

IMPROVEMENT ERA



ORGAN OF THE PRIESTHOOD QUORUMS AND THE YOUNG
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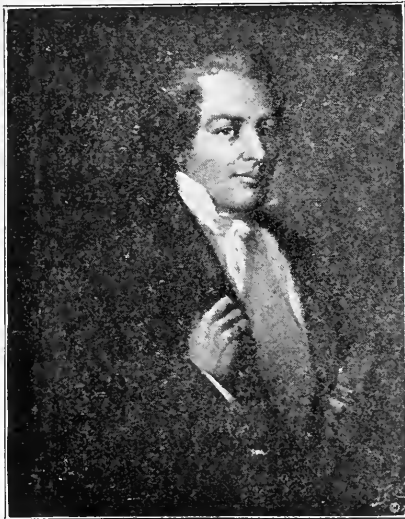
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"The Open Road," a serial story, by John Henry Evans, will begin in the October number of the ERA. It is a tale of achievement, a fascinating narrative of adventures, love, and business success, in seventeen chapters, giving the plain and inspiring story of a boy who came to be something from a mere possibility in an orphanage. Subscribe now. This story alone is worth your while. You get the ERA for \$2 and a Manual free.

The Michigan alleged ancient relics, with a series of eighteen original photographs, taken direct from the alleged finds will be scientifically treated by Dr. James E. Talmage in a profusely illustrated article in the October ERA. Send your subscription now. The 1911-12 Senior or Junior Manual free, \$2.

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Elder Joel Richards, Preston, near Liverpool, England, August 1, says: "The ERA is always a welcome visitor among the elders. It contains much interesting and profitable writing as well as many valuable instructions from Church headquarters. We are always glad when the ERA reaches us each month."

"The Boy Pioneers," by Director Eugene Roberts of the Brigham Young University, Department of Physical Training, a talk on what the "Mormon" boy hungers for and how to give it him, in the October Era. Of vital importance to parents and M. I. A. officers.

Alfred Osmond will have a poem in the October ERA, entitled "The Train of Human Progress."

IMPROVEMENT ERA, SEPTEMBER, 1911.

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Entered at the Post Office, Salt Lake City, Utah, as second class matter.

JOSEPH F. SMITH, } Editors HEBER J. GRANT, Business Manager
EDWARD H. ANDERSON, } MORONI SNOW, Assistant

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BY derivation, the word "Museum" means a home or temple of the Muses, hence a place for study and contemplation. The educational value of museums is now very generally recognized; and institutions of the kind are maintained, some of them on an elaborate scale, by great universities, as also by cities, states, and nations. At the present time museums vie with libraries as factors of public education.

Needless to say the Deseret Museum makes no pretension of equality with the famous museums of world-wide repute and influence, nor with any of the large institutions supported by public funds or by great endowments. Nevertheless it professes to be an institution of genuine worth, active, virile, and ever-growing. It was established when the people were in poverty; it has grown with the commonwealth; and today it is an institution of which city and state may well be proud. It represents the sum of the past and is of assuring promise in our future development. "In its present condition the Deseret Museum is at once a consummation and a beginning."



1.—THE FIRST HOME OF THE DESERET MUSEUM.

During its occupancy of this structure (from December, 1869, to May, 1871), the institution was known as the "Salt Lake City Museum and Menagerie." The house was built of adobes; and it occupied part of the ground now used as the Deseret Gymnasium tennis court, east of the Hotel Utah.

IMPROVEMENT ERA.

VOL. XIV.

SEPTEMBER, 1911.

No. 11

The Deseret Museum.

BY DR. JAMES E. TALMAGE, DIRECTOR.

The institution now known as the Deseret Museum had its beginning in the latter part of 1869. Its creation was primarily due to the energy and enterprise of John W. Young, son of the pioneer leader, Brigham Young. In its inception the Museum was virtually a private establishment, owned and controlled by its founder; nevertheless, from the first it was operated and maintained for the public good rather than for purposes of private gain.

The original plan was that of a combined menagerie and museum, and during the early years of the institution's history the live-animal exhibits excelled all the other collections, if not in number and variety at least in public interest and favor.

The first curator of the Museum was Guglielmo Giosue Rossetti Sangiovanni, who acknowledges that he was usually called Sangio—and this, he naively explains,—“for short.” He was born April 27, 1835, at London, England, and is today a hale and active citizen of Salt Lake City. During the spring and summer of 1867, Mr. Sangiovanni had traveled in the capacity of interpreter with a party then touring the principal countries of Europe under the leadership of John W. Young. In a statement written

in July, 1911, Mr. Sangiovanni gives an interesting account of the conception of the museum plan as follows:

In the fall of '69 John W. Young and I were talking over our travels, and it was suggested that



2.—JOHN W. YOUNG,

Founder, and for eight years the proprietor of the Salt Lake Museum and Menagerie, now the Deseret Museum. From a photograph taken about 1876.

it would be a good plan to start a museum and menagerie as a means of presenting in convenient form the resources of Utah. It was proposed to give the exhibit some such name as "Utah at a Glance," and it was intended to make of the institution a means of showing tourists what we have and what we are doing. We then and there agreed to start the enterprise.

A flaming advertisement was inserted in the *Deseret News*, calling for relics, curiosities, mineralogical and geological specimens, and natural history specimens alive. The first towards the zoo was a fine pair of black bears, yearlings, presented by Walker Brothers.

Many things were bought and many more were donated. The miner, the artisan, the hunter,

and in fact citizens of all classes brought their contributions, and in six months the museum had already quite a start.

The "Museum and Menagerie" had for its first home* a little, two-roomed house of but one story in height, located on the north side of South Temple street, a short distance to the east of the site now occupied by the imposing structure completed in the early part of 1911, and known as the Hotel Utah. The contrast is a striking one. The adobes or sun-dried brick of which the little house was built, were of the large size commonly used in the early

*See frontispiece.

days, measuring about seventeen inches in length, eight in width and four in thickness. This adobe hut, at the time of its construction, ranked among the most pretentious residences in Great Salt Lake City. It was built as a residence at the instance of President Brigham Young, and in it were born children destined to become prominent in the affairs of the community. Among those who there first saw the light were Eva Young, who in time became Mrs. Davis; Shamira Young, afterward Mrs. Rossiter; Alfales Young, now of the editorial staff of the *Deseret News*; Emily Wells, afterward Mrs. Grant; and Heber M. Wells, the first governor of the State of Utah.

At first the institution was known as the Salt Lake City Museum and Menagerie. The following appeared in the *Deseret Weekly News* of December 22, 1869.

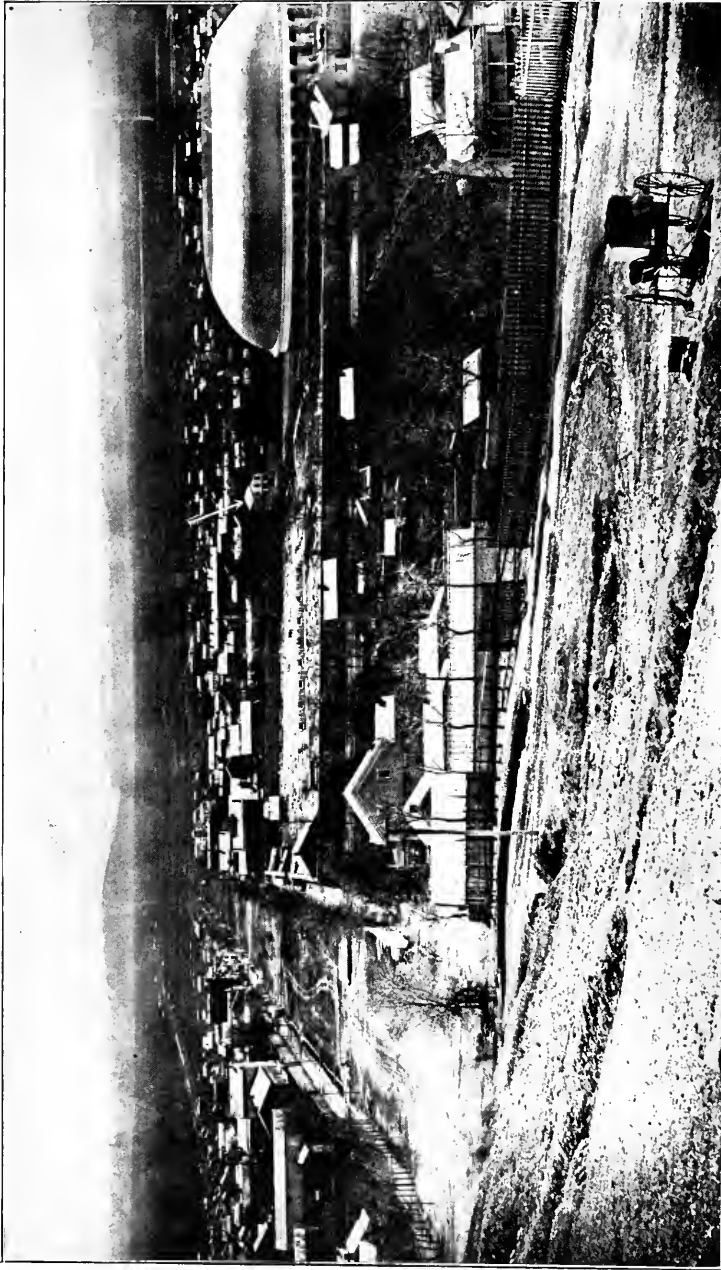
THE MUSEUM AND MENAGERIE.—We were very much pleased in visiting the home museum of John W. Young, Esq. That gentleman has already formed a very fine nucleus for an excellent museum; and every means is being taken to augment and enrich the collection of objects, either by purchase or contribution. The

proprietor is taking measures to supply his menagerie with a complete collection of birds and animals indigenous to this region. Residents of remote parts of the country, where rare specimens of wild animals and birds are more plentiful than in this immediate locality, will confer a great favor on Mr. Young, and render material aid in furthering the object he has in view, by securing such specimens as may come within their reach and forwarding them to him.



3.—GUGLIELMO GIOSUE ROSSETTI SANGIOVANNI.

First Curator of the Salt Lake City Museum and Menagerie. From a photograph taken in July, 1911.



4.—GENERAL VIEW, SHOWING PART OF SALT LAKE CITY IN 1871.

The picture is taken from a point near the intersection of East Temple and Center streets, looking southward over the Temple block before the Temple had been carried above its foundations. The second home of the Museum is indicated by an arrow.

The latest addition to the menagerie was made today. It is a very beautiful specimen of the black-tailed deer captured in Montana, and presented to the institution by J. Gilmer, Esq., of the Gilmer and Salisbury stage line.

We think the day is not far distant when, if this matter is persevered in, we shall have a fine zoological collection and a very excellent museum.

An interesting description, summarizing the history of the institution during the early stages of its existence, was written in May, 1911, by John Q. Cannon, Esq., secretary of the Salt Lake Literary and Scientific Association, which association at a later date acquired ownership of the Museum. Mr. Cannon says:

The Deseret Museum, like many another excellent and important institution in the intermountain country, owes its inception to the busy brain and progressive spirit of John W. Young. Of course the forty odd years that have elapsed since the Museum's doors were first opened have witnessed a mighty growth in its extent and value, as well as a radical change in its aim and character. In the beginning, indeed, the museum idea was secondary and incidental. The prominent feature then was the live animal collection, the founder's

plan being to assemble, exhibit and make familiar to young Utahns, the birds, beasts, reptiles and insects of the surrounding region. By way of spice and variety in the exhibit, that indispensable adjunct, a cage of monkeys, was added to fill up the measure of juvenile delight. Hence the exhibit was referred to more as the "menagerie" than as the



5.—JOSEPH L. BARFOOT.

Curator of the Museum from 1870 to the time of his death, April 25, 1882. This portrait is reproduced from an enlargement of a photograph taken during the last year of his life. "He was a diamond in the rough; a diamond of the first water."

“museum;” and it obtained a hold on the affections of the urchin of that day which the lapse of time has neither loosened nor effaced. Its popularity was immense, and while it was well patronized all the time, there were certain days when the jam of youngsters was so great that moving out



6.—BARFOOT MONUMENT IN SALT LAKE CITY CEMETERY,

Marking the resting place of Joseph L. Barfoot, of whom those who knew him love to speak as “One of Nature’s noblemen.”

of one’s place in the crowd was impossible. These were the occasions when the school children came by battalions in charge of their teachers, the admission fee being nominal if not entirely gratis. In was on one of these days, when the progress of the trooping youth had become entirely blocked, that “Sangio,” the curator, ingeniously relieved the congestion by painting the strange word, “Egress,” over a rear and unused door. The more inquisitive of the crowd detected the new sign, concluded it indicated the cage of some new and probably savage animal, and surged out pell-mell through the door. The pushing stream behind made return impossible, of course, and before the throng

inside had become wise to the ruse, normal conditions had been restored.

In those days there were bears—brown, black, cinnamon and grizzly; wolverines, mountain lions, wildcats, lynx, porcupines, badgers, antelopes, deer, coyotes, wolves, and for a very brief period a specimen of *Mephitis*, better known as skunk; there were minks and musk rats hawks, eagles, crows, cranes, owls and gulls, besides a cage of song-birds; there were snakes, lizards and horned-toads; and most splendid of all, there were the imported monkeys, and “Sangio’s happy family,” one cage housing dog, cat, blackbird, pigeons, pups, kittens, chickens and numerous other more or less antagonistic species. Occasionally there would be a two-headed calf or some other passing freak or monstrosity; and there soon began to be collections of coins and curios. But foremost in the plans of the management—and in the interest of the

visitors, too—was the “zoo” feature, for which the original curator was especially qualified, actually seeming to possess the gift—so we used to think—of talking to each particular beast in its own particular language. The animals knew him, and appeared to like him, and if he was not actually a natural-born trainer, without doubt he could have easily made himself an expert in this line.

The institution, as stated, was founded by John W. Young, just prior to or about the time of the advent of the railroad; and it was first housed in the low structure behind the old wall west of the Lion House, and at or immediately east of where College Avenue now is. The animal cages were inside as well as in front and in rear of the building, and took up much the greater part of the space. The museum portion occupied



7.—THE CHURCH UNIVERSITY BUILDING,

Erected by the Salt Lake Literary and Scientific Association, 1892-3. On the top floor of this building part of the Deseret Museum collections were exhibited from March, 1893, to July, 1903. The building with its grounds was transferred to the University of Utah as part of an endowment gift; and subsequently the title passed to the State of Utah, thence to Salt Lake City, and lastly to the City Board of Education. The structure is now used by the Salt Lake City High School.

one small room, which furnished sufficient space for the interesting relics and curios comprising the collection. The man in charge was Sangiovanni, a jolly, clever and loquacious son of sunny Italy, who fit into the position as if made for it. But science was not his forte, and no efforts were put forth by him, or at that time by any one else, to promote this aspect or field of the institution.

After a time the museum quarters were required for the use of the Deseret Telegraph company, and the collection—now shorn almost bare of



8.—THE VERMONT BUILDING, ERECTED IN 1909-10.

This structure covers the site of the Museum's second home (see illustration No. 4) at the corner of South Temple and Richards streets. The Deseret Museum was here reopened to the public July 11, 1911, following a period of eight years during which the collections had remained in storage.

its "zoo" character—was removed to the upper floor of the historic building that stood nearly opposite the south gate of the Temple block. There was still a cage or two of small animals and one of birds, kept in the yard, but they did not remain long after coming to the new quarters.

The museum collection, on the other hand, began to grow rapidly and was much enjoyed by the few who were anxious enough to inspect it to make their way around to the rear of the long building and climb the rickety stairs on the outside. That great naturalist,—whose worth was perhaps never realized—Joseph L. Barfoot, had been placed in charge; and his patience, his erudition and his unflinching willingness to devote his time and talents free to the public, gave to the Museum the character of a veritable mine of information. His capacity for work



9.—EAST ROOM ON THE SECOND FLOOR OF THE VERMONT BUILDING.

This shows one of the large Museum rooms before the installation of the exhibits.

was prodigious, and his knowledge vast and inexhaustible. He contributed regularly and voluminously to all the periodicals of the day, and did incalculable good in awakening an interest in and popularizing hitherto dry scientific subjects by his luminous treatment of them. It was not long before the lower floor of the building, heretofore occupied as a school, was also brought into use for the Museum, which grew rapidly in extent as well as in educational value through thorough and accurate classification. Prof. Barfoot died in April, 1882, lamented sincerely by the circle who knew him well, and respected by the entire community.

With his departure, the now very valuable institution went into a period, perhaps not of decline, but certainly of inactivity. The Museum was financially and otherwise embarrassed, and was in no position to exploit or extend its usefulness. Temporary curators, more properly caretakers or watchmen, during the three following years were Messrs. Ford and Schofield; and the much beloved George Reynolds had for a time his literary "den" in one of its obscure corners,



10.—THE MINERAL SECTION.

Here are exhibited over eight thousand minerals, many of them choice crystals. The three large specimens seen through the end panel of the case in the foreground are casts of large gold nuggets. The cases shown in this corridor are made of thick glass with oak frames; the shelves are covered with black cloth, thus affording a most effective background. Iron uprights of 1-inch pipe, suitably braced, support the shelves; this construction insures the framework against strain from weight.

and was quasi-custodian in charge, doing there some of his best and most enduring work.

In 1891, Dr. James E. Talmage, then president of the Latter-day Saints College, now the Latter-day Saints University, took charge of the Museum. At this critical time the property on which the adobe home of the Museum stood changed hands and the collections were removed to the Templeton building. With Dr. Talmage's accept-

ance of the directorship, a new era in the management and conduct of the Museum was inaugurated.

JOHN Q. CANNON,
Secretary Salt Lake Literary and Scientific Association, Salt Lake City,
Utah, May 5, 1911.

The building referred to by Mr. Cannon as the second home of the Museum had been erected as a store for general merchand-



11.—A VIEW IN THE ANNEX TO THE MINERAL SECTION.

The case in the foreground contains a splendid exhibit of calcareous deposits from caves, including stalactites and stalagmites of many unusual forms, and a number of Aragonite specimens in feathery forms, "as delicate as frost flowers, and as fragile as spun glass." The case here shown is a type of the new cases recently installed; they are constructed of plate glass with a framework of bronze. The shelves are all of heavy plate glass.

dise. In the illustration presented herewith, (No. 4) it is indicated by an arrow. This picture, by the way, is otherwise interesting, as it presents a general view of the Temple block before the foundations of the great temple had risen above the ground. The view is taken looking southward from a point near the junction of East Temple and Center streets, on the slopes of Capitol Hill. With the removal of the institution to its new home its

name was changed, and for several years thereafter it was known as the "Salt Lake City Museum," though even before its change of location the name "Deseret Museum and Menagerie" had found its way into print. In the *Salt Lake Herald* (Vol. I, No. 290, May, 1871) appeared the following notice of removal:

The Deseret Museum and Menagerie has been removed from its former location to more roomy premises opposite the south entrance to the Tabernacle. The place just vacated by the Museum has become entirely too small for the large and interesting collection of



12—CASE CONTAINING HUGE CRYSTALS OF SELENITE, THE TRANSPARENT VARIETY OF GYPSUM.

Here are exhibited the largest perfect prisms, twins and combination forms of this mineral, yet reported from any part of the world. Of the following pictures, Nos. 13, 14 and 15 illustrate the deposit from which these crystals were taken.

specimens which Mr. John W. Young, the proprietor, and Professor Barfoot, the superintendent, have collected.

The status of the Museum remained that of a private institution, and, as late as 1874, the label stamp read, "The Salt Lake City Museum, J. W. Young, Proprietor."

The man to whose ability and energy is due the continued existence of the Museum during its period of dire poverty and hard struggle was Joseph L. Barfoot, the second curator, and the gentleman to whom Secretary John Q. Cannon refers in terms of well-merited appreciation and well deserved respect. Joseph L. Barfoot was a diamond in the rough; a diamond of the



13—COLOSSAL GEODE OF SELENITE, AS DISCOVERED IN SOUTH WASH, WAYNE COUNTY, UTAH, AND EXPLOITED UNDER THE AUSPICES OF THE DESERET MUSEUM.

This was left exposed in the condition here shown by the weathering of the sandstone matrix in which it was formed. The mass consisted of a gypsum shell, to the inner surface of which the great crystals were attached. The geode, which from a distance had the appearance of a glistening mound, was approximately 35 feet in length, 10 feet in average breadth, and stood 20 feet above the ground on the lower side. The photograph was taken in 1893, just before the removal of crystals was commenced. A natural opening is seen on the front side.

first water, whose worth was known to few and appreciated by fewer. As I look over the old records and go through the time-stained papers that were once in Barfoot's custody, many of them written by his own hand, I read a story of devotion to the cause of scientific investigation which to me is an ever-present inspiration and encouragement. Whatever the foreground of our museum picture may yet come to be, one of its principal charms will be found in the background of faithful service incidental to the efforts of its promoters and supporters in the early years of its checkered history.

Joseph L. Barfoot was born March 29, 1816, within the walls of Warwick Castle, England. He came to Utah in 1865, and died here on the 25th of April, 1882. In the *Deseret News* of April, 26, 1882, appears the announcement of his death. Part of the article is here quoted:

The death of Professor Joseph L. Barfoot occurred at 4:45 a. m. yesterday in his room on the upper floor of the Museum building. He had been suffering for some time from bronchitis, but no one anticipated that the end was so near. On Saturday he was at his post in the Museum, of which he was curator, as usual, and slept well from nine that night till four a. m. yesterday. At that hour he awoke and was seized with a severe fit of coughing. He requested his wife to summon Dr. H. J. Richards, who soon arrived, but he had become unconscious, and passed away quietly as if falling into a gentle sleep.

During the whole course of his life Brother Barfoot had devoted himself to the attainment of scientific knowledge, which he, by patient research and assiduity, succeeded in accumulating to a remarkable degree. In fact there is scarcely a branch of exact science with which he was not more or less familiar. Several years ago Hon. John W. Young founded the nucleus of a museum, and being aware of the professor's attainments, employed him a portion of his time daily to classify the different specimens belonging to and which were constantly being brought into the institution. Finally he became the curator, which position he retained after the Museum changed hands, and held it to the time of his death.

His position in the Museum was one for which his nature and education admirably adapted him, and the vacancy created by his death will not be easily filled.

Deceased was a lineal descendant of Robert the Bruce, King of Scotland, and heir to the earldom of Crawford. He was also directly descended, on the side of his mother, Sophia Louisa Ridley, from Bishop Ridley, of historic fame, who was martyred at Smithfield.

Volumes might be written concerning this good and learned man, the story of whose life presents an almost perpetual struggle with



14.—INTERIOR OF SELENITE GEODE SHOWN IN NO. 13.

This photograph was taken by placing the camera at the mouth of the cave-like opening, looking inward. Enormous prisms appear projecting inward from the walls of the cavern, and in some instances extending from side to side, "suggesting, but for their singular beauty, the heavy timbers of a deep mine."

poverty. His devotion to the pursuit of truth was heroic, his kindness of heart proverbial, and his integrity to his honest conviction unwavering and unsullied.

In the city cemetery is a block of native granite, rough hewn,

except for a scroll on one side. On this carven page appears the inscription:

Tribute of friends to the memory of a
Natural Nobleman, Joseph L. Barfoot, Scientist, Saint.
Born 1816, Warwick Castle, England.
Died 1882, Salt Lake City.

The rough-hewn granite block speaks of his character; the epitaph tells the truth.

Sometime toward the end of the '70's, the ownership of the Museum passed to the Church of Jesus Christ of Latter-day Saints, more commonly known as the "Mormon" Church. In line with its principle of fostering and promoting public education, the Church acquired possession of the museum collections with the purpose of developing the institution as a means of increasing and diffusing knowledge among the people. However, in those days but little money could be spared for other than necessities, and the bare maintenance of the Museum involved sacrifice and devotion. During this period of its history the Museum had as its executive head the highest official of the "Mormon" Church, viz., the president, who was known as the Proprietor-in-Trust.

