions of the European Mission, with the exception of South Africa and Palestine. We held many meetings in districts, and in every mission we held at least one mission conference.

An outstanding feature of every conference is the work done by the Mutual Improvement Association. I am coming more and more to believe that in the successful missionary work of the future, the work of the auxiliary organizations is going to play a more and more important part. It is extremely satisfying and gratifying to me to see M. I. A. work coming with such effectiveness, not only into all of these missions, but into all the districts and into practically all of the branches in these missions. Only last night, July 3, in our two London branches, the M. I. A. Sunday evening program was presented and they were filled with intense interest and valuable instructions. These Sunday evening meetings on Fast Day, now a feature of M. I. A. work all around the world, are of unusual interest to me because it seems such a short time since, as a young man, I, as Stake Superintendent of the Mutuals of Salt Lake Stake, approached President August M. Cannon, and asked, in accordance with the suggestion of my assistants—Joseph F. Merrill and George Albert Smith and the members of my stake board—for the privilege of presenting an M. I. A. program to the people of the wards in Salt Lake Stake on the Sunday evening of Fast Day. The progress in the forty years since that request was made has been to me extremely gratifying.

THE MISSION PRESIDENTS' CONFERENCE IN COPENHAGEN

CONTINUING his account of European activity, Dr. Lyman reports:

The annual Mission Presidents' Conference which was held in Copenhagen has come to be a truly educational and thoroughly intense piece of missionary endeavor. Practically all of our mission presidents are earnest students. They attack mission problems with an earnestness, foresight, and wisdom that are most encouraging. All speakers submit carefully prepared written outlines of their addresses to all members present, either before they begin to speak, or when the address is finished.

I feel sure that out of these Mission Presidents' Conferences held in the European



TOP: EUROPEAN MISSION PRESIDENTS ABOARD A SIGHT-SEEING BOAT IN THE HARBOR AT COPENHAGEN, DENMARK.

CENTER: EUROPEAN MISSION PRESIDENTS AT THE "GEFION" FOUNTAIN, COPENHAGEN, DENMARK.

BOTTOM: THE ORIGINAL MARBLE STATUE OF CHRIST BY THORVALDSEN, THE IMMORTAL DANISH SCULPTOR. BISHOP CHAS. R. SNELGROVE, SISTER SNELGROVE, SISTER MARK B. GARFF, AND PRESIDENT GARFF ARE SHOWN STANDING AT THE BASE OF THE FIGURE, WHICH STANDS INSIDE THE "CHURCH OF OUR LADY," COPENHAGEN, DENMARK.

Mission, suggestions are going to be made from time to time of such value that our missionary committee at home will pass these on to all the missions of the Church. We are confronted here with problems of extreme difficulty. We have able men who are tackling them with broad and intelligent understanding.

And I ought to add that on the whole the wives of these mission presidents are rendering services as satisfactory as are their husbands. Practically all the wives of all the mission presidents where foreign languages are spoken have learned to speak those languages. A woman connected with the official family of United States representatives in Czechoslovakia with enthusiastic exclamation said that while some women are playing cards, Mrs. Toronto has learned that extremely difficult language. She speaks to the people of that country in their native tongue. And the language is classed among the extremely difficult languages of the world, so I understand. In short, while many other women spend their time playing cards, smoking cigarettes, and drinking cocktails—the wives of our mission presidents are earnestly devoting themselves to learning foreign languages and preaching the Gospel to the people with whom they come in contact.

From the same Mission Presidents' Conference President Mark B. Garff of the Danish Mission submits a report by Elders Homer P. Andersen and VerDon Carpenter from which we quote excerpts:

Greeted by a favorable press and introduced to the hospitality of Denmark by Danish Mission President Mark B. Garff and his wife, Gertrude Ryberg Garff, twenty-two leaders of the various European missions found Copenhagen an ideal city in which to convene. Their discussions, presided over by President Richard R. Lyman and his wife, Amy Brown Lyman, began on May 17 and continued for ten days, giving the mission presidents and their wives wanted opportunity to present problems and make contributions to the program of mission progress.

Mission presidents and wives who came to Copenhagen for the Annual Conference were: Hugh B. Brown and wife, Zina Card Brown, of the British Mission; Octave F. Ursebach and wife, Hannah M. Ursebach, of the French Mission; A. C. Rees and wife, Ida D. Rees, of the East German Mission; Philemon M. Kelly and wife, Susan G. Kelly, of the West German Mission; Gustive O. Larson and wife, Virginia B. Larson, of the Swedish Mission; A. Richard Peterson and wife, Margaret M. Peterson, of the Norwegian Mission; Thomas E. McKay, of the Swiss-Austrian Mission; Wallace F. Toronto and wife, Martha Sharp Toronto, of the Czechoslovakian Mission;

(Concluded on page 566)

BECKONING ROADS

By DOROTHY CLAPP ROBINSON

THE STORY THUS FAR: Nancy Porter and Peter Holverson, two marriageable and very-much-in-love young people of a rural Mormon community, found themselves anticipating "their spring"—the spring in which they, with others of their friends, had decided to go to the Temple to be married at June Conference time. But poor agricultural prospects and accumulated debt caused Peter, a high-principled and cautious young man, to postpone the marriage until "better times." Questioning his motives and his wisdom, and in the anger of her disappointment, Nancy impulsively served notice on her betrothed that the "postponement" would be permanent and the "engagement" was off. The embarrassment was intensified by the fact that two couples of "their crowd," who were apparently less economically prepared for marriage, decided to go through with their plans notwithstanding. And so these two parted, with hopes postponed—or abandoned. Living in a discouraged home with a chronically and seriously ill father, discouraged younger brothers, and a work-worn mother, Nancy became rebellious and determined to better her situation. She finally secured a temporary clerical job with a large ranching operation in a nearby section of the country. There was something about Reid Wood, young, impatient, city-bred son of the ranch operator, that she wanted to remember. There was something about Peter Holverson that she couldn't forget. There was some resentment between Reid Wood and his father that she couldn't understand. And so she found herself among cross-currents. With the passing days she found herself liking her job and her surroundings, and found herself drawing near to the kindly inner nature of her employer, father Ben Wood—and found her thoughts often drifting to his restless son, Reid, with whom she rode and talked, learning something of the cause of his restless discontent. A serious accident to Mr. Ben Wood put his son Reid in charge of the ranch, and with this responsibility he showed some signs of commendable leadership and some signs of possessive arrogance. Nancy soon learned that her former sweetheart, Peter Holverson, was under serious financial obligation to the Woods—and that young Wood intended to force payment. The intrusion of a presumptuous nurse, Miss Meade, employed to care for Mr. Wood, further complicated an already difficult situation. A brief trip back to Nancy's home relieved the tension somewhat, after which she returned to her job at the Wood ranch to find that she had been missed by the household in general and by Reid Wood in particular. At a widely attended Twenty-fourth of July dance, where she went as Reid Wood's partner, Nancy observed her former sweetheart, Pete, in company with another very prepossessing girl, which added further confusion to her confused heart.

CHAPTER EIGHT

ONE day, entirely out of time and season, it rained. The few scudding clouds that had tantalized the farmers and stockmen for so long, now when hope was gone, suddenly massed themselves in the southwest and swept defiantly across the hot sky. Lightning snapped vivid threads from the dark fabric. Thunder tore at its edges and growled and worried like a disgruntled, short-tempered dog. Then came a swift pelting shower that gradually steadied into a gray curtain of rain.

"We're saved," Mr. Wood told Nancy.

Saved? Yes, the pastures, the range were safe for another month. It would help the last cutting of hay. All of which would help some people. The garden and the grain at home were already burned beyond recall. Why, why couldn't this storm have come a few weeks earlier? But what of it? That was in the past. That was what one always expected on a farm like theirs. Nothing mattered now that the drought was broken. Nancy went to the front porch and let the cooling spray whip about her face. She wanted to shout and dance and weep at once. Shout and dance at its coming, weep at its delay. Their pasture, that which grew between and under sagebrush, would be helped. The cows would raise a little on their milk. That would give home a more livable atmosphere. She could almost hear her father's sigh of relief.

Some one came up behind her. Arms went about her.

"Don't know enough to come in out of the rain?"

She turned to face Reid. Her eyes were shining with that new hope and promise rain always brings to those who live by its bounty. Her hair, coaxed by the moisture, rioting in shining curls about her face and neck. His eyes brought a queer expectant aching to her throat.

"Shall we go for a ride?"

"Ride? In that storm?"

"No, Sweet Dumbbell, in the car. We can keep perfectly dry while enjoying the weather."

"I should love it, but where would we go?"

"Anywhere—up the valley, probably. The road is graveled and not bad even in the rain. We might eventually reach the divide. I crossed it once in a storm."

"That is a long way."

"Which gives it appeal. If the road gets slippery we can always turn back."

As the girl turned to go for her sweater, Miss Meade appeared in the doorway.

"Going somewhere?" she asked.

Nancy held her breath. The boy looked from one to the other.

"I think," he said slowly, "we are going to hunt the Glory Road. Ever travel it?"

The nurse's eyes narrowed. "Never. I thought once I was headed toward it but it seems I was mistaken in the signs."

"Good girl, to recognize signs."

"And that is that." Nurse Meade told herself as she went back to her patient.

For a few miles the road was sticky but once on the highway the gravel made driving easy. There was no traffic as Reid had foreseen. The car slipped along smoothly through the gray mist that beat at its windows. Through the radio a voice crooned softly. As they climbed the air turned cold, and he insisted she put on her wrap.

"Do you know," he spoke out of a silence that had lasted several miles. "There is nothing satisfies me like a storm. I seem to fuse with the elements."

"It is the poet in us—or the primitive."

"Us? You feel it, too?"

"I love a storm. It leaves this dusty old earth so clean and fresh smelling." Even as she said the words she was thinking, "This is a different Reid from the one I have known. He is deep and sincere. Some day he will be much like his father."

Presently they turned toward the divide, crowding the side of the mountain. As they climbed, the valley deepened into a canyon. This was living. This was one road that gave all it promised. There was no yesterday in their world and no tomorrow—only the sweet present. The rain curtain still shut out their vision and as they entered the pines Reid switched on the car's lights. They picked gaunt swaying trees, branches touching across the tunnel-like road. The road itself grew bad.

IT WAS RAINING AGAIN WHEN SHE STEPPED ON THE PORCH TO LEAVE. REID CAUGHT NANCY IN HIS ARMS AND DASHED WITH HER TO THE CAR.



Here a trickle of water was making a rut for the wheels. There a swash of rock and loose gravel had been swept by the storm onto the road to catch unwary travelers. The danger of it burned in Nancy's throat. One miscalculated turn, one slight skid—but the hands on the wheel were firm and sure.

THE canyon eased away into a ravine and the ravine into sheer mountain height. There was a last breath-taking climb and the car halted on a flat bald divide. Reid set his brakes and lifted his hands from the wheel. Below, the valley they were facing was carpeted with gray down, but away and beyond over the billowing cloud floor there was a gleaming rift that silhouetted the crags and peaks of the opposite range in bold relief. Reid turned and looked anxiously from the rear window.

"What is the matter?"

"I want to be sure your dear friend isn't in the rumble. I had to bring you up here to have one minute alone."

She laughed softly but said nothing. The moment had come and now that it had he had lost his sense of sureness. He made no move to touch her but sat with hands over the steering wheel watching the shining peaks across the valley.

"That bright opening in the clouds

should be a good omen. We are getting a glimpse of something."

"So we are. That means there is always light behind the fog." She was sitting close to him. Close enough to feel the power of his puissant body. There came to her a sudden thought. Here were all the ability, all the potentialities of the father. There was lacking only the strength that comes from experience. Experience would follow purpose and necessity. "I suppose light is always behind the clouds but sometimes we have poor vision."

The bright rift continued to absorb his interest. "I have never thought much of light and shadows. Nor of vision. Do you think you could help me keep my eyes on the shining peaks?"

"I might try."

"Nancy, could you—do you love me?"

"Yes," softly. "I think I do."

He turned then. Taking her face between his two hands he looked into her eyes.

"You mean it?" There was no need for an answer. His arms drew her close in a hungry gesture. About them the elements played on in a dance of abandon. One window was lowered slightly and to the girl's sensitive nostrils there came the elusive incense of wet earth, dripping pines, and dank undergrowth—

fragrance of dreams. Always afterward it would mean that to her.

"Do you know," he whispered later with something of his characteristic buoyancy, "I can hardly realize it is true. A few months ago I was as cagy as a range colt. Now I am as settled as a plow horse."

"You will never be that."

"Perhaps not. But I have found out I do like the ranch and the work. I am getting Dad's viewpoint. It is all because you came into my life."

"No, not all. You needed me only to help crystallize your thoughts."

"I have needed you all my life. I shall always need you. You'll never get tired of me, will you? Women aren't very constant, you know."

"No?" Then, "You know I shall not."

The radio sang on, waiting. Then words rose above the melody.

"Then kiss me, my Sweet.

And so let us part;

And when I grow too old to dream

That kiss will live in my heart."

With quick anger Reid snapped it off. "Darn that baritone. Trying to sour our big moment."

Nancy laughed and turned it on again.

"Hey, you—," then he grinned. "Okay. But aren't you a little bit anxious to get home and see what my Dad has to say? He has been all of a jitter for fear I would let you get by."

"Did he say so?"

"Certainly not. He thinks he has been very nonchalant about the affair, but I know him. You should have seen the way he acted when Helen was here last summer."

"Why didn't you marry her?"

"Waiting for you, of course. This drought has made money scarce but we will have to manage some way to get that barn of a house remodeled. I can move the bunk house and commissary back. We can fix up some rooms for Dad."

"Fix up some rooms? Why, that is his house. Perhaps he will let us live with him."

FOR a moment he did not answer, then words came to his lips as if against his will. "I think I was hoping you would say that. . . . I love you for your appreciation. I seem to have missed the gift and now that I think of it I believe that is what I didn't like about Helen. She took so much for granted. I

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The PROTESTORS OF CHRISTENDOM

vii. *The Church Dominates and "Heresy" Arises*

PETER OF BRUYS, HENRY OF CLUNY, ARNALDO DA BRESCIA, AND PETER WALDO.

By JAMES L. BARKER

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



A "WALDENSIAN" HOUSE THAT FORMERLY WAS THE HOME OF THE AUTHOR'S GRANDFATHER.

WITH the influence of Hildebrand in the western church there was to begin a long struggle to render the government of the church absolutely independent of the civil power; and then to subject to the spiritual power of the church the temporal power of the state. At first successful, the church was eventually to fail in its desire to dominate the state.

Freed from the interference of the state, the church will also attempt to suppress all opposition and all "heresy" by force (usually) through the state. This and other abuses will meet with much opposition, and will give rise to Protestantism, the later movement of the enlightenment, and to various atheistic movements. Liberty of conscience or freedom of worship will come only after a struggle centuries long; the effort to restore the primitive Gospel by study and thought will be only partly successful; and the purity of the Gospel and the authority of the Priesthood will be restored in the only way they could be restored—by direct revelation.

In order to free the church from the influence of the civil power, the method of electing the popes was changed and an effort was made to prevent civil rulers from influencing the choice of bishops.

The monks of the monastery of Cluny, created in France near Macon in 910, favored reform. One of their number, Hildebrand, had an exalted idea of the role the pope should play: the pope should be the "universal bishop" and exercise a real sovereignty.

Hildebrand was the son of a peasant of Tuscany (Italy). His uncle had him reared in a large monastery where the uncle was abbot, and later Hildebrand went to the abbey of Cluny in Burgundy (France) near Macon. Later, for some twenty years, Hildebrand was the advisor of the popes at Rome. It is said that he inspired the bull of Pope Nicolas II, in 1059, prescribing that henceforth the pope should be elected by the cardinals alone. In 1073, when the papal throne became vacant, the people cried: "Hildebrand, pope," and the cardinals ratified the choice. Hildebrand became pope as Gregory VII. He said: "I hardly see a few bishops whose elevation to the episcopacy and whose lives are in harmony with the laws of the church."

The election of the bishop of Rome (the pope) by the cardinals had no basis in Christian tradition or practice. Perhaps to guard against division (schism), the usage was established two hundred years later of shutting the cardinals up for the duration of the election. However, this did not always secure unity.

Gregory VII (Hildebrand) declared that any priest who would receive a diocese or an abbey from a layman no longer belonged to the church, and he excommunicated "any emperor, king, duke, marquis, count, any power or lay person who would have the presumption to confer the investiture of a bishop or of any ecclesiastical dignity." Henry IV proceeded to nominate two bish-

ops in Italy and to offer the office of abbot of Fulda for sale.

The Pope summoned Henry to respect the pontifical decisions and released his subjects from their oath of allegiance. Henry called a Council at Worms which declared Gregory VII "henceforth a false monk and not pope," condemned "by judgment of our bishops and by ours," and summoned him to resign the papal chair. The question now at issue was: Did the emperor have the right to depose the pope? Or did the pope have the right to depose the emperor and to dispose of crowns?

The pope triumphed at Canossa when Henry came to Italy to ask for absolution; but in 1084, eight years later, Henry drove Gregory from Rome and installed another pope in his place. The quarrel continued after both of them were dead. In 1122, the Concordat of Worms settled the question of investitures: in Italy and in Germany the bishops should be elected by the clergy and the people; they should take possession of their lands with the consent of the emperor who would confer also the investiture.

THE universal supremacy of the papacy was just about realized by Innocent III (1098-1216). He ordered Philip Augustus of France to take back his divorced wife; he disposed of the crown of Germany in favor of Otto IV, then took it away from him and gave it to Frederick II; he declared that the crown

¹Hildebrand cited by Malet.

of England should be taken from John and given to Philip of France, and then gave it back to John who received it as a vassal of the pope. In like manner he disposed of the crowns of Hungary, of Denmark, of Castile, and of Aragon.

Probably aided by the *False Decretals* (about 853) by an unknown author who calls himself "Isidorus Mercator," bishops had their election approved by him and submitted difficult questions to his judgment. "Innocent III, the first among the popes, realized fully the ideal of Gregory VII and could call himself with good right *universal bishop*."²

Boniface VIII (1294-1303) expressed the doctrines of Gregory VII and of Innocent III thus:

The Roman Pontiff, the Vicar of the Almighty, commands kings and kingdoms. There are two swords, the spiritual and the temporal. Both belong to the Church. The one is in the hand of the Pope, the other in the hand of kings; but kings may use it for the Church alone, at the order and with the permission of the Pope. . . . we declare, we say, we decide, we pronounce that, for every human creature, to be subject to the Roman Pontiff is absolutely a condition of salvation.³

The eleventh century during which the multitude expected to see the coming of Christ, saw on the contrary the anti-Christ appear in the papacy carried to its 'apogee' in 1074 by Gregory VII. . . . The twelfth century came and a powerful spirit of protest. . . . manifested itself in the West and produced in the short space of seventy-five years four movements which resulted in the separation from the papacy of those who desired to remain Christians according to the gospels and in their union in a constituted body called the *Vaudois*, destined to survive all of the persecutions and to prepare the great Reformation of the sixteenth century. . . .⁴

The disorders of the church at Rome and elsewhere, simony and incontinence, and the granting of indulgences, were the prime causes of discontent throughout Europe.

Mourret says of Pope John XIII (955-64) that "The unhappy pontiff

²Malet, *Histoire de France*, vol. 1, p. 163.

³Malet, *Histoire de France*, p. 164.

⁴Teófilo Gay, *Histoire des Vaudois*, p. 10.

⁵This practice of "buying-off" a penance with money, had a beginning as early as the eighth century.

A PRESENT-DAY SCHOOL OF "WALDENSIAN" CHILDREN AT PRARUITIN.



only resumed in his person the three scourges from which almost everywhere the Church of God suffered at that time: lay investiture, simony, and incontinence."⁵ These abuses met with opposition in the minds of men and laid the foundation of the earliest "heresy" to survive all persecutions until the present day. The task of the *Vaudois* was to restore or preserve the primitive purity of apostolic doctrines and practices and to secure liberty of worship.

The origin of the name *Vaudois* is obscure, but Emile Tron believes that the inventor derived it from *Vallis*, "the fortress of the evangelical party of the time, from which the dissenters had gone to Narbonne (France) for the Dispute" with the clergy (1179). The primitive form of the name, *Vallenses*, became later *Valdenses*. . . . Those to whom the term *Vallenses* was applied came from Toulouse, Lavaur, and the surrounding country (in France). Most, if not all, of them were the disciples of the predecessors of Peter Waldo (*Pierre Waldo*): Peter of Bruys (*Pierre de Bruys*) (1100) and Henry of Cluny (*Henry de Cluny*) (1173). A second group of *Vallenses*, previous to Peter Waldo, appeared in Lombardy (Italy). They were the disciples of Arnaldo of Brescia and of the *Umlati* (Humbled) who entered into communication with Waldo as early as

⁶Mourret, *La Chrétiante*, p. 23.

1175. "For a long time they were one of the strongest branches of the Waldensian family, and . . . in 1368 they recalled the fact that 'Waldo was not the founder but the reformer of our order.'"⁶ A third group of disciples, younger but no less energetic, was formed at Lyons under the influence of Peter Waldo (*Pierre Waldo*).

The origin of these early protestors, the Waldenses, then is to be sought in the work of the dissenters, Peter of Bruys, Henry of Cluny, Arnaldo of Brescia, and Peter Waldo.

Most of the details of the lives of these dissenters are lacking: "Let us not forget that we know their doctrines (and, in part, their lives) only through the trials of the inquisition and by the writings of their enemies and these are subject to caution. . . . When the accused replied that he did not believe that Christ was bodily present in the host, the notary (*greffier*) wrote that the accused had replied that he did not believe in God."⁷

PETER OF BRUYS was born in the time of Gregory VII some twenty years after the separation of the Eastern and Western churches, at Bruys, near Gap, France. "He was a priest and began without doubt by being the curate of a parish in the High Alps. . . . [later], he went towards the south of France, preaching with vehemence against the innovations of the Roman Church. One Holy Friday, he was seen in a city carrying all of the crosses from the churches, making a pile of them, burning them and cooking meat for public distribution. . . . It is thus that he arrived at Toulouse and the multitudes acclaimed him. It was then that Peter the Venerable, abbot of Cluny, . . . composed his treatise against Peter and his nu-

⁷Teófilo Gay, *Histoire des Vaudois*, p. 7.

⁸Teófilo Gay, *Histoire des Vaudois*, p. 9.



AN ANCESTRAL "WALDENSIAN" HOME OF THE CARDON FAMILY.

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A TALE OF TWO LOVES

*Which all proves that
it's never too late for a
woman to change her
mind—especially not
if she wants to—*

BY

ALVIN J. SCHOW



THE grain had been harvested and the stubbled fields were endless pale yellow plains in the moonlight. The sugar beets were growing rapidly and the alfalfa was just starting to bloom for the third time.

John made his way slowly to Mary's house. She met him at the door.

"Hello, John," she smiled. "Let's sit outside tonight. It's lovely and cool, and I want to see the moon come up."

She looked to the east where the first faint rays of the full moon were beginning to bring the pine-covered mountain tops into sharper relief. John led the way to a rustic bench on the lawn. They sat down in silence, each full of his own thoughts.

"We've lived near each other for a long time, haven't we, John?" Mary spoke softly and a little wistfully.

"All our lives," John murmured. "All our lives—until now." There was a faint note of hopelessness in his voice.

"It's meant—I mean—well, you're the best friend I ever had."

The moon pushed its way boldly up over the mountain top, bathing the quiet valley in its soft light. Mary and John watched it silently, each trying to find a way to say goodbye to the other.

"I'm going tomorrow, John. Will

you come down to see me off?"

"Why, yes, of course I will."

"I'm going to miss you a lot, John. It'll be awfully lonesome at first."

"Mary, I'm going to miss you, too. Too much, I'm afraid. I didn't know how much until now that you're going away. I wish—I!" John caught himself abruptly.

Mary touched his arm.

"I know," she said, gently. "You wish I weren't going. Sometimes I wish the same thing."

"Then, Mary, why?" cried John. "Why can't we—?" Mary, I—I!" John stopped again.

Perhaps, after all, it wouldn't be quite fair to Mary. Perhaps she would feel different after she had seen more of the world, of life.

"You mean more to me than anyone I've ever known, John. But perhaps it's better for both of us this way. I'm going to miss you terribly, but—but we need to be away from each other for a while. We don't know how we'll feel when we're not together."

Her eyes met his. Serious eyes, pleading for understanding, searching for answers to questions she hardly understood. Then her eyes brightened with a smile.

"You'll write, won't you, John?"

"Yes, of course I will, Mary. I'd better be going now."

He rose from the bench. Mary stood before him. He looked at her

for a moment, tall, nearly as tall as he, slender as a reed, fresh and lovely.

He saw her for but a moment the next day. As she stood ready to get into the bus she looked into his eyes. Beneath her tears he saw a promise, hope, faith, fear—then a smile. He felt that fate was being both good and cruel to him at the same time. As the bus started and he turned to go, he fought bravely to still the emotional turmoil suddenly released within him.

For the first time in his life, heavy clouds were rising over John's horizon. Deep, black clouds were threatening the peace of his world. As he fought them and tried as best he could to hold in check the feelings of despair and hurt that surged up in him, he sensed powers within himself that sometimes left him baffled and wondering. But he discovered also a new strength of will like the calm assurance of nature, like the strength of the mighty oak which stands before the mightiest of storms; a strength which did his bidding and helped to calm the turmoil within him.

The trouble at first seemed trifling. But there was something deeper than friends parting. John and Mary had lived their lives together. They had played together, gone to school together, were graduated from high school together.

All through their high school days they had planned to attend college together. John had never realized until now how much he had counted on those plans. But now, for some reason which he did not know, Mary was going away to school, and out of his life.

John's only thought was that

Mary wanted to break away from him and find someone who would be different. And she was doing it the easiest way she could. Men might understand the soil, the earth, and be drawn to it, friendly with it, but perhaps girls weren't like that. They wanted something else that the friendliness of earth couldn't give. So John's dreams came tumbling down on his head, almost smothering him, as only the dreams of one who has dreamed will do.

JOHN plunged into the fall work with all his might in an attempt to fill the emptiness of his life. Long autumn evenings with only thoughts of Mary filled him with loneliness. His father saw and understood and refrained from mentioning the subject. His ever-ready word of encouragement came more often, however, and his arm learned to rest confidently on the boy's shoulder. By the time John was ready to quit the farm for the winter's schooling, the hurt had gone out of his heart, but the loneliness remained.

Spring came, and with the spring came Mary. To John, spring brought only two things that mattered. Once more he could feel the joy of working with the soil, of being close to mother nature, and once more Mary would be at his side. Hope gave him courage to believe that Mary would be the same happy companion as of old. Joyfully he planned for her return.

He was doomed to disappointment. When Mary stepped off the bus, she stepped into her mother's arms. She embraced her father. Then she saw John standing nearby. She extended her hand and said, "It's nice of you to come to meet me, John. I'm glad to see you."

John looked into her eyes and saw that she had changed. She had grown older. No, it wasn't that. She had become more sophisticated. He tried to be carefree and gay as he held her hand.

"Welcome home!" she said warmly. "I'm glad to see you, too."

The world crashed around his shoulders. Friends? Yes, Mary would give friendship. But what was friendship when he needed love? He needed so much more that Mary might give, but her eyes held no promise.

In desperation he sought the fields. He must steady himself, find something to hold to. He worked as though he would tire himself beyond realization of his loss. Yet even deep despair could not kill

that one spark of hope that burned within his breast.

As he worked in the fields he beheld the goodness, the beauty, the strength, and calmness of nature, and he took courage from it. He saw the earth, yielding up its strength in bounteous plenty, and he strengthened with it. The boy became a man.

A week passed before John's father mentioned anything connected

with John's difficulties. Then one night he followed John out on the lawn after supper. The last rays of the setting sun sent long shadows from the poplar. He glanced at the sky and said casually, "Folks around here should be mighty thankful for weather like this."

John did not answer.

His father continued. "I hear Mary's folks have a house guest. Met him yet?"

"No, I haven't," said John.

"I'd meet him if I were you," cautioned the older man, gently. "Seems to me anybody who would let something like that get away with Mary would be doing an injustice to himself and Mary both." He paused a moment, then continued, "Reckon I'll go finish the chores."

John was stunned for a moment. So, that was what his own father thought about him. And if his father thought that, what must the rest of the community think? He felt that he had to walk, to think.

With his eyes on the ground he walked slowly along, trying to fight out the problem with himself. He tried to see it clearly and calmly. Mary must know how he felt, for he had not changed. It was she who had drifted from their dreams. Lost in his thoughts, he did not realize that he was passing Mary's place until he heard her call.

"John. Oh, John, come in."

When he reached the porch she introduced him to Frank.

"Hello, John," said Frank smoothly. "I see you're a native."



"A native?" said John. "I don't think I understand."

"Overalls," grinned Frank. "It's a sure sign."

"They're respectable," returned John, irked at the other's tone of condescension. "They represent honest toil."

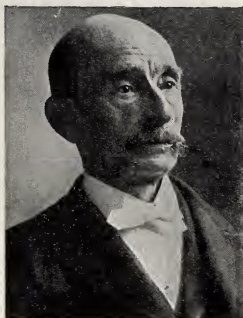
"Sort of a symbolic badge for the laboring man," Frank's tone was casually insolent.

"You don't seem to approve of honest labor," John forced a smile, mastering his temper.

"It's all right for those who can't

(Concluded on page 563)

THE STORY OF OUR HYMNS



GEORGE CARELESS

FOREWORD

THE early and middle years of the eighteen fifties were years of much worry for the Latter-day Saints. Increased persecutions of their missionaries abroad, serious Indian troubles at home, and differences with the Federal government caused much sorrow and distress.

Utah had been made an organized Territory of the United States and the appointment of Territorial Supreme Court Judges were in many cases most obnoxious to the people. Particularly was this so in the case of Judge W. W. Drummond, who, according to historian Bancroft, left his wife and family in Illinois without means of support and brought with him another woman whom he introduced as his wife and placed beside him on the bench in his courtroom. Later, when he resigned, he brought charges against Governor Brigham Young and the Mormon people, among which was the statement that the records, papers, etc., of the Supreme Court had been destroyed by order of the Church, and federal officers grossly insulted—all of which was afterwards proved to be absolutely untrue, as the records were found intact. Nevertheless, an army was sent to Utah without the knowledge of Governor Young, and turmoil ensued.*

*See story of the Echo Canyon War in Whitney's *History of Utah* and Bancroft's *History of Utah*.

**See sketch of her life in Jensen's *L. D. S. Biographical Encyclopedia*, page 693, and *Improvement Era* for May, 1936.

By GEORGE D. PYPER

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

xxxii. *Though Deep'ning Trials*

Words by
ELIZA R. SNOW

Music by
GEORGE CARELESS

THE HYMN

IT WAS during this period that Eliza R. Snow** wrote the beautiful hymn the first line of which reads, "Though Deep'ning Trials Throng Your Way." While there is no record of the date this song was



ELIZA R. SNOW

written, it first appeared in the eleventh edition of the Latter-day Saint Hymn Book published in 1856. She had passed through the persecutions of Missouri and Nauvoo (being among those who were expelled from the city beautiful), had driven an ox team from that city to Winter Quarters, walking beside them, the consequent exposure and hardships breaking down her health and bringing her close to the valley of death. She left Winter Quarters in June, arriving in Salt Lake City in October, 1847.

One would naturally think that on account of the dreadful experiences through which she had passed there would be in her heart a vengeful spirit that would be reflected in her hymns; but such is not the case. On the contrary, all her songs breathe the essence of peace and forbearance, of resignation to the providences of God, and a love for all His children. She had a sublime faith in the restored Gospel,—a faith that could not be shattered. When the Saints left Nauvoo she had as firm a conviction that President Brigham Young was the divinely chosen leader of the Church as she had that her martyred Prophet and Seer was the instrument in the hands of God of ushering in the dispensation of the Fullness of Times. With such a faith she wrote "Though Deep'ning Trials Throng Your Way."

The song admonishes the Saints not to faint by the way but to press on in spite of tribulations; that ere long the light of truth would spread and envelop the nations of the earth; that though trials and vicissitudes await us in mortal life, the time would not be long before the Lord Jesus would come again, surrounded by a glorious and heavenly throng. Hearts, therefore, should be lifted up in praise to the Lord; re-

(Concluded on page 563)

THOUGH DEEP'NING TRIALS

THOUGH deep'ning trials throng
your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its life and truth abroad.

Though outward ills await us here,
The time at longest is not long
Ere Jesus Christ will reappear,
Surrounded by a glorious throng.

Lift up your hearts in praise to God,
Let your rejoicings never cease;
Though tribulations rage abroad,
Christ says, "In Me ye shall have
peace."

What though our rights have been
assailed?
What though by foes we've been
despoiled?
Jehovah's promise has not failed,
Jehovah's purpose is not failed.

His work is moving on apace,
And great events are rolling forth;
The kingdom of the latter days—
The "little stone"—must fill the
earth.

Though Satan rage, 'tis all in vain;
The words the ancient Prophet spoke,
Sure as the throne of God remain,
Nor men nor devils can revoke.

All glory to His holy name,
Who sends His faithful servants
forth
To prove the nations—to proclaim
Salvation's tidings through the earth.

CHAMPION

I TURNED away so I couldn't see old Bill's face when the boss handed him his "walking papers."

Old Bill Pete had ridden herd on the boss's cattle for nearly ten years. He claimed to be only forty-five, but he was at least twenty years older. "It will seem plenty dead around the camp," I thought, "without Bill and his fantastic stories of how he became the world's champion bronco buster." Every night as we crouched around the fire, he would tell us of some of the "tough ones" he had ridden and of the time he rode "Widowmaker," for the title in Madison Square Garden.

"Things were a lot different then. A man had to have more than a pretty face and a well-trained horse to be a rider."

When Bill began like this, the boys would know that he was going to tell his story and they would gather around him like a lot of little boys to hear, for perhaps the hundredth time, "Old Bill's yarn."

"That was the toughest bunch of riders that was ever rounded up. I was just a young buck, then, but I rode some of the toughest broncs in that part of the country. I was among the ten that had won the chance to ride in the Garden. I'll never forget that night! Even President Teddy Roosevelt was there. I rode like I'd never rode before. I had only one more bronc and every rider but a young feller from New Mexico had been thrown."

"Well, the other feller got tossed and I drew a bronc named 'Widowmaker,' a fence railer, and a plenty bad one. He'd already crushed one man against the corral and he had all the boys scared plenty. He came out of that chute snorting and foaming and did everything but stand on his head. He started across the arena in short, stiff-legged jumps. I raked him from ear to flank with my sharp rowels until his body was a mass of scarlet streaks.

"I thought he was going to calm down until he suddenly changed



HE CAME OUT OF THAT CHUTE SNORTING AND FOAMING AND DID EVERYTHING BUT STAND ON HIS HEAD.

BY

GORDON IVINS HYDE

A SHORT
SHORT
STORY

BY A YOUNG WRITER

tactics. He spun in a circle until my head swam, then he started out again on those stiff-legged jumps that nearly shook me out of my boots. Twice I nearly lost my seat when he stopped quick, his front legs spread wide apart and as stiff as fence posts.

"I rode him, though, and the whistle signalling time was blown. Two riders came out to take me off but that crazy cayuse lit out for the corral fence, and before I could be picked off, he'd crushed my leg between him and the fence. Well, I won the title—but by the time I got out of the hospital I had been forgotten."

The boys always appeared to take it all in, except for an occasional

wink when he would tell us that he never would have herded if he hadn't been crippled that night.

Every year when we would come in from the desert he would say: "Well, boys, I guess I'll be quitting and get me a regular job."

We all knew he only said this to give himself a little confidence. He realized that at his age and with his crippled leg, he had little chance of ever landing another job.

When I looked around again, Old Bill was standing by the chuck wagon looking at the ground.

"I'm awfully sorry," I said. "I'll help you pack your things."

"It doesn't matter," he replied. "Now I can get that job like I've been wanting for so long."

I thought his eyes were wet and he turned and walked to the other end of the camp. I climbed into his bunk and began packing.

Bill talked glibly about the new job he was going to get as I drove him to town that night. I knew he was talking to keep himself from breaking down entirely.

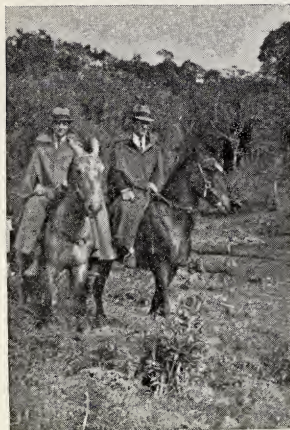
"I'll get along all right," he kept saying. "I have quite a bit put away from what I earned riding in the Garden."

I slipped my wallet into Bill's pocket and said goodbye. He thanked me and handed me a large package wrapped in heavy paper. Then, before I could say anything more he disappeared into the crowd. I tore open the package and inside was a pair of beautiful show boots. On the rim of one was the name, "Charles Davis." I had long suspected that Bill Pete was not his real name. "Charles Davis." That name sounded strangely familiar. Where had I heard it before? Then as if in answer to my question, a small black box fell out of one of the boots. I opened it and saw a round gold plaque. Under a picture of a cowboy riding a bucking horse was the inscription, "Charles Davis: Champion Bronco Buster of the World."

TAKING THE GOSPEL TO INTERIOR BRAZIL

By RULON S. HOWELLS

Former President of the Brazilian Mission



MISSIONARIES ON THEIR WAY THROUGH A JUNGLE TRAIL TO VISIT AND TRACT AMONG THE COLONISTS OF BRAZIL. SAM C. RUDD (LEFT) AND VERN G. TAYLOR (RIGHT). THEY ARE ALSO PREPARED FOR TROPICAL RAINS.

THE Brazil I read about in school geographies was a country where the great and mightiest of all rivers, the Amazon, flowed, and where the land was chiefly used to raise coffee. Now, after seeing this vast domain, with its ever-changing atmosphere and landscapes, I step out of the school geography into reality, and find it quite different.

Here in this vast area, lying mostly south of the equator, Brazil stands at the threshold of a truly great future, just awakening to feel the thrill of supplying commodities of human need and consumption. Where "King Coffee" once ruled, the royal child "Cotton" is being nurtured possibly to succeed in importance and certainly in usefulness. As large enterprises are investing enormous sums of money in cotton plantations and machinery, many vast coffee areas are being turned over to the raising of cotton. Brazilian meats, oranges, and bananas are increasingly finding markets throughout the world. Rice and semi-tropical fruits also are becoming important commodities. But even though such advancing strides have thus been made, the greater part of Brazil lies undeveloped.

OUR missionary activities in Brazil have thus far been centered only among the somewhat scattered German population. For more than a hundred years German and German-speaking emigrants have been coming to Brazil. Peculiar as it may seem, most European nationalities settling in Brazil have taught and retained their native languages along with their learning of Portuguese, the language of Brazil. This holds particularly true with the Germans and those of German descent. Although many of the latter trace their lineage from other central European countries back over two hundred years, they are nevertheless still able to converse and read in German.

In our missionary work in the interior of the southern states of Brazil, we find thousands of European settlers (chiefly German, Swiss, Hungarian, Polish, and Italian) beating back the jungle growth, not the sort of tropical and marshy jungle of the Amazon region, but nearly as dense a growth, at altitudes of 2000 to 3000 feet above sea-level. The colonists let the big timber lie on the very spot where they felled it to dry out and be burned, and while the logs are still smoldering, corn is planted in irregular rows, pushed through the wood ash into the fertile ground beneath. Other crops are subsequently planted, and the Brazilian farmer or "Fazendiero" as he is

called, pushes on in his fight in subduing the wild and untamed earth of Brazil.

The bulk of the emigration from Europe to Brazil followed the world war when so many war-weary and tired people sought a new refuge in a land of plenty and freedom. These European colonists were not only encouraged by the Brazilian government, but were given free transportation from European ports to Brazil, where they were transported farther into the interior of the temperate southern states, where great areas of uninhabited land thickly covered by vegetation lay ready to be conquered by a sturdier race than those who had first settled this great country.

German and English land development enterprises, partly subsidized by the government, induced emigrants to buy and settle on their vast holdings. Villages grew into little towns and community life, to a limited extent, developed in a half-European and Brazilian fashion. During the past twenty years North American commercial influence has increased to a dominant position.

The majority of the post-war German-speaking colonists burned too many of their bridges behind them to afford a retreat back to their native homes, even though many of them would like to have done after the first period of combating the jungle growth. But with the passing

OXEN CONTRIBUTE AN IMPORTANT PART OF THE MOTIVE POWER OF INTERIOR BRAZIL.



of time most of the colonists began to feel the freedom of Brazil which they did not have in overcrowded Europe. After a few years, many were able to go back to their native countries in Europe, only to return to their adopted Brazil.

It is among these many German-speaking colonists that our missionaries in the state of Santa Catharina are laboring. Two pairs of Elders go from one colony to the other on horseback, doing their tracting and visiting. They are generally very warmly received and have been able to help, not only in guiding many spiritually, but in directing and bettering sanitation and living conditions.

For the first time since coming to Brazil many of these colonists have had an opportunity to see and attend illustrated lectures which have been given by the missionaries on the Book of Mormon and Church History. This has been done by using a gasoline pressure lamp instead of the usual electric lamp.

More than a year ago one such colored slide lecture on the aborigines of North and South America was scheduled to be given in the town of Jaragua, population 4,500, mostly Germans, in the state of Santa Catharina, Brazil. The missionaries had chosen for the lecture the largest and most suitable hall in town which carried the dignity and esteem of the townspeople but was also used at different times as a dance hall and beer garden. Handbills had been distributed by the three missionaries laboring there

THROUGH SUCH JUNGLE GROWTH AS THIS, MANY TRAILS CONNECT THE COLONIES OF INTERIOR BRAZIL.



ON THE TRAIL ARE FOUND NATIVES THRESHING RYE BY BEATING IT WITH WHIPS.



L. D. S. MEETINGHOUSE IN RIO PRETO, INTERIOR SANTA CATHARINA, BRAZIL.

during the week and all was in readiness at 7:30 p. m.

Threats and warnings by clergy of the two dominant church interests were always given whenever any "outsider" attempted to impose his ideas on their "peaceful" flocks. This, however, was unknown to the well-intentioned missionaries. One pastor had in his sermon the previous Sunday not only warned his flock against the Mormons, but had gone so far as to encourage them to do something, as "true Christians," to stamp out this outrage. It was learned afterwards that some of those present in the meeting had tried to persuade the priest not to rile up his flock—many of whom were unschooled colonists who would blindly undertake anything, even violence, when agitated by such authority—but of no avail. His reply was that they (Mormons) were not going to take away any of his sheep through their persuasive methods. A previous victory was even recalled to their minds, when

upon another occasion a traveling evangelist attempted to hold a revival meeting. They had beaten and run him out of town and had never been bothered with him since. "Why not again?" was his innuendo!

ON THE evening scheduled for the lecture the three Elders had gone early to the hall to set up their machine and arrange for the crowd they anticipated. They had hardly arranged their apparatus when they heard cries and shrieks outside the main front door, a mixture of German and Portuguese yelling, and then three of the crowd came stampeding into the hall and in excited voices told the Elders in German that they had better pack up and get out immediately if they valued their lives. The Elders sensed the situation, heeded the warning, and hurriedly collected their things together and timidly headed for the front entrance. No sooner had they reached the door than the mob crowded in on them, many shaking their fists in the missionaries' faces and harrassing them by pushing and shoving them from all sides. The Elders quickened their pace toward the house they had rented a few months before.

The mob, over two hundred, followed close behind and started throwing rocks and over-ripe tomatoes at the three running Elders. The box of glass slides, slide machine and other apparatus were heavy, so in order to keep out of the range, as far as possible, of the thrown objects, they were tossed in the grass at the side of the road, where they were later recovered and only a few found to be broken. Upon reaching the house there was found no time to stop and unlock the door, so they slipped into a small grove of banana trees at the side of the house and immediately knelt down to pray for protection. "It seemed as

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Two little chinchillas cowering in a shoe box didn't impress Idaho Falls, three years ago, as much of a start toward a million dollar industry—even when they cost \$1,600 each and could trace their ancestry back to the chinchilla migration from South America to California. And in case you don't remember your chinchilla history, that migration is to chinchillas what the *Mayflower* is to Americans in general.

In 1918 they were said to be extinct in their native Andes, due to unlimited trapping, lack of embargoes, and finally the importation of wild foxes for hunting. After years of endeavor eight tiny chinchillas were captured and brought to California successfully by the late M. F. Chapman. These eight are thought to be the ancestors of all living chinchillas, including the two little immigrants to Idaho Falls.

Nothing daunted by their reception, these rare little animals went right ahead fulfilling the ambitions of their new sponsors, Mr. M. L. Weaver and Mrs. R. E. Hughes, by thriving exceedingly well in their intermountain home, and producing even bigger and better chinchilla babies. And just as simply as that, a new industry had been introduced to the mountain states.

From the moment of discovery, chinchilla fur has been considered among the most luxurious and most desirable of pelts because of its great beauty and unusual combination of warmth with pliability. The fur melts from a smoky grey to pearly white with each movement of the wearer's body. It is so light in weight it can be used to trim georgette crepe, one of the gauziest of materials. It is so soft that the coarser skin of the palm fails to record the moment of contact. As for warmth—it's tiny owner lived and loved during the thirty below nights of his Andean home, rather than face the heat of the day's sun!

Those interested knew that during the gay nineties the fashionable world was using hundreds of thousands of pelts per year, and begging for more. They knew that the furriers were now offering fabulous prices for even the poorest of pelts. The conclusion was rather obvious that anyone owning chinchilla breeding stock was in a fair way to make a tremendous amount of money



CHINCHILLAS NESTING IN A HAT.

A Startling Story OF CHINCHILLAS

THAT "EXTINCT" FUR-BEARING ANIMAL WHICH IS
NOW VERY MUCH ALIVE PHYSIOLOGICALLY AND
COMMERCIALY.

By JUNE M. METCALFE

in the not too distant future. It seemed logical too that the cool, high climate of the intermountain west should be a logical home for the chinchilla since it was not unlike their natural habitat in the Andes. And so Dolores and Jose Chinchilla came to Idaho Falls three years ago in a shoe box.

As a result of that start, today there are eleven chinchilla ranches in the intermountain west. The Logan Chamber of Commerce were among the first to see the possibilities and now there are two ranches in Logan. Ogden has one and Salt Lake City with four, which gives Utah a total of seven ranches. Idaho has two ranches, one at Idaho Falls and one at Montpelier. There is a ranch in Dillon, Montana, and one at Afton, Wyoming.

The pens on these ranches are very similar: shed-like buildings with a high front, open except in stormy weather, when cello glass windows are closed. The pens are partitioned with fine mesh wire, leaving a space nine feet by three for each pair. Each pair has its own little wooden house, carefully lined

with an insulating material to avoid heat in summer, and a runway across the front which leads to the family entrance. The bare wooden floor is removable for cleaning. No nests of any kind are used. Each house is supplied with an electric connection so that a small amount of heat may be provided a few days before and after the mother gives birth to its young.

Each animal is given a name at birth, usually Spanish, in honor of its origin. He is also given a number, which is painlessly tattooed into his squirrel-like ears. Along with the number is tattooed a letter, denoting the ranch to which he is born. In that way each chinchilla is definitely marked and it would be a simple matter to identify a stolen pelt. However, no thefts are likely with the elaborate precautions that are taken. These animals have so much personality that owners refer to them by name, and even after they have moved away inquire after their welfare from their new owner. In general, breeders speak of their "chins" and the chinchilla young as "babies".

WHAT does a chinchilla really look like? In size it can be compared to a young rabbit. Not counting the tail which is long and rather like a chipmunk's, the chinchilla is probably ten inches long. It has a twitchy little white nose with long whiskers. Its ears are large, pink and transparent. The feet are tiny, black padded things which look much too small to be of any use. The fur is one and a half inches long, rippling from gray-white on its back to white on the underside. Under the microscope it is seen that each hair follicle is finer than thread spun by a silk worm; finer even than a spider's web. He weighs twenty ounces, and he is four times more valuable than gold!

Notwithstanding his costliness, he's a friendly little fellow. His inquisitive nature makes it possible to feed him from the hand after the short time required to establish friendly relations. He sleeps during the day, being a nocturnal animal, but at night he cavorts, dashing pell mell from one end of his cage to the other in an excess of good spirits.

Nature gave him no means of self-protection, other than his fleetness and exceedingly sharp little teeth. These teeth are principally for use against snakes. The "chin" dashes in like a flash and with just one telling bite back of the head completely finishes a snake's chances for a long and happy life. Even with this weapon, he allows strangers to handle and pet him.

The females carry their young one hundred and eleven days, and suckle them after they are born. They are

born in litters of one to four, and are a source of great pride to their father who believes in share and share alike when it comes to taking care of the children. The young are born fully furred and with their eyes open. Inside half an hour after birth they are able to run and scamper around. The breeding age is ten months, but so recent has been man's knowledge of these costly rodents that no one as yet knows what their life span is. However, Duc Durkoman is living and fathering babies, and he was fully grown when captured twenty years ago. One female chinchilla is known to be the mother of eighteen litters, which certainly entitles the chinchilla to be classed among the more prolific of earth's children.

Their food has been rather simple, consisting of rolled oats, kernels of corn, alfalfa, and various greens. For a treat they enjoy strained orange juice, walnut kernels, and raisins.

THIS industry of chinchilla breeding is unique, the nearest basis of comparison being the ranching of foxes for fur which has made millions since its beginning thirty-five years ago. Whereas the fox rancher has always to compete against the wild fur being brought in by trappers, chinchilla breeders will not have this hazard. Their problem is not to produce better furs than the other fellow, but to help nature in her effort to re-populate the chinchilla world, since the chinchillas have been extinct as an article of commerce since 1910.



CHINCHILLAS MAKE GOOD PETS

Ranch owners estimate that it will be from ten to twenty-five years before the breeding stock will be replenished sufficiently for pelting. The only possible exception to the rule of no pelting will be the casualty pelts, which in all probability won't average more than fifty a year.

Chinchilla breeders have formed an Association. One of their requirements is that all chinchillas be registered, in order to keep better record of pedigrees.

For the protection of purchasers, chinchillas must be left on a ranch, all of which are strictly supervised by the Chinchilla Breeders Association. The reason for this requirement is that they still number so few that it would be a simple matter to again bring them to the point of extinction, and to guarantee the maximum speed in propagation in order to supply pelts to the world market as soon as is biologically possible.

A pelt is approximately six by ten inches, and when they were comparatively plentiful their average value was \$125. There is no accepted valuation of the skins now because no breeder would pelt, with breeding stock selling at \$1,600 per unit. According to a recent issue of *Vogue*, the minimum requirement for a coat would be a hundred and sixty-five skins. The highest priced coat on record was a chinchilla coat which sold in Paris a number of years ago for \$250,000.

If the fur were desirable only because of its rarity, there would be some limit to the seeming possibilities. But it is the most wearable, the most flattering, and easily the most

(Concluded on page 562)



A SIZE COMPARISON SHOWING A CHINCHILLA NEAR OTHER FAMILIAR OBJECTS.

The

DESERET CLUB MOVEMENT

By ELDEN RICKS

A NEW movement has attached itself to the religious education program of the Church: the Deseret Club, a small but rapidly expanding organization of Latter-day Saint college students on the Pacific coast.

Much interest has been exhibited in this youngest of all Mormon educational projects. In 1937 this interest found expression in the contribution by the Church of ten thousand dollars to the University Religious Conference, a cooperative assembly of religious groups through which the Mormon society is sponsored.

Dr. John A. Widsøe, after spending the 1935-36 school year among the young college people of California, enthusiastically declared: "It promises to become a general, countrywide movement in schools and colleges where Latter-day Saints are in attendance. . . ."

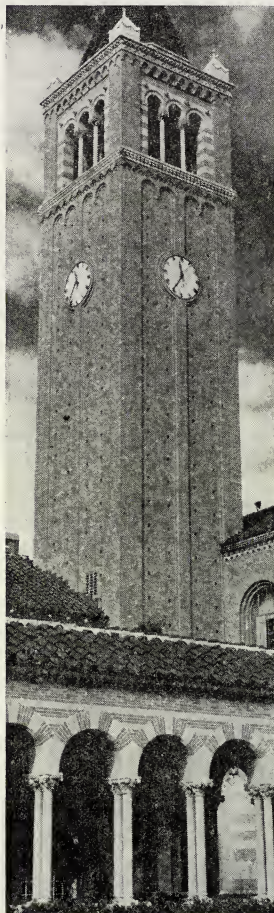
Closely resembling the Institute the several chapters of the new society are organized upon a club basis under the direction of elected officers and a Church-appointed adviser. Its aim is twofold: 1. To safeguard religious idealism of L. D. S. college young people through personal guidance and religious instruction; 2. To build fraternalism and fellowship among L. D. S. students through social and recreational activities.

California's Mormon population boasts an estimated five hundred in state college youths and four or five times as many high school students. Indicative of the scope of the Deseret Club movement is the noteworthy fact that already eight thriving chapters have been formed and some 300 university students—or well over half the total Mormon collegian group—are enrolled. The recent formation of a club at Los Angeles High School heralds the commencement of movements to introduce the society at high schools attended by Mormon boys and girls.

Deseret Groups now formed are:

1. University of California at Los Angeles (Chapter organized 1932).
2. Los Angeles Junior College (Chapter organized 1933).

*Now filling
a need on college
campuses, socially,
recreationally,
religiously*



MUDD MEMORIAL HALL, UNIVERSITY OF SOUTHERN CALIFORNIA.