Among the old papers belonging to the Museum is a sheet in Curator Barfoot's own writing, which, while undated, was probably written in 1878. This paper reads as follows:

The Deseret Museum was founded in the fall of 1869 by John W. Young, under the patronage and by direction of the late President Brigham Young. For many years antecedent to this, collections of antiquities and curiosities had been made by the "Mormon" missionaries in various countries, many of which are now seen in the cabinets of the Museum. The opening of the mines in 1865 by General P. E. Connor, and the stimulus given to mining industry in 1870-71 and subsequently, led to a large influx of strangers who contributed handsomely to the newly-opened Museum, evidences of which are seen and permanently remain as a testimony of the liberality of the miners and prospectors of those days. Besides these advantages, the patronage of wealthy residents greatly aided in the extension of the Museum. At present the exhibit is confined to a very limited space in a poorly lighted and ill-provided building opposite the Tabernacle gates. Very recently the

entire control and ownership of the Museum has passed into the hands of the people, as may be seen in a notification to that effect in the *Deseret News*. President John Taylor is the Proprietor-in-Trust.

Contents in brief: Cabinets of local minerals and ores; manufactured articles, among which may be mentioned a garment made of dog's hair; a valuable cabinet of coins of all ages and countries; photographs of the "Mormon" dignitaries from the Prophet Joseph Smith to the present leader, John Taylor; fossils of the region, among which are those of the elephant, (Mammoth) etc.; specimens of the fauna and flora of the Rocky Mountains; a large and very valuable collection of Indian and Stone Age relics and curiosities; many specimens of local birds, some kept alive for exhibition; an almost complete set of the Government reports, maps, charts, etc., which are kept for reference.

With the changes now in contemplation the enlarged premises will enable the curator to show things to more advantage.



15.—GROUP OF SELENITE CRYSTALS.

A crystal aggregate, weighing when in the condition here shown, about 650 pounds. As trimmed to the state in which it is now mounted in the Deseret Museum, the group weighs over 550 pounds. This mass of inter-locking prisms was taken from the floor of the cavern shown in No 14; when in place the top of the group was partly covered by loose rubbish brought into the cavern by mountain-rats; this loose material is seen in the last illustration.

The present name of the institution, Deseret Museum, seems to have come into use by popular assent before it had been officially adopted. With the change of proprietorship, whereby the institution came into the possession of the Church, the name became fixed.

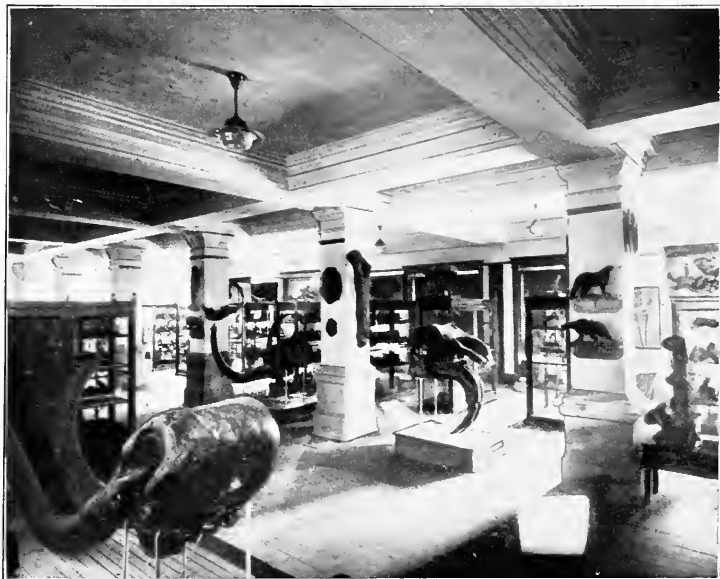
“Deseret” is a name in very general use in Utah and is exclusively a “Mormon” designation. It is a matter of record that in the many futile attempts to secure statehood for the Territory of Utah, the people proposed to call the prospective State “Deseret;” indeed even before the organization of the Territory of Utah, the pioneer colonists had established among themselves the “Provisional Government of the State of Deseret.” “Deseret” is a Book of Mormon word, signifying the honey bee. Thus we read in the account given of the departure of Jared and his colony from the tower of Babel after the confusion of tongues: “And they did also carry with them Deseret, which by interpretation is a honey bee; and thus they did carry with them swarms of bees” (Book of Mormon, Ether 2: 3).

Although the people were denied the fulfilment of their desire to make this the name of the commonwealth created by their zeal and toil, they adopted the beehive as the official emblem on the Seal of State; and moreover, “Deseret” is perpetuated as a distinctive designation in many applications. Thus we have the *Deseret News*—the pioneer newspaper of the intermountain region, —the Deseret National Bank, the Deseret Savings Bank, the Deseret Sunday School Union, the Deseret Gymnasium, and in addition there are irrigation companies, factories, societies and industrial organizations, all bearing this name; and moreover, there is still in flourishing existence the Deseret Museum.

From April, 1882, when Joseph L. Barfoot died, to January, 1891, when the present director was placed in charge, the museum collections were left in the custody of a succession of care-takers, none of whom made pretension to scientific qualification or trained ability. But for the devoted service and self-sacrificing efforts of Messrs. George Reynolds and Don Carlos Young, who, as officers of the Salt Lake Literary and Scientific Association, exercised an efficient supervision, the Museum, instead of passing into a state of suspended activity only, would have suffered actual dissolution.

During this period of interrupted growth, the institution

underwent another change of ownership. In June, 1885, the Salt Lake Literary and Scientific Association was organized, and in the month following was duly incorporated under the laws of the Ter-



16.—A CORNER IN THE CORRIDOR DEVOTED TO REPRESENTATIONS OF EXTINCT ANIMALS.

In the foreground is seen a cast of the head and tusks of a Mammoth (*Elephas ganessa*). In the mid-ground appears the skull of the monstrous *Dinotherium*—probably the largest mammal that ever walked the earth; its femur or thigh bone hangs on a pillar near by. To the left of the center is seen the skull of the Mastodon, with its huge, spreading tusks.

ritory of Utah. The purposes of this organization are set forth in its articles of incorporation as follows:

The objects of said corporation are to found and maintain a repository and collection of natural, scientific and literary curiosities and works of art; and to aid its members in literary and scientific pursuits, and not for pecuniary profit; and for the purposes aforesaid the corporation may buy, sell, lease, hire and exchange such real estate and personal property as may be necessary, suitable or convenient, and hold and use the same for the purposes of the corporation.

Soon after its organization, the Salt Lake Literary and Scientific Association acquired possession of the Deseret Museum and the parcel of ground upon which stood the diminutive museum

home. This property was sold by the Association in 1890, and thus arose the imperative necessity of providing other quarters for the Museum. A partial installation was made in a large room on the ground floor of the Templeton building, and therein the exhibits were re-opened to the public in January, 1891. These crowded quarters proved wholly inadequate and otherwise inconvenient. The side door to the museum room opened into an alley in which coal was delivered to the building, and many of the collections suffered serious injury from coal dust. In 1892-3 the Salt Lake Literary and Scientific Association used the funds secured by the sale of the museum lot in the erection of a three-story building on what was then known as the Ellerbeck property on First North street, between First and Second West streets. The Deseret Museum collections were installed on the top floor, the remaining portions of the building being fitted up as laboratories and lecture rooms and used for instruction work in connection with the Church University.

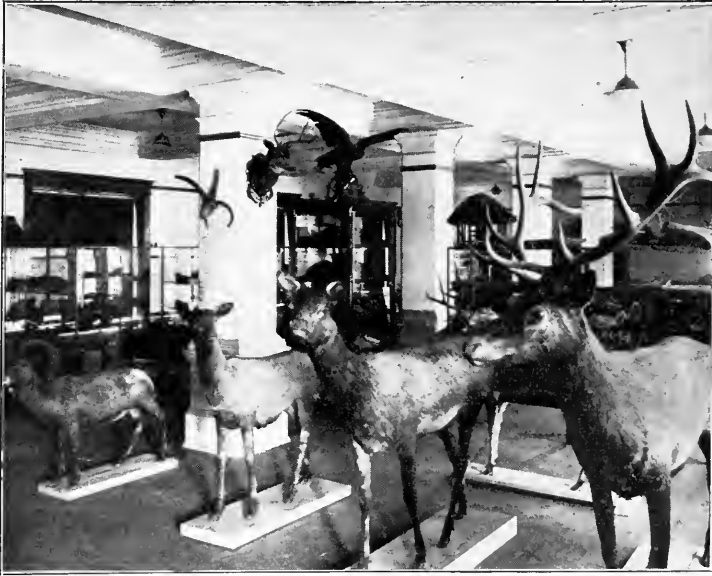
From 1891 to 1903, the curator had the assistance of Mr. J. Reuben Clark, Jr., to whom much credit is due for the successful operation of the Museum during this period. Mr. Clark was at that time a student, first in the Latter-day Saints College, afterward in the University of Utah, from both of which schools he graduated with honor. Later he completed a course in the law school of Columbia University, and is now the Solicitor of State of the United States.

The collections were exhibited in the Church University building for a little over ten years, specifically from March 17, 1893, to July 30, 1903. Then another change became necessary. In pursuance of its purpose of assisting in the educational growth of the community, the Salt Lake Literary and Scientific Association had endowed a chair in the University of Utah with provision for its perpetual maintenance. The gift is thus chronicled in the official publication of the University:

In April, 1894, the University became the recipient of a handsome endowment, the first of its kind in the history of the institution to come from private sources. The Salt Lake Literary and Scientific Association, an educational organization of Utah, endowed the chair of Geology to the amount of sixty thousand dollars, this fund to be kept intact and the proceeds to be used for the support of the chair named. Acting

under the terms of the law governing the endowment of departments in the University, the Salt Lake Literary and Scientific Association named the chair "The Deseret Professorship of Geology."

With the endowment went the use of the Church University building at a nominal rental for a term of years, and at the expiration of that term the title to the building and grounds passed to the University of Utah. The building is at present used in con-



17.—A CORNER IN THE SECTION DEVOTED TO ZOOLOGY.

Here are seen mounted specimens of the Elk or Wapiti, adult male and female, and a half-grown doe. To the left is a mounted Big-horn or Mountain Sheep. In the zoological collection over five hundred specimens are on exhibition.

nection with the scientific department of the Salt Lake City High School.

As stated, these changes necessitated another removal of the museum collections and the institution found itself without a home of any kind. Not even the adobe tenements of early days were at its service. The collections were boxed and placed in storage, and so they remained from July, 1903, until July, 1910. In the month last named the work of installing the collections in the new Vermont building was begun. This structure stands at the corner of South Temple and Richards streets, on the old museum lot, and

covers the site already described as the second abiding place of the institution.

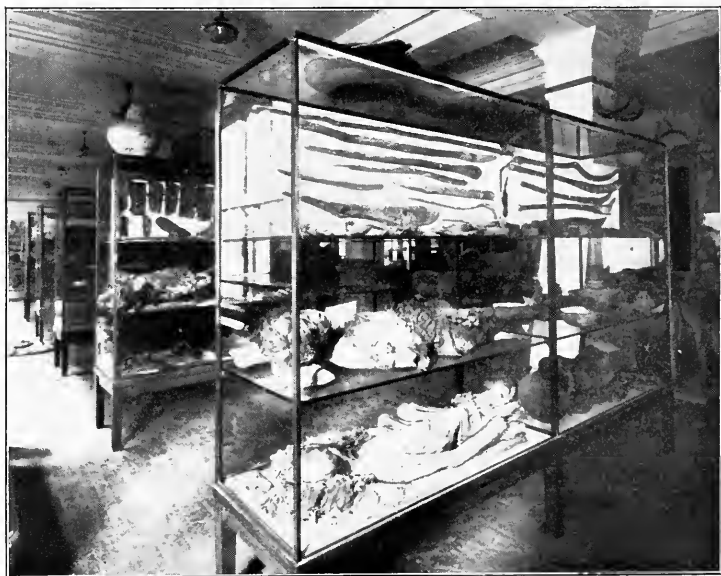
The Salt Lake Literary and Scientific Association found itself without means to provide for the maintenance of the Museum; moreover, the Association had incurred heavy obligations in connection with the erection of the Church University building, and in the endowment of the professorship in the University of Utah. In November, 1899, the Association transferred the Deseret Museum collections to the Church of Jesus Christ of Latter-day Saints, with which body the title still rests. The entire second floor of the Vermont building, together with additional space in the basement and on other floors, has been placed at the service of the institution. The work of installing and arranging the collections for public inspection progressed slowly owing to the limited help employed, and not until July 11, 1911, were the doors of the new museum quarters opened to the public.

In the work of re-installation, and in the operation of the Museum since its reopening, the director has been greatly assisted by the able labors of Mr. William Forsberg, who resigned an instructorship in the University of Utah to enter the museum service. Much of the convenience and attractiveness of the exhibits as they appear today must be credited to Mr. Forsberg's skill and devotion.

Excepting the space occupied by the offices of the director an entire floor of the Vermont is devoted to exhibition purposes. A light-well divides the floor into east and west halls, and these are again divided longitudinally by rows of panelled pillars, each pillar presenting four surfaces, of use as hanging-space. The exhibition rooms now in use afford about seventy-five hundred square feet of floor space; and while this is small as gaged by present needs, it is great in comparison with the cramped quarters heretofore occupied by the museum displays. The photograph reproduced in the illustration No. 9 shows the general appearance of the exhibition rooms before the installation of cases. A number of oak-frame cases used in the Church University building have been remodeled for present service, but many new cases have been added, and these are of the best models, constructed throughout of heavy plate-glass and bronze. The corridor devoted to minerals and rocks contains fourteen upright cases, in which

are displayed about eight thousand specimens. The plan of classification according to which the specimens are grouped is popular rather than technical.

Among the mineral exhibits there are two cases which never fail to arouse the interest of students and visitors in general. One of these is shown in the foreground of illustration No. 11; it contains a fine collection of cave deposits from the Iron Blossom



18.—A VIEW IN THE ETHNOLOGY SECTION.

The case shown in the foreground and the one next beyond contain a number of human bodies taken from the burial caves of the ancient Cliff Dwellers, in San Juan County, Utah. There are the remains of a number of men, women and children, with several hundred artifacts, such as weapons, tools, household implements, ornaments and articles of clothing.

mine, near Eureka, Utah. Beside stalactites and stalagmites of ordinary forms there are numerous specimens of very unusual shapes—bent and twisted, contorted and convoluted; but most striking of all are the groups of feathery Aragonite, as delicate as frost flowers and as fragile as spun glass.

The other case referred to as of surpassing interest holds the largest mineral crystals of approximately perfect form yet reported from any part of the world. These are the famous Sel-

enites, or gypsum crystals, for the discovery and exploitation of which the Deseret Museum has been accorded much credit and praise. Here are to be seen single prisms three and a half to four feet in length, weighing from seventy-five to one hundred and fifty pounds each; magnificent twins of from twenty to eighty pounds each; cleaved slabs, some of them of perfect transparency, and ranging from a square foot to eight or ten square feet in surface. Mounted by itself is a group of Selenite crystals, the like of which has never been found. Trimmed to its present dimensions this huge crystal-aggregate weighs five hundred and fifty pounds; as taken from the colossal geode in which it occurred it was fully a hundred pounds heavier. The general interest shown in these specimens warrants at least brief mention of their occurrence.

These mammoth crystals were removed from an isolated deposit in the stretch of desert-land known as the South Wash, in Wayne County, Utah; the discovery was made in the fall of 1892, and the work of removal began six months later. The crystals occurred as the lining of a huge geode which had been exposed to view by the weathering of the sandstone matrix. Over fifty tons of crystals were taken from the deposit, and of these, specimens are now to be found in many prominent museums of this country and Europe. The first announcement of the discovery appeared in 1893, and from the writer's description then published the following excerpts are reproduced.*

The writer is pleased to report a deposit of selenite in southern Utah, which is remarkable for the size, perfection and variety of the crystals there to be found. * * *

The crystals occur in a cave, and this is inclosed by a thick shell forming a mound which stands in relief on the side of a hill bounding the Wash. Of this formation a good idea may be gained from Fig 2, [No. 13 of the illustrations presented herewith] which is reproduced from a photograph. The mound is somewhat of an egg-shape, 35 feet in length east and west, 10 feet in breadth, and of an average height of 20 feet from the ground on the lower side, all outside measurements. This selenite mass seems to have been left exposed by the weathering of the loosened, friable sand and clay, of which the hill whereon the mound is situ-

* See *Science*, Vol. XXI, No. 524, February 17, 1893, pp. 85-6, "A Remarkable Occurrence of Selenite."

ated is composed. The mound consists entirely of selenite, the outside having a somewhat battered and roughened appearance from the action of the wind-driven sand; yet the whole exterior is made up of the exposed ends and sides of crystals, and in the sunlight the formation glistens with indescribable beauty. The outer walls are generally regular, though there are a few depressions and sheltered niches, within which small prisims of selenite nestle snugly in groups.

The entrance to the cavern faces the east, and when first observed by the writer it was about six feet in height, and three and a half in



19.—OFFICES OF THE DIRECTOR, DESERET MUSEUM.

width. The cave can be traversed to the depth of 26 feet. Generally the crystals project from either side toward the central line of the cavern, approaching each other within about three feet, though some of the largest crystals extend entirely across the cavern like huge beams.

Fig. 3 [No. 14 in the present series] is from a photograph of the interior of the cave, one massive crystal having been sawn off to afford a better view. The floor of the cavern consists mostly of sand, probably deposited by water in flood times, and carried in at all seasons by winds. Projecting out of the sandy floor are the terminations of many superb crystals. Inside the cavern, a yard from the entrance, the crystals descend within three feet of the bottom, so that one has to stoop to pass; but farther in there is room to stand erect, and near the back wall

a person may clamber up to a height of fifteen feet. Looking upward from the bottom of the cavern, one sees a mass of mammoth prisms, suggesting, but for their singular beauty, the heavy timbers of a deep mine. The entire deposit is a colossal group of crystals, the like of which is seldom to be seen.

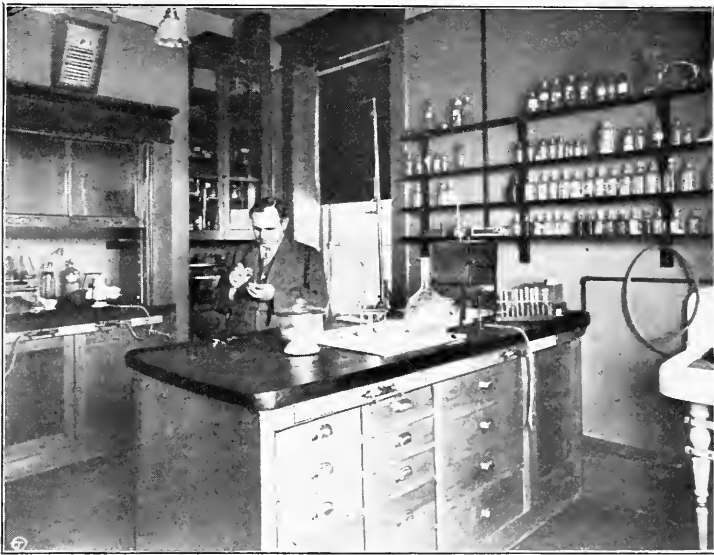
Prisms of perfect form and varying in length from one to five feet, and in weight from ten to one hundred pounds, are of frequent occurrence. One of the most regular yet taken out is four feet long, and the widest faces are six inches across. Cleaved slabs are obtainable six feet in length, and two and a half feet in breadth. One of the longest perfect prisms yet obtained extends fifty-one inches, and from one of its faces nineteen smaller crystals sprout. Twins are common, as are also compound terminations of very complicated structure. A magnificent group, weighing over six hundred pounds was removed from the floor of the cavern; it was set up on the outside and photographed (see Fig. 4). [No. 15 as here reproduced.]

As to the habit of the crystals, in the midst of such variety it is difficult to specify. Prisms short and stout, also long and comparatively slender, are numerous; and of twins, the "swallow-tail" vie with the cruciform and penetration varieties in point of abundance and perfection. Some of the crystals are of perfect transparency, and cleaved slabs of this quality are common. Sometimes the prisms inclose sand and clay, which is so distributed as really to add to the beauty of the crystals in the eyes of all save the mineralogist. When fracture planes are made visible by striking a crystal containing such impurities, the particles appear on the internal planes as on shelves of glass.

In the section devoted to paleontology there are large collections of fossil forms, both originals and casts, the latter including plaster reproductions of many of the extinct monsters. In this section about thirteen hundred specimens are listed. Among the most prominent casts are those of Mesozoic reptiles, including land saurians (Dinosaurs) swimming saurians (Enaliosaurs) and flying saurians (Pterosaurs); also heads of the mammoth and mastodon, with original *Elephas* fossils of local occurrence; skulls of the dinothere, the megatherium, the titanotherium, and replicas of many other unique finds. An excellent specimen of the daemonelix, commonly known as the Devil's Corkscrew, is among the recent acquisitions.

The exhibits of mounted birds and mammals and other verte-

brate preparations comprise about five hundred listed specimens, with much additional material yet to be mounted. The collections include excellent mounts of the wapiti, or elk, (male, female and young) the prong-horn antelope and other American deer, the big-horn or mountain sheep, an unusually large head of the buffalo or American bison, wolverines, wolves, badgers, porcupines, (local



20—A VIEW IN THE LABORATORY.

and Asiatic), and representatives of most of the important families of birds native to the West and Middle West.

There are over seventeen hundred listed shells, corals and allied forms; and about six hundred mounted insects, mostly of local species.

The ethnology section derives special interest from the exhibits of the Cliff Dwellers. This collection comprises human remains of men, women and children, with a wide variety of artifacts such as tools, weapons, ornaments, sandals and other articles of dress. The bodies, commonly referred to as mummies, owe their preservation in part to a process of partial embalming, but mainly to natural desiccation incident to their having been

entombed in dry caverns or buried in dry, sandy earth. When disinterred each body was wrapped in "fur and feather cloth"—a fabric woven of rabbit-fur and feather-down, with a warp of yucca fibre. Most of the bodies were found in a reclining posture or in a huddled-up sitting position; though one—the body of a man who, judging from the articles buried with him and from the condition of his sepulchre, was a person of rank and importance—is fully extended. The desiccation is so nearly complete, and the actual

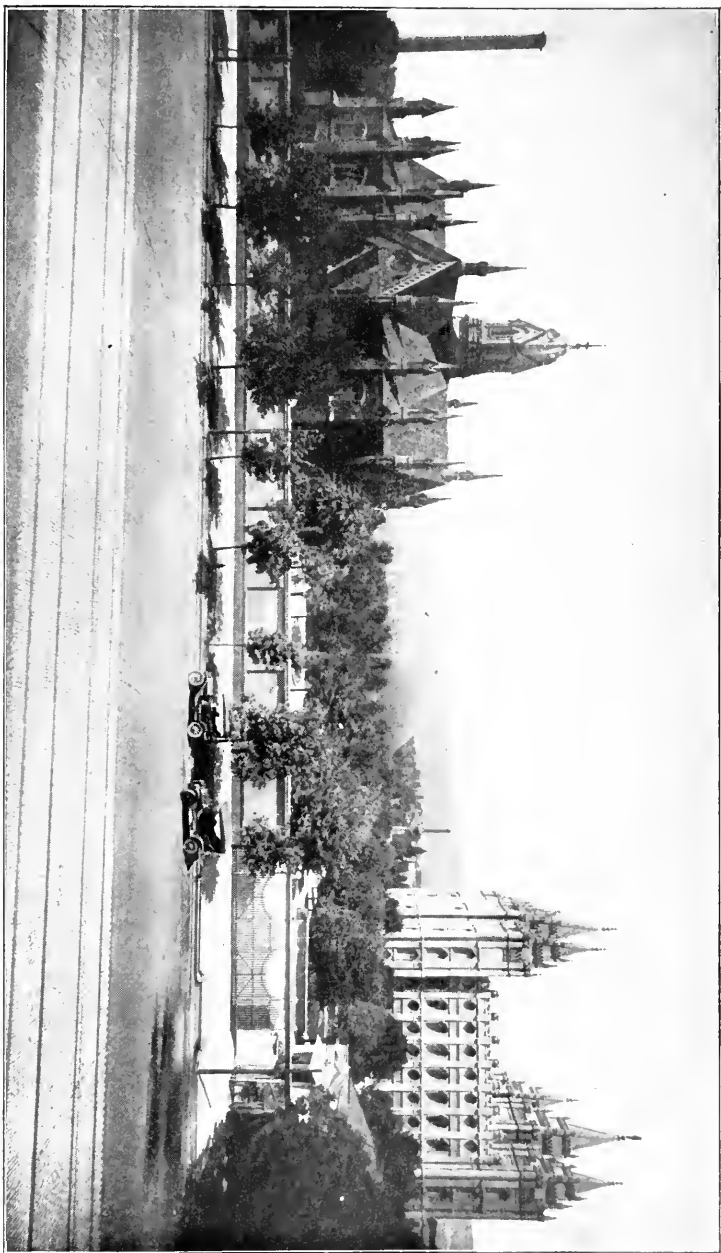


21.—AS SEEN FROM THE MUSEUM WINDOWS.