3. University of Southern California (Chapter organized 1933).
4. University of California at Berkeley (Chapter organized 1935).
5. Pasadena Junior College (Chapter organized 1936).
6. Compton Junior College (Chapter organized 1936).
7. Woodbury Business College (Chapter organized 1936).
8. Los Angeles High School (Chapter organized 1937).

Plans are being studied for the formation of a chapter at Stanford University at an early date.

The origin of the Deseret Club presents something of a mystery. Long before anyone conceived the idea of a regular organization, Latter-day Saint students were meeting together informally in parties and socials. They lunched together, cut classes together, and splashed together in the nearby Pacific.

This instinctive gregariousness, typical of Mormon groups from Alaska to Argentine and Czechoslovakia to Tahiti, was noted six years ago by alert parents, professors, and Church leaders. Many a puzzled exclamation is said to have escaped the lips of perplexed stake heads and from instructors and parents. Upshot of the perplexity was the institution of the L. D. S. club.

Formal constitutionalizing by "Father" Preston D. Richards, former law partner of J. Reuben Clark, Jr., gave the society a lease on life at the U. C. L. A. in 1932. One year later a club was formed at the Los Angeles Junior College.

THE Deseret Club idea came prominently to the attention of Dr. Franklin L. West and the Church Board of Education when Dr. John A. Widsøe made his recent debut on the California religious education scene. Perceiving the possibilities for a systematic course of religious instruction in the Deseret Clubs, Dr. Widsøe and his kindly, intellectual wife stepped in to assist Adviser Alexander Schreiner and Adviser Heber G. Harrison and soon injected an impetus into the movement it had not previously felt. Under Dr. Widsøe's direction a Deseret group presently was organized at the University of Southern

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Poetry

AUTUMN

By Claire Stewart Boyer

THE golden strength of grain fields,
The wistfulness of sod,
Upturned in patient waiting
For the seeds . . . and God!

AUTUMN PEACE

By Andrew M. Andersen

THE quiet waters, robed in the tints of
the afterglow,
Eagerly wait for the moment when darkness
will let them don
Black garments for sleep.

A master craftsman has woven the trans-
fixed weeds
Into golden scrolls,

And bronze stalks lift their jeweled seeds in
adoration,
For these are the gifts of the dying to the
distant Spring.

Such are the hushed and sacred hours
Before Death drops the curtain snows.

MOMENT IN THE RAIN

By Linnie Fisher Robinson

THERE was only a moment to spare,
And we ran through the wind and the
rain
And stood by a slim white birch tree
To await the approaching train.

The lights from the house shone mistily
white
Through the rain-spattered leaves of the
tree.
And you, with bent head and opened coat,
Took my hands and sheltered me.

Oh we were young in a young new world
And, with only that moment alone,
But heart claimed heart and a love awake
That the years could never dethrone.

WASTED

By Lucaine Clark Fox

THE night is oh, so lovely!
It's all adrip,
And brimming over.
Stars, thickspread
By the glistening brush of night
To cover patches in the sky!
The moon is out.
It's pale, ethereal,
Flinging light in shadowed nooks,
Long, straight shafts of radiance,
Poking darkness out.
And pouring moonbeams in—
Oh—it's a glorious night
And yet—I cannot look at it.
I hate it
Without you.

HOPE

By Kathrya Kendall

HOPE is a mirage,
That lures us with a beckoning hand
Forward, evermore;
But when we reach the place she stood,
Hope has gone before.

SEPTEMBER

By Annie Wells Cannon

OH linger, love, along the way,
In the dear gloom of this fair day,
Where deeply-fruited tree and vine
And sweetly scented eglantine
With richly colored flowers combine
A brilliant gown for Earth's array.
Oh linger, love, along the way,
In the dear gloom of this fair day.

TRANSITION

By Belle Watson Morrison

IT took the gorgeous summer
All of her balmy days
To paint the flowers and sunsets
With color brush and sprays;
And just as she had finished
With tints of rosy hue,
Autumn slipped her icy dyes
Into evening's dew!

I FOUND MY GOD

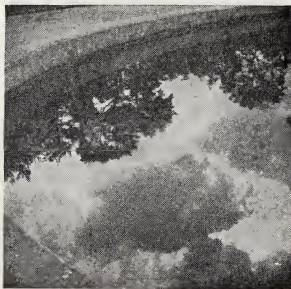
By Hazel Love Dunford

ALL night long I lay on my pain-wracked
bed
Seeking to find my God,
And when the morning dawned
I heard His voice in the birdsong;
I saw His love in a golden rose;
I felt His essence wafted o'er my cheek;
And then a burning came within my breast—
For I had found my God.

REFLECTIONS

By Coursin Black

PERHAPS, upon some silent silver night,
Or when the harvest moon rides wondrous
skies,
A lovely naiad gazes in this pool
And combs her flaxen hair within its depths.
And on rare afternoons in autumn's reign,
When saffron sunlight steals through bluish
haze,
It might illumine graceful fairy elves
Reflected in its crystal-tinted charm.
But now it is deserted—dryad, elf,
Have vanished into dreams and wisps of
thought—
But there remains the loveliest of sights:
The trees, the clouds—a glimpse of Paradise.



AUTUMN

By Violet Hendrickson

WHAT is it in the autumn
That sets the blood to singing,
That stirs the heart so poignantly
At flash of swift bird winging?
Is it that all the red and gold
Of all the year together
Are added to the blue and bronze
Of perfect, perfect weather?
Is it that all the sun and rain
Are gathered in distillation
And every plan of nature
Climbs the zenith to fulfillment?

HOUSE FOR RENT

By Rosannah Cannon

"You locked the window in the hall
It used to stick. . ."

I speak as though the house were someone
dead,
Whose pitiful remains are all we touch.
All of the gracious, happy life has fled
With draperies, and casual chairs, and such.
I shan't look backward as we drive away,
To see it standing tenantless and bare,
Beneath the tree, as on that breathless day
You said, "I know a place. I'll take you
there."

And how enthralled I was to have a key,
A peep in cupboards and cast eager looks
Through all the vacant rooms. This one
will be
Your study. See, those shelves will hold
your books.

You laughed. "No, I must think of
other things."

That key is heavy in my pocket now.
These memories leave deadly little stings.
And pain that no forgiveness will allow.
The house looks lonely in the autumn dusk.
Screen up the fireplace, barren of its cheer;
Draw close the shutters of the empty husk;
Close the door softly. We were happy
here.

LINDEN TREE

By Beatrice Knowlton Ekman

I STOOD beneath the linden tree,
The linden tree, the linden tree.
A joyous thrill came over me . . .
It was in June and morning.

My granny often told to me,
Told to me, told to me
The story of the linden tree
When summer bees were swarming.

I found a thousand bees were there,
Bees were there, bees were there;
In greed they drained the blossoms rare,
The garden flowers scorning.

In our northern land my Granny died,
My Granny died, my Granny died,
When snow had blocked the country side
With gales of winter storming.

Such magic lies in memory,
In memory, in memory,
Beneath the scented linden tree
She walked with me this morning!

M. I. A. Reading Course Books

EXECUTIVES

THE TEACHINGS OF THE PROPHET
JOSEPH SMITH
(Compiled by Joseph Fielding Smith)

This book was reviewed in the April, 1938, *Improvement Era*, page 227.

ADULTS

MADAME CURIE, by Eve Curie.
(Translated by Vincent Sheean
Doubleday, Doran & Co., 1938.
New York, 385 pages. \$3.50)

MADAME CURIE dramatically portrays the leading events in the life of this remarkable woman, twice winner of the Nobel prize for her work in the field of physics. Devotion is the substance of her life: devotion to her beloved Poland, devotion to her father and her sister, devotion to her husband, devotion to her children, and devotion to her work. Three things manifest in her own life, she emphasized for her children and others who came in contact with her: (1) a love for work; (2) a disregard for money; (3) an instinct of independence.

This book, selected by the Junior Guild as its selection for older girls, has become one of the best sellers among adults all over this country as well as having been popular in almost every country of the world, in the many languages into which it has also been translated.—*M. C. J.*

SENIORS

UTAH SINGS
(Compiled by Harrison R. Merrill
and Elsie T. Brandley.)

This collection of poems was reviewed in the February, 1935, *Improvement Era*, page 106.

M MEN-GLEANERS

PASTEUR
(Francis E. Benz, Dodd, Mead Co.,
New York, 232 pages.)

LIKE Marie Curie, Louis Pasteur was devoted to his country, his family, and his work. His book was chosen by the Junior Literary Guild for older boys since it has the sterling qualities that boys should attain. To M Men and Gleaners his intense belief in a Supreme Being will bring reinforcement to their own beliefs. On one occasion he stated, "Science brings man nearer to God." On another he said that "it is useless for science to try to interfere in the domain of the First Cause, the realm of God."—*M. C. J.*



M. I. A. READING COURSE BOOKS.

THE MAGNIFICENT OBSESSION
(Lloyd Douglas; Houghton, Mifflin
Co., 1938; 330 pages; \$2.50.)

To Latter-day Saints the message of this book may seem superfluous since our conception of the Savior's message to His followers is so well-known to all of us. However, the repetition of the message in the lives of fictitious characters serves to intensify its force. Wholesome is the point of view that "unless one has been living up to one's best ideals, it's useless to ask for God's approval and assistance."—*M. C. J.*

EXPLORER

MESSAGE AND CHARACTERS
OF THE BOOK OF MORMON
(John Henry Evans; Deseret News
Press, Salt Lake City, 1929;
392 pages; \$1.00.)

BEAUTIFULLY bound, printed, and illustrated, this book will be a welcome addition to any library. Add to its attractiveness, the material which it contains, and you have a book which will repay its initial cost in many ways. The first section deals with the history of how we received the Book of Mormon; the second section with what comes last in the Book of Mormon but which is first in point of time; namely, the coming of the Jaredites. From there the history proceeds with the story of Nephi and Lehi and their descendants and the followers of Mulek. In the third part, Mr. Evans makes application of the truths evidenced in the Book of Mormon to the lives of present-day readers.

One feature that should be consid-

ered carefully before full acceptance is the matter of where the different peoples landed. That they landed is certain, that they left evidence of their occupancy through the golden plates we know; but the question of the direction in which they traveled and where they landed can only be a matter of conjecture.—*M. C. J.*

JUNIOR

MADAME CURIE
(See Adults.)

SCOUTS

THE LANCE OF KANANA
(Harry W. French; Lothrop, Lee &
Shepard Co., Boston; 165 pages;
\$1.25.)

KANANA, an Arabian boy, descendant of Ishmael, early conceived the idea that to Allah all men were precious. Even though he should receive the name of coward and become a hiss and a byword among his tribe, he would not kill save it were for Allah or Arabia. And he carried his message, "If you would learn a lesson . . . let it be this: that man can conquer man without a sword or lance."

In the face of great personal disaster, Kanana was willing to undertake the task which would make him appear as a traitor and yet made him in reality the savior of his country.

BEE-HIVE GIRLS

LITTLE SOLDIER OF THE PLAINS
Marian McDonough.

REVIEWED in *The Improvement Era*,
September, 1936, page 561.

The Church Moves On

MEXICAN MISSION PRESIDENT APPOINTED

ON August 6, 1938, the First Presidency appointed A. Lorenzo Anderson as president of the Mexican Mission to succeed President Harold Pratt. President Anderson was born



HAROLD W. PRATT A. LORENZO ANDERSON

in Chihuahua, Mexico, after his parents had been sent by President Brigham Young to settle Mexico.

President Anderson served in the Mexican Mission from 1909 to 1912 and has long been active in Church service both in Mexico and in El Paso, Texas, where he has made his home since 1914.

WESTERN WASHINGTON STAKE ORGANIZED

ON Sunday, July 31, 1938, Western Washington Stake was organized under the direction of President Heber J. Grant and Elder Melvin J. Ballard of the Council of the Twelve, and Robert L. Judd of the Church Welfare Committee. The new stake comprises the territory from Chehalis, Washington, to Vancouver, British Columbia, and a membership of 1,000. Alexander Brown of Seattle was named stake president, with O. R. Linde and F. E. Muir as counselors, and Ray P. Lambert, stake clerk. Eight wards and six branches comprise the new stake.

HIGHLAND PARK WARD ISSUES YEARBOOK AND HISTORY

A 132-page yearbook and history, printed on ivory paper and bound in a beautifully embossed cover, was issued by the Highland Park Ward, Salt Lake City, in commemoration of the Ward's 21st anniversary. Issued under the editorship of Fred M. Rees, the book, largely pictorial, contains an attractive and readable record of many ward events, and of all officers by whom the ward has been manned, even down to class organizations and lesser Priesthood quorums. An interesting feature of the "Highland Parker" is the manner in which the progress of many can be traced from the time of their first juvenile Church activity, up through

the years, to positions of high responsibility, showing how the Church operates in the growth and development of its members.

ELDER PARKINSON PASSES

ELDER BLAINE D. PARKINSON of Rexburg, Idaho, who was serving in the British Mission, passed away as a result of a nervous collapse. Elder Parkinson left the Salt Lake City Mission Home in November, 1936, for his mission. He is a son of F. S. and Bessie Ann Doney Parkinson of Rexburg, Idaho. President Hugh B. Brown of the British Mission cabled the news both of Elder Parkinson's illness and of his death to the First Presidency. He died July 20, 1938.

Sunday, July 10.

The Relic Hall and Pioneer Memorial at South Bountiful was dedicated.

Friday, July 15.

President J. Reuben Clark, Jr., returned home from a six weeks' trip to Europe.

Saturday, July 16.

Elder George A. Smith returned from his visit to the Pacific Islands Missions. He was accompanied on this trip by Elder Rufus K. Hardy, who returned to Salt Lake City on July 12, 1938.

J. Wyley Sessions was released as director of the Missionary Home and appointed instructor in the Logan Institute.

Saturday, July 23.

Three of the pioneers of 1847 are still alive. They are: Mrs. Manomas Lovina Gibson, aged 96, of St. George; Mrs. Mary A. Park Brockbank, aged 95, of Salt Lake City, and Mrs. Hulda Cordelia Thurston Smith, aged 92, of Lewiston, Utah.

Sunday, July 24.

President Heber J. Grant paid a glowing tribute to the pioneers of Utah before more than 7,000 persons in the Tabernacle.

Sunday, July 31.

The Burton Ward, Wells Stake, was reorganized with Ira F. Kimball as bishop, and Axel Andreason and S. Ross Fox as counselors.

The Forest Dale Ward, Granite Stake, was reorganized with Carl W. Buehner as bishop, and Theodore E. Curtis, Jr., and Heber Meeks, as counselors.

ORGANIZATION ANNOUNCED FOR FAIRBANKS BRANCH

ON a recent northern tour, President Preston Nibley of the Northwest States Mission organized a branch of the Church in Fairbanks, Alaska, which city of 2,500 inhabitants, during goldrush days numbered about ten times that many people. The

organization, effected Sunday, July 10, installed as president, Dr. Murray Shields (who is head of the Department of Business Administration, University of Alaska); first counselor, Erastus Peterson (operator of the University experiment farm); second counselor, L. O. Tolman. Lorin T. Oldroyd (Director of Extension, University of Alaska) was set apart to preside over the affairs of the Church in Alaska, where there are no missionaries at present.

President Nibley also organized a Sunday School at Anchorage, Alaska, with Otto Vaughan as superintendent.

Other features of the trip included a warm welcome by President Charles E. Bunnell of the University of Alaska; favorable press comment from the Fairbanks *News-Miner* of which Mr. Suttlemeier is editor; a meeting with the governor of the territory, Governor Troy, in which he indicated he would welcome as many missionaries as the Church cared to send to Alaska, and a meeting in the Masonic Hall of Fairbanks, attended by more than a hundred non-members of the Church, including a prominent merchant, Mr. James E. Barrack, formerly of Utah.

Members of the Church in positions of responsibility were found in virtually every port of call.



MEMBERS OF THE NEWLY-ORGANIZED FAIRBANKS BRANCH, WITH MISSION PRESIDENT PRESTON NIBLEY AND OTHER VISITORS FROM MISSION HEADQUARTERS.

DESERET INDUSTRIES ESTABLISHED UNDER CHURCH WELFARE PROGRAM

ON Saturday, August 13, 1938, the First Presidency announced the formation of a new salvage and manufacturing program to be called "Deseret Industries," which will further aid the Church Welfare of Salt Lake Region.

The board of directors of this new feature are: Louise Y. Robison, Howard J. McKean, Marvin O. Ashton, Howard Barker, Edward M. Ashton, and Eric W. Ryberg. Stuart B. Eccles has been selected as manager.

Editorial

Deseret Industries

UNDER the authority of the L. D. S. Church Welfare Plan, an organization, Deseret Industries, has been established. The purpose of the venture is to collect articles no longer needed or used by a household, to renovate them for use where they may be needed, and to place them on sale at low prices at convenient points. It is a salvaging and manufacturing enterprise of real utility.

Deseret Industries aims to accomplish four things: First, those who have will be given another type of opportunity to help those who have not. Second, waste will be reduced by keeping our possessions in use as long as possible. Third, the work of renovation will employ many now unemployed. Fourth, articles in common use, of good quality, will be available at a low cost.

In every household are articles and accumulations for which there is no further use. Moreover, the American people, including members of the Church, are tremendously and indefensibly wasteful. Furniture, clothing, bedding, shoes, tableware, paper, and the host of things used in our modern civilization are laid aside or thrown away, long before full use has been won for them. This waste, which establishes dangerous personal habits, is reflected in our national distress, and cannot be pleasing to the Lord, the Giver of all things. Deseret Industries will serve a wholesome moral as well as economic purpose in securing a fuller service of our property. It asks that nothing at all redeemable be thrown away, but that it be retained for the Deseret Industries' representative when he calls.

Those not familiar with the matter will be astonished at the acceptable appearance and quality of renovated furniture, clothing, shoes, and the many other things that will be handled by Deseret Industries. Indeed, such establishments, always helpful to people of low incomes, are often patronized by people who are well able to buy wherever they desire.

While Deseret Industries is modeled in part after the most commendable Goodwill Industries, operating in many cities of America, it will contain many features peculiar to the Latter-day Saints, particularly in the manner of organization and operation. It will be based upon distinctively Latter-day Saint principles.

The enterprise, approved by the First Presidency, will be under the general direction of the Church Welfare Committee. A board of directors will have supervising control, and a corps of trained workers, selected from among the unemployed, will give immediate attention to the work to be done. Ward, stake, and regional committees will foster the project.

For the present, Deseret Industries will operate only within the Salt Lake Region, but eventually will enter all Church centers large enough to justify such a venture.

The Church will welcome this new forward step under the Welfare Plan. All should give it hearty support. It has a permanent future.—J. A. W.

"Concealed Weapons"

LIFE must have been a very simple and delightful affair when a man's only weapon was a cudgel. Both his friends and his enemies then had some chance of knowing when, where, how, and why he would strike. Living could then be reduced to a simple formula. One could either keep out of the way of his neighbor's club or get a bigger one and learn to use it more quickly and effectively.

It's a far cry from that day to the currently popular system of using all manner of "concealed weapons" on so-called friends, neighbors, and enemies alike—without warning before striking and without admission or remorse or punitive liability. And by the reference to "concealed weapons" there is no thought of the thug who carries a gun on his hip and shoots when he thinks he has to. He's a gentleman compared with the users of another class of "concealed weapons"—heaven help their guilty souls!

You know what to do to a man with a club or a gun. The practical effectiveness of common law provided for such situations long before the modern legislative treadmill began turning out its mystifying multiplicity of laws with loopholes big enough for the "protected" criminal to slip through. But what are you going to do with a man who robs you and your generation of its property, principles, rights, health, morals, faith, hope, and freedom, through graft, subtle propaganda, false advertising and untruthful teaching, and who feigns a smile and an interest in your welfare while serving only the cause of his own unholy ambitions.

The fact is, and history will bear it out eloquently and adequately, that no race or civilization was ever overpowered from without until it had been bored through and through from within—by the users of just such "concealed weapons" as those suggested above, all of which practices come under the general classification of mental, moral, economic, and spiritual pollution.

Some specific examples of these "concealed-weapon" wielders are:

Those who, without regard to truth, and with the profit motive uppermost in mind, use our homes, our public facilities, our avenues of communication, and the purchased statements of our celebrities, to induce us and our children to become addicted to the use of those things which undermine health, dull the senses and weaken the morals of our generation.

Those who, with our money and our children, teach for truth those things which no man knows to be true and which many have much cause to believe untrue—and who go outside the province of their teaching commission to do it.

Those who, under the guise of serving the common good, take from us a sizeable portion of the real value of our holdings, and hide the theft by the fact that the face value remains unchanged.

Those who, by innuendo, half truth, or flagrant falsehood, inflame us to set our hands against our brothers.

Those who use our money to support our privileged neighbors in idleness.

Those who, under the guise of patriotism and

the common good, decry the very foundations on which we are standing, and prepare the way for a crumbling beneath our feet.

Those who use our money to support, subsidize, and encourage our competitors, our enemies, and our would-be destroyers.

Those who appeal to human weakness rather than human strength, who capitalize on human suffering and misery, who perpetrate a fear psychology.

Countless other types of "concealed-weapon" wielders could be described—they who "draw near" to the truth "with their lips" but "whose hearts are far from" it—who "teach for doctrines the commandments of men."

Hasten the day when we will know at least as well what to do with those who use such "concealed weapons" as we now do with the man who wields a gun or a club.—R. L. E.

Scrutiny

IN A recent Associated Press release a high official of a well-known transcontinental railroad is reported as telling of a survey conducted in eastern traffic offices to learn why tourists "go West," with the conclusion that:

The Mormon people themselves are still a major tourist attraction for easterners when making up summer vacation routes. . . . One of the main things people wanted to see in Utah was the Mormons themselves. . . . One woman explained that her chief reason for making a westward trip at all was to visit Salt Lake City and observe the residents. . . . It would be interesting to know the reaction of easterners when they come to Utah . . . and observe that the people . . . are much the same as anywhere else.

It is to be hoped that we are prepared for such searching scrutiny. Certainly we have no cause to apologize for our principles, for they are truth itself. The extent and fidelity with which these principles are permitted to work on our communities and among our people, may be a matter of some concern, however. We would hope that not too much emphasis could be placed on that part of the statement which indicates that our "people . . . are much the same as anywhere else." In some respects we must be different or be forced to admit that we have disregarded some of the fundamental stipulations of our way of life.

It is both disturbing and stimulating to know that we are always on parade—in the appearance of our homes, in the conduct of our communities, in our social deportment, and in our pursuit of a livelihood, in our thinking, and in all the ways of life. The serious business of being a Latter-day Saint is a 365 day job every year—twenty-four hours every day—with no vacations allowed—because the scrutiny of the world never relaxes, the scrutiny of the Lord, our Father, never ceases, and the scrutiny of our own conscience is never removed—nor are the workings of the laws of life ever suspended.

No matter where we live, in the West or out of it, it is something to think about when next we feel inclined to take ever so brief a holiday from our own distinctive way of life.—R. L. E.

Our Light

ALL of us are like flakes of glass through which the light passes. No one of us can have all

light and therefore be perfect. And yet each of us has some of all of the colors which combined will make up light. As each of us passes along the highway of life, we reflect these colors on those whom we meet. As the light of truth passes through us, the reflection should break into the many colors of living, even as the light which passes through a prism breaks into the many colors of the rainbow. Early in our lives, as we watched the light pass through a faceted bit of glass scatter its countless hues, we had borne into our consciousness the fact that light is light only because it is composed of all colors.

Light, truth, and true religion are synonymous. Even as light is composed of different colors, so truth and religion have all colors in them. Truth and religion have a perfect blending of the colors in such a way that light results. With us who have the true religion, we have the possibility of this proper mixing of the colors so that as the light passes through us and casts its reflection on those with whom we live and whom we meet, they feel that our colors are genuine and are mixed in proportions to give them the feeling that truth abides with us. There must be the true blue of our philosophy, the fadeless red of courage, the constant green of growth and life, the exhilarating yellow of faith, the purple of meditation and thought, the brown of self-analysis, the pink of humor and wholesome enjoyment. Only one color will be noticeable by its absence—black. Black, the color of despair, and which results only when there is no light, can and should have no place in our colors which ultimately gather themselves to make light.

When our colors are reflected in their true proportions on our associates, they gain the feeling of light and truth. They come to believe that since our Gospel has all of these colors which go to make the texture of true living, then it must be truth. As they see these colors blended into the white light of truth in our lives, they accept the philosophy which makes us live happily, helpfully, and wholesomely.—M. C. J.

Harrison R. Merrill Passes

REGRETFULLY, as we go to press, we run an announcement that will cause sorrow to the thousands of *Improvement Era* readers who knew and loved Harrison R. Merrill for his genial uplift during the years he wrote for the *Era*, both as contributor and as managing editor. On Saturday afternoon, August 20, 1938, he passed away as a result of complications following an appendectomy.

To his devoted family and countless friends no words can offer solace or soften the loss they sustain. His wide acquaintanceship as a result of his activities as teacher in Utah and Idaho, his missionary service in Ireland, his teaching at Brigham Young University, and his work on the General Board of the Young Men's Mutual Improvement Association bear witness to the fact that he led a full life and that he will be widely mourned. We have held the press in order that this brief note might reach the readers of the magazine to which Harrison R. Merrill contributed so generously. With the coming of other issues, more will be said of him.—The Editors.



CONDUCTED BY MARBA C. JOSEPHSON

STRAIGHT'NING BENT TWIGS

By
GRACE GREENWOOD
EICHMANN

*A chance for the
child who doesn't fit
the usual patterns*



INTO a family of brilliant, artistic personalities in Washington, D. C., came a third child who grew bodily, but seemed never voluntarily to move a muscle. Five specialists decreed: "He will never walk. He is an institutional child."

When the boy was two years old, the parents heard of a Twenty-four Hour Day School for unusual children. They placed their son in that school. After months under scientific and patient care, the little fellow helped pack his suitcase and ran joyously to meet his mother.

BEULAH SHULL BARNES, founder-director of the Twenty-four Hour Day School, has the inescapable heritage of a pioneering spirit. Maternal and paternal ancestors searched out new paths. Her father, Jehiel Shull, homesteaded an "eighty" on the Colorado prairie, where Beulah was born. The slender child with sunny hair, wide enquiring blue eyes, and quick tripping feet, at twenty months explored a beehive and fought back at the attacking force until she was rescued, a pitiable bit of humanity. When Beulah was three, her father homesteaded another "eighty" in the mountains where she was soon climbing rugged heights and tramping dark glens with her older sister. One day her mother heard a great commotion in the chicken yard and ran out. Beulah, five years old, was brandishing a stick at a coyote and yelling, "You get outta this! You get outta this!" He got. And her joyous laugh rang out as always when she adventured darlingly.

That year the mother, a former teacher descended from a line of educators, enthusiastically took the girls to Fort Collins for the sister's senior year in high school and for Beulah's kindergarten training. The sister proudly brushed Beulah's shining curls and led her to school, the child's eyes dancing in anticipation. She loved the large sunny room and its gay little children; she loved the merry songs, but her own little monotone was frowned upon. The kindergarteners skipped to music—all but the small child from the hills. Day after day she tried and tried, only to have the teacher push her back into line, even shake her into place. Then one day the teacher led her to a chair and said: "When we play skipping games, you just sit here and

watch." Her heart was wounded so deeply, the scar never entirely disappeared.

School in a little cabin in the mountains followed and Beulah, a temperamental child, was again shaken to make her step as others stepped—to make her sit still. Again her singing met frowns. Her next teacher, more understanding, secured happier results.

After Beulah's eighth birthday, her mother took her to Fort Collins again where her sister was teaching. Reglementation for nine months was difficult, and one special happening of the year was welded upon her memory. A brown-eyed little fellow faced the room full of children, his eyes brimming with tears when the teacher said: "Class, look at Ben. He copied his spelling! Do you think he has an honest face?" The face looked tired, puzzled.

Two years again in the mountains—hated, misunderstood years—teachers saying that Beulah was the most difficult pupil to manage. She was a veritable little rebel who led the others into mischief.

When Beulah was twelve the girls kept house in Greeley where her sister now taught. One day the pupils in her room had an attack of giggles and were kept after school, but the attack per-

sisted. Suddenly our mountain girl was astonished to hear the command: "Beulah, go into my office." Her giggles had been neither louder nor more prolonged than those of others. Humiliated and furiously resentful, she obeyed.

Exuberance subsided, the teacher dismissed his pupils and went into the office. He told Beulah that when she was in the room, he was not the leader and he had felt it necessary to send her out. He added that she would always lead her group and that she alone could decide the direction of her leadership. Resentment holding, on the way home she threw snowballs. In the morning, snowballers summoned to the office, Beulah trailed in with a gang of big boys. That week she got nine black marks. Another would bring suspension. Mr. Stockton interviewed her again, this time making her realize how her sister would feel if she were suspended. She made a quick decision. Never again was discipline necessary. School became another path for joyous exploration.

HER schooling completed, there followed a few years of successful teaching, bookselling with a university group, and activity with an insurance company in the logging camps of Washington. Non-conformist blood, however, flowed too vibrantly for ordinary work to bring contentment. Besides, wraith-voices of yester-year were calling, calling. She heard the insistent voice of the little mountain girl who had ventured so eagerly into town life, who had longed to sing and skip and dance with other children, only to be shaken and pushed aside. There came the voice of the little lad who had tried to win his teacher's approval and had been held up to public scorn. She caught echoes of other troubled children-voices. All called her to help misunderstood children of this year. Voices of teachers who had helped bring joy and harmony to her own nature joined their plea.

In Visalia, California, where she later taught, her crowded room was divided, and she asked to keep the dull pupils who needed sympathetic understanding. Another person, she said, could direct brilliant minds.

The following summer she studied psychology under Virgil E. Dickson at the University of California at

HOMING

Berkeley besides working with Police Chief Vollmer to gain an understanding of extremely maladjusted youth. In September she took charge of a special-adjustment class in the Oakland School System and felt happily established.

The desire to keep step manifesting itself, the young woman met romance at a dance studio. A research chemist, Jesse Wright Barnes—dark-eyed, serene, thoughtful—whose inhibitions were also being released at the studio, proved a kindred spirit. During her third year in Oakland, the romance culminated in marriage and Beulah Barnes went with her husband to his research field in Washington, D. C. While he pioneered in laboratories, she studied at George Washington University and explored psychological paths in local welfare work with dependent children.

In 1924 she was appointed psychologist on the Educational Research Staff of the city schools of Washington, D. C., where she tested problem children and helped determine the best method of handling them. She found many teachers lacking vision as to the possibilities of the unusual child. Moreover she had become convinced that individuality is crushed, that much of the maladjustment evidenced in later years, much unsound thinking, results from the regimentation of children through eight to sixteen years of school with groups of the same mental age, using the same books, having the same teachers. Anyway, she returned to pioneering, she resigned her splendid position under Dr. Jessie LaSalle, research psychologist, to devote herself to the type of education vital to the problem child.

Mr. and Mrs. Barnes equipped spacious house and grounds—a homey place—on Conduit Road. A staff was secured and problem children enrolled—some retarded, other of genius type. Both loved the little folk and were fascinated by watching their progress toward stabilization.

It was in 1928 that Beulah Shull Barnes founded her Twenty-four Hour Day School, as she called that product of her creation. The founder-director met difficulties. The first had been to find the right staff members. They must love children, sympathize with them. They should know that in even the most unprepossessing child a spark of beauty must be discovered as a starting point toward adjustment; must realize that no two persons make identical contributions to life; that a manual gift equals a mental gift if it is the donor's best; that each child should take joyous pride in his contribution.

The director's missionary spirit created another difficulty. She welcomed the child of wealthy parentage, but when she saw a possibility of helping a

(Concluded on page 548)

"What kind of pancakes
this morning?"

"Either kind...
if they're A1"



GLOBE "A1" *Buttermilk* PANCAKE FLOUR

Makes delicious pancakes, waffles (and fritters, too) so quickly and easily! Taste the extra richness, the extra goodness—that old-fashioned buttermilk gives.

GLOBE "A1" *Buckwheat* PANCAKE FLOUR

Makes real "back-east" buckwheat cakes with the rich flavor of buttermilk. Saves time because it's self-rising. If you like buckwheats, you'll be glad you bought GLOBE "A1" Buckwheat Pancake Flour.



Try the
other good
GLOBE "A1"
Products
too!

HOMING

(Concluded from page 547)

poor child, she gathered him in even more eagerly. Mr. Barnes turned a large part of his salary over for school maintenance, but both were researchers. The depression came. Some wealthy patrons lost everything. Perplexity, discouragement followed.

As compensation, the National Progressive Education Association met in Washington and the Twenty-four Hour Day School was listed as one of twelve Progressive Schools in the district vitally worth visiting. Greater compensations were re-made lives. Besides the vivifying of the seeming lump of clay mentioned, slightly retarded children went smilingly back into public school after a few weeks of care; an unhappy genius placed harmoniously in his social group; multiple gains revealed themselves.

Year followed year. Dreams came true. Then one Sunday morning in the spring of 1930, the splendid spirit of the man who for ten years had given comradeship and fullness of life to this woman, was released. The body of Jesse Wright Barnes was laid in Rock Creek Cemetery. Beulah Shull Barnes never faltered in her program, but after four more years, her buildings of wood and stone were turned over to creditors. The abiding spirit of home, the personalities that made up the family—boys and girls, manual workers, and university graduates—had to be transferred to another location.

At Annapolis, Maryland, Mrs. Barnes found Wild Rose Shores, a wooded tract of five acres fronting on beautiful South River. A lawn slopes up from the sandy beach to a typical old southern house with a portico and great fireplaces. Forty-odd individuals in the rambling house and adjoining cottages form an integral, cooperative family.

Possessing what Alexis Carrol calls the sixth sense, intuition, this educator watches always for psychological moments, then utilizes them for starting the children toward a normal life. Corrective physical exercises, introductions to nature, gentle initiation into music, vocal, instrumental, or dance participation—joy of outdoor sports, twilight camp programs, or Special Day programs with every child participating—have proved valuable. The development of a sense of belonging in a loving, disciplined family in which each member renders daily service, has brought certain non-social children into group-harmony.

The Twenty-four Hour Day School is opening its fifth year in the new home at Wild Rose Shores where Beulah Shull Barnes and her staff transform troubled child-souls into stabilized personalities who may now make genuine contributions to life.

ADA MOHN-LANDIS PRIZE CONTEST, 1939

THE National W. C. T. U. conducts annual prize-contests to secure original material suitable for platform readings, never before published. Positive presentation of the advantages of total abstinence from alcoholic drinks is desired.

PRIZES:

1. Senior Declamations, to be used by adults and youths. Maximum length, 1,000 words; minimum length, 750 words. First prize, \$40.00; second prize, \$10.00.
2. Junior Declamations, to be used by boys and girls under high school age (approximately 10-13). First prize, \$40.00; second prize, \$10.00.

GENERAL RULES:

1. A contestant may submit any number of declamations, Senior or Junior, or both, but each must be a separate entry, prepared according to the rules below.
2. All manuscripts must be typed, double-spaced, with liberal margins, on one side of paper only. The number of words (by count) should appear on upper right-hand corner of the first page, and the class for which intended. *Name and address of author must not appear on the manuscript.*
3. Each entry should include four items:
 - a. Three copies of the manuscript (two may be carbon).
 - b. One sealed envelope, bearing on the outside the title of the declamation, and the class entered (*and nothing else*), and containing: (1) a sheet of paper with the same title and name and address of writer; (2) a stamped and self-addressed envelope with sufficient postage for return of manuscript.
4. No letter should accompany the manuscript.
5. Manuscripts should be marked with the name of the class for which they are intended and mailed with postage fully prepaid to LANDIS CONTEST, National W. C. T. U., Evanston, Illinois, to reach there on or before March 31, 1939, at 5 p. m.

THE POET

By Lydia Hall

ALONE, upon his sunlit hill
He walks the rainbow path of dreams;
He hears the caroling of larks,
The murmuring of crystal streams.

He notes the falling of the leaves,
Can tell the place where fairies are;
He hears between the morning clouds,
Converses with the evening star.

In him the wonder never dies
Of sunset, flowers, and tall trees,
And through his visionary eyes
Folk see the glory that he sees.

Here's How—

While you are busy with your morning dishes, why don't you do the following: boil about ½ a pound of Globe "Al" shell or salad macaroni in salted water until it is tender? Put it in your icebox to chill after you have drained and blanched it. At night when the family comes home in a hurry for dinner, you can mix it with ½ cup chili sauce, ½ cup pickle relish, 1 cup of "Al" dressing, and serve on crisp lettuce leaves. This will give you more time for the especially good book that you are reading.

Now, hold that pose—for even twenty or thirty years from now, your friends will want to know just how you looked this very minute! How you looked to revive completely the joys of the moment is to picture them at the moment—and that's why we should all take more pictures. Eastman Kodak stores will be glad to help you with your problems and furnish and finish your films—to the end that you will have a complete picture history of your life and the events and people who shared it.

Before you have that picture taken, you might want to know that your best face looks into the camera. And during this very hot weather, a trip to the Ogden School of Beauty Culture will be well repaid in both feeling and looks.

Well, there's nothing to do about it but plan for that club of yours, in spite of the weather and the sewing and the fruit that must be tended to. Nothing to do about it, did you say—oh, yes, there's a very definite something that you can do. Hie to the grocery store and buy a package of Vanillin-Kre-Mel. Then follow the recipe and let it stand over night—and presto, your club is largely cared for:

1 pkg. Vanillin Kre-Mel
1½c. juice from canned black berries
½c. lemon juice
1 c. canned black cherries (quartered)

30 small vanilla wafers
Dissolve Kre-Mel in ½ c. cold cherry juice; heat remaining juice (1 c.); add to the Kre-Mel and juice mixture; stir until it comes to a boil. Add lemon juice, cool. Line narrow oblong pan with wax paper and put in layer of whole vanilla wafers. Add cherries to cooled mixture and pour part over wafers; then put another layer of wafers; cover with cherry mixture, so on until all are used, finishing with layer of cherry mixture. Chill in refrigerator 12 hours or more. Serves 8.



On the Book Rack

STUDENTS AND OCCUPATIONS

(E. G. Williamson, Henry Holt and Company, New York, 1937. 437 pages. \$2.50.)

TEACHERS and parents will do well to study *Students and Occupations*, a most helpful and stimulating volume. The purpose of the book is twofold: "to give students a general survey of certain broad occupational fields in order that they may become better informed citizens and may gain a better understanding of the world at work; and to give an orientation in those specific occupational fields usually selected or considered as a possible life work."

"One astounding statement is that 'roughly four-fifths of the 48,000,000 workers in this country are doing work which does not require a college education, although general education does have other values for these workers.' At the end of each section is a valuable list of additional books helpful for further research in the field. Among the occupations treated are: medicine, chemistry, agriculture, home economics, teaching, business, law, journalism. The book is up-to-date on current opportunities in the various vocations."
—M. C. J.

OUR CHILDREN IN A CHANGING WORLD

(Erwin Wexberg with Henry E. Fritsch, Macmillan Company, 1937. 232 pages. \$2.00.)

DR. WEXBERG, who is an M. D. as well as being Professor of Neuropsychiatry at Louisiana State University and Director of the New Orleans Institute for Child Guidance, has written this book as an approach to practical guidance. He has divided the book into three main sections: 1, origins of childhood difficulties; 2, the problems themselves; 3, the corrective measures.

Dr. Wexberg proceeds on the slogan: "There are no bad children." Rather he says children are "Simply, young human beings, with certain inherent instincts, desires, and capabilities, which are welded with experience and education to form a final pattern of personality."

Dr. Wexberg selects four qualities as the aim in the education of the child: independence, courage, a sense of responsibility, and a well-developed social feeling. When parents will consider this aim, they will leave the child freer to develop into a normal, well-adjusted person.

The significant feature in the book is the stress which Dr. Wexberg lays on the need for parents' careful, unemotional study of each child who is and should be different from every other child. The book is good tonic for all parents and teachers and should be read carefully and frequently.—M. C. J.

Up

(William H. Evans, Zelann Publishing Company, Oakland, California, 1937. \$60. 48 pages.)

RHYTHM and meter are as natural to mankind as his breathing, his heart beat. In this booklet of poems, Mr. Evans treats in rhythmical form the subjects which lie close to his heart: his children, his wife, his parents; his ideas concerning nature, debt, fear, and other subjects.—M. C. J.

IN LITTLE AMERICA WITH BYRD

(Based upon the experiences of the fifty-six men of the second Antarctic expedition, by Joe Hill, Jr., and Ola Davis Hill, Ginn and Company, New York, 1937. 264 pages. \$1.00.)

IN THE foreword, Rear Admiral Richard E. Byrd denotes Joe Hill, Jr., as being the youngest man in the Second Antarctic Expedition and as having proved himself as "one of the best men I have ever had on any of my expeditions." With his foreword, Richard Byrd lends authenticity to this work of his latest trip to Antarctica.

Admiral Byrd has been a glamorous figure to men and boys for the past decade—and this opportunity to enter into the adventure of modern explorers is one that few boys will forego. The mere fact that food enough for supplying the group of fifty-six for three years must be carried is an indication of the staggering work that must be done in preparation for the trip. Some of the supply list read as follows: 50 tons of dried vegetables, 1500 tons of fresh meat, 15 tons of sugar, 12,000 dozen eggs, 25,000 pounds of flour, 10,000 cans of evaporated milk. They had to supplement this supply whenever they could. And in particular they had to provide food for the 143 lively Eskimo

dogs which they had on board. A seal a day provided acceptable dog food—and even on occasions not so acceptable man food. They carried with them 3,000 books.

The expedition covered two years, during which time invaluable research was carried on, even in the face of the most serious difficulties.—M. C. J.

FRANCISCO DE TOLEDO, FIFTH

VICEROY OF PERU

(Arthur Franklin Zimmerman, Caxton Printers, Ltd., Caldwell, Idaho, 1938. 307 pages. \$4.00.)

WITH the increased interest of citizens of the United States in the South American republics, *Francisco de Toledo* will offer an understanding entrance into some of the differences which exist and always will exist between North and South America. For this scholarly volume, the author, professor of history at the Colorado State College of Education, has familiarized himself with most of the secondary materials available both in English and in Spanish. In addition, he has read the unpublished documents in the National Library of Santiago de Chile, the National Library of Lima, Peru, the Library of Congress at Washington, D. C., the National Library of Madrid, Spain, and the Archive of the Indies in Seville, Spain.

The courage and fearlessness of Toledo deserve to be commended for all public officials to follow today. In the face of dogged opposition, Toledo began a thorough housecleaning. The myth concerning his intense inhumanity and despotism is based on a lack of understanding of the situation which confronted Toledo in his work of making Spanish dominion supreme in Peru and Chile.—M. C. J.

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SOFT DRINKS

SOFT drinks have become general beverages among all classes of people. Numerous questions concerning such drinks have been received. This note is in answer to these inquiries. (See also the Priesthood Study Course, *The Word of Wisdom*, Chapter 16.)

The ideal soft drink is a pure fruit juice diluted with pure water. In the trade, injurious preservatives have at times been added to commercial grape juice and other fruit juices. In at least one case, grape juice was clarified with the violent poison potassium ferrocyanide. Care should be taken to secure unadulterated fruit juices for beverage purposes, whether homemade or purchased.

Most soft drinks are carbonated. That means that they are charged with the gas carbon dioxide which gives sparkle and fizz to the drink. Sometimes, to make foam, irritant poisons, known as saponins, are also added. Foamy soft drinks should be known thoroughly before use.

Carbon dioxide gas in small quantities may not be harmful; but the carbonic acid formed when the gas dissolves in water acts as an irritant to the stomach. People with sensitive stomachs should indulge very moderately in carbonated drinks, and all should avoid the excessive use of them.

Carbonic acid has the power to dissolve metals. Carbonated drinks should therefore be prepared in vessels and be kept in containers in which metals are not exposed to the action of the liquid. Even minute quantities of copper, lead, and other metals may cause serious physiological disturbances.

Of graver consequence are the flavoring and coloring materials often used in soft drinks. Tartaric and phosphoric acids are frequently used to produce the tang or tart or acid taste in imitation of fruit juices. These are injurious to health. Sweetening of soft drinks is often accomplished by the use of synthetic coal tar derivatives, most of them harmful. The flavors and colors of soft drinks are in almost every case secured by the use of coal tar dyes and other questionable chemicals.

Another class of soft drinks, extensively used, contains stimulating, habit-begetting drugs. These may be recognized by their advertised power to "pick one up" from that "tired feeling."

Usually, these beverages are solutions of caffeine, that is, they are extracts of coffee of varying strengths. Recently, near relatives of caffeine, equally or more injurious, such as theophyllin, now made synthetically, are used in such drinks. When pure caffeine or synthetic drugs are used, the product may be colorless; more often some ingredient is added to color the drink. This class of soft drinks may be the most dangerous, for such beverages irritate and "whip up" the nerves which should be fed naturally and normally, and thus a general physiological derangement may be caused.

A typical example of caffeine drinks is the widely advertised and used coca cola. The formula of this beverage is a closely guarded secret. Official analyses have shown it to be a carbonated sweetened water containing a number of substances of different physiological values, including caffeine as the chief active agent. The presence of caffeine in coca cola has been established in the action of the government against the Coca Cola Company some twenty-five years ago. (See circulars of the U. S. Department of Agriculture, May 27, 1912, Feb. 4, 1916, Sept. 18, 1917, and August 3, 1918.) It is also frankly admitted in the advertising literature of the company. (See *Facts and Notes on What They Mean*.) Moreover, any competent chemist may confirm the presence of caffeine in coca cola brought in the open market.

After the litigation against the Coca Cola Company the amount of caffeine in the drink was materially reduced. As nearly as can be determined a six ounce bottle of coca cola now contains somewhat less caffeine than there is in an average cup of coffee. Made at the fountain by mixing the syrup with water, the caffeine strength may of course be varied, increased or decreased. The same may probably be said about any other soft drink depending upon caffeine for its acceptability.

There are many caffeine-containing drinks on the market. They offer coffee, or the effects of coffee, under other names. Whatever is urged, under the Word of Wisdom, against coffee, may be urged against such drinks.

Latter-day Saints should establish the habit of using only pure, health-begetting beverages. There are many such upon the market. Heed the slogan: "Eat, drink, and be wary."

A "UNANIMOUS VOTE!"

July 16, 1938.

Dear Brethren:

"At the suggestion of President Muir and others, I am submitting the following news item, in the hope that you can find a corner in some early issue of the *Era* for its publication:

"At last Saturday evening's opening session of our Stake Quarterly Conference, before an audience totaling 762, consisting solely of Priesthood members, President Muir, in the opening exercises, without any prearrangement and out of a 'clear blue sky,' asked the question: How many present have access to the *Era* in their homes? This was the thrill of my life. 'Believe it or not,' as Ripley says, every hand in that audience was raised. They were then asked how many read the magazine. Again every hand was raised. Elder Reed Smoot, representing the General Authorities, was so thrilled that he clapped his hands. Other visiting authorities from adjoining stakes were likewise surprised beyond measure. Brother Smoot reports this to be the largest attended Priesthood session that he has yet witnessed at a Stake Conference. This incident goes to prove the effectiveness of our recent campaign, in which we made the claim of new Church history through procuring 1,615 subscriptions to the *Era* when at the time there were a total of 1,560 families of record in the stake.

"We sincerely feel that the incident . . . should be an incentive to the other stakes to do likewise."

Sincerely,
(Signed) GEORGE A. BAKER.

LEARNING AND DOING

There has been a disposition also among nearly all the quorums to devote themselves almost exclusively to the study course. The study course is always important. We must learn. The Church is founded in knowledge. But knowledge and doing should go together. Quorum projects represent

the doing part of quorum activity. We study the Gospel as we meet as quorums, and then between times we carry into full execution the doctrines of the Gospel that we have learned and discussed. The stake Melchizedek Priesthood committee must see to it that such projects and activities are in all the quorums of the stake.

A hundred years or more ago it was thought that learning was the end

of education. But in modern times great minds showed that education is complete only when practice in the laboratory, in the field or in active life, backs up that which we have learned in schools from textbooks. Therefore in the request made of the Priesthood quorums to set up projects we are just carrying out a fundamental part of education, of human development. It is not new, but very important.

ANTI-LIQUOR-TOBACCO COLUMN

OUR PROBLEM

Our problem is to develop a desire in the minds and hearts of all our people to abstain from the use of liquor and tobacco. The problem will be relatively easy in the case of those who have never indulged. This will include all the young boys and girls and the majority of our adolescents and adults. But of course all of these should be informed and hence should study the literature sent to the field. The real challenge comes from those who tamper with and use liquor and tobacco, one or both.

Our tools will be science, experience, and revelation. Our methods will employ instruction, persuasion, and example.

To amplify: we will bring to our aid the findings of science, made known to us by qualified experts (as *Alcohol Talks to Youth*), which teach us certainly that liquor and tobacco are dangerous poisons and should be avoided, a conclusion strongly supported by wide searching and intelligent human experience. Man has learned by scientific research, careful observation, and the things he has suffered that the Lord knew what He was talking about when He told the youthful Prophet Joseph that these poisons are not good for man.

We should teach these truths simply and convincingly to our people and try to persuade them to act reasonably and so avoid dangers, foolish indulgences, and expensive habits. We should appeal to their reason, their hearts, and their faith in a living God.

HOW TO WORK

To solve our problem a method of work should be carefully planned and carried forward tactfully and persistently. Conditions of success are complete organization of willing workers in every stake and ward (as previously outlined in this department), use of suitable material, and favorable contact with all baptized members ten years of age and older.

The General Committee plans to send to the field as rapidly as feasible suitable material, the best that can be secured. *Alcohol Talks to Youth* has been sent in quantity to every stake. It should have been promptly distributed. This little booklet should be

studied by every adolescent and adult in the Church. No reasonable person will deny that it presents convincing arguments for the case against the use of alcoholic beverages. Every member will want to read it to be strengthened in his faith. This will require perhaps two or three times as many booklets in each stake as were first sent out. But repeat orders can readily be filled.

A booklet on tobacco will follow and then other literature.

Are the stakes and wards organized to make a prompt distribution of this material? Everything depends upon the effectiveness with which these committees work. This is self-evident. A word to the wise is sufficient. We appeal for action to those who are responsible. Let the leadership act; no longer delay. Let us make a vigorous and relentless fight against the use of the faith-killers, liquor and tobacco. Personal contact, repeatedly made by wise and tactful workers, is the key to success. Let no one be content with anything less than success.

So You're Going To Stop Smoking?

(Continued from page 523)

and ultimately altogether. I will set no definite date, but feel my way.

I FORMULATED this plan in June, 1937. By January, 1938, I was stopping a day or two at a time. Since February first, I have not taken a puff.

Is this method one which smokers in general might try? Psychologists will agree that no single formula is applicable to every situation. Most of them will also agree that the formula laid down by William James, the great student of habit, is basically sound. His principles may be summarized as follows:

Make a strong resolution and base it on as many sound reasons as you can muster.

Never permit an exception until the new habit is firmly fixed.

Reaffirm your resolution from time to time, marshaling new reasons in support of it.

In our survey of the 145 men who had stopped smoking permanently and of the 366 who had stopped temporarily, we found that they had relied on three major methods. The most common was the method James advocated—to give up smoking at once and completely, with no concessions. The second method relies on substitutes, i.e., a pipe, cigars, gum, or candy. The third method is the well-known one of cutting down on cigarettes gradually.

Although the *abrupt* method was more widely used by the men we studied than the *gradual* method, we discovered that the percentage of those who succeeded in stopping permanently was considerably higher among those using the gradual method. My method of *interruptions* is a gradual method, with this important difference; it systematically practices smoking in ways which will disrupt the smooth flow of the habit chain. It breaks a monotonous series of automatic activities into single, unusual acts, each of which serves as a warning signal to the mind.

All such successful experiments are in sharp contrast to the expressed despair of the many who now consider themselves helpless victims of the cigarette. The control of this specific habit may not seem to be of any considerable social importance. But a defeatist attitude toward any of the habits of living is actually of vital concern—to parents, to children, and to society at large. It is this attitude which leads individuals to consider themselves victims of circumstances—victims of the depression, victims of politics, victims of miseducation, victims of an indulgent family, victims of unhappy experience.

The person who admits, openly or tacitly, his slavery to habit mechanisms, has lost the sense of self-mastery, and by the same token has become a less responsible and effective member of the community.

When I attended school, our physiology textbook contained warnings against tobacco and alcoholism. However, I am unaware of any lessons in the grade schools which teach children even the simplest elements of forming habits and breaking them. Whether smoking is desirable or not, children have a right to be taught the mechanics of the habit *before they have acquired it*. The same is true of many other habits. Our educational system has concentrated on mental development and has failed to give any un-

(Concluded on page 552)

(Concluded from page 551)
 understanding of the way emotional and personality habits are acquired or corrected.

The student who emerges from grade school, high school, or college without the intelligent conviction

that he is the creator of his habits, rather than their victim, is educated for defeat rather than power, for slavery rather than for freedom.

(Copyright, The Kingsway Press, Inc., 354 Fourth Avenue, N. Y. C. Your Life, August, 1938)



PROJECT OF THE 201st QUORUM OF SEVENTY, OGDEN 13TH WARD.

THE well-developed bean field in the picture is a project of the 201st quorum of Seventy, Ogden 13th Ward, from which many notable results have come. The brethren have obtained a definite price of \$50.00 a ton for all the beans raised, and this will continue until the first frost comes in the fall.