The Hotel Utah, adjoining the site occupied by the adobe hut in which the Museum had its beginning (see frontispiece). The view is taken looking easterly on South Temple street.

decomposition of tissue so slight, that the hair is still in place, and even the details of physiognomy are preserved.

In addition to the material illustrative of the life of the Cliff Dwellers, there are cases devoted to the modern Indians, particularly the Indian tribes of the West; to the ethnology of the Hawaiians, the Maoris, the Samoans, and the peoples of the Orient. The ethnological exhibits comprise about one thousand and fifty listed exhibits.



22.—THE TEMPLE BLOCK, AS SEEN FROM THE MUSEUM WINDOWS. COMPARE WITH NO. 4.

A section is devoted to local history, and herein are included the extensive and valuable collections brought together by the Daughters of the Utah Pioneers, comprising a great array of material telling the story of struggle and effort in the early days of Utah's colonization. These invaluable collections are so extensive and varied as to require a separate booklet for even a general description.

In this section is preserved the pioneer press, on which was printed the first inter-mountain newspaper—the *Deseret News*, and alongside is hung a copy of the first issue, dated June 15, 1850. Of special interest to the people of Utah and to the members of the "Mormon" Church, is the press from which issued the first edition of the Book of Mormon, printed in 1830. Among the other objects of special interest are the artillery pieces used by the early militia, and still occasionally called into service in ceremonial salutes.

In addition to its exhibition rooms the Museum is provided with library quarters, in which are preserved over two thousand volumes, either its own possessions or loans, among which are many rare editions of increasing interest and value. There are also preparation-rooms and rooms for storage in the well-lighted basement, and these, though spacious, are already taxed to their capacity.

The office rooms are modern in arrangement and equipment, and no essential provision has been omitted. In connection with the director's office quarters is a laboratory admirably equipped for investigation and research. Besides the usual provisions for hot and cold water, electric current for light and power, distilled water apparatus, gas, etc., there is a specially constructed hood with fan draft, and in addition a compressed-air plant for blast and furnace operations. A photographic dark room is provided with all needed accessories.

In its expansion and development the Museum has grown with the city. Its windows look upon stately structures that stand as lasting monuments of energy and zeal. In its present condition the Deseret Museum is at once a consummation and a beginning.

The Book of Mormon Originally Written in Hieroglyphics.

BY THOMAS W. BROOKBANK.

III.

There are Jewish memorials among the ancient ruins in America.

The ancient American system of writing having been referred by the founder of "Mormonism" and others to an Egyptian origin, but which they assert was used in this land by Jews, the question naturally arises as to what evidence can be produced to support the claim that this land was anciently peopled by the Jews. This matter is so intimately connected with the other relating to the American hieroglyphical system of writing, that it shall receive some attention at the present time.

It is an undisputed fact that when a people leave the land of their birth and education, and settle in another country, they take with themselves, to a greater or less degree, the sciences, the arts and the customs of their fathers, and applying them in their new homes, raise up tokens or monuments by which their racial affinity is revealed. It follows, therefore, that since the Book of Mormon and the "Mormon" people claim a Jewish parentage for some of the ancient Americans, there should be something somewhere developed among the relics of olden times in this land to show the alleged connection. It is evidence of just this kind with which the following remarks shall be occupied, and the basis for them is mathematical.

Let us, in the first place, refresh our minds with some facts concerning the Jewish cubit. Dr. Adam Clarke, in his *Commentaries*,

gives the length of that measure as twenty-one and eight hundred eighty-eight thousandths inches. Dr. Angus, in his *Bible Hand Book* says it was 1.824 feet, which reduce to the same figures in inches as those of Dr. Clarke. The American Tract Society in its *Bible Atlas and Gazetteer* gives 1 foot and 9.888 inches, or 21.888 inches as in both the other cases cited. This length is therefore the standard for the Jewish cubit, as accepted by learned authorities. Its length was ascertained and fixed by careful, scientific investigations and measurements. Now, what "chance" is there that such a measure—running into the uncommonly used thousandth part of an inch—will measure English feet and inches in any unprepared example without the least fractional part over or under? Doubtful of finding any examples close at hand, let us go down to the ruined palace at Palenque, and, as Mr. Stephens did, (Vol. II, page 310) measure the front of the grand palace in that ancient city. It is 228 feet long, or *exactly 125 Jewish cubits*. ($228 \times 12 = 2,736$; $2,736 \div 21.888 = 125$). Notice how these cubits have been run off to the easily reckoned number of 125. In that same ruined city there is another building which is 76 feet long (Vol II, page 339) and these equal, *without any variation, forty-one and two-thirds Jewish cubits*. ($76 \times 12 = 912$; $912 \div 21.888 = 41\frac{2}{3}$). Neither of these lengths is a common one in the dimensions of buildings; and no one can charge that Joseph Smith or Sidney Rigdon, or any other "Mormon" fixed the standard of the Jewish cubit, or built those walls in Palenque, or measured their face. It will doubtless be objected that the application of a measure forty-one and two thirds times, as in the last example, is not convincing that the cubit was used when that 76-foot wall was laid—not so much so as if the number of cubits was 42, 45 or 50, for instance. In reply, it shall be shown later how these cubits running into thirds could have been measured off by a scientific method which wholly obviates this objection.

Other measurements which are not very common in walls or masonry in general, are 62 and 31 feet respectively (Vol. II, page 344, and *Ancient America*, page 142). 62 feet equal 34 cubits, with a variation of 192 of an inch, or about one-fifth. 31 feet are 17 cubits, and the variation is only .096 of an inch, or practically one-tenth. With a standard of one-half cubit, 21 feet

(A. A. page 122) equal 23 half cubits, with a variation of .288 of an inch. Another example is four feet, seven inches, (Vol. II, page 351) which are five half cubits within .280 of an inch. Taking the third part of a cubit into the account we have, among others, the following comparative measurements:

149 feet equals	$81\frac{2}{3}$	cubits	Variation	.480	of an inch
17 " "	$9\frac{1}{3}$	" "	" "	.288	" "
28 " "	$15\frac{1}{3}$	" "	" "	.384	" "
2 ft. 5 in. "	$1\frac{1}{3}$	" "	" "	.184	" "

Out of all the different definite measurements, except those taken of the "slopes" of pyramids, etc., and two others (two inches in one case, and a fractional number in tenths in the other) which we have been able to find in the two volumes of Stephens' works already mentioned, and in Baldwin's *Ancient America*, (excluding those given by the latter of the remains of the Mound-builders) making in all one hundred and twenty-five, there are fifty-two that will measure in whole cubits, halves or thirds, with a variation ranging from nothing to less than an inch, or with an average of .543 of an inch—a little more than one-half—and for the one hundred and twenty-five measurements the average variations as found when applying a standard no shorter than a third of a cubit—that being a fraction over seven inches—is about an inch and a half. The use of a seven-inch "rule" allows room for a variation of several inches in each case. A sixth of a cubit, or less, was not used in a single one of the tested examples of comparative measurements.

A very noticeable peculiarity connected with the dimensions specified in the volumes already named, is that more than one-third of them occur in numbers that are multiples of five or ten, as, 15, 20, 25, 30, etc.; and the question naturally arises as to how a Nephite measure of length could be constructed scientifically on the basis of the Jewish cubit so as to give exactly or approximately such multiple dimensions, and at the same time make these and other measurements occur among the Nephites, not in exceptional or uncommon, but in easily reckoned numbers, or according to a corresponding five or ten multiple principle, which apparently was used as the cited and other numerous multiple numbers indicate.

It does not seem possible on its face that such a measure could be devised, and hence when it is made manifest how one of that kind was almost certainly constructed and used, the evidence becomes all the stronger that the Jewish cubit was the basis of measurement when the ruined palaces, etc., of ancient America were originally built.

Our "squares" of two feet are marked off into twenty-four small sections, each called an inch. An identical division of the cubit into twenty-four parts obtained among the Jews (see *The Bible Hand Book*, page 285; and the Am. T. Society's *Bible Atlas and Gazetteer*, page 31). These small cubital divisions are called digits, and each was .912 of an inch in length, or about nine-tenths of our inch. Now, we do not restrict ourselves to the use of a "square" in all cases when measuring distance; but often employ other standards based on the English foot, as, for examples, a chain of sixty-six feet, and a tape-line of seventy-five feet—the latter being equal to nine hundred inches.

The people who lived in America anciently were far advanced in science and art, and it is absurd to suppose that, in all their measurements of length or distance, they confined themselves to the use of a "square" 21.888 inches long. On the contrary, it appears that they improved on our "tape-line" of nine hundred inches, and made one that was an even one thousand digits long.

This is the longer hypothetical measure used by the Nephites, and it is established as the actual one just in proportion as it will fulfil the several requirements of the case heretofore noticed.

Stephens, as we remember, gives 76 feet as the front of one of the buildings at Palenque. *76 feet is the exact length of the Nephite Jewish "tape-line"*—1,000 digits long; and referring to a statement already made, those $41\frac{2}{3}$ cubits could have been measured by simply taking the length of the line once. The same author gives 228 feet as the face of the grand palace in that ruined city. *That building is precisely three, Nephite "tape-lines" long*—1,000 digits each. The front of another building (Vol. II, page 359) is 38 feet. *These are without any variation one half of the line.* Baldwin (*Ancient America*, page 135) gives 19 feet as one of the dimensions of a certain wall. *19 feet are just one-fourth of the line.*

These are all the known dimensions which can be measured by the use of the "line" without *any* variation; but when we remember that walls are not often built within a small fraction of their intended length, it is remarkable to find a single one which will pass the test in the manner just illustrated. There are others which vary but little, and among them are the following examples:

feet	equal	790	digits	Variation	.480	of an	inch
60	"	"	40	"	.480	"	"
1	" 6 in	"	20	"	.240	"	"
250	"	"	3,290	"	.480	"	"
16	"	"	210	"	.480	"	"
10	" 8 in	"	140	"	.320	"	"
8	" 5 in	"	110	"	.680	"	"
22	"	"	290	"	.480	"	"
8	"	"	105	"	.240	"	"
122	"	"	1,605	"	.240	"	"
30	"	"	395	"	.240	"	"
68	"	"	895	"	.240	"	"
11	"	"	145	"	.240	"	"
160	"	"	2,105	"	.240	"	"
70	"	"	920	"	.960	"	"
5	" 8 in	"	75	"	.400	"	"
1	" 11 in	"	25	"	.200	"	"
27	"	"	355	"	.240	"	"
2	" 8 in	"	35	"	.080	"	"
4	" 7 in	"	60	"	.280	"	"
147	"	"	1,935	"	.720	"	"

Forty-seven examples out of the whole number (125) give an average variation when tested in the same way of only .414 of an inch—a little more than two-fifths; and the average for all of them does not greatly exceed an inch.

It may appear to some readers who superficially scan the foregoing table, that the standard of a single digit, or only .912 of an inch was used in making these tests, but no greater mistake can be made. Let it be observed that in one of these examples the variation is more than a digit, and that every one of the numbers standing for the digits is a multiple of five or ten, and from this fact it is manifest to all that practically *the standard used was not a single digit, but blocks of five or ten of them taken together.*

This circumstance puts a very different phase on the matter, and that hypothetical "tape-line" of 1,000 digits appears to be fairly well established as an actuality.

A people who were sufficiently advanced in practical science to construct a line, or chain, 1,000 digits long, could not fail to see the advantage of marking it off into sections containing 500, 250, 100, 50, 10 and 5 digits respectively, and it would then apply in practice as follows: For four feet seven inches they would take six of the ten-digit sections. For seventy feet, nine of the hundred-digit, and two of the ten-digit divisions, would equal them. For eight feet five inches, one of the hundred and one of the ten-digit sections would measure it. For 250 feet, they could run off three full chains and two of the hundred and nine of the ten-digit divisions; and do the work with little mental exertion, not only in these, but in all the examples (125) tested; and, if one is so disposed, fractions can be eliminated from the reckoning by taking a block of five digits as a unit.

[THE END.]

SNOWLAKE, ARIZONA.

Thomas R. Jones, Columbia, South Carolina, May 23, says that the elders of that place have been having very good success in distributing from one hundred to one hundred and fifty tracts and holding from four to eight well-attended meetings every week. "We have many friends and a few enemies, and are well treated." The elders in the picture, from left to right, are, back, George W. Graff, Cannonville, Utah. Bottom row: Thomas E. Jones, Malad City, Idaho; David Harmon, Calder's Station, Utah; Arnold B. Call, Chesterfield, Idaho.



Word Pictures of the Yellowstone.

ALFRED LAMBOURNE

IV

HELL'S HALF ACRE—MIDDLE BASIN

FLOWING through a narrow valley is seen a clear, green river. On one hand is a broad field of ashen gray, with wells and cauldrons sunk in its surface, and filled with sulphurous waters, trembling like liquid fire, or sleeping in sombre indigo. One cauldron is edged around with white and yellow geyserine, and is being slowly undermined, its walls sinking piecemeal into the pool below. On one side of this cauldron is an opening through which its waters empty into the passing Fire Hole

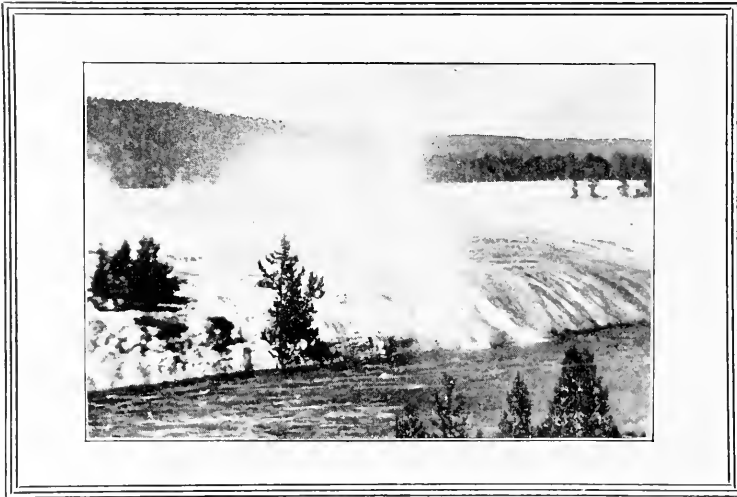


Photo by Hugo B. Anderson.

River. This, the Cliff Cauldron, or Excelsior Geyser, whose eruptions shake the surrounding earth. Now nothing but pearly-tinted steam rises from off its surface, and melts into the ultra-marine sky above. Near by, on the same huge mound, is the Prismatic Lake—beautiful even if terrible; its blue and green limpid depths gleaming with evil light, as the eyes of a tempting demon.. Streams of the surplus waters traverse the ashen fields, encrusting their backs with deposits of brilliant red and yellow. On the other hand, across the river, is greensward dotted with trees and enriched with a profusion of wild flowers—a bit of the Fields of Lethe, bordering upon the City of Dis.

From Range to Rostrum.

BY LELLA MARLER HOGGAN.

V.—Cleaning up the “Joint.”

For several weeks Phil had spent an occasional evening away from his room. More than once Walter had questioned him concerning his whereabouts, but he had always jokingly evaded the question. Finally, however, he began to absent himself more frequently and Walter insisted on knowing where he spent his evenings. Driven to the wall he was forced to reply.

“Well, Walt,” he growled desperately, “we’ve got a joint down town all to ourselves. But things ain’t panned out like we calculated, and we’re goin’ to have a cleanin’ up right away now. You needn’t say anything about it, though, ’cause you know a feller likes to hand in his own report.”

Walter had confidence in Phil, and so he let the matter drop. And the “cleanin’ up” that Phil spoke of came sooner than he himself had expected, for the dive lost its identity that very night, and newer, better things came to take its place.

There was a vacant store room down town at the back of one of the hotels, and here several boys had collected for a social game of cards now and then. There was not a gymnasium or reading room in town, and when some of the country boys had become tired of the sight of books, out of sheer desperation they had provided this pastime for themselves. But graver evils had followed in the wake of the cards—sometimes they played for money, and sometimes there was whisky or tobacco, or both, and always there was profanity. There had been no corrupt stories, for the obvious reason that Phil Sherwood and some other fellows

like him would not "stand fer it." Only once had any one attempted to tell a vile joke in which a woman's honor was implicated. That one was Henry Owens, and Phil had hushed him hurriedly with,

"Look here, Hen Owens, I know this ain't no prayer-meetin', but you can cut that talk short right here. We don't care about any such rot. My mother's a woman, I'd like to have you know."

"Yes, and you don't need to think you're the only man that's got a mother, either," put in one of the boys. And Owens' ill-temper for the rest of the evening served as a jest for the crowd.

As the social game of cards developed into something worse, more than once the boys had promised themselves that they would find some better place of amusement. Still they continued to come. On that last night Phil was late, and when he came in he could tell that some of the boys had been drinking. In fact, Owens was so intoxicated as not to be responsible for all he said. More than once he attempted to tell some vile story, but was hushed up. Finally he drew a bottle from his pocket, and proposed a toast. His thick lips could scarcely pronounce the words. As soon as he made it clear to the boys that the person he meant to toast was Lottie Carey, Phil stopped him short.

"Not another word, Hen Owens!"

"And what's—what's she to—to—you?" he drawled, with an oath. But he raised his glass and began his toast again.

Phil was on his feet in an instant, and his hand was at Owens' throat.

"She's a woman, and a lady; and though I'm only an ignorant cow-puncher, I want to tell you I'm man enough to choke the life out of a cur like you, if you take her name on your foul lips!"

The boys managed to settle the affair quietly, but they all knew in their hearts that the dive was another dead measure, and that Phil had dealt the death blow.

Owens persisted in trying to explain in his drunken way that he had a right to drink a toast to the lady in question, inasmuch as he had been her avowed escort all fall. But Phil was in no mood for his drunken explanations.

"Shut up, Hen Owens," he said savagely, "or I'll choke you yet! No man has the right to speak the name of a decent woman

when his lips are thick with whisky. Besides, 'tain't an hour since a vile jest was in your mouth. Now attempt to mention a decent woman, if you dare, and it'll mean slow tunes and flowers fer you, let me promise you!"

That was on Friday night. Phil was appointed speaker. Accordingly, on Monday, with many misgivings in his own heart and many encouraging words from the boys, he prepared to "tread the carpet;" for the faculty would have to know. He had reported to the principal, but that dignitary thought it would be better for him to tell his story himself. That was an evening never to be forgotten by Phil. He did not mince matters in the least. In his blunt, original, cow-boy manner he told the whole story, assuming the major part of the blame. There was only one part he withheld, and that was Owens' connection with the affair,

"If it hadn't been fer a stray cur askin' himself in, we wouldn't 'a' had no booze," he said. But neither President Hughes nor all the faculty could persuade him to divulge the name of that "stray cur." "No," said Phil pleasantly, "he ain't got our brand on, and he don't bunch with us, and 'tain't no business o' mine what he does."

VI.—Discussing the Incident.

At the close of the interview Phil walked home silently, and sat grimly gazing into the fire, waiting for Walter to come so he could tell him all about it. He knew that he had betrayed Walt's confidence, in a way, and he wanted to offer his apology.

"Well, boy, what's gone wrong this time?" questioned Walter, coming in on him rather suddenly.

"Nothin'," replied Phil. "We've fixed it all up now. Only I'd like to tell you about it. I'm sorry about that dive, Walt. Dad'll be sorry, too. 'Cause I ought to 'a' told you right at first. But dad or the teachers or none of 'em won't blame you, Walt. I've told 'em you didn't know nothin' about it."

"Then you've reported to the faculty, have you?"

"Yes," drawled Phil. "But they knew all about it long ago. They've been layin' for us; and if we hadn't 'a' cleaned the thing out, they would of. We didn't know it, though."

"Go after you pretty hard, did they?" questioned Walter, drawing a chair up to the fire alongside of Phil's.

"No; not any harder'n we deserved, I guess. You know it's pretty hard on a bunch of fellers like us, that's been used to runnin' loose all the year round, to be hitched up as soon as we're roped, and to have to step around in a trottin'-harness all day. By the time school's out, I tell you, we're ready to make fer the pasture. But there didn't seem to be no pasture here, not even a grazin'-field; so we felt obliged to make one. Us fellers have tried to live up to them rules. Most of us have cut out the drinkin' and smokin' and saloons, and such things. 'Course, the swearin' that's different. A feller can't learn a new language in six weeks. We didn't intend to make a bad place of it when we started out, but we had to go some place to get a breathin' spell from the books and lectures and things, and that was the first place we struck, so we flung the pasteboards and stacked the chips. I told the teachers all about it, and they seemed to understand just how we felt. In fact, they've been gettin' a place fixed up fer the boys where they can go and have games and sports and such things. I felt like a whipped cur when President Hughes told me that. But I've give him my word of honor that us fellers'll cut out the cards and drinkin' and smokin' and I know the boys'll stay by me in it. We made a kind of a rule, too, amongst ourselves to cut out the swearin,' but I didn't tell him about that."

"Well, Phil, I'm proud of you tonight. Your mother will be the happiest woman in the state when she sees you next spring. And now, in return for all this good news you've been telling me, I have a piece of sad news to tell you. Henry Owens has committed more than one serious offense against the school, and he refuses to let the school dictate to him in the matter. So he will have to take the consequences. He is a member of our class, and President Hughes told me tonight that tomorrow morning he will be suspended from school."

"I reckon he knew who the 'stray cur' was all the time!" ejaculated Phil, when Walter had finished.

"The stray cur?" questioned Walt.

"Yes; Owens is the feller that brought the whisky into our 'joint.' But we talked it over and decided not to give him away.

So we just told the teachers it was a stray cur. President Hughes seemed to be quite anxious about his name, but I guess he knew all right, all the time."

"Yes," laughed Walter, "I think he knows that Owens is the 'stray cur,' all right."

"Well, Walt, Owens is no good at all. There's a man that ought to beg his own pardon every night and morning fer keepin' company with himself. It must make a feller feel like the devil to be in bad company all the time."

VII.—"Mother Will be Glad."