This quorum is now supporting one missionary with a monthly allowance of \$25.00. The quorum membership consists of 61 active members, not one of which is without employment. The

quorum presidency is as follows: Norman D. Moffett, Stake Mission President; Sieman Bowman, Jos. W. Connell, Francis Lorenzo Lund, Carl Isaac Edvalson, Chairman of Welfare Committee; Jos. James Roberts, Louis A. Flemming.

These brethren are not only baptizing a goodly number of converts, but they are bringing many inactive members of the Church into activity. They are holding numerous cottage meetings, and are called upon to speak at many sacrament services. They have a quorum spirit, demonstrated by their good works and their practical loyalty to each other, that is noteworthy.

MELCHIZEDEK OUTLINE OF STUDY FOR OCTOBER

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

LESSON XXV

PROTEIN FOODS

(First part Chapter 15)

I. Protein (or Building Food).

1. Definition.
2. Found in all natural foodstuffs.
3. Proportions vary.
4. Differ in digestibility.
5. Complete proteins.
6. Incomplete proteins.

II. Indispensable for Animal Life.

1. Intensive studies in nutrition laboratories.
2. Indispensable for good nutrition—must be found in food every day.
3. Stunted growth if insufficient.
4. Complete proteins desirable.
5. Certain amino acids necessary for growth.

III. Animal Protein.

1. Foods which are richest in protein.

2. Milk, cheese, eggs most valuable.

- a. Contain valuable minerals as well as protein.
- b. Do not require taking of life.
- c. Also contain vitamins.

4. Flesh protein in moderation.

IV. Vegetable Protein.

1. Found in all plant tissue, in variable amounts.
2. Legumes—peas, beans, lentils—are richest source.
3. Grains also contain protein.
4. Not as digestible as animal protein.
5. May sustain life.

V. Vegetarianism.

1. Experiments of Dr. Russell H. Chittenden.
2. Dr. Hindhede's experiment in Denmark.
3. Best when milk, cheese, eggs are used liberally.

4. An understanding moderation is the spirit of the Word of Wisdom.

QUESTIONS, PROBLEMS, PROJECTS

1. What is the derivation of the word "protein" and why is it given to a class of foods?
2. Discuss the subject of protein in the human diet—where found, and its need.
3. What foods are richest in protein? Refer to table on page 207. Note that certain vegetables are richer in protein than are meats. Which foods have the highest content in calorie value? In fat? In protein?
4. How should vegetables be used in the human diet? What have you to say regarding vegetarianism? What dangers of nutrition beset those who rely solely on vegetables as protein?
5. Discuss Chittenden's experiments.
6. What was the experience of Hindhede and the Danes during the world war? What valuable lesson may be learned therefrom?

LESSON XXVI

"MEAT SPARINGLY"

(Second part of Chapter 15)

I. Meat as protein food.

1. Easily prepared and digested.
2. Appetizing to most people.
3. Permit variety in preparation.

II. Disadvantages of Meats.

1. Temptation to over-eat on meat, with too little supplementary foods containing vitamins and minerals.
2. The products of meat digestion.
3. Effect on liver and kidneys.
4. Predispose to putrefaction in the bowels.
5. Effect on acid-alkaline balance of body.
6. That meat gives excessive strength is fallacious. The opposite is often true.

III. The Protein Requirement.

1. Authorities differ. Some contending for a high, some for a low protein intake.
2. Climate and occupation should govern the amount.
3. From one-tenth to one-sixth of the food should be protein.
4. Of this amount only one-third need be of animal origin, two-thirds may be from grain or vegetable protein.
5. Health requires some protein daily.
6. The American diet is much too high in animal protein.

IV. Children and Meat-eating.

1. Milk, eggs (and cheese occasionally) best protein for children.
2. Need a higher proportion because of growth.
3. Reliable experts claim children need little meat before eight or nine years old.

4. Protein must be generous from the animal derivative class—milk, eggs, etc.

5. Meat proteins tend to putrefy more easily in the bowels of the young.
6. Children, if allowed meat, often refuse to take their vegetables and other foods needed for vitamins and minerals.

V. The Carnivorous Diet.

1. Muscle meat is deficient in minerals and vitamins.
2. Carnivorous animals drink the blood and eat the entrails first, thereby gain minerals and vitamins.
3. Eskimos and other human races do likewise, eating their meat raw, usually.
4. The Eskimos and other meat-eating races are old at thirty and decrepit at forty.

VI. "In Times of Famine and Cold."

1. Protein can be used as energy food but it is unwise and expensive.
2. Best utilized in cold weather.
3. Confirmed by science: vegetable protein to take the place of meat protein in summer.

VII. Science Confirms the Word of Wisdom.

1. Dr. Nottram's statement.
2. Dr. Sherman's advice.

QUESTIONS, PROBLEMS, PROJECTS

1. What are the advantages and disadvantages of meat as food. Name the dangers resulting from excessive meat eating.
2. How much meat should the average adult eat? What conditions the amount? What proportion of animal and vegetable protein should be taken?
3. Describe Dr. Pawlov's experiment and explain the results. (See page 211.)
4. What is your opinion regarding the feeding of meat to children? Give the opinion of the authorities quoted. What and how much protein should be fed to children?
5. What do you think of the general practice in so many homes of serving a great slice of meat with a small spoonful of vegetables and a bit of salad?
6. Why should meat not be served in hot weather? What protein foods should be eaten then?
7. Compare the statements of the modern scientists with the Prophet's (given over 100 years ago) regarding meat-eating.
8. Survey your own family diet in this regard in December, and in July. How could it be improved?

LESSON XXVII

HEALTHFUL DRINKS

- I. Liquid in the Diet.
 1. Drinks to be taken.
 2. Meaning of term "hot drinks."
 3. Physiological effect of ice drinks or ice water.
- II. Water, the Universal Beverage.
 1. The body's need of water.
 2. Two-thirds body weight is water.
 3. The average daily amount of liquid needed.
 4. Thirst is not always a guide.
 5. Excess to be avoided.
 6. Shakespeare's reference to "honest water."
 7. Gough's poetic description.
- III. Vegetable Juices.
 1. Good food drinks.
 2. Contain vitamins and minerals.
 3. A practice to be commended.
- IV. Fruit Juice Drinks, Unfermented.
 1. Delicious, healthful—contain minerals and vitamins.
 2. Add variety to the menu.
 3. Warm drinks for cold weather.
 4. Occasional use of carbonated water, but in moderation.
- V. Fruit or Vegetable Cocktails.
 1. Health cocktails permissible, though not necessary.
 2. Use in wisdom.
 3. Fancy names for health drinks (see page 225.)
- VI. Grain and Food Drinks.
 1. Meaning of the reference in the Word of Wisdom.
 2. Grains slightly browned for drinks.
 3. "Harvest drinks" are beneficial.
 4. Milk as food not a drink.
 5. Milk and egg drinks valuable, if eaten slowly.
 6. Fruit juice and eggs valuable at times.

QUESTIONS, PROBLEMS, PROJECTS

1. What is your interpretation of the latter part of verse 17 in Doctrine and Covenants, Section 89? Name some drinks that fit your interpretation.
2. Explain the body's need of liquid. Why should "Adam's Ale" be man's chief thirst-quencher?
3. Why should drinking water be kept pure? Report on the water supply of your family and town. Is it entirely satisfactory? What may you do to protect or improve it?
4. Name some "festive drinks" that are health-giving and are appetizing. How should they be served?

5. What is the physiological effect of "hot drinks" or those used ice cold. Discuss fully their reaction on the body.

6. What is your opinion of vegetable juices as health drinks? Of "health cocktails?" Of food-drinks?" Discuss the body reaction of each one and their physiological use.

7. What may you do, as the Priesthood of your family and ward to encourage the use of health drinks? Give a report of drinks served in your ward socials during the past six months. How could they be improved?

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

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

MISSIONARY ACTIVITIES		June 1938	June 1937
1. Evenings or part days spent in missionary work		7,673	4,761
2. Hours spent in missionary work		16,633	10,575
3. Number of calls made		13,380	9,890
4. Number of first invitations in		3,654	3,015
5. Number of revisits		5,003	2,599
6. Number of Gospel conversations		13,332	9,476
7. Number of standard Church works distributed (does not include Books of Mormon reported under item No. 10)		247	282
8. Number of other books distributed		357	519
9. Number of tracts and pamphlets distributed		19,474	13,249
10. Copies of Book of Mormon actually sold		211	134
11. Number of hall meetings held by missionaries		274	168
12. Number of cottage meetings held by missionaries		490	406
13. Number of missionaries who attended cottage and hall meetings		1,802	1,062
14. Number of investigators present at cottage and hall meetings		3,288	1,560
15. Number of baptisms as a result of missionary work		162	107
(1) Of people over 15 years of age		52	
(2) Of people under 15 years of age:			
a. Both of whose parents are members		32	
b. Others under 15 years of age		20	
Classification not designated		10	
16. Number of inactive members of Church brought into activity through stake missionary service during the month		344	187
ADDITIONAL INFORMATION			
Number of stakes in the Church		123	118
Number of stake missions organized		119	112

MISSIONARIES ACTIVELY ENGAGED		June 1938	June 1937
Number of stakes reporting		103	85
Number of districts		372	280
Elders		221	255
Seventies		1,368	914
High Priests		288	191
Women		324	209
Total		2,201	1,569

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

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Six Months Ending June 30, 1938

MISSIONARY ACTIVITIES		6 months 1938	6 months 1937
1. Evenings or part days spent in missionary work		49,104	28,595
2. Hours spent in missionary work		116,704	66,237
3. Number of calls made		93,620	54,774
4. Number of first invitations in		33,930	20,365
5. Number of revisits		32,479	14,589
6. Number of Gospel conversations		94,404	53,027
7. Number of standard Church works distributed (does not include Books of Mormon reported under item No. 10)		5,699	1,872
8. Number of other books distributed		2,682	1,773
9. Number of tracts and pamphlets distributed		109,946	61,575
10. Copies of Book of Mormon actually sold		1,805	1,035
11. Number of hall meetings held by missionaries		1,777	1,062
12. Number of cottage meetings held by missionaries		4,865	2,890
13. Number of missionaries who attended cottage and hall meetings		15,000	10,805
14. Number of investigators present at cottage and hall meetings		22,350	11,422
15. Number of baptisms as a result of missionary work		912	564
(1) Of people over 15 years of age		362	
(2) Of people under 15 years of age:			
a. Both of whose parents are members		172	
b. Others under 15 years of age		167	
Classification not designated		21	
16. Number of inactive members of Church brought into activity through stake missionary service during the month		2,809	1,269

ADDITIONAL INFORMATION		June 1938	June 1937
Number of stakes in the Church		123	118
Number of stake missions organized		119	112
MISSIONARIES ACTIVELY ENGAGED (As of June 30, each year)			
Number of stakes reporting		103	85
Number of districts		372	280
Elders		221	255
Seventies		1,368	914
High Priests		288	191
Women		324	209
Total		2,201	1,569

Aaronic Priesthood

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

BOY PROGRAMS TO BE MOTIVATED BY "CAVALCADE OF YOUTH"



WITH one of its slogans "Shall the Sons of Helaman March Again?" and with a challenge to youth and youth leaders of the Church to prepare for world leadership as the Church continues its remarkable growth and advancement, the "Cavalcade of Youth," composed of ten Church leaders of youth, will carry a message of utmost importance to all parts of the Church beginning immediately after Labor Day. Definite dates for a series of mass meetings in the interest of the youth of Israel are being arranged as this issue of *The Improvement Era* goes to the press. They will be sent to stake presidents.

Searching Bible and Book of Mormon history for illustrations which have stirred people to heroic action and demonstrations of faith in God and in His promises, the Book of Mormon story of Helaman and his 2,060 youthful Ammonites furnishes one of the rallying calls for this Church-wide movement to call all Mormon youth into activity in the Priesthood, Scouting, Exploring, and M Men groups as a nucleus for future leadership and a bulwark of strength to the Church. Participation in Sunday School, Seminars, and other Church programs will be stressed as essential to proper preparation for service in the Church.

With the Church spreading rapidly into new and distant areas with organized stakes and wards, with great movements taking form within the Church, with the limelight of world in-

CHURCH LEADERS WHO WILL ADVOCATE CAUSE OF YOUTH IN CHURCH-WIDE CAMPAIGN

Left to right, top row: Elders George Albert Smith and Melvin J. Ballard of the Council of the Twelve, Advisers to the M. I. A.; Presiding Bishop LeGrand Richards and Counselors Bishops Marvin O. Ashton and Joseph L. Wirthlin.

Lower row: General Superintendent George O. Morris of the Y. M. M. I. A. and his Assistants, Joseph J. Cannon and Dr. Burton K. Farnsworth; Oscar A. Kirkham, Executive Secretary, Y. M. M. I. A. and Associate Regional Executive of Region 12; Boy Scouts of America, and John D. Giles, Field Supervisor for the Aaronic Priesthood and Y. M. M. I. A. Youth Programs.

terest turned toward us, the demands for trained and effective leadership are already greater than the supply. Calls from the mission field for more Elders cannot be met, notwithstanding the fact that missionaries are now being sent into the field in greater numbers than ever before.

The challenge to supply missionaries for the field and increased and improved leadership for the work at home must be met by the leaders of youth. Every possible boy and young man must be saved to the Church and to himself, brought into the Church program and retained for training and development in Church leadership.

The moral challenge to the youth of this and all other churches is tremendous. The forces of evil are gaining ground in the world. Our moral as well as our religious principles are being assailed. While the Church has in its organizations today more active young people than at any time in its history, too many are indifferent and need encouragement.

Liquor and tobacco are greater men-

aces than ever before. The Word of Wisdom, God's great law of health and happiness, needs a new interpretation in the lives of some of our young men. To the many thousands of fine, clean-living, upright young Latter-day Saint youth there must be added the others who have been misled by the ways of the world.

Mobilization of the entire youth leadership of the Church in a mighty effort to reach out and help young men not now active in Church service and to strengthen and safeguard those who are is the call of the hour. Every possible boy and young man is to be enlisted in the service of the Church. Youth leaders are to be urged to consecrate their efforts to bring inactive members into the Priesthood quorums and other organizations and to assist in every way possible in training and preparing young men for leadership in the Church.

The "Cavalcade of Youth" will hold its first general mass meeting of youth leaders in Salt Lake City during the first week in September. Beginning immediately after, the "Cavalcade" in two groups will follow itineraries that will reach more than a hundred stakes during September and October. More remote stakes will be reached later. Traveling in groups of five, with a carefully prepared program of presentations, demonstrations, and visualizations, an effort will be made to encourage all youth leaders to follow the program to be presented which will carry this new phase of youth activity to every ward of the Church.

"Shall the 'Sons of Helaman' March Again?"

For Righteousness—Morality—Clean Living—Service to God and Fellow Men.

CORRELATED PROGRAM BRINGS BALANCED PROGRAM TO YOUTH

LIBERTY STAKE FIRST WARD MAKES SPLENDID RECORD

A CONVINCING example of a well-balanced program that attracts and holds young men and correlates the activities of Priesthood quorums and auxiliary groups is furnished by the First Ward of Liberty Stake.

In the ward program, Priesthood activities come first. This is indicated by the fact that in recent months stake awards for quorum meeting attendance and also for attendance at stake Priesthood meetings have been won repeatedly. All quorums are fully organized each with its own supervisor and a member of the bishopric responsible for its work.

In addition to one quorum each of Priests and Teachers and three quorums of Deacons, 65 members of the Adult Aaronic Priesthood are being given active encouragement, 4 were recently advanced, and others are being prepared.

Priesthood supervisors cooperate closely with Primary Association officers, making advancements quarterly, and seeking out every 12 year old boy.

Auxiliary activities are closely correlated with Priesthood work. An active and healthy M Men group sent its softball team to the all-Church tournament in June where it finished in 4th place.

The Explorer troop won the Inter-mountain Vanball championship from entries from three states. The Scout troop recently won top honors in the Salt Lake Council camporee—for completeness and neatness of equipment and individual appearance.

Some noteworthy activities of the ward are these:

Every Priesthood quorum is completely organized, receives graduates of Primary each three months, and by advancing all quorum members as they are ready each quarter, keeps every quorum fully organized with an effort to give every quorum member experience in presidency.

Attendance at stake Priesthood meetings has been highest of any ward in the stake each month since January, 1937, retaining continuous possession of stake presidency's trophy since its inception in January, 1938.

Fast offerings are gathered by the Deacons, directed by the Aaronic Priesthood chairman and supervisors.

A recent survey made by Deacons included every home in the ward regardless of membership. Circulars explaining the Church Welfare and Fast Offering plan were left at each home and a report made of each family.

A complete genealogical record is made of every quorum member.

Assignments are made and reported each week.

Absent members are checked weekly.

Each Scout has a complete uniform,

(Concluded on page 556)



TOP TO BOTTOM: AARONIC PRIESTHOOD GROUP OF FIRST WARD, LIBERTY STAKE; COMPLETE UNIFORMED SCOUT TROOP; CHURCH-CHAMPIONSHIP EXPLORER TROOP; M MEN SOFTBALL TEAM.

Ward Teaching

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

Ward Teacher's Message for October, 1938

WHAT THE SACRAMENT SHOULD MEAN TO US

BECAUSE the Sacrament is a regular part of our Church service and is partaken of frequently, it is but natural that it should seem to become commonplace and be considered as an ordinary experience, unless we pause occasionally and consider its very serious and sacred import.

Every member of the Church who partakes of the Sacrament covenants with the Lord to "keep His commandments which He has given them." This covenant is renewed at every Sacrament service. Could any more serious and binding covenant be made than that?

This covenant made publicly in the presence of ward officers and members, should be kept before us continually. It should never be permitted to become a meaningless phrase. It represents a solemn promise to "always remember Him," "that they may have His spirit to be with them."

In the Sacrament we declare our willingness to take upon ourselves the name of the Son of God, the Savior of the world. This is one of the most sacred of all obligations. It implies a complete acceptance of the Gospel, a willingness to forsake the ways of the world and of men, and a determination to follow the teachings of God's servants.

In specific and practical terms it places each member under obligation to honor the Sabbath, to observe the law of Tithing, to keep the Word of Wisdom, to render service in the Church in order that His kingdom shall be built up, to remember the poor and needy, to respect and love our neighbors, to give obedience to the advice and counsel of the servants of the Lord, and in general, to order our lives in accordance with the Gospel of Jesus Christ.

How many Latter-day Saints have these things in mind when partaking of the Sacrament? It is suggested that ward teachers discuss this subject with the families they visit, reading the blessings on the bread and water (D. & C., Sec. 20:76-79) and encouraging all members to live for the blessings that come when we have the spirit of the Lord with us as promised.

Aaronic Priesthood

(Concluded from page 555)

a pack frame, sleeping bag, and eating utensils.

The troop has 20 pup tents.

The Scoutmaster is a 25-year veteran.

The Scout and Explorer committees are organized, active and supporting the troop as troop committees should.

Ward officers responsible for this correlated, balanced and successful program are:

Bishopric: William F. Bromley, Walter J. Poelman, Weldon S. Coleman, Clyde E. Bench, Clerk.

Chairman Aaronic Priesthood Committee, Clyde M. Ferrin; Chairman Adult Aaronic Priesthood Committee, Philip A. Tadge; Supervisor of Priests, Clifton E. Henriksen; Supervisor of Teachers, Leroy Owen; Supervisors of Deacons, Wilford E. Pinnoch, Harold Tadge, Scott Middaugh.

Scout Troop Committee: C. C. Featherstone, Chairman; Orson R. Christensen, Paul Haselman; Daniel Dysen, Scoutmaster; Grant Hendricks, Assistant Scoutmaster; Lewis Bernsten, Assistant Scoutmaster; Ray Willemsen, Assistant Scoutmaster.

Explorer Committee: C. Alfred Laxman, Chairman; Leo R. Jensen.

LOS ANGELES STAKE PRIESTHOOD CONFERENCE SETS RECORD



EXCERPTS FROM A LETTER OF PRESIDENT LEO J. MUIR OF LOS ANGELES STAKE TO PRESIDING BISHOPRIC INDICATE COMMENDABLE INTEREST IN QUARTERLY PRIESTHOOD CONFERENCE

IN a recent communication you expressed an interest in the results of our campaign to bring a thousand members of our Priesthood to the Saturday evening session of our stake conference.

Under separate cover I am sending you a picture taken at this Priesthood meeting. There were 762 members present. We failed to reach our expected attendance, but 556

762 MEMBERS IN ATTENDANCE AT THE PRIESTHOOD SESSION OF LOS ANGELES STAKE CONFERENCE, SATURDAY EVENING, JULY 16. ELDER REED SMOOT REPRESENTED THE GENERAL AUTHORITIES OF THE CHURCH.

we are already setting the stage for a more effectual campaign six months hence. Following are some of the percentages of attendance achieved at this session of our conference:

High Priests67%
235th Quorum of Seventy.....54%
267th Quorum of Seventy80%
10 Quorums of Elders—average attend-

ance35%
(ranging from 16% to 64%)

Deacons45%
Teachers53%
Priests45%

We hope at future conferences to employ the projecting machine recently sent to us by your office, and by that means to fashion not only a more interesting but a more highly instructive program. We believe that with the aid of this equipment—as it is gradually augmented—we can teach some impressive lessons to members of the Priesthood at the Saturday evening conference session.

Genealogical Society

OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

JOSEPH FIELDING SMITH,
President and Treasurer.
JOSEPH CHRISTENSON,
Vice President.
ARCHIBALD F. BENNETT,
Secretary and Librarian.

JOHN A. WIDTSON,
A. WILLIAM LUND,
JAMES M. KIRKHAM,
MARK E. PETERSEN,
Directors.

HAROLD J. KIRBY,
Assistant Secretary.
L. GARRETT MYERS,
Assistant Treasurer and
Superintendent of Research Bureau
ELLEN HILL,
Assistant Librarian.

THE STORY OF MY FAMILY TREE

Adapted from a statement
By FRIEDRICH WERNICK,
First Counselor on the Mission
Board for Y. M. M. I. A.

IN 1915, during a leave of absence from the army, I was baptized with my mother in the city of Berlin. Although I was always active in the Church, my interest in work for the dead grew very gradually. The first decided change came right after the death of my mother. At the beginning of my activity in record-keeping and research, I had only the birth certificate for my grandfathers and great-grandfathers. From these certificates, I learned that they were born in the little market city of Neudamm. Correspondence with the parish clerk was very slow, so I decided to make a personal visit to the home of my forefathers.

In the early morning of a beautiful holiday in July, well supplied with pencils and 200 small squares of paper, I set out. Three thick books—the baptismal, marriage, and death registers—were placed before me by the accommodating pastor. In about eight hours, I had copied down many Wernick names. Every name was recorded on a separate slip of paper, and with it the names of the parents, as well as the baptism, marriage, and death dates. With an assured feeling of success, I returned home that evening with almost 150 names. Now was to begin the home work. The small slips were first sorted according to the century, and then according to the year. After long and steady work, the names were organized in the proper families. This was as far as I could go. It was impossible to establish a relationship of one family to another.

Sometime after this, I decided to look in the phone book for people with the name of Wernick. There were a goodly number. Introducing myself as a Wernick, and explaining in brief my purpose for calling, I contacted the possibilities one by one. I found them all very friendly but unable to help me. The last man called gave me the name and address of a Wernick living in Potsdam who had conducted a very extensive research on the Wernick line, and had gone so far as to build an

archive. I wrote him at once. Three days elapsed before the answer arrived. He was happy to know I was doing research also, but unfortunately could not be of much assistance. The Wernicks of Neudamm were not in his pedigree. He suggested I correspond with another Wernick living in Berlin-Steglitz. This man had done some work and had relatives in Neudamm. With renewed hope, I wrote again. In a few days I received the answer. It included an invitation to visit him. This was readily accepted. When I entered the living room I experienced a wonderful thrill. There, hanging on the wall, was a complete pedigree of the Wernick family. It was something like two and one-half yards long, and one and one-half yards wide. Across the top the following appeared: The Wernick Family from Neudamm. It contained approximately 700 names. All of them were my relatives. They had already been found and identified.

Can you imagine my joy and, above all, my thankfulness in seeing such? We sat and talked about it far into the night. And what is still more wonderful, as I arose to leave, he informed me that since he had another copy of the pedigree, he would be glad to give me this one as a gift. It is impossible to tell in words the feeling I had that night as I returned home. I carried a very priceless treasure with me that evening. And these 700 names cost me only 60 pfennings for street car fare! And on top of all this, I learned later that the Wernick family had a reunion every year. They all brought their genealogical material with them and compared results. I attended the last reunion which took place in Berlin in the fall of 1936. One hundred and forty Wernicks from all over Germany gathered. We had a wonderful time for hours, which I shall never forget.

WHAT THE YOUTH CAN DO IN THE KEEPING OF RECORDS

Adapted from a statement
By ILSE KRAEMER
of Buchholtz in Saxony

YOUNG people can do much in the keeping of records. The youth have their lives before them. They have the power and strength to accomplish wonderful things. They also have at

their disposal more free time than the older people.

Thanks to the wonderful organization of the Church, even the little ones in the Primary class begin to learn the importance of keeping records, in that they are taught to keep a record of important events in their lives. The Bee-Hive Girls have their "Honey Comb." The Gleaner Girls have their "Treasures of Truth." Then there is the Book of Remembrance for older members.

Man is much too careless with the keeping of valuable records and experiences. Lost opportunities never return. This laxity is not due to the lack of ability, but will-power. A great man said, "Never say I cannot. If duty demands it, you can accomplish much. If love demands it, you can perform hard tasks. Be not afraid of difficult things for they are often required by love and duty. Never say I cannot."

The spirit of record-keeping actually lifts our souls. We should not be satisfied with just knowing our own lives, but ever carry the wish to acquaint ourselves with our forefathers' lives. Have they not possessed the courage to open the door of eternal life for us? Should we not feel obliged to continue the noble work they began? It is our duty to do that for them which they themselves could not do.

There comes to mind an incident my father reported to me. He was photographing two ladies. The course of the conversation drifted to the Gospel. My father asked the ladies if they knew where their dead father was. They answered that they would like very much to know. Whereupon, my father explained our beliefs concerning the dead. During his remarks, a very noticeable change came over one of the ladies, and when he had finished, she related the following event: "A short time ago, my father came to me during the night. Rejoicing very much over seeing him again, I asked him many questions, one of which was concerning his present condition and what he did. In answer he replied, 'Go to Mr. Kraemer. He will tell you.' He then disappeared. Since that time I have looked for this man and now I know that you are he." This incident made clear to me that the spirits in the other world know our lives.

Mutual Messages

General Superintendency
Y. M. M. I. A.

GEORGE Q. MORRIS
JOSEPH J. CANNON
BURTON K. FARNSWORTH
OSCAR A. KIRKHAM,
Executive Secretary

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

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

Send all Correspondence to Committees Direct to General Offices

General Presidency
Y. W. M. I. A.

LUCY GRANT CANNON
HELEN S. WILLIAMS
VERNA W. GODDARD
CLARISSA A. BEESLEY,
Executive Secretary

Executives

FOR THE STORY-TELLER

ALL community activity counselors and members of the committee on Speech Arts should purchase the little brochure called, "For the Storyteller," published by the National Recreation Association with headquarters at 315 Fourth Avenue, New York City. This costs only twenty-five cents and is well worth the money since it gives helpful suggestions for selecting stories according to different ages, the elements of a good story, and the preparation of the story for telling. One thing that Latter-day Saints will do well to ponder particularly is the place of original stories. We are particularly eager to encourage the creation of our own stories to be preserved in the hearts of our people. An exceptionally good feature of this publication is that it has an up-to-date classified list of stories and books for the storyteller. Although "For the Storyteller" is written primarily for those who tell stories to children, the principles involved are similar for all groups.

Adults

Axel A. Madsen and Grace C. Nealen, chairmen;
Richard L. Evans, Dr. L. A. Stevenson, Aurelia
Bennion, Gladys E. Hamertson.

OCTOBER 4TH: This session in our department is to be devoted to our theme project. Each Adult group is free to plan and carry out its own program, but a project committee consisting of from three to five members should be appointed immediately if this step has not already been taken. This committee should meet with the Adult group leaders and formulate plans in the light of local conditions. We recommend that the committee communicate with Federal Housing Administration representatives, and obtain some of their free pamphlets, such as "Recent Developments in Dwelling Construction," "Property Standards," and "Principles of Planning Small Houses." Appoint someone to review and present suitable material from these bulletins. Possibly a local architect or builder might be invited to speak along these lines, the object being to acquaint members generally with new developments in this field and with the general principles of

good architecture in home construction and home beautification.

Landscape design with local application should be discussed on the program by a member of the committee or someone specially qualified. The Brigham Young University Extension Division has arranged some natural color pictures of gardens. These may be borrowed by mail. Through the State Education Department in Utah, the District Superintendent of Schools will arrange, upon application by the school districts, for an instructor in landscape gardening. We suggest that project committees, where it may be thought desirable, investigate this. Perhaps other states have similar arrangements. A competent speaker at any rate may be found in this way for this phase of our work, if desired.

At this first session on October 4th, plans should also be presented looking toward the holding of neighborhood or cottage meetings to discuss home welfare problems in the district. The purpose should be to bring about group action in giving actual assistance in improving surroundings about the homes of widows or needy members. In addition to group action in meeting the problems in these various sections of the ward, it may be desirable to unite in a community project. A survey should be made to determine just what the greatest need of the community is in this direction. Possibly some unsightly condition on the main highway should be corrected or trees planted along it.

A WORD TO UTAH

Into the State of Utah will come thousands of visitors to attend the Centennial, nine years hence. Why not project a nine-year plan for the purpose of making steady improvement in preparation for this event? Be sure that practical results in general beautification of your homes and community, come from your discussion and plans.

At our June Conference session, colored slides were shown by Elder Marvin O. Ashton of the Presiding Bishopric, indicating progress that has been made in various parts of the Church through the efforts of the Church Beautification committee, in making beautiful our houses of worship. If such work has not been done in your ward it would be entirely appropriate for the Adult Project Committee, to offer their assistance to the bishop in initiating a program of improvement. Bishop Ashton in his presentation at June Conference, further spoke of a comment made by a recent visitor in Utah. This

distinguished gentleman expressed himself after visiting many Mormon communities, as greatly impressed by the people. One thing, however, seemed to puzzle him so he ventured this inquiry: "Would you mind telling me, however, just what it is in your doctrine that prohibits the use of paint?" It does seem that many of our people have not yet discovered the marvelous preserving qualities and beautifying effect of paint.

M. I. A. Adult groups in all parts of the world may well make application

CONCERNING PHOTOGRAPHS FOR PUBLICATION

WE have greatly appreciated receiving your photographs in the past and we have now reached the time when your generous response forces us to be more exacting in the matter of photographs for publication.

With 124 stakes, more than a thousand wards, and 36 missions all sending us photographs for publication, our space does not begin to permit us to use all of them. We ask you therefore to observe the following rules in submitting photos:

RULES FOR SUBMITTING PHOTOS

1. Photos should represent some unique or unusual activity, event, or feature. Routine subjects (such as queens of the Green and Gold Balls) are of such frequent and usual occurrence as to be of doubtful Church-wide interest.

2. Photos should be clear, sharp, glossy prints (8 x 10 inch size preferred) and must become the property of *The Improvement Era* if used. (Our artist trims and cuts them in making layouts.)

3. Photos must have identification attached to the photograph (preferably by pasting an identifying sheet of paper at the bottom or writing lightly in ink on the back). Identification should include name and position of sender, name of ward and stake, brief description of event, date of event, and names of principals involved.

of our theme-project. It should express itself in at least three ways:

1. By bringing about a stronger feeling of fellowship, sympathy, and mutual understanding among members.

2. By reaching into the homes of the neglected.

3. Improving the physical conditions about our homes and in our communities generally.

Gleaners

Katie C. Jensen, chairman; Freda Jensen, Grace Nixon Stewart, Helena W. Larson, Florence B. Pinnock.

GREETINGS, Gleaner Leaders—new and old—

As our M. I. A. program carries into fall work from summer planning, we extend our sincere wishes for a glorious gleaning this season.

In making your plans for success, have you planned your Announcement Party for September? This is the teacher's real opportunity to sell herself to every girl in the ward. (Read Gleaner Manual, page 200.) Use your own fine ideas in planning and executing this activity. Are you thinking out the details of Gleaning Week and Comradery nights? (Gleaner Manual, page 201.)

Remember 87 wards in the Church reported 100% membership and attendance in the Gleaner department last year. Small and large wards alike felt the urge to make our dream come true—"Every girl a Gleaner" (17 to 23).

Our theme project (Page 3, Gleaner Manual) should begin to take form in the first session of M. I. A. Interesting ways and means of teaching and exemplifying this special phase of our program should be prayed about and planned for weeks ahead.

Our objectives at this time of year might well be:

Every girl a Gleaner.

Every girl a Manual.

Every girl participating.

Every girl happy through lovely friendships.

Every girl receiving a greater testimony of the Gospel.

And remember, Gleaner leaders, "It can be done."

Happy Gleaning,

Your Gleaner Committee.

M Men-Gleaners

INSTRUCTIONS TO M MEN AND GLEANER LEADERS

But to keep the young soul, add energy, inspire hope and blow the coals to useful flame; to redeem defeat by new thoughts, by firm action, that is not easy: that is the work of divine man.—Emerson.

THE M Men and Gleaner Committees of the General Boards have been greatly impressed by the success



SECTIONS OF THE HOBBY SHOW HELD IN REXBURG, IDAHO, BY THE REXBURG STAKE M. I. A.

achieved by a large number of ward groups who have met jointly for their lesson work during the past year. Through a questionnaire sent out to the field last December, it was discov-

ered that a majority of our M Men-Gleaner groups were meeting jointly, every Tuesday night and enjoyed doing so very much. For this reason only

(Continued on page 560)

M MEN

(Continued from page 529)

one group of lessons has been prepared and it is the recommendation of the M Men-Gleaner Committees that the meetings on the first, second, and third Tuesday of each month shall be held jointly.

The first Tuesday of each month is under the leadership of the young officers and the lesson work is presented by them. It will be the special duty of the leaders to aid with suggestions, support and check-up, to assist the M Men and Gleaner officers in making this an evening of real development in leadership for the youth of the Church.

The Gleaner and M Men Presidents alternate in presiding. At the end of each lesson set aside for these first Tuesday evenings are suggestions which will be found helpful. Always read these suggestions a month ahead.

On the second and third Tuesday of each month preceding the lesson, the M Men and Gleaner officers may be given ten minutes (never more) for brief reports, the introduction of any new business, and the assigning of such business to proper individuals or committees. Then the class leader in charge shall present the lesson. There are to be two teachers for the group, a man and a woman, who will alternate in presenting the lesson material and both teachers should be in attendance every Tuesday night.

On the fourth Tuesday night the M Men and Gleaners shall meet separately to carry forward their own program as outlined for these particular nights. All lesson work on these nights shall be under the direction of the class leader.

If for some reasons peculiar to a particular ward it is found impracticable or undesirable to follow the plan for meeting jointly as suggested, your best judgment, considering the problems you are confronted with, should guide you in formulating your program.

Ordinarily young people of this age enjoy being together and that is one of the main reasons for our recommendation this year. However, where deemed wise, adaptation of this plan may be made.

Juniors

Martha C. Josephson, chairman; Lucile T. Baehner, Emily H. Bennett, Angelyn Warnick.

ANOTHER season's work is about to unfold with its wealth of experiences, its hidden treasure which must be mined. The treasure lies in the hearts and minds and souls of the girls who have been entrusted to you by their parents and the Church that you may lead them to a greater fulfillment of their womanhood in the Church.

Study these girls. Learn what traits



1. Cassia Stake Gold and Green Ball Queen and attendants.
2. Double Coronation of queens—Baldwin Park and Pomona Wards of San Bernardino Stake. Pomona Ward Queen on left; Baldwin Park Queen, right.
3. Queens and their escorts from Union Stake Gold and Green Ball, five wards participating.
4. Queen and attendants of Gold and Green Ball held in the Oregon district, Northwestern States Mission.
5. Nevada Stake Queen and McGill, Ruth, Preston, and Lund Ward Queens, with attendants.
6. The Gridley Stake Gold and Green Ball.
7. Papago Ward M. I. A.

they have in common as well as their individual differences. The success or failure of your class will depend to a great extent on the ability of discernment which you develop. Study your lessons, for in them you will find the light which will touch the light that each of these girls has. You will bring to flame the knowledge of the Gospel truths. In that study you will find much to strengthen your own testimonies. Pray to your heavenly Father. He is willing and eager to give you the assistance that you need. Recall to mind constantly the eleventh verse in Matthew the seventh chapter: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Ask Him for the help which He is so happy to give.

May your season's work bring to you leaders and your girls all the joy which is included in the Gospel of Jesus Christ of Latter-day Saints.

CARE OF BOOKS AND THEIR PREPARATION FOR THE LIBRARY

By Aurelia Bennion

IN THE care of library books lies another opportunity to practise the theme, "Love thy neighbor as thyself." If you will think of the people who read the book after you do, you will use a book mark (a slip of paper is enough) instead of turning down the corner of the page, which eventually will tear off, or putting a pencil or a pair of scissors in as a marker. Do not underline passages you like or dislike; those who read after you may not agree with you. Leave the underlining for your own books. This is equally true of notes in the margins. Please do not wet your thumb and fingers to turn the pages. You might leave disease germs on the page and if the next reader turns them in the same way, he will pick them up.

In handling a new book, be very careful about opening it. Place the book on a firm, flat surface on its back, holding it with the left hand. Open the back cover with the right hand slowly until it is flat on the surface. Now hold the book with the right hand and open the front cover in the same way. Alternate this method, pressing carefully the open pages until you reach the middle of the book. In this way the binding will not be broken and your book will last much longer.

If there are any uncut pages, go through the book, page by page, and with a sharp paper-cutter cut the pages. Do not place the books on the shelves too tightly because as you pull them out, you may tear the books along the back as you grasp them. These are just a few of the "do's" and "don'ts" about handling books, but consideration of later readers will help you to think of other ways to care for books.

In preparation of the books for circulation (you have accessioned them according to the instructions in the August Era, p. 502), first we shall consider how books are prepared in the

regular library fashion, then we shall discuss a few adaptations. 1. A pocket is pasted inside the back cover of the book. This has on it the name of the
(Concluded on page 562)

SCOUT-EXPLORER-M MEN GROUPS TO MATCH TROOPS LIKE THIS—AIM OF CAMPAIGN



TROOP 27, LONG BEACH WARD, LONG BEACH STAKE

"CAVALCADE OF YOUTH" TO STRESS SCOUT-EXPLORER-M MEN PROGRAMS CHURCHWIDE

A CHURCH-WIDE youth campaign, designed to mobilize youth leadership and to inspire an effort to bring every Latter-day Saint youth into active Church service, is to be launched early in September and carried to practically every stake and ward by a "Cavalcade of Youth" including Elders George Albert Smith and Melvin J. Ballard of the Council of the Twelve, all members of the Presiding Bishopric, and of the General Superintendency of the Y. M. M. I. A., and Oscar A. Kirkham and John D. Giles.

Uniting the two Church programs for young men and boys, the Aaronic Priesthood and the Y. M. M. I. A. each is to be made to help the other and both are to make an effort to have Deacons and Scouts, Teachers and Explorers, Priests and M Men combine their efforts to have every L. D. S. youth take full advantage of the great program the Church has provided for spiritual, cultural, and practical training.

Building upon the decidedly encouraging results of the visits of the "Flying Squadron" of Scouting, which visited most of the Church late in 1937, Church youth leaders will wage an intensive campaign to arouse all who have

responsibilities for the guidance and welfare of young people to even greater efforts and achievements than those of the past which have produced such outstanding results.

Beginning with a Convention of Youth Leaders of the Salt Lake Valley in an epochal meeting to launch the campaign, two groups, each a "Cavalcade of Youth," will then follow itineraries that will include more than one hundred stakes in the initial tours. Other stakes, more remote, will be reached as quickly as possible.

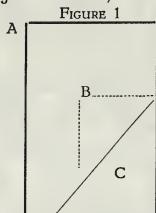
The motivating objective of the campaign is to make the whole Church youth-conscious. With the great destiny of the Church looming in ever-increasing proximity, with demands for trained and effective leadership already exceeding the supply, with destructive forces assailing youth as never before, with moral and spiritual confusion about us, a supreme effort is to be made to arouse youth and its leadership alike to the favorable position the Church now occupies and its unlimited opportunities for the future. Dates of visits to stakes will be announced through stake presidencies.

CARE OF BOOKS

(Concluded from page 561)

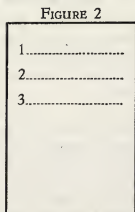
library and a place for the classified number (call number) of the book. Sometimes this pocket has on it the rules concerning the use of the books. 2. A date-due slip is pasted on the back fly-leaf of the book in the middle of the page opposite the pocket. On this slip is written or stamped the date on which the book is due. 3. Inside the front cover is the book plate which has on it the name of the library.

In place of the pocket you may paste diagonally across the lower right hand corner of the inside back cover, a heavy piece of paper or a card. This must be large enough to hold the book card. (See figure 1 below.) In place of a



A—cover of book.
B—book card.
C—diagonal pocket.

date-due slip, sometimes cards are used on which the date is written or stamped and this card is placed in the pocket when it goes out. The book card is the one which is kept in the pocket when it is on the library shelf. This card has the call number and the title. (See figure 2 below.)



1—accession number 2.
2—201 L.
3—Return to Religion.

Instead of the book plate a rubber stamp of the name of the library or the ward may be used. This name should also be stamped on the title page and the other pages where you have placed the accession number. (See August Era.)

If possible, use labels that can be pasted on the back of the book on which is written the call number of the book. Regular Dennison labels are best. This makes it possible to find the book on the shelf without having to take it down. If Dennison labels are not used, it is possible to write the classified number in white ink, painted over with clear shellac.

A Story of Chinchillas

(Concluded from page 539)

beautiful of furs, so there can be little possibility of the demand ever failing, even if these prolific little creatures should in the dim distant future become as common as squirrels. In that event, the price of a coat would conceivably drop from the latest price recorded in the United States, \$60,000, to \$1,000 or even \$500, in which case just that many more women would be able to enjoy the now prohibitive luxury of chinchilla.

The eleven ranches in the intermountain district are now worth well more than a million dollars, including animals and equipment. The approximate future value of the industry can only be a matter of conjecture, but using the most conservative evaluations, and allowing the chinchilla only two out of a possible eight or ten babies a year, the figures soon begin to mount as rapidly as those of a chain letter financier.

The breeding of chinchillas can no longer be considered as an ex-

periment, either from the standpoint of biology or investment. The young are usually spoken for before birth, causing the phenomenon of an investor having to put his name on a waiting list. Most investors choose the system of pooling, whereby four or five people share the losses and gains such as when a "chin" produces only one baby while another has four or even five, or in case of death.

Ranchers confidently expect to produce a finer pelt than the world has ever seen. There are many reasons for this. The animal will not have the hazards of wild life and there will be no inbreeding. Heretofore the world has only been able to get summer skins, due to the rigorous winters of their native Andes, whereas the winter coat is of course vastly superior to the lighter summer fleece.

Breeders of chinchillas see no reason why fur farming, and especially chinchilla farming, shouldn't take its place among the number one industries of these already wealthy western states.

WORK

(Concluded from page 515)

"Security," said Mr. Ford. "There isn't any such thing as security. The only thing that makes people secure is what they know and what they can do! The only ones idle in this world are those who are too darn lazy to learn how to do things!"

The initiative and spirit of self-reliance of pioneer days has been undermined by the ease with which it is possible to procure hand-outs, because the luxury of getting something for little or nothing from government funds has proved too seductive a temptation for many of the less frugal.

Not only has this indolent trend affected the material labors of all too many, but the matter of work in Church—Church service—has also felt its harmful reaction. The writer recently interviewed several competent men, college educated and particularly well-qualified for M. I. A. activity, in which field it was the intention to use them. In every case the call was refused for the reason that they were afraid it would entail too much effort and time. These individuals had lost sight of the poetically expressed thoughts of Della Adams Leitner—"My Father's business! In his service blest no work shall tire, for there to serve is rest." And so the responsibility on willing shoulders is increased and the effectiveness of our efforts impaired, at least to some degree.

Truly there is great need for a re-awakening of our people to the blessedness of work—materially and spiritually—and for a fuller understanding of the part it plays in shaping the Almighty's purposes to a glorious end, the consummation of which, under present conditions, is undoubtedly being deterred.

"Now I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them . . . they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be and must be done away from among them." (Doc. and Cov. 68:31, 32.)

Blessed is he who has found his work!

Deseret Club Movement

(Concluded from page 540)

California where approximately sixty Mormon students were in attendance, most of whom were out-of-state young people from Utah and Idaho.

The University of California "Bars" now became fired with the Deseret idea, but with a show of individualism dubbed their group the "Peripatetic Society"—or "society for those who walk because they can't afford to ride." It was not long, however, before the recalcitrant Berkeleyites surrendered their obstinate course and joined the Deseret parade.

Pasadena Junior College next joined the fold.

Three energetic young men now supervise the Deseret Clubs, G. Byron Done, G. Homer Durham, and Ariel S. Bailiff. Under this trio the movement has forged ahead, gaining chapters at Pasadena Junior College, Compton Junior College, Woodbury Business College, and Los Angeles High School.

Cautious Mormon parents, heretofore concerned about the charge of atheism directed at the University may now, with a greater feeling of security, send their boys and girls to college in California in view of the development of this flourishing young movement, newest division of the religious education program of the Church.

THE STORY OF OUR HYMNS

(Concluded from page 534)

joicings should never cease, though tribulations rage. The Saints should take courage in the words of Christ who said, *Peace I leave with you. My peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.*" (John 14:27.) *These things I have spoken that in Me ye might have peace.*" (John 16:33.)

Though stripped of our rights and despoiled of our property, the promises of Jehovah fail not; neither is He foiled in His purposes. Satan may rage in vain, for the words of the ancient prophets are as sure as the throne of God remains: Neither men nor devils can revoke them.

This graphic song-sermon ends with a paean of praise to the holy name of Him who sends His missionaries to the nations of the earth, to proclaim salvation's tidings to every tongue and people.

THE TUNE

THE tune to this song is among the best creations from the harmonious pen of George Careless,* one of the most renowned composers of the Church. As the pen of Eliza R. Snow fashioned her hymn amidst the tribulations of the people, so, at a later date, George Careless composed the tune while under physical distress. He was very ill and needed encouragement—something to dispel his fears and raise him from the state of despondency into which he felt himself drifting. From searching the Scriptures he turned to his loved hymn book to which he had already contributed many notable tunes.

"Addie," he called to his eleven-year-old daughter, "bring me the hymn book." She brought it to him. After scanning its pages for a few minutes he found what he was searching for—what his physical

*See sketch of George Careless in *The Improvement Era*, June, 1937.

body as well as his spirit required. It was Eliza R. Snow's hymn, "Though Deepning Trials Throng Your Way." It gave him courage to fight his bodily ills and the faith that soon raised him from his bed of affliction. At the same time it inspired the muse that enabled him to pen one of the noblest of his compositions—one which, united with Eliza R. Snow's comforting poem, is among the most popular numbers in our Church hymnody.

When George Careless recovered from his illness, he took his composition to Horace G. Whitney and asked him if he could suggest a title for it. Mr. Whitney, after looking it over, said "Why not call it 'Reliance' and as 'Reliance' it was published in the *L. D. S. Psalmody*, and remained there for nearly fifty years. The modern way, however, is to call a hymn by its first line, and so it now appears as No. 33, in our *Latter-day Saint Hymns*, under the title "Though Deepning Trials Throng Your Way."

A TALE OF TWO LOVES

(Concluded from page 533)
make a living any other way. I prefer to live by my wits!"

"Boys!" laughed Mary, a little nervously, "behave yourselves."

"I think I'd better run along," John said to Mary. "I'll be needed at home."

"Oh, don't go yet," Mary coaxed. "I've been wanting to talk with you."

"I think I must," John replied. "Good night."

"We'll miss you!" said Frank, too sweetly.

Slowly John made his way home. His headache was not helped by the realization that Mary had chosen a man of Frank's caliber, polished and witty, perhaps, but lacking in the fundamentals of honesty. He tried to hate Mary for wanting the kind of life Frank surely must give her. Yet if she wanted that he would not interfere. The choice must be hers alone.

A warm breeze playfully tugged at Mary's tight curls and pulled at her skirt as she made her way across the grassy meadow. She turned toward the wind to keep the hair out of her face and threw back her head with a glad sigh. As she stood for a moment, drinking in the fresh morning air, fragrant with the smell of the spring flowers, the young alfalfa, and the newly turned earth,

she seemed to personify the joyous and lightsome spirit of springtime.

Down in the field coming slowly toward her she could see the big black team that John always drove. Circling about overhead were hundreds of huge white gulls, their shrill cries carrying but faintly over the air to Mary. And with it all, glorying in the pure air, the clean, earthy smell of the newly-plowed land, the familiar cries of the seagulls, and the friendly companionship of his horses, Mary knew she would find John: John, who loved the fields and streams, the flowers, the birds, the animals, the land and see all it meant to him; who stood with his feet firmly planted in the soil and seemed to be a part of it; strong as the mighty oak which rooted deep into mother earth, yet gentle and pure as the mountain larkspur.

John stopped at the corner to let the horses rest and Mary came over to him. She smiled a greeting as John bent over for a handful of the rich moist loam, crumbling it in his hand and letting it sift through his strong fingers.

"It's a long walk out here," he said.

"But a glorious day for walking," said Mary. "Oh, I love it, John. It makes me feel so free and glad and good all over!"

"I know," replied John, simply. "I feel the same way about it. I hope I never have to leave. It seems to be most of my life. I'd be lost without it."

"You'll never leave it, John," Mary said softly. "You're too much part of it—it's too much part of you; you understand each other; you belong together."

They stood for a moment, neither speaking. To Mary, John seemed strangely tall and strong and unapproachable. Here with a background of the earth he loved so well, in the midst of the fields which were his life, John seemed a giant of strength.

"John," she said slowly, softly, "I came out here to ask you something."

"Yes?"

"Do you remember the night before I went away to school? You wanted to ask me something." Her eyes dropped, then met his again. "Will you—ask that question, now?"

John started. "You're not—going away, again?"

She crept into his arms, arms that had waited, hoped, for so long.

"No, dearest John," she whispered, "I'm not going away again. I want to keep my feet in the soil, always, with you."

TAKING THE GOSPEL TO INTERIOR BRAZIL



PRIMARY CLASS, JARAGUA, SANTA CATHARINA, BRAZIL, FEBRUARY, 1938.

(Concluded from page 531)

though," remarked the senior Elder afterward, "we no sooner started to pray than we were conscious of the fact that the mob had stopped their chase, and although they were close enough for us to hear their spoken threats, they came no closer to the banana grove." After sounding many warnings, threatening the Elders' lives if they were seen in town the next morning, the mob withdrew and dispersed.

Through the solicitation of friends the Elders were taken to the next town by automobile, where a branch of the Church had already been established and where other missionaries and Saints took them in.

Within ten days two of these Elders were back in that same town quietly visiting friends and receiving the consolation and expressions of shame felt by the more intelligent citizens, who had in the meantime made searching inquiry why such a thing occurred. Articles were printed in two of the local papers calling the people's attention to the outrage on such fine and upright young men. Through the action of the nearest American Consul the governor of the state of Santa Catharina offered police protection in the future if they were advised before time of any meeting or lecture which was to be given.

The after-effect was as usual in

most unrighteous persecutions; people started to inquire about our doctrines. They thought that if such importance was attached in trying to get rid of us there must be something really good or bad to find out about, so friends invited the missionaries into their homes for discussion, and a year after the mobbing occurred, we now have in Jaragua one of our finest Primary groups of the Mission. Regular meetings have tripled in attendance and some have already expressed their intention to be baptized.

There have been other mobbings in Jaragua but only the Mormons came back to carry on.

It seemed to take a mobbing of the Elders to wake up many of the people of the town to a desire to investigate our message.

And so in this land where the Book of Mormon characters may have enacted some of their history and where thousands of their Lamanite descendants still live—Mormon missionaries are declaring anew through the Book of Mormon the record of the "first" settlers or colonists of this great continent to many of the blood of Israel who have come from the eastern to the western hemisphere.

THE PROTESTORS OF CHRISTENDOM

(Continued from page 531)

merous disciples. . . ." The abbot cites five of his principles:

1. Baptism of adults only, by aspersion.
2. They denied that the priest or anyone else could change the host [the sacrament] into the body of Christ.
3. They rejected prayers, alms, etc., for the dead as without value.
4. They were opposed to the erection of churches, saying that the church was composed of "living stones," that is of the faithful.
5. The cross, the instrument of torture of Christ, should be neither worshipped, nor venerated; it should be detested, broken, and burned.

Peter of Bruys based his work on the gospels and rejected tradition. At Saint Gilles, near Nîmes (France), he gathered crosses to burn them. He was seized by the furious crowd, bound on the pile of crosses, and burned. He had been active for twenty years and left numerous followers.

Henry of Cluny, also called Henry the Italian and sometimes Henry of Lausanne, deacon and monk in the abbey of Cluny and eloquent preacher, was received and

authorized to preach by Bishop Hildebert of Mans who was about to leave for Rome. He preached against the vices of the clergy. Later his license to preach was revoked by the bishop. He was taken to Pisa, but escaped. Imprisoned again in the prison of the archbishopric of Toulouse, he died about 1150.

Arnaldo da Brescia, born in 1105, became a reader (*lecteur*) in his native city, studied under Abelard in Troyes, but abandoned the idea of entering the ministry. Learning that Brescia had rebelled against bishop Maifredo, he with Abelard began to preach the separation of the church and state, Bible in hand, at Brescia. He was condemned by the Council of 1139 and compelled to leave Brescia.