Phil had given his word of honor that he would live up to the rules of the school. And that meant everything to Phil. Never once did he waver in his purpose. Sometimes temptation crowded upon him, but with set jaw and clenched fists the big fellow kept to his purpose. He had registered his word with God to make a man of himself, and he forged ahead fearlessly, knowing that divine help is forever at hand when a man struggling for righteousness falls short.

Walter gave his assistance, not only to Phil but to the entire group of boys who were struggling to overcome their crude manner of expression. Through the long weeks Phil studied and worked and prayed and grew in strength of character. After a long meditation before the fire he would often break the silence with,

"Its a funny thing, ain't it, Walt, how God took the responsibility of makin' a man of me. It's no trouble at all to do the right thing, if you just have the right kind of backin', is it?"

And he usually concluded in a low tone, "Mother'll be ever so glad!"

VII.—Chosen President of the Student Body.

At holiday time the president of the student body was compelled to discontinue school. This necessitated a re-election of officers which took place during the first week of the second semester. The students were bubbling over with patriotism and their enthusiastic campaigning would have ended in a riot had not President Hughes and several of the teachers come to the rescue.

The country students with one voice had nominated Philip Sherwood for the office of president. Phil was at once flattered and surprised, but he flatly refused to run. However, the students would name no substitute, and in spite of his objections his name, headed the list of nominees. The school was divided into factions and the interest ran high. Class mottoes and banners were in evidence in the balloting room, and the air reverberated with school yells, class yells, and faction yells composed off-hand for the occasion. And the campaigning was kept up all afternoon as lustily as it might have been for a presidential election. At last it was all over, and the judges of the election came in and declared the result of their count; and to the surprise of the faculty and the advanced students, and to the complete embarrassment of Philip Sherwood, he was declared president of the student body.

"I can't do it, Walt!" he confessed bluntly, when they were alone in their room. "I don't have any idea what ought to be done."

But Walter pledged himself to stand by Phil and help him to fill the office creditably, and he kept his word.

IX.—A Timely Rescue.

That evening as Phil was following a path through some vacant lots, to cut off a quarter of a mile walk on his way home from an out-of-town social, he was startled by a woman's scream, and turning about quickly, was completely overwhelmed when Lottie Carey almost threw herself into his arms, sobbing with fear.

"Oh, Mr. Sherwood, you will protect me, won't you? Don't let him touch me, please, please don't!"

And before Phil had time to ask any questions Henry Owens came up panting and cursing in thick, drunken accents.

Phil did not wait for any explanations. His big fist shot out quickly and in another moment Owens was wallowing in the snow, trying in vain to regain his footing. He began cursing again when he recognized Phil, and for a moment, forgetting Lottie's presence, he fell into his old manner of speech.

"Law, Hen, you're too foul to make good coyote bait! A

respectable prairie dog' 'ud' leave you any time to feed off'm a dead horse."

Owens demanded the lady, declaring over and over that he would protect her.

"Yes, like a wolf'd protect a pet lamb!" glared Phil, drawing Lottie's arm through his tenderly. You'd better get back to bed, Owens, as soon as you can make your way home, or you'll be in worse trouble than you are now. I've often wondered why God let's such fellers as you run loose. Of course, we have mosquitos and skunks in the world, and maybe everything is put here for some purpose, even stray curs like yourself. But what that purpose is God knows, I'm sure I don't!"

X.—Phil's Dream of Life Come True.

Turning abruptly about, he and Lottie Carey walked quickly and silently on until they reached Lottie's own door.

"Mr. Sherwood," she said tremulously, "how can I ever thank you enough for your kindness?"

"Oh, that's nothing, Miss Carey, don't speak of it," he replied gallantly.

His big, strong hand was trembling more than the little white hand she had held out to him. But he was afraid of his own heart rather than the drunken man. Lottie explained to him how Owens had followed her from an officers' meeting, and how he had attempted to kiss her.

"The dog!" said Phil. "I wish I had given him more blows."

The two stood silent in the cold, moonlight night. Presently Lottie said,

"I have heard how gallantly you protected me from that man's slurs once before, Mr. Sherwood, and I want to thank you for it. I am sure I did not deserve it, after what I had said about your being a cow-boy."

Phil did not know what to say, so he kept silent. And Lottie continued,

"I did not mean to hurt your feelings, Mr. Sherwood, but my class had twitted me about you until I did it in sheer desperation, just to show them that I dared."

A strange wonder was born in Phil's heart, and he voiced it half to himself and half to her.

"Twitted you about me? And why?"

Lottie avoided his earnest gaze. Her eyes fell, and a crimson flush overspread her face.

"I had said kind things about you," she said simply.

Phil's big hand impulsively clasped the little, white one again. He compelled her to look into his earnest face.

"Then you do not hate me," he asserted half defiantly.

"How could any one hate you?" was all Lottie could find to say.

Then the stars rocked before Phil's gaze, and he felt as frightened as a prisoner at the bar. Was it really possible that this beautiful little woman cared for a big, ignorant fellow like him? He tried to voice the song in his heart, but the words caught in his throat. There was nothing he could say, so he stooped and kissed the little woman.

She did not scream or run away, or even chide him. And he knew that the best dream of his life had come true.

"I have no words to tell you what is in my heart," he said, "but you understand, don't you?"

"Yes, I understand. And I am very, very happy." Her voice sank to a whisper.

"Some day," said Phil, "when I have finished my school work, when I have made a man of myself, I'll be able to say the words."

"And until then we shall keep our sweet secret all to ourselves," she said. "But you must never forget that I am always waiting and hoping and praying for you."

"If you do that I cannot fail!" he whispered sincerely.

And then he felt two little hands clasping his own. For one moment he felt her warm breath on his cheek.

"Good night and God bless you!" was all she said, and then she was gone, and Phil stood alone in the moonlight, wondering if fate really meant it.

(THE END.)

That Comrade of my Dreams.

(*For the Improvement Era.*)



When the days are bright and sunny,
And the sky's the nicest blue,
And the trees are tellin' stories
Just so like they used to do;
By a moss-grown mill I wander,
Where a silv'ry river gleams
Through a fringe of tall tigidlers,
With that comrade of my dreams.

I can see the dim, blue mountains
Through the Indian Summer haze,
An' the canyons black and purple
As they were in by-gone days;
I can hear the chip-munk chirpin',
An' the eagle's lusty screams,
As I stand, my soul enraptured—
By that comrade of my dreams.



Then we wander through the meadow,
By the big, old cottonwood,
Where the swing was made in summer,
And the quaint, old bow'ry stood;

Then once more I hear her laughter,—
 Sweetest melody it seems—
 As I swing her to the branches—
 That sweet comrade of my dreams.



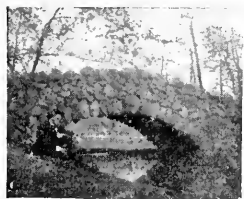
There's a path we lov'd to travel,
 Where it curved an' wound along
 Through the golden-rod an' red-top,
 An' the hawthorns big an' strong;
 An' just where the cat-tails rally
 In the sun's last ruddy beams,
 There I told the old, old story
 To the comrade of my dreams.

Then the path winds by the school house

Where as boy and girl we played,
 An' on past the little cottage
 . Where as man an' wife we prayed;
 An' over the wooden foot-bridge—
 There a lonely, white stone gleams
 Which I bathe in tears an' roses
 For that comrade of my dreams.



But when my poor heart is weary
 With the burdens of the day,
 An' the cares of life are crowding
 All along my lonely way;
 Oft I feel her presence near me—
 A sweet influence it seems—
 An' I smile in sweet contentment
 At the comrade of my dreams.



H. R. MERRILL.

A Day With Carry Nation.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE BUILDER," "DAUGHTER OF THE NORTH," ETC.

We left Kansas City for the West on the evening of September 17, 1906. The train was belated, and we found ourselves next morning rolling slowly over the rain-soaked plains of Kansas. As the morning advanced there was a general awakening among the passengers, an adjustment of chairs and the making of toilets, in which Elder Delbert Stanger and I took part. We were returning "Mormon" missionaries. Elder Stanger had labored in Australia, and was coming home by way of Europe, thus making a complete tour of the world. We had been companions from Liverpool.

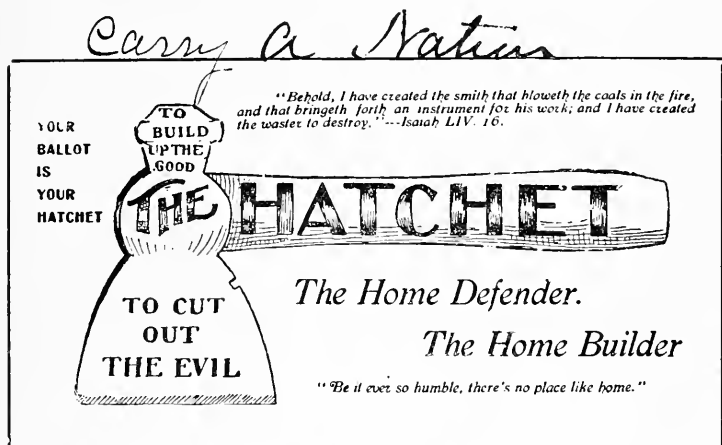


Directly across the aisle from us sat a "striking" looking woman. She was large, both in bone and muscle. Her dress was severely black, and when she had readjusted her toilet for the day she had on a small, Quaker-looking, black bonnet. Her black hair was sprinkled generously with gray. Her nose was rather small and sunken, but she had a prominent lower jaw, and lips that indicated the firmness of a vise. When she talked, which she was not timid in doing, it was in a high, clear voice that could be heard in all parts of the car. She attracted our attention from the first.

Presently every one in the car was startled by the woman

standing on her feet, and repeating in a loud voice one of the psalms of David. After the recitation, she spoke for a few minutes by way of praise unto the Lord. Then she said, "Let us pray," and kneeling by her seat she uttered a prayer that could be heard in every part of the car. Then she arose to her feet again, and by way of explanation to the astonished passengers, she said, "I give my first and best efforts to God."

As we were still wondering what it all meant, we saw the



FRONT COVER DESIGN OF MRS. NATION'S MONTHLY MAGAZINE, "THE HATCHET," WITH HER SIGNATURE.

woman take from her hand-bag a number of papers, go forward to the front of the car, turn to the passengers and thus address them:

"I am Carry Nation. I have copies of my paper, *The Hatchet*, which I sell for five cents. The newspapers of this country have abused me and misrepresented me, and I am publishing this paper in self-defense. Each paper bears my signature, and you may say you got it from Carry Nation herself. No one seems to know how to spell my name. It is C-a-r-r-y, not C-a-r-r-i-e, as you will see."

Then she came down the aisle, and readily disposed of her papers.

After a time I began conversation with her across the aisle. I asked her how the work of prohibition was prospering, and we talked pleasantly on kindred subjects for some time. Then I handed her my card, I must say, not without some fear.

"You are a 'Mormon' are you?" she asked.

"Yes," I replied.

"Well," she said, "there are some good people among the 'Mormons,' of course; but polygamy damns you all."

Just then, to my great relief, a party of four or five young men came in from another car. They had heard that the saloon smasher was on the train, and they came to see. They stopped by Mrs. Nation's seat and shook hands with her, as if they were acquaintances. Some of them had been drinking already, and it did not take long for Mrs. Nation to discover the fact. Then she denounced them roundly, which the young fellows took good-naturedly enough.

"I know it's wrong to drink, Mrs. Nation," said one of them; "but I can't quit—I'm too weak."

"Too weak!" she replied scornfully. "Be a man, don't be a slave. Only cowards give up to such an enemy as whisky."

They talked back and forth for some time. Then, when the young fellows would listen, she told them of the home for drunkards' wives which she was establishing in Kansas City, Kansas. "Such men as you ought to help me," she said.

"How much do you want?" asked one who was in the "good-natured" drunken state.

"You ought to give me five hundred dollars, at least," she said. "It would not hurt you a bit."

The young man took out his check book. He couldn't give that much, he said. How would a hundred do? There was some parleying, then the young fellow put his book back into his pocket and walked away. I believe I was as much disappointed as was Mrs. Nation.

After the crowd had left, she came back at Elder Stanger and me. Perhaps she had to have it out of somebody after that mean trick the young fellow had played on her, and here were two "Mormons" within arm's reach. She pounced on us vigorously, talking loudly and boldly about the "Mormons" and their "vile

practices." We did not wish to enter into a discussion with her, but she at last forced us to say something in defense. All in the car knew by this time that their stock of curiosities had been augmented by the addition of two "real, live, 'Mormon' elders," so they crowded around us to enjoy the novel spectacle. As Mrs. Nation wildly denounced us, she flourished a large Bible, which she said was the only hatchet she now used. I referred her to a few passages in her *Hatchet*, and asked her to read them, which she did. But she launched out again in a stream of talk. It was impossible to hold her to a given point until that was disposed of. She would fly from one topic to another with lightning rapidity. And how she did talk! Her words came in a continuous stream, loud and strong. Whenever I could "get in a word edgewise," which was not often, I spoke in a moderate tone; therefore the people in the farther end of the car came nearer to listen. I gave up trying to say anything. We were literally beaten down by the force of words, and at last, when there was a calm in the storm so that I could be heard, I called the listeners' attention to the fact that it was not our fault that Mrs. Nation's statements were not answered. We could not talk against a whirlwind, we said, or against a Kansas tornado.

She quieted a little then, and I talked for a few minutes without interruption, explaining the doctrines and position of the Latter-day Saints on the topics under discussion. The passengers listened attentively, and some of them expressed their approval of what we said. But Mrs. Nation showed her utter contempt for us by her non-attention. Then she became sarcastic, and I fear, I made a mistake by retaliating in kind. However, the "Mormons" tried to take it all good-naturedly. We had taken part in too many such adventures to be very much discomfited at this one. Mrs. Nation had been in Utah, and had been accorded the privilege of speaking in the Tabernacle, but this did not seem to count in the "Mormons'" favor. In fact, she was very ignorant of Utah affairs, for she spoke of the women of Utah as slaves. "Why," she exclaimed, "you 'Mormons' deny the rights of the priesthood to your women!"

We tried to explain.

"I should like to see a man try to bring a second wife to me," she said in no uncertain tones. "I'd fix him!"

"I can well believe it, Mrs. Nation," said I.

It was afternoon before the storm of discussion quieted. I changed seats with Elder Stanger, and after a time he and Mrs. Nation began talking. He told her of his missionary experiences in Australia, and she listened quietly. He spoke of how the Lord had blessed him and answered his prayers, and how his testimony that God lives had been made strong by the experiences through which he had passed. I had doubted whether there was in this strange, strong woman a particle of that finer feeling which naturally is a part of woman's nature; but when I listened to the conversation between Elder Stanger and her, I discovered that I was wrong in my doubts. As she listened to my companion, I noticed a softer expression come into the hard face, and as she, too, talked of how the Lord had been good to her, there was a mildness in her voice. Then I thought, "What an incomprehensibly odd mixture human nature is!" And again, "How wonderful it is that the Lord uses every odd mixture for his own good purpose! Here was Mrs. Carry Nation, eccentric, coarse, foolish in her ways, prejudiced, making herself ridiculous in the eyes of mildly-mannered people, and yet a force which set the people of Kansas and surrounding states to thinking in earnest about their condition in letting the saloon and whisky be their master. Was she not doing her work in the world? It may not be the way I or you would do such work, but who shall say that Carry Nation's way was not the best for the particular time and place?"

It was time for lunch in the car. We got out our meagre bread and butter, and Mrs. Nation opened a package of tempting sandwiches. I don't know whether she saw our scanty store, or our greedy eyes told on us, but I suppose her mother-heart was touched, and so she offered to share with us.

"'If thine enemy hunger,'" she quoted, as she handed a sandwich over to us.

"Mrs. Nation," I replied good-naturedly, "if that applies to me, I shall not take it. I am not your enemy. I wouldn't object to your smashing every saloon in the land."

She laughed. "I was joking," she said.

"Then I accept your kindness with thanks," I replied.
The sandwiches were delicious.

Who was Carry Nation?

Although the state of Kansas has been a prohibition state for many years, the laws against the selling of intoxicating liquors have not always been enforced. In the year 1900, the liquor dealers had become so bold that saloons, or "joints" as they were called, could be found all over the state, and the officers seemed to be helpless to put them out of their unlawful business. Such a condition must have been humiliating to the public-minded and law-abiding citizens of the state. Perhaps something radical had to transpire to wake the state from its unenviable condition, and on the scene came Mrs. Carry Nation. She had lived in Kansas for some years, in the town of Medicine Lodge. As a young woman she had married a man who became addicted to drink, and her experience with this drunkard created in her an intense aversion to drink. As a girl, it is said, she was fearless. Later she married David Nation, with whom she lived about ten years.

In December, 1900, the people of Wichita, Kansas, were startled by a determined woman armed with a hatchet entering the "swellest" saloon in the town and breaking its bottles, mirrors and other fixtures. She was arrested and placed in jail, where she remained three weeks, when her case was dismissed. On January 21, 1901, Mrs. Nation, with two other women, raided and wrecked two other saloons in Wichita. She was arrested again, but immediately discharged. For the next three months she surprised the "jointists" in various Kansas cities, falling upon them unawares, and with her faithful hatchet and a few followers, struck terror to the whisky dealers. An account of her saloon smashing in the town of Enterprise was sent at the time to *The Outlook*, from which the following excerpt of the affair is taken:

Mrs. Nation came quietly into town about breakfast time, went to the house of the mayor's father, attended prayer-meeting at two o'clock, and at three began hammering on the windows of one of the two saloons. The keepers had heard of her advent, and had locked up and departed—to the other side of the street, where a waiting crowd had gathered.

Through the broken glass door Mrs. Nation climbed in, hatchet in hand; and the smashing began.

The big mirror behind the bar went to pieces, then the bottles and glasses; cases were emptied on the floor and smashed one by one; the refrigerator was disfigured, the wall pictures pulled down and butchered. Then came the city marshal, who took Mrs. Nation by the arm and walked her out the back way. The war was ended, the wreck was complete.

At the prayer meeting the proposed smashing was announced, and volunteers to join in the good work were called for. A dozen went to the vicinity, but only one joined in the attack, and she neither a Woman's Christian Temperance Union nor church member—simply a brave woman who believed in trying the new remedy for closing the lawless joints, which law and persuasion had failed to close.

The owner stood by meekly protesting, but raising no hand. There was some blood on the bellicose smasher's hand, made by falling glass, and her black alpaca dress was perfumed with odors of whisky and beer.

Undismayed she approached the second saloon, but the improvised marshal firmly kept her off. A war of words, sprinkled with scriptural quotations and some counter remarks about law-breaking and hoodlumism, kept the good-natured crowd amused.

Mrs. Nation was driven to her friend's home, where she awaited the hoped-for arrest in vain. The sheriff did not come. After supper she started talking on the street, but this soon ended in a row, with much bad language and some blood letting. The raided saloon-keeper's wife slapped the speaker in the face, missiles were thrown, and adjournment taken to a church where a revival meeting was in progress.

Mrs. Nation's plea was that the law was openly violated by collusion of the authorities and the "men," and that no remedy was open but counter-violence by the victims--the women. The press of the country, at the time Mrs. Nation was busy with her hatchet, discussed extensively her and her ways, some agreeing with her, others pointing out that it was poor policy to meet lawlessness with lawlessness. At the time the *Springfield Republican* had this to say of Mrs. Nation:

For seven years officialdom has been publicly holding up the constitution of Kansas to the contumely of every weak-minded, moral degenerate or immature person in the commonwealth. . . . Mrs. Nation now comes upon the scene. She is evidently a robust woman of simple character with an unerring instinct for the moral law. A temperance

fanatic, no doubt, as John Brown was an anti-slavery fanatic. This woman starts in to smash saloons because the authorities permit them to flourish in violation of the constitution of the state of Kansas. And she seems to be doing well within her prerogative. For the saloons, or "joints," have no legal standing, and can claim no protection in the courts of Kansas. In an address to a crowd in Topeka the other day Mrs. Nation maintained that she was a law-abiding citizen whenever she raided a "joint," since the "joint" had no legal rights. Kansas lawyers there are who support her in this contention, and say that she cannot be punished for destroying saloon fixtures or stocks of liquors.

If the principle of prohibition is a good thing and deserves to be maintained in the fundamental laws of Kansas, it is difficult to condemn Mrs. Nation for her proceedings of violence against lawless dens of bibulous resort. She is certainly backed by the constitution of the state; she is unquestionably a distinct moral force, since she stands for respect for law. Her methods may be anarchical in their operations, but a much worse kind of anarchy has been and is being fostered by those whose sworn duty it is to enforce the laws and preserve the constitution of Kansas from public shame.

The St. Louis *Post Dispatch* gave this characterization of Mrs. Nation:

She is a great talker—can talk your arm off, if you will let her. Back in Medicine Lodge she has been known always as a very determined woman. Whatever she believes in, she believes with her whole soul, and nothing except superior physical force can stay her. She used to drive about the country collecting food and other supplies for the poor. She has done much good in that way, but when she sets out to get contributions, she can not be shaken off. Whenever she would hear of a needy family anywhere in reach by buggy, she would start out to relieve the unfortunates.

Kansas was soon in a state of ferment. The people were aroused. They demanded that the law be enforced, and the saloons be closed. Other smashing parties were organized. Then the state legislature took action, and the prohibitory law was better enforced.

Mrs. Nation did very little smashing outside of Kansas. She became a lecturer on temperance, traveling all over the country. She printed a small monthly paper wherein she preached against

intoxicants, tobacco and other evils. Here are some extracts from the copy of *The Hatchet* obtained from her on the train:

HATCHET STROKES.—A terror to evil doers, and the praise of them that do well.

Slowly but surely the cigarette smoker is being crowded off the earth. The areas of pollution wherein he is permitted to poison good atmosphere are growing smaller and beautifully less. He has been excluded from offices, stores, and public places.

While at Melvern, Arkansas, we stopped with a woman who is active in the M. E. Conference of the state. She sent word to that body not to send her any more ministers who used tobacco, because of the filth they left behind.

It's the Word to the Living that Tells.

(For the Improvement Era.)

It isn't enough to say in our hearts that we like a man for his ways,
It isn't enough that we fill our minds with pæans of silent praise;
Nor is it enough that we honor a man, as our confidence upward
mounts—

It's going right up to the man himself and telling him so, that counts.

For the sun may shine as never before, yet the sky be black as night,
As the storm-clouds spreading fold on fold, shut out its effulgent light.
But of what avail is the sun beyond, if it never appears to view?
The rays that hallow their way to our hearts are the ones that penetrate
through.

There are men in the world, aye, and women, too, that rise to the noblest
heights;

Yet their paths oft lie in the humbler spheres, away from the glaring
lights,

And they pass on their way with never a word of comfort, or hope or
trust,

Till they fall at last; then a recreant world sounds its eulogy over their
dust.

If a man does a work you really admire, don't leave a kind word unsaid,
In fear that to do so might make him vain, and cause him to "lose his
head;"

But reach out your hand and tell him, "Well done," and see how his
gratitude swells.

It isn't the flowers we strew on the grave, it's the word to the living
that tells.

LON J. HADDOCK.

The Drama.*

BY WILLARD DONE.

Without unnecessary preliminaries I will proceed at once to the subject assigned to me. The main purpose of the drama is entertainment. There may be other elements which appear to be prime purposes, but these are largely incidental. Instruction, culture, training in dramatic art, etc., are to be considered rather as means, or as more or less indirect results of the drama; but, after all, its chief purpose and reason for existence is the entertainment of the public. We must keep in mind that no play can succeed that does not aim first of all to provide entertainment. The purely instructional drama is always a failure. This has been proved time and again, and the history of dramatic development is marked by a large number of these plays that have never reached the hearts of the people, and can never be revived. While instruction may well enter into the work of the drama, it is always incidental to the main purpose.