Again in 1140, he is cited with Abelard to appear before the Council of Sens. Condemned, Abelard submitted, but Arnaldo fled to Zurich and then to Germany, then went to Rome which had expelled Pope Eugene III. Here he became the leader of the *Lombardi* who maintained that "the pope imitated

neither the doctrine nor the life of the apostles, and consequently merited neither obedience nor respect."

Rome was placed under the interdict by Pope Adrian in 1148 and surrendered. Arnaldo was surrendered to the pope by Frederick Barbarossa. Pope Adrian III had Arnaldo first strangled and then burned, and then had his ashes thrown into the Tiber. Under the name of *Poor Lombards* or of *Arnaldists* his followers were condemned by the papacy, and later joined the *Poor of Lyons* under the name of *Vaudois* (Waldenses).

Peter Waldo came probably from a locality named Valde in the vicinity of Lyons. He became wealthy in the silk business and one of the most prominent citizens of the city. In 1160, while Waldo was talking to a friend, the friend was suddenly stricken with death. Waldo, after hearing a traveling minstrel sing the *Complaint of St. Alexis*, sought a master of theology to enquire the way that leads to heaven. The priest informed him that the church

¹Teófilo Gay, *Histoire des Vaudois*, p. 11.

THE PROTESTORS OF CHRISTENDOM

knew of many. "Which is the surest way to heaven?" Perhaps ironically the priest replied: "If you wish to be perfect, sell all you have, and give it to the poor."¹⁹

PIERRE WALDO gave his real estate to his wife, placed his daughters in the abbey of Fontevaux, established by the *Confrerie des Pauvres*; and began to rid himself of the remainder of his fortune. He began by paying two of his friends who were priests to translate the New Testament from the Latin into the Provencal language. In 1173 (or 1176) he disposed of the rest of his fortune and began to preach. His followers were soon seen preaching two and two in Lyons and elsewhere and reading the scriptures to the people. The Archbishop had Waldo brought before him and forbade him or his disciples to preach.

Waldo appealed to the pope and went to Rome at the time Alexander III was calling the Lateran Council in Rome from the 5th to the 19th of March, 1179, in company with a friend, who was probably the "John of Lyons" mentioned in a letter of 1368 . . . the first colleague of Waldo in the direction of his work. The pope received him amiably, and a cardinal . . . was so favorable to him, that he ordained him secretly as a priest, according to the letter of 1368. But the Fathers of the Council before which he appeared were hostile to him and refused him and his followers the authorization to preach which he sought.

The fundamental principles of these "heretics" were the same. There were numerous disputes between them and the clergy, and all of them were alike placed under the ban of the church, oftener than otherwise being grouped under a common name. A common opposition and persecution fused them into one.

In 1184, the followers of Peter Waldo, the *Poor of Lyons* were expelled from Lyons, following the excommunication of the Waldenses by the Council of Verona. They moved into Dauphiny and Provence (Southern France), to the valleys of Piedmont (where they are still to be found), to Lombardy (Italy), and to Germany.

From Southern France they spread into Spain as indicated by the fact that Alfonso II, king of Aragon, issued a severe edict against them renewed by Peter II at the

Council of Verona, commanded them to be destroyed by fire. They also invaded Picardy (Northeastern France), Strasburg, and other cities along the Rhine, and Bohemia.

According to Comba,²¹ impelled by their ardent missionary spirit or driven by the Inquisition (instituted 1184 by the same Council of Verona which had excommunicated them), they spread over the greater part of Europe. In Bohemia, an inquisitor names forty localities occupied by Waldenses. They were later absorbed in the reform movement of John Huss. Waldensian missionaries traversed both Austria and Germany and undoubtedly carried the New Testament with them.

In the South of France "heresy" was so prevalent that excommunication and the interdict had lost their terrors. Something had to be done about it. Innocent III "often said that he preferred that the heretic should be converted rather than exterminated, and that they should be won back by preaching rather than by force." Legates were first sent to persuade them, but with little effect. In November, 1207, Innocent III "offered the feudal lords of central and northern France the same remission of sins as for crusaders to the East, if they would take part for forty days in an expedition to crush heresy in Southern France." The clergy preached the crusade and soon an army was on its way south. The crusaders stormed Beziers and massacred thousands of men, women, and children. They also took Carcassonne, and other places. Instead of forty days, the war went on until 1229, and some 100,000 "heretics" had been killed. This war was followed by the Inquisition, and again in 1545, Waldenses were massacred at Cabrières and Merindol.

Space will not permit tracing the history of the Waldenses. Let it suffice to say that no body of dissenters suffered so much.

They joined in the movement of the French reformation and furnished it the first translation of the Bible into French, a translation made by Oliveton, a cousin of Calvin.

IN THE South of France "heresy" was particularly widespread. In fact, the Albigensians were perhaps the most numerous of the "heretics." However, they were stamped out completely; the Waldenses were reduced in numbers until they were

no longer dangerous, groups of them survived in Bohemia until the Reformation when they fused with it, and on the sides of the Cotian Alps in France and Italy they have survived until the present. For three centuries they were the chief protestors of Christendom.

Had the church retained the authority to officiate in the name of the Lord? There was no doctrine, no office in the church, no choice of an officer, that had not undergone vital change. Men not connected with the church, sometimes wicked men, had often chosen the highest officers of the church. No one really knew any longer what the original organization and doctrine of the church had been. With everything else changed, had the authority of the church remained unchanged?

All of the groups of "heretics" were inspired by a common ideal: they desired to return to the primitive Gospel and practice. That they differed in many particulars as to what that was, and that the early reformers likewise differed, lay in the nature of the matter: the doctrine and the organization of the church had been lost. Not only had they been lost, but what they had been in the Primitive Church had been lost even to history. Not just divine authority would some day need to be restored by revelation, but the very knowledge of the details of the organization and of the doctrines of the Primitive Church could be had in no other way.

But first there must be fought the long fight for liberty of conscience and worship, the long struggle for the unrestrained exercise of free will. The "heretics" of this period were either too feeble or did not desire to inflict death on their opponents. Later "heretics" however were not like-minded. Good men of the church, however, did sanction a methodical searching out of "heretics," the use of torture to obtain evidence, the condemnation of men without permitting them to know the nature of the evidence on which they were condemned nor who had given it, and the use of the death penalty by fire for "heresy." Pagan Rome had never known anything quite so terrible. Were these things either inspired or in some way guided by deity? If Satan had inspired the actions of men in these matters, how would the inspiration have been any different? The abolition of the exercise of free will was now consummated.

¹⁹Meth. 19:21.²¹Comba, *Storia dei Valdesi*.

Among the Missions

(Concluded from page 527)

Franklin J. Murdock and wife, Claire Thomas Murdock, of the Netherlands Mission; and Mark G. Garff and wife, Gertrude Ryberg Garff, of the Danish Mission.

When these men and women, each outstanding in his particular endeavor, met together to draft plans for the advancement of the Cause, it was one of the most significant conferences of any kind ever held in this great city of the North, for this conference was presided over, not by a War Lord, but by an Apostle of Jesus Christ; not to plan the destruction of men, but their salvation.

Contributing to the success of the Mission Presidents' Conference were the meetings held in L. D. S. Chapels by Danish church members under the leadership of President and Sister Garff. The Copenhagen Choir practiced months for one night's concert. The Sunday School, Relief Society, and M. I. A. organizations worked shoulder to shoulder with missionaries to provide creditable programs for the fine public meetings which were arranged in connection with the Conference.

In order that members in the outlying province cities, namely Aarhus, Aalborg, Odense, Esbjerg, and Randers, could meet and hear at least one of the mission presidents, President Mark B. Garff arranged a visit to the various branches by several of the presidents and their wives.

At the conclusion of the Mission Presidents' Conference, President Richard R. Lyman and President Mark B. Garff, and their wives made an official tour of many branches on the Danish mainland.

Never in the history of the Danish Mission has the amount of favorable publicity in the Danish press exceeded that given at the time of the Mission Presidents' Conference. President Lyman's visit attracted the attention of editors throughout Denmark, and the newspapers carried generous stories of the conference.

During their free periods, the visiting mission presidents enjoyed the attractions of this sparkling capital of Denmark, Europe's democratic "kingdom of reason."

FIRST GENERAL CONFERENCE OF THE EAST GERMAN MISSION

FROM the recently organized East German Mission, President Alfred C. Rees has sent us a report of the first general mission conference written by Elder Robert A. Price, from which we quote:

On Saturday, June 4, hundreds of Latter-day Saints from all parts of eastern Germany came streaming into Dresden, the capital city of Province Saxony, to attend the first General Conference of the East German Mission. President Alfred C. Rees welcomed the many members and friends who had filled the hall to overflowing at the first meeting, which was devoted to teachers and their facilities. President Rees presented some very timely and practical instructions for the benefit of all class leaders. The music for this assembly was furnished by the Breslau District Choir of 50 voices that traveled as a group 170 miles to attend this great gathering of Saints. Elder Richard Deus trained this splendid choral group.

Sunday morning in the Priesthood meeting President Rees had occasion to stress the instructions and admonitions of President Grant to all members holding positions, saying that those entrusted with these



TOP: MISSIONARIES OF THE EAST GERMAN MISSION.
BOTTOM: PRESIDENT A. C. REES INSTRUCTING THE MISSION TEACHERS IN THE OPENING CONFERENCE SESSION, DRESDEN, JUNE 4, 1938.

responsible offices should either live the Gospel or step aside.

Immediately thereafter the combined women's organizations met together under the leadership of Sister Ida D. Rees to develop the theme, "The Gospel in the Home."

The first general session of the conference convened Sunday morning at 10:30. It was devoted to messages from young people, and they gave us one unforgettable thrill after another as they stood up and told us about "What It Means To Be a Mormon," "The Influence of My Church Upon My Life," "The Blessings of the Priesthood Coming to a Young Man," "Why I Like the Sunday School," "A Boy's Prayer," and "What My Church Does for Me." The young folks furnished excellent music as well, which included a children's chorus from Dresden.

During the early afternoon, meetings for all Sunday School officers and teachers and all genealogy committeemen were held, at which important instructions from the mission officers were presented.

The second general session, a testimony meeting, was called to order at four o'clock. At that time we were privileged to hear the burning testimonies of District and Branch Presidents, as well as other selected Church members. The prevalence of unlimited musical offerings added much to the spirit of the occasion.

The main session of the conference succeeded most impressively in climaxing this great gathering of German Saints. The

effective presentation of the pageant "The Youth of Zion, the Hope of the Church," written by our mission president (a duplicate of the stirring pageant which was presented by the Sunday School General Board in the Tabernacle at the Centennial Celebration in 1930), instilled into the hearts of those in attendance the fundamental truth that the Lord is depending upon the youth of His Church to carry on for Him and fight for that which is right.

The attendance of 872 persons in the morning general session and of 985 in the main conference assembly set up an impressive precedent for future gatherings in the East German Mission. The total attendance during the conference amounted to 4,945 persons.

In conjunction with the mission-wide conference the 80 missionaries of the East German Mission assembled themselves with President and Sister Rees in a series of inspiring missionary meetings. The first of these, dedicated to the health and physical condition of the missionaries, convened Monday morning at 9:30 o'clock. The afternoon session was devoted to timely advice and a discussion on public relations, as well as to the introduction of a new systematic method of studying the German language.

Reports of activities on the European scene from the Swedish, Netherlands, British, South African, Norwegian, and Swiss-Austrian missions have been carried in recent issues of the *Era*, from which we learn of many fronts on which a growing Church is making progress.

New Foundations in Chino Valley

(Concluded from page 526)

look forward to? What have they bought in exchange for city dwellings? Certainly no life of ease and luxury awaits them in their new venture. Certainly nature is not going to temper her ways. Work and unrelaxing vigilance will be the price paid for every yield. And there will be disappointments, too. But they have exchanged forced idleness for work; the despondency of job-hunting for the thrill of productive labor; the hot beating of asphalt corridors for the vigor of sun and wind and soil; a beaten backward stare for a forward-looking attitude; the problems of children in the city for a wholesome invigorating mode of life where families work together to produce what they need.

And that is why we have hopes for the new foundations in Chino Valley—because when the Lord said "six days shalt thou labor" we believed He meant it, for only by productive effort are men made happy, whether the yield be one of extravagant abundance or merely such a harvest as gives "us this day our daily bread."

BECKONING ROADS

(Continued from page 529)

may say what I will say about my old man, but I accord the privilege to no one else. I can't endure raised eyebrows unless I am doing the raising."

"You try so to be hardboiled but you are not very successful. I love you for it."

"Oh, you do love me?"

"You know I do."

"Somehow in spite of your words I had a feeling—"

"Forget it." Love him? How could she help it? There was something so irresistible about him. Life with him would be gay and—and easy. She loved him very, very much.

Below the mist parted. The road beckoned to them.

"Well, Curley, shall we go?"

"Don't call me that," she told him sharply.

"Very well. From now on I am being led by a ring in the nose. You won't go back on me, will you? Tell me again."

"I shall never quit loving you."

She knew she never would. She would love him always. But he must not call her Curley.

They drove down the long winding road of the divide. At Custer they stopped and went to a show. Sitting beside him in the intimate darkness, her sense of security, that had been shattered by the word "Curley," returned. Nothing, nothing could change her. Later neither could remember what the show had been about. Life was much more interesting. When it was finished, they ate in a small restaurant that boasted a big sign.

"Now where?" he asked, when they were once more in the car.

"Could you—would you mind going past home? It is a long way."

"I want to."

The rain had stopped to await reinforcements. His big car quickly covered the miles of road. It was still early when they drew close to the gate of the bare little yard. Everything was washed clean by the rain. Even the weeds raised their heads a bit more proudly and a green sheen lay over the fields. Nancy sprang from the car and raced through the dampness to the house. Reid reached the door in time to open it for her.

(Continued on page 568)

VISIT THE

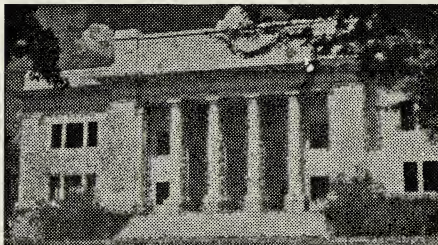
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BECKONING ROADS

(Continued from page 567)

"Look who's here!" Carl left his eternal airplane and greeted them hilariously. "Hi, Bob, Joe. Sister is home."

Mrs. Porter came from the kitchen and stopped in the doorway to look suspiciously at them. The flush of their cheeks, the sparkle of their eyes, the attitude of this good looking, self-assured young man, told their own story. For a moment she was speechless with joy that this, her daughter, would miss so many of the hard things of the years to come. Then her heart contracted with a queer sickening ache; but none of it showed in her face.

"How are you?" he took her hand in such an intimate manner. Nancy who had been rather dreading this moment, fell in love all over again.

"Here is some fruit we brought for father," Nancy went into the bedroom where her father lay. She sat on the bed beside him. As on the last visit she asked: "Are you getting better, Daddy?"

His answer was the same. "No, I am not getting better."

It took all her will-power to hide the terror that unbidden leaped into her heart and eyes. This road, this savagely insistent road. The father's gaze went past his daughter to the young man who had followed her. "You are Reid Wood?"

"Yes, sir."

"Will you sit down?" He indicated a chair but Reid stood. This tiny hot room—

"Is there anything you would like, Daddy?"

"Yes," Reid added eagerly, here was something he could grapple with. "If we can get you something—"

"I have plenty." The sick man was positive.

When they were ready to leave, as they were presently, Nancy came back and stooping kissed him. He said, "Are you sure of yourself, daughter?"

"Yes, Father. Very sure."

IT WAS raining again when they stepped on the porch to leave. Reid caught Nancy in his arms and dashed with her to the car.

Behind them they heard Carl mutter, "What's wrong with him? Carrying a grown girl!"

Up the road they passed a lone figure trudging heavily along in the mud. Reid put his hand to the horn and blew a loud, impudent blast. Nancy turned her head quickly.

"That was Pete, wasn't it?"

"Yes. Poor fellow."

"Why call him that?"

"Didn't I take his best girl friend?"

"No," she answered, "he did not want me."

"That's what you think. Why didn't you tell your mother?"

"How could I before the boys? Pete must be going to see father."

The car came to a precipitous stop. She was thrown violently forward.

"Tell me next time you intend doing that. It might save me a broken bone."

"You tell me," he demanded suddenly, intensely antagonistic, "if that is the reason you love me?"

"If what is the reason?" She was bewildered.

"Did you or did you not promise to marry me because you thought that big palooka didn't want you?"

A slow red spread over her face. "How can you be so rude? Do you think he is the only man that ever came into my life?"

"I am not concerned with the others. That Swede has a way with him."

"You know you are the one I love."

How could I love him when I have you?" She drew his head close to hers.

"All right. All right," he admitted grudgingly, but his self-esteem was restored. Under his touch the car leaped into action. "But we shall tell your folks next time. And next time won't be long coming."

After they passed town he drove slowly. The rain had paused again and between clouds an insistent moon was struggling for attention. They laughed and talked spasmodically, saying precious nothings over and over, making plans and rejecting them, exclaiming untiringly over the fate that had brought them together.

"When are we getting married? Tomorrow?"

"Certainly not. Not for two or three months at least."

"You just think so. A week is the limit."

She could not tell him so, but she wanted wages for a while longer. There would be so many things to buy and she did not want to go to him shabby—and there was Dale.

It was past midnight when they had put the car away and stood whispering goodnights in the hall.

"What do you mean coming in this time of the night and waking people up?"

They went immediately to the father's room. Reid snapped on the light. Hand in hand they stood at the foot of his bed. He looked from one to the other. His eyes had not been closed in sleep that night.

"Well?"

"Do you—do you mind?"

"Mind? Mind? I was wondering if that kid would have brains enough to get busy. Mind?" He drew a long trembling breath. Then he half whispered, "You shore air being good to me at last!"

(To be continued)

AMBASSADOR TO THE PHILISTINES

(Continued from page 525)

He had a dream in which a wealthy friend came into his shop and said: "Sam, how much are you going to subscribe for Liberty bonds?"

"Just as much as you are," Myres replied in his dream.

"And I'll subscribe just as much as you do," the friend countered.

"How about five thousand apiece?"

"Just about what I had in mind."

The following day the dream

came true, word for word. Until that time, dreams had meant little to Mr. Myres. The fulfillment of this one caused him to reflect that at times there might be a real purpose behind dreams.

AFTER THE war he moved to El Paso. Into his new shop one day there came a girl in trouble. He gave her what assistance he could, and finally asked her what her religion was. She was a Baptist, she told him. He suggested that the

relief organizations of her church might assist her further.

A week later she had received no assistance from her church, and Myres became concerned. In tears, the girl told him that she had lied. She was not a Baptist, but a Mormon.

"I don't know much about these Mormons," he said, "but from what I've seen, I'll bet they take care of their own people. If there are any Mormons in El Paso, we'll find them."

AMBASSADOR TO THE PHILISTINES

That same night, he had another dream.

"In that dream," he said, "I saw Brigham Young. I saw him just as plainly as I can see you. He told me to take care of that girl."

Reflecting on the dream, he felt that he had been commissioned and would do anything in the world to carry out that commission. In a short time he had seen the girl safely returned to her mother. Before leaving the man who had so befriended her, she left with him a gift whose value she could not have known. It was a Mormon missionary tract on "Baptism for the Dead."

Mr. Myres read the tract, and finally he took from his large collection of religious books an old copy of the Book of Mormon. He diligently studied the book, and trying to lay aside the prejudices of his youth, he analyzed it from cold reason. He began to see that the book stood the test.

Through some business dealings, he met Joseph E. Bentley, President of the Juarez Stake, in old Mexico. President Bentley gave Myres' name to the missionaries, and in a few days Elder Reese came into the saddle shop.

The Elder was a college man with a keen mind, capable of wise and impartial analysis. To Myres, Elder Reese was the ideal missionary. Together they discussed religion at great length. Together they gave to Mormonism the acid test of all the knowledge that two studious men had accumulated through the years.

Soon he met Elder Rey L. Pratt, who was then President of the Mexican Mission. He describes Brother Pratt as one of the finest and most intelligent men he has ever known. After long Gospel discussions with Elder Reese and President Pratt, there was little doubt in Mr. Myres' mind as to the truth of the Gospel. If there was any doubt, it was dispelled by another dream of the man whom Mr. Myres places as one of the great figures of all history, Brigham Young.

He says of this dream: "Brigham Young placed his hands upon my head and said one beautiful word. I can't recall that word. It was too wonderful to be spoken by mortals. It was a precious word from heaven."

Brother Myres was baptized by President Rey L. Pratt. Since his baptism he has been a tower of strength to Latter-day Saints in El

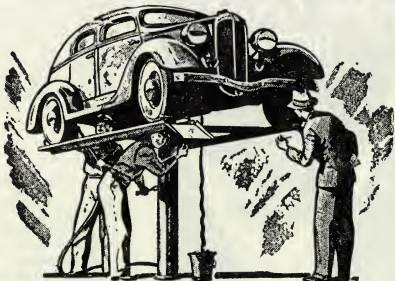
Paso. He served on the building committee of the El Paso ward chapel, which was completed in 1931. On this committee, his time and money were pledged without restriction to see that the project was carried to successful completion.

Each Sunday morning he can be found teaching a growing class of Gospel investigators. He is neatly and plainly dressed, always wearing a white wing-collar with a narrow black bow. Sitting on the edge of a table, his mouth twisted into a Texan drawl, he looks as he must look in his saddle shop, chatting with men of the Old West.

Leaning forward from the table he will say: "If a man tells me he's a hunter, I say, 'How many scalps have you got?' If he says he's a doctor, I ask him if his patients are getting well or if they all died off. Now, if I tell you this is the true Church of God, what you want to know is, 'How does it work?'"

It has worked well for Sam Myres. He calls himself a converted "Philistine." If he can spend the rest of his days carrying the Gospel to his own people, the Philistines, he will have lived a complete life, a practical man with a practical religion.

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SAMOA'S OFFICIAL WELCOME

(Concluded from page 522)

when he was asked to speak to this great congregation. The stenographers present have furnished a copy of his remarks, which we print herewith, believing that it will be an inspiration to many and a comfort forever to the Latter-day Saints residing in Samoa:

Address by His Excellency the Acting Administrator, Mr. A. C. Turnbull, at Pesea on Sunday morning, June 19, during the Jubilee conference of the Samoan Mission of the Church of Jesus Christ of Latter-day Saints:

Elders of the Church and all people assembled here this morning, both Samoans and Europeans: I gladly embrace this opportunity of saying a few words on this memorable occasion. The honor and hospitality has fallen upon my wife and myself to be present at this wonderful occasion which marks the fiftieth anniversary of the work of this Church in the territory of Samoa. Two words which seemed to stand out all the time during Elder Tingey's address are *lima sefulu*, fiftieth. A golden jubilee is one that is celebrated throughout the world, throughout the churches and all societies, to mark the progress in the work that has been undertaken, particularly on this occasion, for the work of our beloved Christ our Lord.

In Elder Hardy's most interesting and inspiring address reference was made to Jerusalem the Holy Land, and might I also refer to the fact that it is administered under a British mandate the same as Samoa is. It should not be forgotten that such a mandate offers great privileges to the people who are living under such a system and the greatest privilege that they enjoy is religious liberty, and one can only measure that great privilege and great liberty by surveying the position unfortunately attaining in many of the great countries of the world today where freedom of conscience in public worship is forbidden to a large number of people. We consider it a great honor that we should be privileged to administer this territory at

the time the Jubilee is being celebrated by your great Church.

I hope you will not consider it unfitting if I make a personal confession. Before I came to this country I had very little experience and had very little contact with your Church, and I am afraid I knew very little about it, but my associations in Samoa of some nine years bring home to me the true work accomplished, and being accomplished, by a Church with such high ideals. We have sufficient evidence before us of God's blessings on that work and I can only pray with you that this blessing will continue in full measure in the future on all the work that lies before you.

In conclusion may I express my wife's and my own appreciation for the honor extended to us by Apostle Smith and Elder Hardy of the First Council of the Seventy on this great occasion, and also meeting your esteemed Elders from Salt Lake City who are laboring in the Samoan field. I think the people of Samoa should fully appreciate what their presence means here. It is an expression of the earnest desire and good will that is felt by Salt Lake headquarters of your Church in your welfare, and on behalf of the government I would like to express our pleasure in welcoming you to this country and trust that your visit has been a happy one, and that you will leave our shores with happy memories. May your young men who are left in Samoa receive every blessing that God can bestow upon them to help them carry on their good work.

It is earnestly hoped that the ideals as set forth by his Excellency, A. C. Turnbull, will be ever adhered to and that the work in Samoa and all the South Seas, as well as the Church at large, may forge ahead, thrilled with the recognition which has been given them by one whose position makes it a compliment indeed, for as Administrator he has had daily contact with the five thousand members of our Church in Samoa for some time.

THE CHARTED COURSE

(Continued from page 521)

him, the world's and were created, and the inhabitants thereof are begotten sons and daughters unto God.

And while we were yet in the Spirit, the Lord commanded us that we should write the vision (Doctrine and Covenants 76:22-24, 28.)

THESE students are prepared, too, to understand what Moses meant when he declared:

But now mine eyes have beheld God; but not my natural, but my spiritual eyes; for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him. (Moses 1:11.)

These students are prepared to believe and understand that all these things are matters of faith, not to be explained or understood by any process of human reason, and probably not by any

experiment of known physical science.

These students (to put the matter shortly) are prepared to understand and to believe that there is a natural world and there is a spiritual world; that the things of the natural world will not explain the things of the spiritual world; that the things of the spiritual world cannot be understood or comprehended by the things of the natural world; that you cannot rationalize the things of the spirit, because first, the things of the spirit are not sufficiently known and comprehended, and secondly, because finite mind and reason cannot comprehend nor explain infinite wisdom and ultimate truth.

These students already know that they must be honest, true, chaste, benevolent, virtuous, and do good to all men, and that "if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these

THE CHARTED COURSE

things"—these things they have been taught from very birth. They should be encouraged in all proper ways to do these things which they know to be true, but they do not need to have a year's course of instruction to make them believe and know them.

These students fully sense the holiness of teachings which would make the Gospel plan a mere system of ethics, they know that Christ's teachings are in the highest degree ethical, but they also know they are more than this. They will see that ethics relate primarily to the doings of this life, and that to make of the Gospel a mere system of ethics is to confess a lack of faith, if not a disbelief, in the hereafter. They know that the Gospel teachings not only touch this life, but the life that is to come, with its salvation and exaltation as the final goal.

These students hunger and thirst, as did their fathers before them, for a testimony of the things of the spirit and of the hereafter, and knowing that you cannot rationalize eternity, they seek faith, and the knowledge which follows faith. They sense by the spirit they have, that the testimony they seek is engendered and nurtured by the testimony of others, and that to gain this testimony which they seek for, one living, burning, honest testimony of a righteous God-fearing man that Jesus is the Christ and that Joseph was God's prophet, is worth a thousand books and lectures aimed at debasing the Gospel to a system of ethics or seeking to rationalize infinity.