The value of a thing is determined by its purpose; in other words, its results. If the purpose is worthy, and there is adaptation to that purpose, beneficial results are sure to follow. The drama has value so far as it meets this test. Here we must consider both the main and the subsidiary purpose of the drama. The play that instructs but does not entertain is, as above stated, a necessary failure. On the other hand, the play that merely entertains but does not incidentally instruct, or point a moral, or awake worthy emotions, is unsatisfactory. Still further, the play

* An address delivered at the officers' meeting, annual Y. M. M. I. A. conference, June 2, 1911, at Barratt Hall.

that awakens unworthy emotions, weakens morality or instills false ideals, is objectionable and must be avoided. Elimination must enter here. It is as important to the value of a play that certain elements shall be omitted from it, as that certain others shall enter into it.

On the general principles here briefly set out, may be based the rules for the choice of plays. To go at the matter intelligently, you must select the elements you desire in the drama, and decide what elements are undesirable and must be eliminated, and thus determine your choice. No matter what the class of play you are considering, these simple principles of choice can be applied. All these principles enter into various plays, no matter what the kind. The application of these principles must necessarily narrow your choice of plays, even from the theoretical standpoint. But there are practical reasons why a still narrower field is necessary. There are certain plays that cannot be mastered by amateurs, and should never be attempted by them, no matter how desirable the plays may be in themselves. They are such plays as tragedies, and strictly classic comedies, and others of the sort. All tragedies must be avoided. They are not for amateurs. For an association club to attempt them would indeed be a tragedy. It is true that in the early days of the drama in Utah, when ordinary plays were scarcely to be procured in the country districts, while a few copies of Shakespeare were available, some amateur dramatic clubs attempted such tragedies as *Hamlet*, *Macbeth*, *Romeo and Juliet*, and others. Such presentations may have been better than none. But there is no reason in this day of numerous plays, easily obtainable and splendidly adapted to your purpose, why amateurs should disturb the peaceful bones of Shakespeare by making him turn over in his grave.

With the elimination from your field of choice of the various classes of plays here mentioned, you will be limited to such plays as ordinary comedy-dramas, comedies and farces. I see no reason for a wider choice. And even within these narrow limits, selections should be carefully made. Two general principles must be laid down for determining the choice of plays. The positive principle is that there must be enough of interest to hold the undivided and intense attention of the audience, increasingly to the end.

This necessitates some element of excitement, either serious or humorous. Combined with this should be the instructional elements previously referred to. The negative rule is that there shall be no violation of the higher rules of ethics. This eliminates all coarseness, suggestiveness, profanity, violence, and "blood and thunder" straining for effect. How to gain the golden mean, between dullness on the one hand and too great sensationalism on the other, should be the careful study of those who choose the plays for our association clubs. In this connection, permit me to say that the committee on music and drama of the general board has already published a suggestive list of plays, and stands ready at all times to co-operate with you by suggesting suitable plays and helping you to a choice.

Referring again to the educational value of the drama, it may be well to say that although this is incidental, yet it is of great importance and should not be neglected. It may be divided into two elements. One is the effect of plays on the audiences witnessing them, the other, their effect on the players themselves. Here we must take into account the vivid nature of dramatic portrayal. The effect of it is much more distinct and lasting than the effect of reading the same thing in a book. It is indeed like the presentation of real incidents in real life. It is easily seen, therefore, how vitally important it is that the right kind of plays shall be chosen, and that they shall be well presented. The educational value of the drama may be entirely destroyed and actual evil caused, beyond our power to compute, if objectionable plays are chosen or good plays are ill performed. Nor is the effect confined to the auditors. I think it is still greater in the case of the performers. They must feel the play and its subtle influences, in order to present it intelligently. They must think in its lines; feel in its situations; become, in a degree, the people they portray. In the case of young people (and the members of your local organizations will necessarily be young) this influence is likely to be vivid and lasting.

This brings up another subject of vital importance to your work in the drama. Certain ethical considerations are involved in the essential youthfulness of your amateur players. The callow and impressionable age at which they will enter upon this work

renders certain safeguards absolutely necessary. It goes without saying that at rehearsals and in other stages of the preparation of the play, some one of mature age and experience shall be placed in charge of the work. There is usually a person in the ward or village who has some dramatic knowledge and experience, and who can direct the work of the club, while carefully guarding the members from certain insidious evils which may otherwise assail them. We should not lose sight of the fact that these players are essentially amateurs. They should be impressed with this thought, and should be guarded against the possibility of becoming "stage-struck." I don't know of any disease peculiar to the period of adolescence that is likely to be more stubborn and troublesome than this. Love-sickness is possibly much more prevalent, but it is more easily cured. In fact it usually cures itself through marriage or otherwise. But the stage-struck youth or maiden is very often a hopeless case, until bitter experiences have come to take away the glamor of the footlights and show the real values of life. Not that I would discourage one from this career, if he is adapted to it, and deliberately chooses it with full realization of what it means in work, hardship, disappointment, and worry, before the goal is reached. I speak merely of the ordinary young men and women who will make up the membership of the average ward dramatic club.

For the reasons above stated, and others that might be mentioned, the ward organization should not become ambitious to extend its work beyond the confines of its own home town. In a large city, consisting of more than one ward, an occasional visit of a club to another portion of that city would not be objectionable. But there are decided objections to extended travel on tours where the members are thrown into association without proper chaperonage, with the peril of being too seriously impressed with the work which must necessarily be very incidental and temporary. In brief, let the young people who perform for your entertainment be jealously guarded from every condition and influence that can possibly work them harm while engaged in this very excellent employment.

It is impossible in the short time allotted to me, to go into detail as to the work of staging and preparing plays. There are

others who are much more competent for this part of the discussion, and doubtless they will present certain points for your information and guidance, as occasion arises. It goes without saying that the very best talent in the ward should be selected, and placed under the direction and training of a good dramatic instructor. It is usually necessary for temporary and somewhat unsatisfactory makeshifts to be employed in preparing a stage and placing curtain and scenery. But every possible effort should be made to induce the authorities of the wards to provide an amusement hall, with stage and scenery and other appliances for the convenience of the club that devotes so much of time to the entertainment of the people. With the growth of electrical lighting systems in even the small and remote villages, it will be possible to produce electrical effects on the stage, which will aid very materially in the realism of the drama, and be an education and a source of education to the young people in outlying districts to whom these elements of stage setting are new and unfamiliar.

In reference to music in connection with the drama, two important elements will enter. The organization of a ward or village orchestra, where such does not already exist, will necessarily follow the organization of a dramatic club. These orchestras, by presenting suitable music between the acts and by way of prelude, as well as incidental music during the development of the play, will necessarily encourage instrumental development among their members and educate the people to a better appreciation of this element of dramatic entertainment.

Another advantage will be in the selection and preparation of cantatas, operettas, musical comedies, etc. The simplest of these forms of entertainment can readily be prepared by even amateur organizations, especially in Latter-day Saint settlements, where so large a proportion of the young people are trained vocally as well as instrumentally. Of course, it follows that any extravaganza or burlesque that is too "broad" for use in these Mutual Improvement entertainments, must be carefully avoided by the directors of the musical and dramatic clubs. But after these have been eliminated, there are a large number of plays in which music forms an important element, for you to select for your entertainments. In this part of your work you are assured of the active and sympathetic help of the committee.

Athletics.*

BY LYMAN R. MARTINEAU.

“Life is a measure to be filled—not a cup to be emptied.”

Field sports; athletics and other outdoor activities have a direct relation to a well measured life, if only their real purpose shall be kept in view. The general board, ever alert and watchful for the young men of Zion, took a step, decidedly forward when this department of our work was given unanimous approval and recognized as an ally in promoting moral and spiritual education.

“Manhood, not scholarship, is the first aim of education.” And so at the outset let it be understood that at the basis of physical education there shall be the spirit of the militant, loyal, manhood of the Church, whose work and play shall alike lead always to greater spiritual heights.

In the eyes of some, sports and play are only a form of idleness. As a matter of fact, the opposite is true. If properly organized and controlled, these activities afford wholesome recreation and promote pluck, courage, enthusiasm, spiritual and moral purpose, temperate habits, and tend to keep more youthful the bodies and spirits of men who otherwise give up to habits of old age all too early in life.

Again, objection is made that athletics are dangerous. It is true that accidents occasionally occur, but unless very serious they only lend spice and zest to the game. For that matter it is dangerous to go to bed—more people die in bed than on the battlefield.

It is pleasing to note, too, that the trained athletes developed in the great colleges of the world, submit to habits of self-denial that we have been taught from our mother's knee. If the trained athlete of Yale or Harvard would win a dash, a game of ball or a rowing match, he may not drink beer nor liquor, nor yield to the seductive cigarette nor to

* An address given at the officers' meeting, annual Y. M. M. I. A. Conference, Barratt Hall, June 2, 1911.

tobacco, tea and coffee in any form. From this standpoint alone, athletics under such discipline, mean a triumph which even our most eloquent precepts have too often failed to accomplish. If, as Dr. Jordan says, "you can't tack a two thousand dollar education on a fifty cent boy," is it not also true that dissolute habits and physical excellence can not be found in the same person.

It may be fair to assume that in a general way we are practically all on common ground thus far, but we now reach problems which widely differ, because of the varying conditions found in our different localities. For instance in the larger cities it may be found advisable for you to unite with established municipal movements or high school activities where gymnasiums, campuses and equipment have already been or are being provided, and where it would be expensive and impossible to maintain separated and competitive institutions. While in the countryside districts and where no such movement has been possible from public taxation, it should not be difficult for the young men to lead in acquiring a few acres of land for a campus, and to organize a loyal support for its improvement; and to secure funds to add from time to time such equipment as conditions may justify and afford.

It should not for a moment be imagined that large, expensive buildings are necessary at the outset. These can only come as the needs of the people develop, and the spirit and interest of the people demand. A word of caution to those unfamiliar with the difficulties of "keeping up" and finishing what has been started may here be given. "Do not bite off more than you can chew," is a safe, if homely bit of advice.

It may be that in some localities this movement finds scant support and sympathy. The street corner, the pool hall, or the country store may have long claimed too much of the spare time of our country boys, from sheer lack of an organization and leadership in better occupations. If this is true, it is the duty of the M. I. A. to call out to such and enlist them in this better way. If it is true that many of our young and middle-aged men are mentally lazy and will not read, is it not also true that in many cases they need to be energized and aroused into an enthusiasm for physical activities which in all ages have held high places in the social and moral uplift of our race? Is it not true, then, after all, that whether we like athletics or not, we cannot help ourselves? For we have them ever present in the restless energy of youth and in the spirit that flows like a stream from the modern schoolhouse and college.

Let each ward appoint an athletic committee, in whose care should be placed the working out of the details and perfecting the formation of base-ball and basket-ball teams, and other features that especially appeal to the talent and demand of their ward. The active support of every-

body should be sought. And if in the past certain young men, sometimes classed as "irreligious" and "rough" or indifferent to the work of the M. I. A., have stood aloof and unconverted to self-culture and the work of our associations, perhaps the call of athletics and sports will reach them. If so, they should be encouraged to associate with the organization and thus become permanently identified with it. In other words, deny membership to none who will come in and conform to the discipline prescribed. It is highly essential that a capable athletic director, if not a coach, should be secured to direct and manage the activities, lest the rougher element dominate and the games be reduced to a rowdy unbridled breach of the peace.

The good, red blood of our junior boys cannot and should not be denied opportunity for wholesome outdoor activities, which may not properly come under the head of sports or athletics. Every healthy, evenly-balanced boy in the Church has flights of heroic fancy, and a passion for going out into the mountains for a climb, a camp and for adventure. The wide-awake M. I. A. officers of the stakes and of the wards are the natural guardians, and should be the leaders, in connection with parents and ward authorities, to provide such outdoor scouting events for their junior classes.

Here in this great center of population we have a splendid gymnasium opened and dedicated since our last conference. It has, under able management, leaped at once into public favor, and is the pride and crowning feature of our athletic work and spirit.

Finally, while we stand for intellectual, moral and spiritual progress, and are doing great good in energizing and enthusing our membership along ethical and cultural directions, the field of physical well-being and recreation should be promptly and efficiently occupied by our organization as rapidly and persistently as have the other activities that have made the M. I. A. an indispensable auxiliary in the Church for more than thirty years.



M. I. A. Playgrounds near Vernal, Utah.

Find Your Best and Highest Self.*

BY NEPHI JENSON.

Examination days, the times that try students' souls, are past. The pestering interrogation point, which for the last few days has been looking defiance at you from history, grammar and arithmetic papers, and disturbing your sleep by night, has lost its terror—at least for a season—and now you can lay you down to sleep blissfully, assured that the goblin question mark will not get you. You have had questions to left of you, questions to right of you, questions back of you, and questions in front of you, and boldly you have parsed, spelled, analyzed and conjugated, thought, stewed and ciphered, until you have successfully passed the valley of death, escaped the jaws of hell, and joyfully come to the scene of this commencement, surrounded by flowers and friends,

Commencement! What thoughts this word calls up! Standing here at the end of eight years of successful school work, spent with teachers of the highest proficiency, and in a building as perfect as skill can make, bequeathed to you and to those who shall come after you, by a beneficent state, you cannot but feel grateful that you live in and form a part of that country which makes it possible in her schools for the "barefoot boy with cheek of tan" to sit beside the millionaire's son.

Every cradle asks, whence? Every commencement, whither? You are commencing today. Where are you going? What are you going to do?

* An address to graduates of the Burton School, Salt Lake county.

While you are thinking about these questions, I commend to your consideration the parable of the talents. The man who received the one talent was a timid, slothful fellow. He neither had the courage nor the desire to find out the worth of the talent and use it, so he buried it in the earth. At the day of reckoning he said to his Lord, "I know that thou art a hard man, reaping where thou hast not sown." The Lord rebuked the slothful servant, and commanded that his one talent be taken from him and given to the man who had ten talents. The slothful servant's one talent was taken from him because he did not find out the worth and use of it. In this parable is suggested the whole duty of life, *viz.*, to find your talents and use them—in other words, to find your life and give it away.

Finding your life means to find your best and highest self, and to live it. To live one's best self means to see, to feel, to know the best that the purest and noblest have seen, felt and known. It means to see the sun rise and the sun set with the artist's eyes, to feel the thrill of music with the soul of a Mozart, and to know the depth of philosophy as it is known to a Socrates. It means to have the sense of justice that measures men, not by their names, fame or dollars, but by what they are and what they do. It means to have the greatness of soul to see nobility beneath rags, goodness beneath the skin of a sinner, and to recognize the truth of the poet's lines:

Let me go where I will
 I hear a heaven-born music still.
 'Tis not in the stars alone,
 Nor in the cups of budding flowers,
 Nor in the Redbreast's mellow tone,
 Nor in the bow that smiles in showers—
 But in the mud and scum of things,
 There is always, always something sings.

When you have found your life, give it away. Give it freely. Give it in the song that rests the heart of the weary, and whispers peace to the turbulent soul. Give it in the thought set to the Muse's music, that thrills, inspires, uplifts and ennobles. Give it in unanswerable logic in Truth's defense, and Right's vindication. Give it in that sympathy which grieves at the sight of

need, and sorrows when others are sad. Give it in that love which knoweth no self, but goeth about continually doing good. Give it to God in that devotion which recognized his laws as supreme.

The greatest life which has been lived was a gift, and was spent in giving. The Man of Sorrows had no place to lay his head, yet in tears and blood he strove, prayed and sacrificed, to prepare a place of eternal glory for you, for me, and for all who have lived, and all who shall live. Whether at the altar, in the pulpit, or in the presence of tears that speak the broken heart, love was his only creed, sacrifice his only worship. He knew no self. For others he lived, for others he died. This was the perfect life. For he found his life and gave it away.



Elder J. W. Bodily says that during the past winter months the Elders laboring in the West Washington conference of the Northwestern States mission, at Tacoma, were successful in obtaining permission to speak in the largest mills in the West, and to hold meetings among the men. During the six months preceding May 18, one hundred and sixty-eight meetings were thus held, at which they distributed much literature which they think will result in great good. They made many warm friends, and feel that they have a great field for good

labor during the summer months. Elders in front row, left to right: O. P. Dunn, Bert Roper. Back row: O. L. Wheeler, J. W. Bodily.

From Nauvoo to Salt Lake in the Van of the Pioneers.

The Original Diary of Erastus Snow.

EDITED BY HIS SON, MORONI SNOW.

VII.

Our last chapter closed with the pioneers encamped on a small creek flowing into the Platte, on the north side. Erastus Snow continues his journal as follows:

Wednesday, April 5, 1847. We traveled today about fifteen miles, chiefly over soft prairie where it has been hard wheeling, and our teams fared hard for grazing. Our hunters have killed one buffalo cow and a number of calves today.

April 6. A light shower nearly extinguished the fires last night, so that today we passed over to the unburned grass again, but where we have traveled today we are but little better off for feed, for it is nearly all eaten up by the buffaloes which have been driven here either by fires, or by something else, northward. I presume in traveling sixteen miles today we have passed from five to ten thousand buffaloes. Some of our teams are beginning to fail for want of feed.

7th. One circumstance I must not fail to mention, that is the fact that Brigham Young, in riding fast with others to head our drove of cows to prevent their mixing with a herd of buffaloes that were making toward them, lost a valuable spy glass out of his pocket last evening. * * * We had an axle tree to put into a wagon this morning, and we wished to give our teams more time to eat, as the feed was very poor and the grain we had

brought with us was nearly exhausted. We therefore did not start until about noon, and only traveled six miles and camped near an island where we found better feeding.

Saturday, 8th. We traveled about eleven miles over an old sheep pasture, perfectly used up. At least it had such an appearance, from the fact that the ground was nearly covered with the buffalo dung, and the whole country seemed alive with these wild cattle. We were obliged to camp upon a perfectly barren spot on the river bank. Next morning we moved up the river four miles, opposite a small island of cottonwoods, on which we fed our teams and on which we tarried over Sunday, 9th, and had a meeting in the afternoon. Here also a small box was made and nailed to a tall post in which was placed a written history of our organization and journeying up to this time, for the benefit of our brethren who should follow us.

10th. We crossed a small, clear stream this morning and came into a little better feed, and the feed has been improving a little through the day, and the buffaloes are not so plentiful. We are not a little glad on account of it; for we would rather have less game and more feed, though we have not been allowed to kill game any faster than we wanted it to eat. Today we had a feast upon a fat cow and a fine deer. We are camped tonight opposite a fine island of cottonwoods which affords feed and fuel. We have traveled about ten miles today.

Tuesday, 11th. Today we have traveled about eight miles and camped a little above a clear and beautiful prairie creek. The feed is so short and teams so weak we are unable to travel but a short portion of the day. We have seen but few buffalo today, but it is evident that they have left this range very recently.

12th. We have traveled about twelve miles today. We have had a warm south wind and good roads, and crossed this afternoon a small, clear stream, and we are now encamped upon another good-sized creek and in-sight of the bluff that separates the north and south forks of the Platte, the most southern point of which is still a few miles above us. The south fork appears to come in from the southwest nearly opposite our camp, and then runs along near its own bluff about twenty miles to its confluence with the north fork, a peninsula of from one to nine miles wide

separating them. Here we find fresh signs of Indians, and one of their late encampments. We passed today the corpses of about one hundred buffaloes, lately slaughtered by them. They have taken only the hides, tongues, marrow-bones, and here and there a choice piece of meat, leaving the buffalo for the wolves, which are by no means scarce or backward in waiting upon themselves. Most of the buffaloes that we have seen on this route seem to be poor, and we find many carcasses of those that have died this spring; and in several instances we have found them so feeble that our boys, who love the sport, have caught them by the tail and horns and handled them as they would any domestic animal.

13th. We have traveled today about ten and three-fourths miles, have crossed the largest tributary of the Platte we have seen since we left the Loup Fork, and are now encamped at its mouth. It has a quicksand bottom fully as bad as the Loup Fork, and is about ten rods wide. The bluffs between the rivers are about opposite. The president named it Junction Bluff river. We have had a sudden change in the weather, and we are now scarcely comfortable around the fires with top coats. The feed is the best here that we have found since we came into the buffalo range. A mile and a half west of us the bluffs extend abruptly into the Platte. They are sand ridges and broken knobs. Our horsemen are searching for a road through.

14th. I was on guard last night, and it was far from being a warm berth, but the weather began to moderate about ten o'clock, and today it has been warm enough to rain. We have had several slight showers, during the day, which seemed truly reviving to this thirsty land. We found a very good but circuitous road through the sand hills and made our way to the bottom again. Have traveled eight miles, and have now before us another range of sand hills to try in the morning. They appear worse than those we have passed today. We found good feed here and thought it best to let our teams enjoy the benefit of it before venturing among the sand hills, else we should have traveled farther.

15th. We found it about two and a half miles through the sand hills. The sand being deep, made it very heavy wheeling. We have traveled seven miles and camped for Sunday. Have

another range of sand hills about three miles before us. The buffaloes have eaten the feed between us and the hills, which is the cause of our stopping in the middle of the bottom. We camp where we can feed, irrespective of water or fuel, for buffalo chips have been our only fuel this week, except a little driftwood, and we can find water almost anywhere on the Platte bottom by digging from four to six feet, and we most always do it in preference to going half a mile to the river. It has been showery today and nearly cold enough to snow.

Sunday 16th. The sky was overcast with clouds and the wind blew cold from the north, but in the middle of the day it cleared up warm and pleasant. We had a meeting in the afternoon. All appeared in fine spirits. Two buffaloes and one antelope killed near camp.

17th. Started half-past eight o'clock this morning and found it about two and a half miles through the sand hills before we struck the bottom again, about midway of which we crossed a small stream running into the river. During the afternoon we passed several spring fountains coming out of the foot of the bluffs and spreading out over the bottom which was rather low and made it soft wheeling among the sloughs, as the marshy places on the prairie are called; but bearing nearer to the river bank, we soon struck hard ground again and camped for the night after having traveled twelve and three-fourths miles. The hunters killed some buffaloes and some small game, which detained the camp some to secure the meat.

18th. This morning President Young gave some good instructions to the camp, and sharp admonitions to some for being wasteful of flesh; to the hunters for killing more than they really needed; to the horsemen in taking so little interest in looking out our roads; and to the officers for neglecting to enforce the rules of the camp upon their men. We have had good roads and fine weather, and have traveled fifteen and three-fourths miles today, and camped at the mouth of a small creek. Today we begin to find for the first time ledges of rock in the bluff on both sides of the river.

(TO BE CONTINUED.)

Little Problems of Married Life.*

BY WILLIAM GEORGE JORDAN.

III.—Plea for More Courtship after Marriage.

There are some men who seem to consider that their marriage certificate is a sort of fully paid-up policy on marital happiness. They act as if courtship days were those of paying premiums of compliment, cheerfulness, courtesy, consideration, and chivalry and that marriage makes unnecessary all further assessments of lover-like attention. They may sometime awaken to the realization that the only way to get an absolutely guaranteed insurance on matrimony is to keep on paying the premiums. Countless first-class marriage policies have lapsed just because of these imprudently suspended payments.

These very men, at their clubs, often go perilously close to the dead-line of boredom in telling you of the marvelous qualities of their wives. They run the chromatic scale of enthusiasm, while you wonder in a dreamy way whether the angels in heaven were not modeled after these women. At home these husbands may keep their adoration and appreciation wrapped around with seven folds of silence, safeguarding their feeling as zealously as if it were a Masonic secret. Were but a small instalment of this told at home it might prove a joy, a sweet source of new confidence, courage and inspiration to the wife who is heart hungry for just such words.

There is a tendency to assume that this love is known and recognized, so why speak of it? "She knows how much I think of her"—this is a dangerous taking for granted of what should be made real, pulsing and vital in thought, word and deed. There

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is little danger of overtelling this story; it is often the wine of life and inspiration to one hungering and thirsting for the little tendernesses of affection. Ofttimes some little touch of loving sweetness throws a golden streak of happiness through a wife's whole day, and an involuntary half-smile and a love-light in the eye born of the remembrance, hours later, tell of the vitalizing power of a seeming trifle, forgotten or perhaps unnoted by him who thus gladdened a life anew.

There are more people on this great, big, rolling earth hungering for sweetness, tenderness and words of gentle appreciation, genial confidence and generous affection than are starving for bread. Such words that were the current coin of conversation before marriage often seem withdrawn from circulation afterwards. With husband and wife these delicate messengers of affection cost so little—sometimes only a thought, but it is the thought that is all. They are only trifles—too great for mere money to buy, but trifles that focus the joy of life in a moment.

There are men who would no more think voluntarily of carrying home to their wives a bunch of roses just as a bit of sentiment than they would think of taking home a bridge or a cathedral or two or three miles of seacoast. It is not fair to have all the roses before marriage, and only their memory and thorns afterwards. A splendid present to smooth over a misunderstanding or to wipe out an unpleasant memory is altogether of another class. That is not love, it is bribery; it is not tenderness, it is policy; it is like the sacrifices the heathens offer their gods to appease their wrath.

One of the most common causes of the decline of courtship after marriage where it does occur, and there are countless instances to prove that it does not always decline, is the disillusion that often comes after marriage. When the rosy tints of the courtship days grow dimmer there is a tendency for the real poetry to turn into commonplace verse or even into the baldest prose. This cause, if one may be pardoned interpreting Cupid in terms of commercialism, may be called "buying from sample."

In the days before marriage, they saw each other at their best; they were on dress parade and unselfishly thinking too much of each other to think much of self. Under the inspiring glow

of mutual regard every latent virtue blossomed into full flower, every failing assumed a roseate hue under some loving interpretation, little sacrifices for each other were a joy and a privilege. Then a smile would exile a doubt, a caress smother an argument, a tender word throw a world of worry into eclipse, and a mood of disagreement be but the preface to sweet reconciliation that made them nearer and dearer.

Before marriage little inharmonies became lost in the general effect as moonlight softens and obscures discords that the broad glare of sunlight reveals. Marriage brings sunlight to bear on all things and often the goods do not seem up to sample. Then must come a time of concession, adjustment and acceptance of conditions with a smiling determination to make the best of each other. Then each must realize that if they would be real married sweethearts they must keep the courtship atmosphere vital and pervading—by the courtship methods. The love that is worth working for and waiting for is worth preserving.

Sentiment that is kept in cold storage does not amount to much; it lives and grows as it is exercised. A bunch of roses to gladden the eye on the table is worth more than barrels of dead leaves pickled in rose jars. Love cannot live long on its past; it is its present that counts as a real force, and like all other habits it intensifies by exercise.

Courtship after marriage is a kind of matrimonial thermostat; it automatically keeps the home atmosphere at the proper temperature. When the heat of a fervid discussion threatens to scorch the respect of the two for each other, and the hot words of blame and protest make even asbestos in the room conscious of warmth, a smile, a sweet silence or a term of tender endearment may suddenly banish the heat like the radiated influence of a fountain or a cool, fragrant breeze from a garden at twilight. When the cold, cutting air of a sneer or a biting sarcasm makes it seem that some one must have left an iceberg on the doorstep, and the silence at the dinner table grows as tense and palling as the collaborated hush of a vast audience watching the climax moment of a thrilling mid-air acrobatic feat, the courtship wisdom comes to the rescue with that fine instinctive tact of the heart. It is not always easy but it is wise.

The two who have united in marriage *want* happiness; they crave it, and when it slips away and if they lose their bearings and drift, it is usually because they are not conscious of it in the beginning and neither one may be quite able to find the way back—alone. It is so easy to let familiarity kill the courtship spirit, there is danger of taking things as a matter of course and of falling into the “married manner” of assuming that little courtesies and considerations are no longer necessary and a difference in the way of speaking to each other creeps into the conversation.

When a man trips over his wife’s skirts and explodes a condemnation as to her folly in wearing them long, blaming her, in unsterilized language, for his carelessness, he forgets the Chesterfieldian grace with which he would have atoned for the misdeeds of his feet with the courtesy of his speech in the old days. It may not be that he loves her less; he may even love her more in a deeper, truer and stronger way, but he does not show it in the right way, he may have great wealth of affection, but he does not keep it in circulation. His sense of proprietorship, by some zigzag process of thinking, makes him think he need not bother to be polite.

There is danger in the common habit of making light of love in the home, of treating it with a flippant, cheap cynicism. It is hardly worth the smiles it may elicit. It is an insidious habit that grows from innocent, breezy banter to cutting sentences that leave scars in memory. It often begins in the springtime of married life in foolish protest against being thought sentimental, as a sort of self-protection, and in fear of manifesting affection in public the two may swing to the other extreme.

The husband may tell to his friends assembled at his table, in a whimsical way, that now he is “done for, that he can never dare to go out at night, that no one knows what he suffers,” etc. The wife may laughingly counsel her friend, in his presence, “never to get married, you do not realize what it means to devote your whole life to humoring a man and giving up your freedom forever.”

Neither means the words; each knows it is but bubbling nonsense, but sometimes one phrase sticks in memory when the time and atmosphere of the telling are forgotten, and it stings and does

not down with argument, and it starts a wondering, insistent, rankling doubt as to whether he really meant it after all, and there may be a sigh in her heart and a sob in her throat as the fear comes that there may have been something in it after all; it may have been a truth he sought to hide under the mask of a jest. One of the two may not have the keen sense of humor to understand it aright and the smile may be only a slight one from the lips, not the glad, assured smile of a heart at ease and so buoyantly happy that the very eyes seem illumined. There are so many subjects that are impersonal, far removed from their life together, that this one theme might be hallowed in a way as being too dear and near and sacred to be the plaything of the public humor of either.

When the husband has the feeling, percolating through his consciousness, perhaps never quite formulated into words, that our "courtship and honeymoon were beautiful, of course, while they lasted, but now we must realize that life is serious," he may think that he is growing sensible. He is really a bit mistaken; he is merely relapsing into his selfishness. What he deems a reason is only an excuse for dodging the effort to master his moods and be agreeable when he does not feel like it. His attitude somehow suggests throwing away flowers of sentiment from a vase because they have wilted a little, and with their novelty now grown familiar have lost some of their initial charm. It would be wiser to make the vase ever-blooming and redolent of sweetness by filling it with fresh flowers of finer appreciation each new day. It takes time and thought and patience, it is true, but it pays in the dividends of sweetness and smiling love they exhale. It is only holding the invading monotony of matrimony at bay—with the old courtship methods.

Marriage *is* serious; so are all the other great things in life that are worth while, but it is never so dangerously serious as when the courtship spirit is packed away in camphor with the wedding clothes as being too fine for daily use. It is because marriage *is* serious that it needs sustaining, stimulating, sincere love that is active as a living force, not a mere golden memory. Marriage is not a summer picnic; it does not banish trial, sorrow, pain, and suffering from life, even were it an ideal union under ideal

conditions, but it enables two to face life's problems hand in hand, finding courage, strength and refuge in each other, and even peace in sorrow, instead of walking down the valley of the years—alone.

There is a romantic love that is long on extravagant phrases and short on lasting qualities. It has more of the senses than of the soul, more sentimentality than sentiment, more gilt than gold. It is built for show, not for wear; it has every element of real love except—the essential. In the courtship days it seems to be in the gold medal class; shortly after marriage it would not get honorable mention. It is good on short spurts, but breaks down on endurance tests. It is just an emotional gold-brick.

Real love wears, endures and, like an oak, grows stronger with the years, more firmly rooted by every struggle with opposing conditions, every weathered storm. One of our great composers made the hand-organ the test of the popularity of each of his new musical creations. "Will it grind?" was his earnest and wistful question. The love worth while is the love that will grind, that has in it such real music that all the monotony and grind of married life cannot kill its sweetness, its inspiration, its melody and harmony.

There are husbands who think they deserve a blue ribbon in the matrimonial race because they run quietly in double harness, make no special disturbance round the house, are loyal, and, as the phrase goes, are "good providers." They say: "I give her a good home, she has servants, plenty of money and dress, all the necessities and many of the luxuries; what more does she want?" In sad hours of loneliness and heart-hunger, realizing fully all that she has, she knows that the "more" she craves is the man himself, his real companionship, his compliments, his confidence, his tenderness, his loving.

She wants to hear sometimes the very words, "I love you so, dear," and "I need you so," or any of love's synonyms that speak directly not merely inferentially through acts. She wants the phrases that sing themselves in memory while the heart listens and is glad. She wants to be told again that she "has the most beautiful hands in all the world," she wants to have him notice the flower in her hair, to praise the fit of her new gown, to have her

opinion occasionally count as an asset in his thinking, not as a liability to be wiped out. She wants him to be the one to tell her that she is beautiful, for it means more to her than what all the others say—she wants the old courting atmosphere back again. She wants, in a word, recognition of her as a woman, as *the* woman, not merely the duty and respect paid as a wife.

When we as a nation do not grow or manufacture within our own borders all that the needs of our people demand, we import them. Our hungers require certain things, and if we do not find them in this country we get them from abroad, from whatever country can supply. When love, sympathy, comradeship, trust, courtesy, recognition, and happiness are not supplied in the home market, not grown by husband and wife for each other, there is a dangerous tendency to import them, to welcome them, perhaps innocently, from any source from which they may come. Guarding the home market keeps out foreign competition.

Continued courtship after marriage preserves the lover in the husband and the sweetheart in the wife. But courtship is not solitaire; like a quarrel it requires two to make it a real success. It is not the wife alone who needs the gracious sweetness of frank comradeship, for husbands who are built on the right lines have equal longing for loving kindness and kindly loving. They may rebel at having little acts of special thoughtfulness taken for granted as a matter of course and accepted with the joyless manner of a tax collector gathering in revenue or a cool croupier raking in stakes. There are some women who show more pleasure in receiving a few violets than others would betray if you gave them the whole German Empire. Perfunctory acceptance puts a premium on perfunctory giving, and it is a bit discouraging to the husband.

The husband may remember when fair hands pinned a pink in the lapel of his coat, when there was not a note of sweet deference in listening to any expression of his opinions, when the superior business intelligence of the man next door was not boomed on a brisk bull market of contrast, when eyes brightened with joy when he told the story of some ambition that was dear to his heart; when a sofa cushion was tucked in, by hands that seemed to smile, just at the psychic angle of maximum comfort in an armchair when he

felt a bit tired and enjoyed the incense of being humored like an invalid by brevet.

Little attentions, the perfume of consecrated thoughtfulness, are dear to husband as well as to wife. There is ever a subtle compliment in having one's tastes and preferences remembered, and appealed to, in making the key-note of the selection of some little gift the memory of an expression of the desire of either, perhaps months before. It carries with it a suggestion of a halo of importance dignifying an almost forgotten wish. A trifle, you say, yes; but trifles are the only things in life that really count; everything big is but mass and that is only the aggregate of trifles.

There are married people who kept sacred for a few years certain anniversary and memorial days in the calendar of their affections, red-letter days that in the observance and in the freshening glow of memory have a mellowing sweetness vivifying of sentiment. Then as the years go back, these anniversaries fade in their identity and blend confusedly together in the perspective like a long row of lamp-posts up a boulevard. When a man has to figure out on a pad the date of his marriage, or his wife has to have the date of his birthday recalled to her, then the spirit of the old courtship days should be taken from the lavender of memory, and aired and dusted.

This spirit helps the wife to realize that the dainty house dresses she used to wear still may have the old power to charm, that the piano need not remain closed if sentiment can keep for it the old delight, that the songs that once soothed the mind and heart of one now nearer than ever still might exercise their old spell.

The past does not die, we kill it and bury it; we can make it live forever in the present, but which ever we do, the option is ours and the responsibility is ours. The love, confidence, sympathy, tenderness and consideration that the heart feels, let the lips and life express. Courtship is a vessel of promise that is often wrecked on the shoals of matrimony. Courtship means two mates without a captain; marriage sometimes becomes two captains without a mate.

(“Living in Boarding Houses and Hotels,” is the title of the next article in this series.)

Editor's Table.

On the Form of Prayer.

From time to time questions come to the editors asking for instructions in detail on what words should be used in the performance of Church ordinances. There seems to be a tendency among some of the elders to reduce every blessing and ordinance to a set form. Doubtless their intention is to perform the ordinance correctly and effectively, but it should be remembered that the blessings of the Sacrament and the formula for Baptism are about the only forms which the Lord has seen fit to reveal. Perhaps because he desires to prevent his servants from being too mechanical in officiating in the ordinances of the Gospel. He intends without doubt that the Spirit of the Lord should be left to give appropriate utterance in harmony with the time, the place, the occasion, and the condition.

Lately some questions on technical expression in consecrating and anointing with oil have come to hand. In the healing of the sick, it is well to remember that in the word of the Lord (Doctrine and Covenants—24: 13, 14,) to the Saints, the elders are enjoined not to require miracles without being directly commanded of the Lord. An exception is made in the matter of healing the sick, casting out devils, and against poisonous serpents; and even then, the elders are commanded not to cast out devils, or heal the sick, except it be required of them by those who desire it done. It is clear that the elders are to hold this holy ordinance sacred. They are not carelessly and indiscriminately to exercise the power of the Priesthood conferred upon them in the matter of healing, except as, first, they are commanded of the Lord; or, secondly, as called upon by those who desire to be healed.

The Latter-day Saints believe in the power of God to heal the sick through the administration of the Priesthood. They believe that the signs promised in the scriptures do follow the believer, that through faith in Christ and in the ordinance which he has instituted, men and women may be healed, and may do many wonderful works. They believe that through the priesthood, the servants of Jesus Christ may cast out evil spirits, speak in tongues, lay hands on the sick, in his name, to their recovery; and that by the power of faith in Christ, people may be preserved from poisonous reptiles, and other dangers.

Ancient and modern scriptures are clear in stating the general manner of healing the sick. We are told in the word of the Lord to the Prophet Joseph: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me. * * * * And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed."—Doctrine and Covenants 42: 43, 44, 48.

Again the apostle James declares to the former day Saints:

"Is any sick among you? Let him call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if ye have committed sins, they shall be forgiven."—James 5: 14, 15.

In the experience of Christ on this continent when he healed the Nephites and blessed their children, as related in III Nephi 17, we have again a concise and general outline of the manner of healing and blessing the sick who have faith.

It appears from these examples that the Lord has at no time seen fit to give the detailed wording of these ordinances, but has left it to the discretion of the officiating elder and the dictation of the Spirit of the Lord.

The question has been asked us: which is correct to say in consecrating oil, "for the healing of the sick," or "for

the anointing of the sick?" Our questioner here enters technically into details which were better left entirely to the spirit of the occasion. There is no set form for "consecrating oil," though it would appear that the consecration is intended both for the anointing and the healing of the sick. The ordinance should be performed under the inspiration of the Holy Spirit, and such words should be used as are consistent with what is being asked for. We should remember that the oil should be consecrated, dedicated and set apart for holy purposes, to be used in the household of faith "for the healing of the sick" or "for the anointing of the sick." Both phrases may be used with propriety. It should be remembered, however, that it is the prayer of faith that saves the sick, and the Lord who raises them up, not the oil, though we are commanded to anoint with oil in the name of the Lord. (Doctrine and Covenants 42: 44, 48; 35: 9, 15.) And a word to elders on anointing. To anoint is to rub over with oil. A drop applied to a head covered with artifices in the hair, so that the oil cannot reach the body, is not anointing, does not comply with the commandment, and, in my opinion, is null and void.

Another similar question is asked: In sealing the anointing, should the following words be used: "And cause that this oil shall penetrate your system?" As stated before, there is no form for sealing the anointing; that also should be done according to the inspiration and dictation of the Holy Spirit; however, it seems reasonable that it is not the oil, but the power and influence of the Spirit of God, that we pray may penetrate the system, to his healing. It would be perfectly appropriate to say, "and cause this ordinance may have effect according to our faith, that the healing influence of the Spirit of God may penetrate his system that the sick may be saved and that God will raise him up."

One more thought, men are not heard for their much speaking. Direct, simple, heartfelt, supplication for what we want and need is the best and most effective order of prayer. What prayer could be more appropriate to the apostles of Christ, whom he was sending out to preach the Gospel without purse or scrip, than, "Give us this day our daily bread?" But to the person who has his thousands and his millions, such a prayer is not appropriate. He should ask when he prays for the things he needs. Also our

prayers should be short, simple and to the point. I remember on one occasion a number of the authorities visited Erastus Snow when he was very sick; one of them asked if he desired the brethren to administer to him, "Yes, indeed, I do; but I don't want them to smother me with long prayers," was his answer.

But let us repeat again, that rather than having set forms, the elders should live so that they may have the inspiration of the Spirit of God, when called upon to officiate in the ordinances, then their prayers will be simple, direct, appropriate and effective in the sight of God.

JOSEPH F. SMITH.

Loyalty.

President George H. Brimhall's remarks at devotional exercises in the Brigham Young University, March 16, 1911, apply with equal force to other than recalcitrant students. We are all beneficiaries of the Lord our God, and the cause which he has founded is our cause:

I compliment you, on your last week's work. One and three-tenths per cent failing, last week. That is reaching a high standing—the best record since we have been keeping data along this line. I remind the students, this morning, that each one is a beneficiary of the Church. You have not paid during the past year one cent of tuition. Your entrance fees have not met the expenses of heating, lighting and taking care of the institution, to say nothing of interest on the capital invested. So you can readily see, from this point of view, that you are beneficiaries of the Church.

You have been the guests of the Church, and you have also been the guests of the board, who have served without pay. I hope none of you will assume to be host or hostess. I hope you will have sufficient confidence in those who have been providing this progressive educational feast; I hope you will have sufficient confidence in the institution known as the Church, and in those whom the Lord has called to direct in that Church, to feel that it is amply able to take care of its children. I did not create this university; you did not create it. I have not maintained it;

you have not maintained it. I am an employee. And shall the employees presume to instruct the employer and tell him how his business should be run? Is it good taste on the part of the guest to indicate how the banquet shall be served? I wish to declare to you that no one, either guest or outsider, shall stop the progress and growth of this school. The prophets (?) who are proclaiming that the school will go down if the present Church policy is pursued; the prophets (?) who are proclaiming that any organization or division of the Church will go down if Church policy is pursued, will be found among the prophets of Baal, if the voice of the prophet of God is adhered to, and if the policy that the Church has established is followed, because the Church will take care of its school, and will also see that all divisions of the Church prosper.

Last night I read this statement: "And that night nine babes were born in that camp of sleet, snow, wind, frost; and across the river the fugitives could see flickering lights here and there in the homes from which they had been driven, now occupied by a mob"—palatial homes they were at that time, not hovels, but homes of brick and wood. They have stood there for more than half a century, and are monuments of the faith and patriotism of this people. The fugitives sheltered by those four hundred wagons and tents, were the people of whom we are the children. There were slight murmurings in that camp, by those who felt that Brigham Young was leading them astray, but the great majority of that camp said, "The God of Israel is our guide." That was an hour to test their faith—faith in God and his living oracles. And so they marched forth with their faces, day after day, towards the setting sun. Where? There was no one to tell them. Some presumed California; others said, to the mountains. Around their camp-fires they sang the song of "Upper California." That is the class of people that this school has behind it—men and women who have passed through such sacrifices.

I ask you, my beloved students, not to give evidence to the world that you have lost faith in the leaders of Israel. I ask you not to borrow the trumpet of the disbeliever, and sound the bugle blast to the world that, at the banquet where you have been feed-

ing you have been served with something that has taken you off the firm rocks of faith in God, upon which your ancestors stood and built for you. I ask you to think of these things.

If President Joseph F. Smith wants my counsel, he gets it. If the board wants my advice, they get it; but I am not going to advise my board through avenues that are antagonistic to the institution that built the school. Remember that, fellow students. I would rather my name be written on a tombstone than to see it in any array that could be justly construed to class me against my people; and when I say against my people, I say against the Priesthood of God, that I have learned to follow and not to oppose. It is hard to keep still. Oh, it is hard to stand still; but it is harder to keep still and see the salvation of the Lord.

Now in spite of all that may be said or done, the authorities of this school and of the Church school system will decide its policy; and those who work under the head know there is no power to judge the policy of the school, except those who preside over it. If there be a student or a teacher who recognizes any other directive source than that provided by the Church, they may appeal to that source; but before anyone does this, in good conscience, in good form, I suggest that before you assume the right to dictate that you retire from our banquet

GEORGE H. BRIMHALL.

Hints to the Editors.

The editors receive many suggestions, criticisms and commendations, from the readers of the ERA, of general interest to the public. Some of these good things, we are tempted to print from time to time:

Have you ever noticed that the churches are open only when the saloons are closed, and that the saloons are open six days and most of each night a week, while the churches are open at the most six hours one day each week? And yet some people wonder why the church is losing influence.—A.

We make life strenuous by our extravagances and artificial wants, so that we have very little time to study on lines of spiritual development. Though the world is growing better in many things, the great

mass of people is thronging the broad road to destruction. When turning the separator this morning, I noticed the stream of cream was very small compared with the stream of skimmed milk. So it is with humanity. There is room in a very narrow road for the cream, but the skimmed milk needs a very broad road, and then it seems crowded. I was told by a man the other day who was representing a tobacco house that the consumption of tobacco in this country had increased 40 per cent in the last year, and the use of intoxicants is also increasing. I am thankful for the Word of Wisdom. It is a great blessing to all who obey it. I am very thankful that the Lord called me in my boyhood and gave me the knowledge of the way of eternal life. I am thankful for the good reports that come to us of the condition of the work of the Lord at home and abroad. May the great work continue to roll on.—*Patriarch William Halls, Mancos, Colo.*

While sitting in the Tabernacle and listening to your excellent paper on amusements for the young, at the M. I. conference, I promised myself to compliment you on your effort in that line. It is refreshing to me—and what appeals to me will appeal to thousands of other sincere parents struggling for the real uplifting of their children—to hear once in a while some practical sense injected into remarks touching that wonderful, intricate and seemingly fearfully perplexing subject—amusement for our children. If but a fraction of the time, talent, and energy now spent in exploiting amusement for our young people were utilized in devising means of *useful employment* for this same class of individuals, I do not hesitate to assert that we should have better, nobler, more useful and positively more valuable young people than at present. As it is we rear a lot of assuming, expectant, demanding, dependent, leaners. Where are the lifters among our young people? There are some, but they are very few. Parents must furnish the sinews of war, be up early and late, scheme, plan and toil untiringly. Who assists them? As a rule not the young, strong, healthy and beautiful specimens of manhood and womanhood, their sons and daughters. The children—grown men and women, brim full and running over with energy—must just now plan for excursions, arrange for parties, obtain books, papers and periodicals enabling them to provide games for every day in the year. And they must be “on” to every “stunt” in the field. The field that yields the golden grain? No; Pa can see to that. Ma can feed the calves and the pigs. That’s about the way it goes, my dear brother. Any wonder that the average thinking parent feels tired?—*Dr. Charles L. Olsen, Murray.*

At the Brigham Young University, the students are invited

to hand in gems of literature with which they come in contact, and which have affected their lives more than any other sentiments. The following was selected by Dr. George H. Brimhall from a number submitted by the students and sent us as worthy of a place in the ERA:

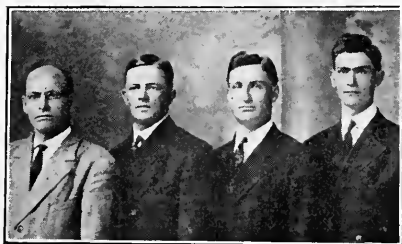
It is not for you to waste your time in useless speculation as to the unknowable source of your life's stream, or in seeking to trace it in the ocean. It is enough for you that it is, and that, while it runs its brief course, it is yours to make it yield its blessings. For this you must train your hand and eye and brain—You must be in life a fisherman.