Two thousand years ago the Master said:

Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he ask a fish, will he give him a serpent? (Matt. 7:10, 11.)

These students, born under the Covenant, can understand that age and maturity and intellectual training are not in any way or to any degree necessary to communion with the Lord and His Spirit. They know the story of the youth Samuel in the temple; of Jesus at twelve years confounding the doctors in the temple; of Joseph at fourteen seeing God the Father and the Son in one of the most glorious visions ever beheld by man. They are not as were the Corinthians, of whom Paul said:

I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. (I Cor. 3:2.)

They are rather as was Paul himself when he declared to the same Corinthians:

When I was a child, I spake as a child, I understood as a child, I thought as a child:

but when I became a man, I put away childish things. (1 Cor. 13: 11.)

These students as they come to you are spiritually working on towards a maturity which they will early reach if you but feed them the right food. They come to you possessing spiritual knowledge and experience the world does not know.

So much for your students and what they are and what they expect and what they are capable of. I am telling you the things that some of you teachers have told me, and that many of your youth have told me.

MAY I not say now a few words to you teachers?

In the first place, there is neither reason nor is there excuse for our Church religious teaching and training facilities and institutions, unless the youth are to be taught and trained in the principles of the Gospel, embracing therein the two great elements that Jesus is the Christ and that Joseph was God's prophet. The teaching of a system of ethics to the students is not a sufficient reason for running our seminaries and institutes. The great public school system teaches ethics. The students of seminaries and institutes should of course be taught the ordinary canons of good and righteous living, for these are part, and an essential part, of the Gospel. But there are the great principles involved in eternal life, the Priesthood, the resurrection, and many like other things, that go way beyond these canons of good living. These great fundamental principles also must be taught to the youth; they are the things the youth wish first to know about.

The first requisite of a teacher for teaching these principles is a personal testimony of their truth. No amount of learning, no amount of study, and no number of scholastic degrees, can take the place of this testimony, which is the *sine qua non* of the teacher in our Church school system. No teacher who does not have a real testimony of the truth of the Gospel as revealed to and believed by the Latter-day Saints, and a testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including in all its reality the First Vision—has any place in the Church school system. If there be any such, and I hope and pray there are none, he should at once resign; if the Commissioner knows of any such and he does not resign, the Commissioner should request his resignation. The First Presidency expect this pruning to be made.

This does not mean that we would cast out such teachers from the Church—not at all. We shall take up with them a labor of love, in all pa-

(Continued on page 572)

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THE CHARTED COURSE

(Continued from page 571)

tience and long-suffering, to win them to the knowledge to which as God-fearing men and women they are entitled. But this does mean that our Church schools cannot be manned by unconverted, untestimonied teachers.

But for you teachers the mere possession of a testimony is not enough. You must have besides this, one of the rarest and most precious of all the many elements of human character,—moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible for them to detect it; and the spiritual and psychological effect of a weak and vacillating testimony may well be actually harmful instead of helpful.

THE successful seminary or institute teacher must also possess another of the rare and valuable elements of character—a twin brother of moral courage and often mistaken for it—I mean intellectual courage—the courage to affirm principles, beliefs, and faith that may not always be considered as harmonizing with such knowledge—scientific or otherwise—as the teacher or his educational colleagues may believe they possess.

Not unknown are cases where men of presumed faith, holding responsible positions, have felt that, since by affirming their full faith they might call down upon themselves the ridicule of their unbelieving colleagues, they must either modify or explain away their faith, or destructively dilute it, or even pretend to cast it away. Such are hypocrites to their colleagues and to their co-religionists.

An object of pity (not of scorn, as some would have it) is that man or woman, who having the truth and knowing it, finds it necessary either to repudiate the truth or to compromise with error in order that he may live with or among unbelievers without subjecting himself to their disfavor or derision as he supposes. Tragic indeed is his place, for the real fact is that all such discardings and shadings in the end bring the very punishments that the weak-willed one sought to avoid. For there is nothing the world so values and reveres as the man, who, having righteous convictions, stands for them in any and all circumstances; there is nothing towards which the world turns more contempt than the man who, having righteous convictions, either slips away from them, abandons them, or repudiates them. For any Latter-day Saint psychologist, chemist, physicist, geologist, archeologist, or any other scientist, to explain away, or misinterpret, or evade or elude, or most of all, to repudiate or to deny, the great fundamental doctrines of the Church in which he professes to believe, is to

give the lie to his intellect, to lose his self-respect, to bring sorrow to his friends, to break the hearts and bring shame to his parents, to besmirch the Church and its members, and to forfeit the respect and honor of those whom he has sought, by his course, to win as friends and helpers.

I prayerfully hope there may not be any such among the teachers of the Church school system, but if there are any such, high or low, they must travel the same route as the teacher without the testimony. Sham and pretext and evasion and hypocrisy have, and can have, no place in the Church school system or in the character building and spiritual growth of our youth.

Another thing which must be watched in our Church institutions is this: It must not be possible for men to keep positions of spiritual trust who, not being converted themselves, being really unbelievers, seek to turn aside the beliefs, education, and activities of our youth, and our aged also, from the ways they should follow, into other paths of education, beliefs, and activities, which (though leading where the unbeliever would go) do not bring us to the places where the Gospel would take us. That this works as a conscience-balm to the unbeliever who directs it is of no importance. This is the grossest betrayal of trust; and there is too much reason to think it has happened.

I WISH to mention another thing that has happened in other lines, as a caution against the same thing happening in the Church educational system. On more than one occasion our Church members have gone to other places for special training in particular lines; they have had the training which was supposedly the last word, the most modern view, the ne-plus-ultra of up-to-date-ness; then they have brought it back and dosed it upon us without any thought as to whether we needed it or not. I refrain from mentioning well-known and, I believe, well-recognized instances of this sort of thing. I do not wish to wound any feelings.

But before trying on the newest fangled ideas in any line of thought, education, activity, or what not, experts should just stop and consider that however backward they think we are, and however backward we may actually be in some things, in other things we are far out in the lead, and therefore these new methods may be old, if not worn out, with us.

In whatever relates to community life and activity in general, to clean group social amusement and entertainment, to closely knit and carefully directed religious worship and activity, to a positive, clear-cut, faith-promoting spirituality, to a real, every-day, practical religion, to a firm-fixed desire and acutely sensed need for faith in God,

we are far in the van of on-marching humanity. Before effort is made to inoculate us with new ideas, experts should kindly consider whether the methods, used to spur community spirit or build religious activities among groups that are decadent and maybe dead to these things, are quite applicable to us, and whether their effort to impose these upon us is not a rather crude, even gross anachronism.

For example, to apply to our spiritually minded and religiously alert youth a plan evolved to teach religion to youth having no interest or concern in matters of the spirit, would not only fail in meeting our actual religious needs, but would tend to destroy the best qualities which our youth now possess.

I have already indicated that our youth are not children spiritually; they are well on towards the normal spiritual maturity of the world. To treat them as children spiritually, as the world might treat the same age group, is therefore and likewise an anachronism. I say once more there is scarcely a youth that comes through your seminary or institute door who has not been the conscious beneficiary of spiritual blessings, or who has not seen the efficacy of prayer, or who has not witnessed the power of faith to heal the sick, or who has not beheld spiritual outpourings, of which the world at large is today ignorant. You do not have to sneak up behind this spiritually experienced youth and whisper religion in his ears; you can come right out, face to face, and talk with him. You do not need to disguise religious truths with a cloak of worldly things; you can bring these truths to him openly, in their natural guise. Youth may prove to be not more fearful of them than you are. There is no need for gradual approaches, for "bed-time" stories, for coddling, for patronizing, or for any of the other childish devices used in efforts to reach those spiritually inexperienced and all but spiritually dead.

YOU teachers have a great mission.

As teachers you stand upon the highest peak in education, for what teaching can compare in priceless value and in far-reaching effect with that which deals with man as he was in the eternity of yesterday, as he is in the mortality of today, and as he will be in the forever of tomorrow. Not only time but eternity is your field. Salvation of yourself not only, but of those who come within the purlieus of your temple, is the blessing you seek, and which, doing your duty, you will gain. How brilliant will be your crown of glory, with each soul saved an encrusted jewel thereon.

But to get this blessing and to be so crowned, you must, I say once more, you must teach the Gospel. You have no other function and no other reason

The Charted Course

for your presence in a Church school system.

You do have an interest in matters purely cultural and in matters of purely secular knowledge; but, I repeat again for emphasis, your chief interest, your essential and all but sole duty, is to teach the Gospel of the Lord Jesus Christ as that has been revealed in these latter days. You are to teach this Gospel using as your sources and authorities the Standard Works of the Church, and the words of those whom God has called to lead His people in these last days. You are not, whether high or low, to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be. To do so would be to have as many different churches as we have seminaries—and that is chaos.

You are not, whether high or low, to change the doctrines of the Church or to modify them, as they are declared by and in the Standard Works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church. The Lord has declared he is "the same yesterday, today, and forever."

I urge you not to fall into that childish error, so common now, of believing that merely because man has gone so far in harnessing the forces of nature and turning them to his own use, that therefore the truths of the spirit have been changed or transformed. It is a vital and significant fact that man's conquest of the things of the spirit has not marched side by side with his conquest of things material. The opposite sometimes seems to be true. Man's power to reason has not matched his power to figure. Remember always and cherish the great truth of the Intercessory Prayer: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This is an ultimate truth; so are all spiritual truths. They are not changed by the discovery of a new element, a new ethereal wave, nor by clipping off a few seconds, minutes, or hours of a speed record.

You are not to teach the philosophies of the world, ancient or modern, pagan or Christian, for this is the field of the public schools. Your sole field is the Gospel, and that is boundless in its own sphere.

We pay taxes to support those state institutions whose function and work it is to teach the arts, the sciences, literature, history, the languages, and so on through the whole secular curriculum. These institutions are to do this work. But we use the tithes of the Church to carry on the Church school system, and these are impressed with a holy trust. The Church seminaries and institutes are to teach the Gospel.

(Concluded on page 575)

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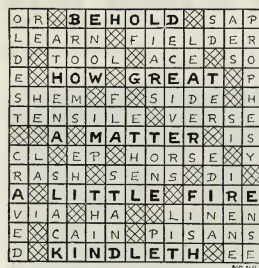
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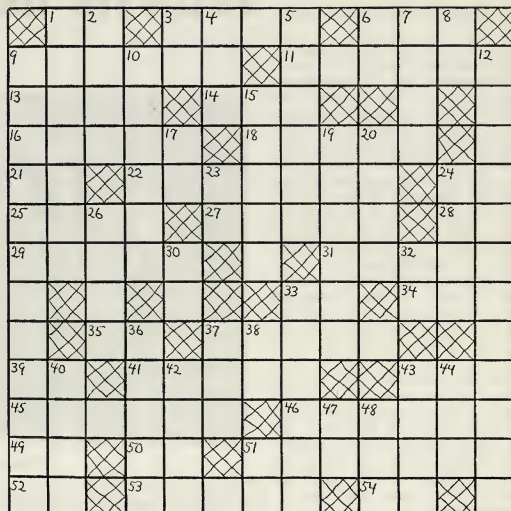
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Scriptural Crossword Puzzle—Love's Motive (John 4:16)



ACROSS

- 1 "If . . . love one another, God dwelleth in us"
- 3 "Beloved, let us . . . one another"
- 6 "that we might live through . . ."
- 9 "that asketh you a . . . of the hope that is in you"
- 11 "a . . . and commander to the people"
- 13 "wise men from the . . ."
- 14 High priest of Israel
- 16 "one pearl of . . . price"
- 18 Form of oxygen
- 21 Two fifths of eight
- 22 ". . . as he is, so are we"
- 24 "that we should . . . called the sons of God"
- 25 Masculine name
- 27 Cavities; tiara (anag.)
- 28 Printer's measure
- 29 Hedge binder (Dial. Eng.)
- 31 David's oldest brother
- 33 Porto Rico
- 34 "Do not . . . , my beloved brethren"
- 35 "and love one another, as . . . gave commandment"
- 37 "thou hast left thy . . . love"
- 39 "and . . . know the love of Christ, which passeth knowledge"
- 41 Capital of Ecuador
- 43 Beard
- 45 Affront
- 46 Sea in Europe
- 49 Part of the Bible
- 50 "I . . . the true vine"
- 51 "Pilate sought to . . . him"
- 52 "There is . . . fear in love; but perfect love casteth out fear"
- 53 "not that we . . . God"
- 54 "Beloved, if God so loved . . ."

Our Text from the Epistles of John is 1, 3, 6, 22, 35, 37, 53, and 54 combined

DOWN

- 1 "lest ye be . . . and faint"
- 2 "take thine . . . , eat, drink, and be merry"
- 3 "and, . . . , I am with you always, even unto the end of the world"
- 4 "and every . . . that loveth is born of God"
- 5 "and the captain of the children of Reuben shall be . . ."
- 6 Exclamation; half of half
- 7 "words seemed to them as . . . tales"
- 8 "and he that loveth . . . shall be loved of my Father"
- 9 "in the . . . when the Son of man shall sit in the throne of his glory"
- 10 "the world also shall be . . . , that it be not moved"
- 12 "a book of . . . was written" (pl.)
- 15 Reluctant
- 17 Two thirds of ten
- 19 Willows
- 20 Masculine name; lane (anag.)
- 23 Calcium
- 24 ". . . ye one another's burdens"
- 26 Mother of Jabal and Jubal
- 30 New England state
- 32 That is
- 33 Examined carefully
- 36 "The legs of the lame are not . . ."
- 37 "is . . . for the kingdom of God"
- 38 "and we have seen . . ."
- 40 Upon
- 42 Chilean timber tree
- 43 Luzon savages
- 44 State
- 47 Boy's nickname
- 48 Coin of Roumania
- 51 Note

THE CHARTED COURSE

(Concluded from page 573)

In thus stating this function time and time again, and with such continued insistence as I have done, it is fully appreciated that carrying out the function may involve the matter of "released time" for our seminaries and institutes. But our course is clear. If we cannot teach the Gospel, the doctrines of the Church, and the Standard Works of the Church, all of them, on "released time," in our seminaries and institutes, then we must face giving up "released time" and try to work out some other plan of carrying on the Gospel work in those institutions. If to work out some other plan be impossible, we shall face the abandonment of the seminaries and institutes and the return to Church colleges and academies. We are not now sure, in the light of developments, that these should ever have been given up. We are clear upon this point, namely, that we shall not feel justified in appropriating one further tithing dollar to the upkeep of our seminaries and institutes unless they can be used to teach the Gospel in the manner prescribed. The tithing represents too much toil, too much self-denial, too much sacrifice, too much faith, to be used for the colorless instruction of the youth of the Church in elementary ethics. This decision and situation must be faced when the next budget is considered. In saying this, I am speaking for the First Presidency.

ALL that has been said regarding the character of religious teaching, and the results which in the very nature of things must follow a failure properly to teach the Gospel, applies with full and equal force to seminaries, to institutes, and to any and every other educational institution belonging to the Church school system.

The First Presidency earnestly solicit the whole-hearted help and co-operation of all you men and women who, from your work on the firing line, know so well the greatness of the problem which faces us and which so vitally and intimately affects the spiritual health and the salvation of our youth, as also the future welfare of the whole Church. We need you, the Church needs you, the Lord needs you. Restrain not yourselves, nor withhold your helping hand.

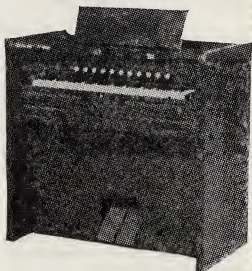
In closing I wish to pay a humble but sincere tribute to teachers. Having worked my own way through school, high school, college, and professional school, I know something of the hardship and sacrifice this demands; but I know also the growth and satisfaction which come as we reach the end. So I stand here with a knowledge of how many, perhaps most of you, have come to your present place. Furthermore, for a time I tried, without much success, to teach school, so I know also

the feelings of those of us teachers who do not make the first grade and must rest in the lower ones. I know the present amount of actual compensation you get and how very sparse it is—far, far too sparse. I wish from the bottom of my heart we could make it greater; but the drain on the Church income is already so great for education that I must in honesty say there is no immediate prospect of betterment. Our budget for this school year is \$860,000, or almost seventeen per cent of the estimated total cost of running the whole Church, including general administration, stakes, wards, branches, and mission expenses, for all purposes, including welfare and charities. Indeed, I wish I felt sure that the prosperity of the people would be so ample that they could and would certainly pay tithes enough to keep us going as we are.

So I say I pay my tribute to your industry, your loyalty, your sacrifice, your willing eagerness for service in the cause of truth, your faith in God and in His work, and your earnest desire to do the things that our ordained leader and Prophet would have you do. And I entreat you not to make the mistake of thrusting aside your leader's counsel, or of failing to carry out his wish, or of refusing to follow his direction. David of old, privily cutting off only the skirt of Saul's robe, uttered the cry of a smitten heart: "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord."

May God bless you always in all your righteous endeavors, may He quicken your understanding, increase your wisdom, enlighten you by experience, bestow upon you patience, charity, and, as among your most precious gifts, endow you with the discernment of spirits that you may certainly know the spirit of righteousness and its opposite as they come to you; may He give you entrance to the hearts of those you teach and then make you know that as you enter there you stand in holy places, that must be neither polluted nor defiled, either by false or corrupting doctrine or by sinful misdeed; may He enrich your knowledge with the skill and power to teach righteousness; may your faith and your testimonies increase, and your ability to encourage and foster them in others grow greater every day—all that the youth of Zion may be taught, built up, encouraged, heartened, that they may not fall by the wayside, but go on to eternal life, that these blessings coming to them, you through them may be blessed also. And I pray all this in the name of Him who died that we might live, the Son of God, the Redeemer of the world, Jesus Christ. Amen.

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LET'S SAY IT CORRECTLY

DON'T is used in all persons singular and plural in the present tense, EXCEPT—will you please underline that except? when it is the third person singular: he, she, or it; it doesn't matter to me; she doesn't seem to be worried; he doesn't ever get perturbed; it seems strange, doesn't it?

And there is that word, *supremacy*, which several people have asked to have treated. *Su*, has the *u* as in *use*; *prem* is pronounced with the *e* as in *met*—the accent is on this syllable; *a* has the value of the *a* in *sofa*; *cy* is pronounced as if spelled *si* with the *i* as in *ill*.

August 1, 1938.

THE IMPROVEMENT ERA is greatly appreciated by our missionaries, and the information it contains is used both for Saints and investigators. With the organization of the new Portland and Seattle stakes I believe the circulation of the *Era* will be greatly increased among our people here.

Sincerely yours,

(Signed) Preston Nibley, President
Northwestern States Mission.

Office of Danish Mission,
Plovvej 12, Copenhagen F., Denmark.

Dear Editors:

YOU are no doubt aware of the fact that we as missionaries use very little of our time in reading English because of the fact that we must learn a new language and the more English we read the less efficient we become with the Danish language. Therefore we are very selective of our reading material written in the English language and . . . *The Improvement Era* . . . keeps us in touch with all the official acts of the Church as well as the necessary material to stimulate us to better activity. We appreciate very much receiving this publication without cost to us and I am sure there is no other publication that the missionaries enjoy more than the *Era*.

Sincerely,

(Signed) Mark B. Garff,
President, Danish Mission.

PUERTO RICO RECONSTRUCTION ADMINISTRATION

San Juan, P. R.

July 13, 1938

Dear Editors:

I HAVE read with interest many of the letters written to you by subscribers of *The Improvement Era*, especially those residing in the mission fields, with respect to their appreciation for the *Era*. I feel that I have an even greater appreciation for it than many of these, inasmuch as down here there is no ward or branch of the Church, my wife and I being the only Mormons, as far as I know, among 1,800,000 people. Hence *The Improvement Era* is practically our only means of current contact with the affairs of the Church, thus becoming our Sunday School teacher, our Mutual teacher, etc.

However, my wife and I are not the only ones in Puerto Rico who enjoy the *Era*, since it is read by a number of our friends who are interested in the Gospel.

With sincere appreciation for your efforts in making the *Era* possible,

Richard W. Maycock.

Mission Headquarters
36 Ferndale Ave.,
Toronto, Ontario

"Editor, *Improvement Era*."

"I AM enclosing a money order for \$2 to cover the cost of a one-year subscription to *The Improvement Era*."

"Mrs. . . ."

"Preston, Ontario, Can."

"This woman is an investigator of the Church, and desires *The Improvement Era* in her home as a source of information and good reading."

"Sincerely,
(Signed) Eugene B. Manwaring."

Korongata, Hastings.

"FOR A good many years I have enjoyed and received much benefit from the high standard of material you print in your magazine. In the mission field I find it very helpful, for it seems to cover all topics which are of any interest to members of the Church and gives unlimited information which is so essential to the building of one's character. It is because of this that I write you, to tell you of the joy I receive from reading the *Era*."

"May God bless you and your staff, that they may have His inspiration and guidance always, and that your product will always represent the standards of The Church of Jesus Christ of Latter-day Saints."

"Sincerely yours,

(Signed) Ernest William Campbell."

CONCLUSIVE EVIDENCE

IT WAS one of the little girl's first visits to a Sunday School. She was very much impressed by a sand table picturing the settling of the Saints in the valley. Log Cabin Syrup cans were used for houses for the pioneers. When she returned home she said:

"Mother, do you know what?"

The mother asked what she meant and she replied:

"The pioneers lived in tin cans."

—Submitted by Mrs. F. P. Greenhalgh, Nephi, Utah.

WITHDRAWING INFLUENCE

LITTLE Joe, aged seven, had been very ill and much faith and prayer had been exercised in his behalf by all the family. After his recovery he and his younger brother Donnie, aged five, were playing when a disagreement arose in which Donnie was losing out. In disgust Donnie said: "Well, next time you get sick I'll not pray for you. I'll just let you die."

—Submitted by A. B. C., Preston, Idaho.

A FERVENT WISH

BROTHER . . . was called on to pray one bright Sunday morning, and among other things he said this:

"And we pray that the teachers might know what they are talking about."

—Submitted by Winslow Green, Hyrum, Utah.

A QUESTION OF RACE

A WOMAN in El Paso, Texas, when contacted by the missionaries, explained that she was one-fourth Mormon, as she had been informed that one of her grandfathers was of that race.

—Sender Unknown, Byron, Wyoming.

AMONG OUR BLESSINGS

AT ONE of our small wards, the new Sunday School Superintendent was taking charge for the first time. In his estimation the people needed a little more Sunday School treatment; therefore, the school was held over time. An elder Brother included the following in his prayer of dismissal:

"Bless our new Superintendent so he will know when to dismiss Sunday School. Amen."

—From Moccasin, Arizona.

ULTERIOR MOTIVE

"HOW many are there in your family, madam?"

"Just my husband and I."

"No children?"

"No."

"Any cats or dogs?"

"No."

"Do you have a radio?"

"No."

"Now have you any saxophones, pianolas, ukuleles, or other musical instruments?"

"Indeed not. And why all these questions?"

"Madam, I'm just the man who intends to rent the house next door."—London Opinion.



"Welcome" Sign Hangs on KSL's Doors

Every year, KSL opens its studio doors to more than fifteen thousand guests who come to visit "The Voice of the West." For in Salt Lake City, this busy broadcast center is an attraction to those from far and near who tune it into their homes.

KSL welcomes visitors. It hangs the sign of welcome on its doors, and with capable guides and information clerks extends its hospitality to all who come.

Persons from every state in the Union, every province in Canada, from the islands of the Pacific and from almost every foreign country have signed the guest register extended each visitor.

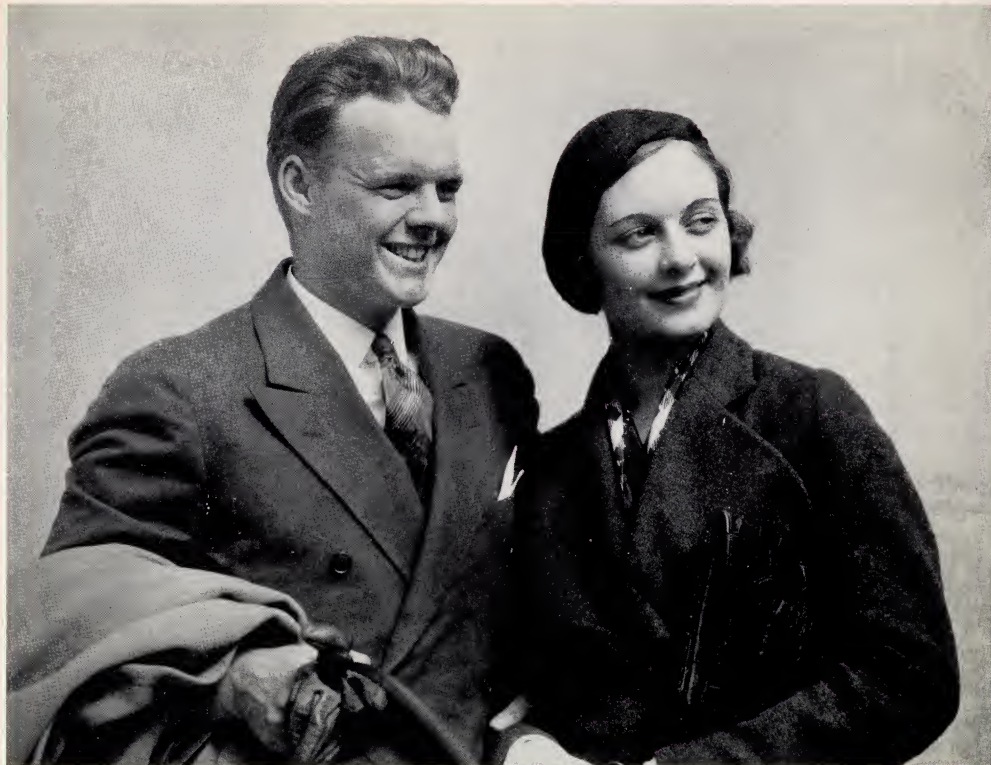
KSL invites you to come and visit its studios and view the many-faceted operations that bring you your radio enjoyment.

Top, right, Sylvia Cannon, KSL's studio manager, who regulates the dozens of daily demands for rehearsal and broadcast studios. In hours used, KSL's five main studios are busy an average of nearly ten hours each per day—fifty hours of rehearsal and broadcast time!

one of KSL's busy telephone operators pauses between calls for a picture. In addition to switchboard duties, KSL's operators type all commercial copy and act as information clerks, as demonstrated by Marie Mitchell. Richard Keddington, KSL guide, opens the door to studio visitors, and below Francis Urry and Parley Baer are interested onlookers as a guest signs the visitors log.

Left, top to bottom: "This Is KSL". Marian Foster,

KSL Columbia's
50,000 Watt affi-
liate in Salt Lake
City.



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