Referring to the article on the statues of the Prophet and Patriarch Joseph and Hyrum Smith in the August ERA, President Heber J. Grant writes to the associate editor: "I was surprised that you should have made the mistake of saying that M. M. Young was the son of Joseph Young. His work has so often been referred to as the work of the grand-son of Brigham Young, and he has also been written of as the son of the late M. M. Young, in a number of articles; and wherever you got the idea that he was Joseph Young's son, I am at a loss to know." The associate editor pleads guilty to the error, and stands corrected. M. M. Young, the artist, is the son of M. M. Young who was the son of Brigham Young.

Mr. J. Emil Soderquist of Ogden says that several years ago the following question was put to him. He answered it at that time in the way he thought was right. Since then each time as he has thought of it he would give a slightly different answer, until his present answer would be very different from the one of two years ago. The question follows: "What, in your opinion, constitutes a successful life? Give reason therefor." He asks that we give the question space in the ERA and requests as many as desire to answer, hoping that the best answers may be printed in our magazine. We will be glad to send the IMPROVEMENT ERA for one year each to the three persons who shall give the best answers, and will be pleased to hear from any one who may have something to say on the subject. The answers should consist of not more than 300 or 400 words. The Junior Manual for 1911-12 bears upon this subject.

Messages from the Missions.

Elder John T. Craner, of the North Indiana Conference, Marion, Indiana, June 17, says that the elders in that missionfield had been doing outdoor work during the past few months, in the country.



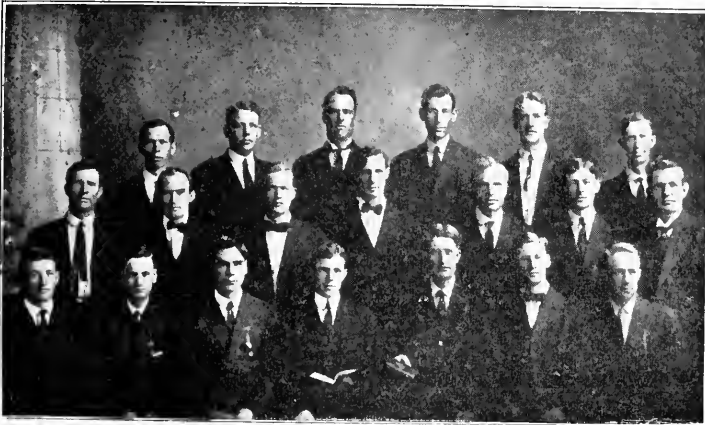
They have lived with the people and have learned that when the elders do their part the Lord always prepares the way for his servants. The people are getting more friendly toward the elders year by year, and treat them well. A number have

said that they wish to return the kindness shown to them by the Bureau of Information, while in Salt Lake City. The elders are, from left to right: John A. Bybee, Ucon, Idaho; John E. Danielson, Heber, Nels Butler, Santaquin, Utah; and John T. Craner, Oakley, Idaho.

Elder Charles F. Barnes, Columbia, South Carolina, sends a photograph of the Latter-day Saints meeting house just erected by a number of the elders in the Columbia, South Carolina conference. The building is located at Pireway, North Carolina. Credit is due to Elders Clarence Hart and Leroy Black for taking a prominent part in its erection. It will seat about two hundred and fifty people. The material and extra work was furnished principally by non-members of the Church, there being only seven members in the immediate neighborhood. The Saints have many friends. On the 21st of May a branch

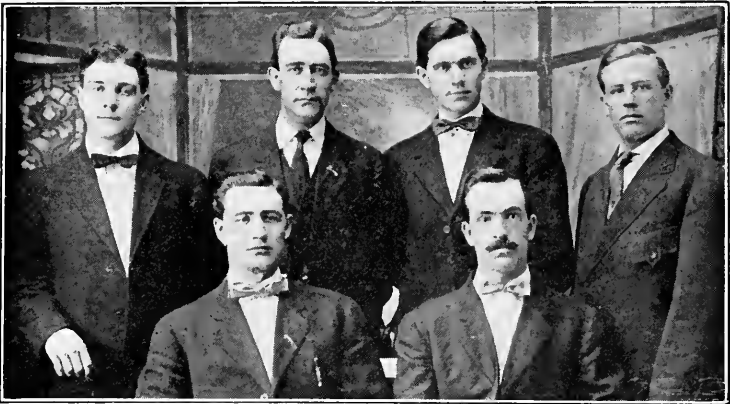


conference was held in the building, when President C. A. Callis attended. Saints and friends feel that they are greatly blessed in having such a comfortable place in which to worship. The names of the elders in front of the building are, left to right: Leroy Black, Huntington, Utah; Clarence Hart, Menan, Idaho; Robert L. Ison, Thatcher, Arizona; Charles F. Barnes, (President of the Conference) Parker, Idaho; William P. Rowley, Colonia Pacheco, Mexico; C. A. Callis, (President of the Southern States Mission) Coalville, Utah; Henry Whittaker, Lyman Idaho.



Edward Darrington sends information of a recent meeting of the elders of the East Kansas and Independence conferences held at St. Joseph, Missouri. Twenty elders were present, besides President Ben- nion and Brother Wells, of Salt Lake City. Three separate priesthood meetings were held, at which the Spirit of the Lord was greatly enjoyed in the testimonies of the elders. The public meetings were well-attended by investigators and Saints. "In it all we were truly shown that the Lord was with us, and that we have the authority to preach the gospel." Temporally the elders were well taken care of by the Saints, who served lunches at the hall. The elders, reading from left to right, are, back row: Orville C. Day, A. Sanburg, J. O. Sorenson, W. A. Jackman, Edward Darrington, S. T. Stapley. Second row: William Corbett, W. H. Duffin, Elmer Jackson, H. P. Price, William Teeples, E. C. Nebeker, P. P. Robinson. Front row: O. Taggart, John Denny, H. B. Haws, A. C. Dangerfield, (President of the Independence Conference) C. R. Christensen, (President of the East Kansas Conference) Theodore Johnson, M. T. Benson.

Elder A. F. Wilson, writing from Bury, Lancashire, England, gives an account of an experience which some elders had at a meeting on Tuesday evening, July 25, 1911, on the square at Ramsbottom, Lancashire, England. The second meeting ended in the violent mobbing of the elders whose pictures are given herewith. He proceeds: "A fine meeting was held, and the Spirit of God was in our midst in abundance. Two of the elders gave an able address upon the principles of the gospel. All went well until we had closed our meeting, when a mob of about five hundred people began abusing the elders. We held our ground as best we could, until it got so hot for us we were compelled to seek shelter in the home of Brother George Howarth. On our way to his home, the mob, which had grown to about a thousand people, threw clods, stones, bottles, old shoes, and everything within reach at us, but fortunately for us none were seriously hurt. While in Brother Howarth's home we sang hymns and partook of a very nice lunch while the mob raged furiously outside. We remained until the early hours of the morning, awaiting the dispersing of the mob so that we could return in peace to our lodges. Venturing out in the open, we were again attacked by a few angry women, but treated them with contempt and passed safely. The work of the Lord is progressing very rapidly here, and we rejoice in the work of the Lord, although we receive considerable persecution."



ELDERS OF THE MANCHESTER CONFERENCE.

Top row, left to right: J. J. Allen, Wellsville, D. D. Bankhead, Spanish Fork, A. F. Wilson, Salt Lake City, Utah; H. Graves, Preston, Idaho. Second row: S. O. Bryson, Bountiful, William Chapple, Ogden, Utah.

Passing Events.

Elder Lester Jenkins Cannon died in Lille, France, May 16, 1911, while on a mission. He was the son of Abraham H. and Sarah Ann Jenkins Cannon, and was born in Salt Lake City, July 4, 1889, where he lived in the Cannon Ward all his life. He left for his mission to the

Netherlands July 9, 1909, and was assigned to the French speaking part, laboring in Liege, Brussels, and Verviers, Belgium; and then in Lille, France, where he died. He became very proficient in the language, and did most of the interpreting at the last conference he attended. He was a boy of strong faith, having been from childhood a faithful worker in the Sunday School and Mutual Improvement Association. He was industrious as well as faithful. He had a powerful physique, and was a young man whom disease, it would seem, would be the last upon whom to make an attack. He was of a sunny and lovable disposition and made friends wherever he went. From the last letter



LESTER JENKINS CANNON.

written by Lester to his mother, which was received three days before she heard the dreadful news of his death, it seems that he had recently had a number of very remarkable dreams. One was that he saw himself

laid out upon a table or couch, with President Thatcher and two strange men standing over him, a dream which was fulfilled to the utmost detail. Another was that he had received a release from his labors, and when he remonstrated with the president for sending him home before the usual length of time had elapsed, the latter assured him that he had already performed a full and honorable mission and could be of more use elsewhere. That he should have had dreams so significant is not more remarkable than that he should have told them to his mother, for the effect upon her was sure to be depressing, and yet it seems to have been wisely ordained, for it prepared her in a measure for the shock of the later news—so much so that when his older brother George J. Cannon went to the house bearing the last sad message, she exclaimed with a scream, as soon as she saw him, that she knew that her beloved youngest son was gone.

Mr. James H. Wallis, of Rexburg, Idaho, recently celebrated the 30th anniversary of his marriage. As a souvenir of the occasion he had a card engraved containing photos of himself, his wife and their fifteen children. He sent one of these cards to Senator Borah of Idaho, who evidently showed it to ex-President Roosevelt who thereupon promptly sent a congratulatory letter to Mr. Wallis, dated June 15, 1911, which reads as follows:

MY DEAR MR. WALLIS:—My good friend Senator Borah has sent me a card showing you and your wife and family, and I must take this opportunity of sending one word of hearty congratulation to you and your wife on your thirtieth wedding anniversary to wish well to all of you. You are the kind of American citizen I thoroughly believe in, and for whom I feel the highest regard. Faithfully yours,

THEODORE ROOSEVELT.

The card is prized very highly by Mr. Wallis and his family. Two sons are now on missions, and four children are married, and there are two promising grandchildren. Mr. Wallis is 50 years of age and his wife but 46. She is the proud mother of all the children, and all are single births. The ERA adds congratulations to the family.

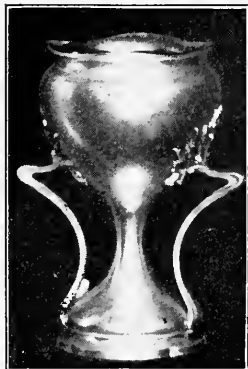
From the Frozen North, Elder K. N. Winnie writes from Nome City, Alaska, to the ERA under date of July 18. He says that the steamer *Corwin* had recently brought twelve and one-half tons of mail collected in Seattle during the winter. When the historic Yukon broke up, in the spring, forty odd sacks were brought over by steamer from St. Michael that had been sidetracked along the winter trail. "The admonition always comes to me in the time of disappointment: Submit thyself

to the powers that be, until He comes whose right it is to reign. Please continue to send me the ERA volume 15. This is a most beautiful summer, and I intend to make a sightseeing and picture-taking trip into the famous Saw-Tooth range, north of our mining interests. The ERA may receive some views to scatter through its pages from time to time." Thanks, and a pleasant journey.—ED.

New Wards and Changes for the month of July, 1911, as reported by the Presiding Bishop's Office: Ernest A. Griffin was sustained as bishop of the Escalante ward, Panguitch stake, to succeed Andrew Schow; Richard G. Watt, as bishop of the Thatcher ward, Bear River stake, to succeed James Nelson, Jr.; H. B. Coles was appointed ward clerk of the Thatcher ward, Bear River stake, to succeed Amos Hatch; T. Ray Rencher, ward clerk of the Eager ward, St. John's stake, to succeed Orson P. Greer; Joseph M. Martin, ward clerk of the Millard ward, Woodruff stake, to succeed E. Harris; Wm. D. Wilcock, ward clerk of the Escalante ward, Panguitch stake, to succeed Mary A. P. Schow; Charles C. Johnson, ward clerk of the American Falls ward, Pocatello stake, to succeed Lillie J. Muehlen; Hyrum A. Reeve, ward clerk of the Tenth ward, Liberty stake, to succeed James T. Strong; Joseph Steele, ward clerk of the Circleville ward, Panguitch stake, to succeed Maggie Peterson; M. D. Allen, ward clerk of the Kingston ward, Panguitch stake, to succeed R. A. Allen; Elkol ward, Woodruff stake, has been disorganized; Wm. Robinson was appointed ward clerk of the Upton ward, Summit stake, to fill the vacancy caused by the release of A. M. Christensen; Jesse McCullough, ward clerk of the Provo Sixth ward, to succeed Alfred C. Larson. The name of the Burtner ward, Millard stake, has been changed to Delta ward, Delta, Utah. The address of the president of the Fremont stake, has been changed to Rexburg, Idaho.

Beautiful Homes in Liberty Stake are encouraged by the M. I. A. Supt. E. M. Ashton and Chairman Orson H. Hewlett of the Beautification Committee of that stake, one day during the latter part of June, visited some one hundred owners of homes whose properties had been entered in competition for cleaner and prettier front and back yards, which was instituted by the Y. M. M. I. A. of that stake last spring. The activity has resulted in a great improvement in many of the homes in that stake. The work in connection with awarding the prizes was very arduous, and difficult, but on the whole gave satisfaction to everybody concerned. It required three days to visit the homes to obtain

information on which to base the decisions. In delivering the thirty-three awards which consisted of silver cups and cash, the committee invited a number of officers of the associations, reporters and others to accompany them. Thirty-three homes were visited on the evening that the awards were distributed and it was an inspiration to witness the smiles of satisfaction as well as the lovely flower gardens, lawns and tidy back yards of the winners. In many instances it was ascertained that the children, boys and girls, had taken special delight in beautifying the homes and making the premises beautiful. Many interesting stories were told of the efforts put forth by the winners for the prizes, and all who entered the contest were rewarded for their efforts in more beautiful homes and surrounding, even if they received no award, and so were satisfied; while those who did receive awards



ONE OF THE CUPS AWARDED
IN THE LIBERTY STAKE.

were, of course, doubly paid for their pains. The portraits accompanying represent one of the many cups that were given and also a portrait of the Awarding Committee taken at a home awarded a prize on Ninth East Street.



Award Committee, of the Liberty Stake at a home on Ninth East Street awarded a prize.

Preliminary Programs and Social Affairs.

At the general conjoint officers meeting of the Y. L. and Y. M. M. I. A. held in the Tabernacle, Salt Lake City, Sunday morning, June 4, 1911, President Heber J. Grant conducted the exercises. President Joseph F. Smith, a large representation of General Board members and congregation of officers and members were present. President Anthon H. Lund led in prayer, and the Ensign male chorus sang. A full report of the proceedings follows:

Preliminary Programs.

BY ELDER B. S. HINCKLEY.

No doubt, the primary reason for a discussion of preliminary programs at this meeting is that we have not held any conjoint officers' meeting, and the preliminary program is purely a conjoint affair. One feels in no way disposed to offer any apology for discussing this seemingly commonplace theme in the most prominent place in the program of the entire conference when he considers its significance.

I believe that I may say, with all kindness, that lazy makeshift preliminary programs are answerable for more failures in the ordinary meetings than any other one factor. Thirty minutes is assigned for the preliminary program. The time is long enough, and it is short enough. These programs have been in operation for a number of years, and wherever they have been carefully carried out they have resulted in immeasurable good to the association.

In the first place, the preliminary program should be prepared by the officers of the association, or by a committee delegated by these officers to prepare the program. When it is delegated to a committee, the officers should exercise a careful censorship over the program, to see that nothing is presented that is not wholly in harmony with the dignity and culture that should characterize Mutual Improvement work.

The aims are very definite: In the first place, it is designed, by these programs, to give diversity to the exercises and thereby make them more attractive. There is a percentage of people who will, out of sheer force of duty, attend the dryest meetings; but the people whom we wish to reach must be appealed to; we must have something that will enlist their inter-

est and thus induce them to come to the association.

The second reason for providing these programs is to encourage a broader and better culture in the Improvement work, to impart a general educational atmosphere.

The third reason is to cultivate the talents which are found in the associations.

Some very beautiful things have been said on preliminary programs at these conferences; and scarcely a Manual has ever been issued in which the preliminary program has not been given prominence in the preface, and in some Manuals the preliminary programs have all been outlined. But, notwithstanding this, there seems to be some inefficiency on the part of those who have the matter in charge. Thinking this matter over, I am led to this conclusion: We should either have good creditable preliminary programs or none at all; and I am inclined to think that if you do not have preliminary programs the associations will suffer. Therefore, the only thing to do is to have good ones. I wish I knew how to lay it upon the hearts of the brethren and sisters who have this matter in charge, so that they would give it that serious thought which it is entitled to receive.

About nine or ten words tell it all: The preliminary program must be **thought out**; **worked out**; and, **carried out**. It must not be left to those who have not a direct and specific interest in the work. I am bold to say that where the preliminary program is what it should be, your associations are eminently successful; and I think it would be very difficult, indeed, to find a successful association where the preliminary program is a failure.

Now, in the first place, would it not be a good thing for the stake superintendents, with the stake boards, to get together and determine upon what

they shall do in the way of preliminary programs for the coming season; plan the affair; think it out; and, if needs be, do what has been done, with marked success, in one of the stakes of this city—present to the ward officers a typical and ideal preliminary program? Show the ward officers how to do it. After the thing is outlined, it takes so much careful, detailed work to have everything prepared and carried out properly. You can ask a man if he will take part on the program. He will say, "yes," with a sort of apathetic and indifferent air. Probably he will be there, and probably he will not; but if you make him feel the importance of going there with a careful and thorough preparation, and get a definite answer out of him; see that his car-fare is provided, and that he knows exactly the time and every detail connected with it, he will be there, in all probability, and he will make the necessary preparation. Then check up every man and every woman who has a part to take, and see that they are impressed with the importance of the part assigned them. This means a great deal of work, and work in this, as in everything else, spells success. After the thing is all outlined, and all prepared, then it is very important to see that they are there, and that the program commences on time, and that it is conducted with order, dignity, and dispatch. We have had a good deal of experience in this; we had some yesterday,—if you will pardon me for diverting. It is not such a difficult thing to get men enlisted in athletic events, but it is a tremendous task to get them there and get them on their marks.

There are some things which we should avoid, and some things which we should do. Avoid scolding in the preliminary program; that is not what it is for. I never saw a boy that you could not drive away from the home, or anywhere else, if you kept up a good systematic process of scolding. Second,—avoid sermonizing; that is not what the preliminary program is for, and that is not always attractive. Third,—avoid delays and makeshifts, due to a lack of preparation. Oftentimes the preliminary program is improvised; they get anybody they can to take part, anybody who happens to be there. The preliminary program should be free from sensationalism, from personalities, from burlesques,

from announcements as far as possible. It must not be too long; thirty minutes is the time. Hold to it.

Things to be observed: In the first place, there must be a general fitness of things; there is so much in that phrase "the eternal fitness of things!" There should be a proper adjustment of the time and the lesson to the season of the year. It should be inspirational, it should contain an appeal to the highest and best that is in one. It should be artistic and well selected. The preliminary program is made up of two distinctive parts—the devotional exercises and the educational part of it. The devotional exercises are made up of singing and prayer, and the educational side of it is made up of essays, readings, recitations, and so forth; instrumental and vocal music, current events, and whatever else that could and ought, with wisdom, to be introduced here.

It seems to me that the atmosphere of the meeting depends upon the opening—the singing primarily; this is such an important factor. In attending associations, we sometimes get the idea that they are mere classes; they seem to be devoid of that fine element of worship, that element which lifts the soul and inspires men to think and to do things of an elevated and noble type. I think that we ought to exercise the greatest care to commence the meeting with a proper spirit; and nothing will contribute so much to that sanctifying feeling as good singing. There isn't anything that so depresses a person of refined sensibilities as to listen to mechanical, listless, make-shift singing. Therefore, let the singing be prepared in time. Have everything ready; and at the given moment start it off. It is a nice thing to teach boys to pray in the association; and what a serious thing it is, if the spirit of prayer is not there, to have a boy or any one else pray.

It was reported that in some associations the preliminary programs would be made up of one exercise—a boy or girl would read a piece, a play, or a novel, unduly long; or attempt to give, in fifteen minutes, a synopsis of some book. This part often is taken by young people who are inexperienced in these affairs, and as a consequence the work was unsuccessful.

We are engaged in a great educational work; and I believe if I were

superintendent of a stake, and was honestly, deeply, and religiously desirous of making the association a success, I would lay, I was going to say, compound stress on the preliminary program. Just try it for one year; whether you have anything else or not, have a good preliminary program. Sometimes it is thought advisable to put on the program boys and girls who are inexperienced and immature, who do their best but who do not succeed very well in this. We recognize that there isn't anything more commendable than to discover the talent in the association, and bring it out; but it seems to me that it would be suicidal to continually put numbers in the preliminary program which would not encourage an attendance at the meeting, even if it did encourage the one who took part. They should be encouraged and fostered where it will not be done at such great expense. In Salt Lake City, and in some of the other stakes, they are blest with an abundance of talent. If my memory serves me, in the Ensign Stake they did something like this, which succeeded beyond their expectations. They selected, for instance, for one evening, one of the great musical composers. They had some person give a fine character sketch of the composer, then they selected a few of the finest artists to play some of the popular pieces of the great composer. This certainly carried with it a most commendable feature, so far as the general culture was concerned, and, besides that, it pleased the people, who came, and it resulted in an unusually large attendance at these meetings. Then on another occasion they had children give the program. But the success of the matter was with those who had it in charge, who took the pains to see that every detail was finished and that every preparation was made for the exercises, and it was presented in a very creditable and satisfactory manner. As a result, a petition was sent to the General Board asking them to make provisions for a Parents' Class, a class for mature men and women, in the association, so that they might take care of these older people who came to witness the preliminary program.

May the Lord bless us and help us in our endeavors to interest, educate, and elevate the young people of our Church. Of course, running through all of this, must be an ele-

ment which will promote faith in God and faith in good men and in good women. May the Lord bless us that we may be successful to this end, is my prayer, in the name of Jesus. Amen.

Social Affairs.

BY MRS. EDITH R. LOVESY.

My dear brethren and sisters, I trust that while I shall stand before you I shall be able to make myself heard; and I crave an interest in your faith and prayers, that the Spirit of God may assist me.

As Mutual Improvement workers, the greatest desire in our hearts should be to serve God and keep His commandments, and, with His help, to teach the youth of Zion the way that they should go. This is a great responsibility, and I feel it is a personal one—to do all we can for Christ and His kingdom here upon the earth. Our young people are surrounded, on all sides, by every form of temptation—wealth, fashion, promiscuous pleasures; and the wiles of men are all working to draw them into by and forbidden paths. Our Mutual Improvement boys and girls stand for all that is highest and best, so far as chastity, purity, and honesty are concerned; but, to a certain extent, we feel that some of them are lacking in grace of manner, and for this reason are misunderstood by the world at large. We, as a people, know there are not any better, cleaner, more whole-souled men and women upon the face of the earth than are the Latter-day Saints; but we do not want the lack of a little outward polish to dim the true worth of the youth of Zion. We want them to cultivate a noble, attractive, every-day bearing in our social affairs, and in our mingling together we should endeavor to so regulate our actions that we will not bring pain and distress upon others. Let us always remember who we are and whom we represent. By our idle words and the acts of our idle times, we can be most fairly judged; and so, in our mingling together, we have ample opportunity of showing what we are. One of our writers has said: "By our forms of amusement we show what is in our minds; and the use of our leisure is a sign-post showing whether our course tends towards sel-

fishness or towards greater brightness in the revelation of character and the service of mankind." Men not only work for existence and power but to obtain recreation as well. Nor do they toil just to increase the volume of exports and imports, but they dream of happy hours of play. They picture themselves traveling in strange countries, enjoying their leisure, or among the hill-tops, with gun and rod, or at the musical, or the drama. The love of pleasure cannot be denied; and unless proper provision is made for its expression, it will turn into all sorts of appetites and soul-destroying pleasures. Therefore, let us rouse ourselves, as separate stakes and communities, and provide our young people with plenty of recreation and social affairs. It is natural that youth should be joyous, and needful that they should be given relaxation, and diversion. Now, we all know what a holiday is, but the important thing is to know how to use it, else no good comes of it. Besides having leisure, it is necessary that we understand what constitutes recreation. Another of our writers has said it should include some excitement, some strengthening of the less used fibers of the mind or body, and the activity of the imagination. It should be something more stirring than loafing; something attractive, and not something undertaken as a duty. An exciting show stirs, but it does not strengthen the mind. Mere change, a fresh excursion every day, the spectacle of a contest—these wear out our powers; but, on the other hand, games well played fulfill the conditions, and there is no more cheering sight than that of playing fields where young and old are using their limbs intent on doing their best. One of the most notable miracles of recreation is the use of the imagination. All our pleasure comes from within—and not from without. Children grow tired of their toys, men and women of their possessions, but one never tires of the imagination, which every day reveals something new. The majority of people think they must be amused; that they should put forth no effort on their own part; but the great secret lies in being able to amuse themselves; that is, their pleasures must come from the exercise of their own faculties of heart and mind. We know that if people do not enter whole-souled into that which we have planned for

them and that which is before them, then no matter how hard we may try we can not entertain or please them. The Japanese are the greatest pleasure-takers in the world, because they have within themselves a taste for beauty and worked-out details, and wherever they go they enjoy the use of that taste. If we, in our mingling together, would be more observing, would take more interest in that which is planned for us; or if we are lovers of nature, and when taking interest in our outdoor sports, if we would interest ourselves more in the mysteries of nature—her rocks, and plants, her rivers and hills—then we would go home refreshed. But, on the other hand, if we lounge about, unconscious of people and conditions, and sit in a corner expecting everything to come to us, looking always for pleasure outside of ourselves, then we will go home unsatisfied and disappointed.

We should not feel that the lull from our winter's work and our meetings, means an empty summer time. If the spirit of work be entirely cast aside, and our young people are left to drift without any well worked out plans, we may find this spirit of leisure, undisciplined, may work untold ruin. It is not enough, as officers, to plan popular amusement, but to be present to welcome, to direct, and to encourage their efforts. We would urge that the most of your recreations be planned outside, during the summer months, for there is no greater tonic for tired brain or nerves than plenty of fresh air, sunshine, and contact with nature. You officers should plan to take crowds of your young people to places of interest in or near your towns; organize country walks, or excursions. Trips to the canyons are always a source of delight, but should never be considered, under any circumstances, unless older people are taken along. The parents could help their children to enjoy these trips more by pleasant talks around the evening table, teaching them what beauties to look for and encouraging them, on their return, to tell of their discoveries. This would do away with so much aimless wandering. With great care, we teach our young people how to work; but I think it is necessary to teach them how to enjoy their being; then they would not stand in the midst of nature's glories, all purple and golden, and green, and say:

"Which is the way to the scenery?" Then they could never feel dull, as they so often do now, when in the midst of such wondrous beauty.

On these trips, have your plans definitely worked out; arrange a committee on outdoor games; cultivate the habit of devoting a part of your time to singing; and then do not start your roaming over crags and hills unless you do it in crowds. Do not allow your young people to wander any distance from camp unchaperoned. Trips to the parks could be planned in the same manner, but always with proper precautions. Then, some evening, a long ride by team or carriage could be taken into the country, and upon returning serve light refreshments. Another evening, a long trolley ride could be planned, taking the parents along, and stopping en route at the home of one of the girls or boys for music or a refreshing hour. Musicals, well planned, whether at the home or at the church, are always a source of delight; and at these times endeavor to bring in your best talent, and also encourage latent talent in your midst.

Dancing is a perfectly simple diversion, natural to youth and high spirits; and the desire to move in time and tune to music is instinctive to those in whom the sense of time and tune is strong; but we would strongly recommend and urge that the young people do not attend these public dance halls unless properly accompanied. If our girls could only know how much of their womanly dignity they lose, as well as the respect of the public at large, they would not be seen at such places unchaperoned. Our Juvenile court officers report that the beginning of the downfall of the girls, now in the industrial school, is largely due to attending such places unchaperoned.

We would encourage those who have musical ability, and the power to lead, to organize bands in their communities. It is the making of small towns. Some of our stakes that have had them for a number of years say their young people are more interested in their homes, take better part in their entertainments and in their holiday programs. We all know that music vitalizes as nothing else can; and a brass-band has the power to transform a crowd from a workaday into a holiday life.

A number of our stakes are listening to this appeal for recreation, and

as a result are giving some of our young people work in gymnasiums; and they are planning their athletic meets, which include baseball, basketball, football, and all sorts of competitive races and contests. We feel to congratulate them, and would encourage more to fall in line. With just a little expenditure of effort, by the boys, and some small expense, every stake could have its tennis court, and its croquet ground as well, thus opening a wider field in which the girls may participate.

I had thought I would like to give you some definite ideas on planned church socials, or home socials; but I feel that in order to be entirely successful, I would have to be closer to you than I am at the present time, in order that you might catch the details. Therefore, I shall content myself with giving you the names of some excellent books along these lines; and I feel safe in saying that when once they are in your possession, you will wonder how you got along without them:

The first I will mention is Dame Curtsey's book of Novel Entertainments. This is for every day in the year, giving valuable suggestions on schemes for decorations, games, and lunches.

The second is Dame Curtsey's book of Guessing Contests. So long as you have this book, you will never lack for anything along this line.

The third is *Gymnastic Games* classified by E. H. Arnold, M. D. This last will be invaluable to you in furnishing games for your canyon and park trips, and for your lawn socials and excursions.

Why is it that young people, and older ones as well, always enjoy going to some homes and some wards, for amusements, and social affairs, more than to others? It is because there is always some little surprise in store for them, something well planned, something worth while. In all that you do, let enthusiasm enter into it. Be enthused over your own schemes and plans, and take part yourself—else how can you expect to interest others? With some artistic decorations transform your dull halls into bowers of delight, which can easily be done in these days when materials are so cheap. Yes, it all takes a little work and forethought;

but that is always the way with anything worth while.

"It is not more years that we require,
But energy and inward fire;
It is not time we lack—but will,
And the ability to fill the days God
gives to us.

"The world wants men and women
who are not afraid of deeds,
Instead of those who cringe and quail
before every little gale,
And who emit the weakling's wail—If
we had time."

If you would save these young people, you must plan, and provide better places for their amusements—especially in the outlying districts—and plan more forms of recreation for them. Too many of us plan only when there is money to be made, rather than for the pleasure that can be given or the good that can be done. We must furnish more forms of recreation for the young people, for without them religion will not have the same power to reach their hearts.

I pray that we may each be able to take to ourselves, and to our homes, those things that will be helpful to us, and that we shall endeavor to find enjoyment only in those things which will elevate and build us up; and let us be strong enough to avoid all pastimes and pursuits which will tend to tear us down, or destroy our high ideals.

Again, I would like to say a word to the parents. Endeavor to take part more yourselves; do not leave all this responsibility upon the officers and teachers of the different associations. Plan out your occupation for each day, and devote a certain time to take part in most of these pleasures with your children. Lay aside some of the routine work—you will have your work to do long after it is too late to save the souls of these boys and girls.

Let us be morally thoughtful about the forms of amusements we encourage or patronize. I pray that you may have strength and courage and ability to do all that is required at your hands; and I ask it, in the name of Jesus Christ, our Redeemer. Amen.

Social Affairs.

BY EDWARD H. ANDERSON.

It is related by a government geologist who early visited Utah that the "Mormon problem," then considered a very serious affair, would soon solve itself. This is how he had it figured out. There is a great fault plane in the Wasatch mountains reaching from the Cottonwoods on the south to the Warm Springs on the north. Upon this Salt Lake City is located. During some time, since the Bonneville period, the surface of the earth north and south of this plane has fallen at various times some forty feet, indicating great disturbances of the earth. This geologist contended that the plane upon which the city is located would be sure some day to drop down to the level of the adjoining land and so engulf the "Mormons" and settle the whole question. It would be a drop, too, a drop with a thud, for there is a distance of forty feet to go, and it will be remembered that in the late San Francisco cataclysm, the original cause was only a movement of about four inches.

But the prediction of the government geologist can never now be fulfilled for the "Mormons" were not all kept on the fault-plane; they have grown out and scattered everywhere, so that even if Salt Lake City were engulfed, the "Mormon" problem would be as lively as ever.

I learn two facts from this little story: first, it's a good thing to get off a fault-plane in case an accident happens; and secondly, if you want to squelch anything, do it before it grows too big and scatters. Don't wait too long.

The point of the illustration may be applied to our social affairs. If we reside upon a social fault-plane liable at any time to engulf us, let us get off; and let us not be too long about it for fear our faults grow so rapidly that we cannot master them.

Meaning of Social Affairs.

Now as to the significance of social affairs: as members of the M. I. A. we are united by common interests. These are: first, our religion, and secondly, our special organizations, as well as our communities called stakes and wards.

We are thus a society. Naturally we

have mutual relationships, friendly companionships. There is between us as a whole a natural understanding or intercourse, because our lives and purposes are distinctively shaped with reference to one another. We thus become disposed to be friendly and companionable—in other words social.

That which is done, or is to be done in any proceeding or action in our social lives may be termed an affair.

So that, in short, social affairs are the friendly and companionable relationships and actions in which people with a common interest enlist.

Social affairs in a broader sense embrace the highest economic and ethical principles that can be applied to the problems of collective living.

How the M. I. A. Can Help.

But the purpose of this little talk is, to briefly introduce some of those social affairs that might perhaps more appropriately come under the name of community duties, personal amenities, good manners, and conduct, and that with a view to get off the fault planes, for our own safety, and squelch the evils before they scatter and so become too formidable. Of course we can only help. Our 50,000 membership more or less, is only a small part of the community, but we are large enough to exercise great influence for good, healthful, clean amusements, self-respect, politeness and conduct among our communities if our energies are rightly directed. We can greatly help the home influence, which, after all, is the basis of society action, and to which we must look for all telling reforms, and we can largely supplement the best efforts of the Church authorities. I would think, therefore, that no Church, stake or ward officer can do as well in social affairs by ignoring the Mutual Improvement organizations as by making good use of them. I am happy to say that among the 62 stakes and 700 wards in Zion, only very few, three or four stakes at most and a small number of wards ignore the Mutual organization in forming committees to devise arrangements for providing amusement and recreation for the young people. Nearly all, wisely as we think, make use of the members of our organization for the work and many of them have turned the social affairs over nearly entirely

to the M. I. A. under the supervision of the proper Church authorities.

Keep Holy the Sabbath Day.

In the first place, we stand for a strict observance of the Sabbath day. On this day we do none other thing than let our food be prepared with singleness of heart, and sacrifice our thoughts and time to prayer, contemplation, and to pay our devotions to God. The reason for this is that we may more fully keep ourselves unspotted from the world. This firmly and effectively excludes from our thoughts excursions, parties, ball games, fishing, buggy and auto riding for pleasure, and every other sport on the Sabbath day. We believe in keeping holy the Sabbath day. A commendable example was shown us on the first Sunday in April by the drivers of the Wright aeroplanes, at Bonnevile field, near Saltair. The bleachers were filled with thousands, and the trains were carrying other thousands to see the birdmen fly for fun on that Sabbath day. But Brookins and Parmalee would not fly, for they held their usual telegraphic order from the good old Christian Wright brothers: "Remember the Sabbath day; do not fly." No amount of taunts and cries of "You're afraid," "You're too good," changed their splendid determination and purpose. Latter-day Saints, good members of the M. I. A., stand for this kind of determination, action, grit and conclusion. We hold an order more sacred than one from men. God has revealed to us the injunction:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High:

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that

thy fasting may be perfect, or, in other words, that thy joy may be full."

We have one resort, Wandamere, in Utah, in Salt Lake City, and perhaps many, I hope so at least, in the country and the states surrounding, where every gate is locked upon the Sabbath day, and the spirit of peace and Sabbath rest remains undisturbed. It is a financial success, too, and deserves to be. It is a witness that an amusement and recreation resort may be successful without liquor and Sabbath breaking. The owners deserve the commendation of all Zion for the example they have set.

A Day for Amusement.

But then, as young men and women of the Church, we would be pleased to have, instead of a sporting Sunday, a day or part of a day during the week for public social amusements and recreation, when we may be free to enjoy ourselves in games, picnics, rides, excursions, etc., under proper direction and always, of course, pledging ourselves to such personal and community conduct as shall stand the test of good society.

Opposed to Cards.

Next, we are opposed to cards and card clubs, because card playing begets a spirit of gambling, undue speculation, and awakens that unquenchable desire to get something for nothing that always ends in disaster. Further our time is too precious to waste in games that end in dull stupor, a complete destruction of religious feeling, a spirit of indolence, and an inordinate desire for narcotics and stimulants. With President Smith we declare ourselves "opposed to cards and card playing in any and all forms and under any and all conditions." We prefer instead intellectually profitable and healthful games and pastimes such as chess, checkers, authors, charades, and the like. Only the other day I was shown a plea from a poor unfortunate wife whose husband has fallen a prey to cards and drink—for drink follows cards as sure as night follows day. She was pleading that her friend, who was an authority in the Church, would use his faith and prayers in behalf of her husband. She writes:

"My husband loves his family and would do most anything for us, but cards and drink are slowly but surely

dragging him from our home. It seems to have a power over him which he is unable to resist. He has often tried to stop, but as often failed. He is just a young man. I am the mother of two. I have done everything I could, but to no avail. Give me your faith."

Owning Amusement Halls.

One other thing needed; in too large a number of the stakes of Zion public amusement places, instead of being owned by the wards and managed by our organizations, are held by ordinary private corporations who therefore devise, direct, and control the amusements of the young people, always with an eye to the main chance for gathering the dollar. While some of the socials offered are fairly good, it is often the case that no protection is vouchsafed the young people except their own often wavering power of self-control. It is a condition that needs remedy. The importance of owning our own halls and of controlling and directing the social amusements and recreations of our community is only second to controlling and directing their moral and religious training, and has besides an immense bearing on these for good or ill. Hence, the Church or her organizations may well count it a sacred duty to provide and control amusement halls. The time was in our community when public dance halls, erected to make dancing and other recreation a money making business, where any person with the dollar had as much right as any other person, were tabooed; it will come again when we wake up to the fearful danger of turning our sons and daughters out to be entertained and taught and trained in social conduct by people and corporations who have not the slightest interest in their character or welfare except as relates to the fees they bring. We favor our own halls, and these to be conducted without regard to the question, "Will it pay?" Every social function conducted with that question in view, let it be by the Church or the private corporation, is a social failure. Though a social success need not necessarily be a financial failure.

Having a Good Time.

Now, as to the amount of amusement we ought to have. We should be willing to train ourselves to moder-

ation. All work and no play makes Jack a dull boy, but all play and no work makes Jack a useless shirk. The well-balanced boy who has respect for himself does not insist on going somewhere for amusement seven nights a week. He cuts it down to one or at most two, always by permission in advance of father and mother, and then he always has a definite place to go. When father or mother asks, as they always should, "Where do you go to-night?" he never answers, "Oh, just down town," or "Just out with the boys," or sulks and ignores the question, as if it were an impertinence on the part of his parents! He gives a definite, cheerful answer, naming the place and company, and you may be sure he is where he said he would be. This gives father and mother rest and peace and confidence in his word, and every son and daughter owes them that. Furthermore, boys and girls owe them cheerful obedience. In case it is their wisdom and pleasure to say no, the boy or girl is to cheerfully acquiesce. To do so shows due respect, admirable self-control, a manliness and womanliness leading through obedience and sacrifice, to the founding of true character. Obedience to duty is the basis of a proper education. No amount of scientific knowledge or scholastic learning in the arts and sciences, can compare with the importance of being in possession of a correct understanding of one's duties to God and his fellow men; of having a right conception of the responsibilities that all good men and women must assume. The curse of the world is selfishness. The curse of society is selfishness. The blight of happiness is selfishness. On the contrary the blessings of life are generated in unselfish service, in unselfish obedience and in a recognition of and a willingness to be disciplined by constituted authority. We hear much of the duty of parents to their offspring, and our Juvenile Courts are prone, and often justly, to lay at the feet of father and mother the responsibility for the waywardness of their children; but if that be true, it is the effect of early not teaching them the glory of discipline, the majesty of obedience, and the pusillanimity and cowardice of selfishness. If they have been rightly taught these truths so that they have a correct understanding of duty, the parents are not to blame, but the children on the

other hand will be held responsible for neglect of duty. When duty whispers, "you must," the young man and young woman should be disciplined to answer cheerfully, "I can and I will." If no such answer is forthcoming the responsibility rests with the young person who has been properly trained. By the time children are fourteen years of age, they should know their duty and failing to do it should be held largely responsible for the consequences. You never find a boy who understands his duty wasting his leisure hours in loud guffaws, evil talk, and dirty stories, on the street corners, in the grocery, or the blacksmith shop. You never find him in the pool room or the saloons. Those places are to him in attractive social failures. He devotes his leisure hours to some useful hobby or to clean mental or physical recreation. He has learned that to get the most benefit out of any good thing one must earn it by moderation, obedience, and self-denial—not by self-indulgence and waywardness.

What Can We Provide?

Now a few thoughts on what we can do, socially, as associations, and our conduct personally in doing it. "Speaking candidly," says Superintendent E. M. Ashton of Liberty Stake, "where our social events have been neglected, our Mutuals have suffered severely. On the other hand, where the ward officers have been inclined to lead in social affairs, our organizations have been full of strength and vigor through the whole season. I would urge that all of our Mutual officers get closer to the boy by introducing as many social events during the season as can be arranged."

Suggestions.

I asked the stake superintendents to name some things that can be, and have been, done socially in our associations. I gather these items from their replies:

In hundreds of wards debates were held; and in some, one Tuesday night of each month was set apart for socials of various kinds.

In several wards reported and in one or two stakes a professional dancing teacher was employed who taught the young people the art of dancing under the officers' direction and care. Good came of this venture; the de-

corum of the dances became better, and it was pleasing to note the improvement in the grace with which the boys and girls danced.

In some Salt Lake City wards the officers took their classes to the Deseret Gymnasium for a swim; in others, in different parts of the Church, games of all kinds were played in the ward halls directed by the class leaders, followed by the serving of light refreshments. In others, the class teachers entertained their classes at their homes, where games, and plays were engaged in and sometimes music, recitation and songs. In one case the art of learning to converse intelligently upon living topics of interest was mentioned.

In an increasing number of the stakes an annual M. I. A. "day" is being established in which the young people engage in athletic sports, and games of all kinds and dancing, musical, oratorical, and story telling contests, and give literary and religious programs, read stories, essays and poems, and present lectures and exercises from the manuals. This day is a reflex of activities and exercises that have in a smaller way engaged the attention of the associations in the wards during the past season.

In some of the stakes dramatic clubs were formed, both for stake and ward performances. The wards in Granite Stake sought each to get one play and then visit among all the wards of the stake to present their play. In this way the plan was to have each ward enjoy several plays and only prepare one. The stake committee visited and aided in the setting and presentation of the plays, and chose a different play for each ward, and two for the stake. The people who attended were well satisfied, and it was believed the scheme would eventually prove a very great success, and that a great deal of good can be accomplished in this particular field.

In many stakes and wards, officers held home parties at the president's home or the home of an officer. For social pleasure and education these were very enjoyable. One city with several wards reports a number of splendid socials in the opera house, gotten up for all that could be reached, particularly for boys and girls who feel that they have been too bad for consideration. In this way many delinquents have fallen in love with the

Mutuals and been started on a better way. It has been a great factor in the missionary labor of redemption from evil ways—the backbone of our organization's efforts. "We like to get the wayward boy to feel that if he will live right, he is just as good as the best man in the country, no matter how poor in worldly togs the boy may be," writes Supt. Ernest P. Horsley.

In a number of stakes there were canyon trips, meadow outings and lawn parties which are pronounced very attractive to the boys and girls where properly conducted and directed by the officers. On the other hand, in many of the stakes there is no attempt at directing these outings by the M. I. A. or any other officers. The young people make up the parties themselves—sometimes they result in good and sometimes in evil. Sometimes older people go along as directors, but often the young people go alone, which I would say is very improper.

In some stakes there were interchanges of entertainment by the wards, one whole ward entertaining another, the program consisting of refreshments, short speeches, songs and dancing.

In some wards, halls are fitted up where basketball may be played under direction of the officers; clubs are organized for this game, and under proper supervision contests with other wards are arranged for.

It will be seen from these statements that the officers of our organizations in many cases are actively engaged in social affairs. The task is a heavy one, and the labors and responsibilities are great. In a sense our officers stand in these social functions in place of the parent, with parents' duties and responsibilities resting upon them. Everything that can be said relating to the duties of parents in the social amusement, government, and control of their children may be said in perhaps a modified degree of our officers. They have much to do to form public opinion in these respects. So that the duties of children to parents relating to social affairs apply to some extent also to our officers.

Chaperonage.

A word should be said as to chaperonage in our public outings. The common sense of the community will

advise how far the custom of strict society circles should govern in this matter, or where more liberal interpretations should be given. Affairs in rural neighborhoods differ from those in the cities. Chaperonage need not be as strict in the country as it should be in the city. What is safe, sensible, and refined in the country, in any particular instance, may be most unsafe freedom in the city, where all circles are constantly invaded by new-comers and transients whose record is unknown even to those who introduce them. The frank friendliness in good form in the country, would be very unwise and a great mistake in the city. I am free to confess that the indifference of parents and guardians in permitting young girls and boys to go alone to dances, pleasure resorts, and the places of amusement in this city is appalling. Go to any pleasure resort and witness for yourself. Here are scores of young girls mixing in the amusements or taking part in the dance without responsible attendants to supply restriction to their inexperience. On late trains from the lake you will find the conduct of this class of unrestricted boys and girls so disgusting as to lower one's whole estimate of the social status of the people. Young ladies go to certain dance halls which, strange to say, are advertised as respectable, unaccompanied, and young men of all classes meet them there, and are permitted to dance with them and even accompany them home. There are injudicious picnics, long, lonely walks, undesirable excursions, abused buggy riding, and other so-called amusements in which young people of tender age indulge that should never be permitted by parents, nor desired by the young people. Talk about "mother's wisdom to supply the deficiencies of her daughter's inexperience, mother's love to enfold her daughter in unspoken sympathy, mother's approbation to rest upon her dutiful conduct like a benediction!"—mothers are in dangerous sleep to permit such untoward conduct.

It is not desired to curtail the legitimate pleasures of any person, but for the sake of the young people themselves they should be willing to act in all cases in conformity with good usage. No girl should permit herself to go alone to any place of amusement, for the sake of her own good name.

Of course, a girl goes to work alone. It is accounted both lady-like and praiseworthy for a young woman who is well born and bred to support herself by honorable employment that holds her to business hours, and this work is a shield and protection to her from impertinent intrusion during those hours. Her destination is understood, her purpose is legitimate. A girl who thus alone goes to work needs no guardian; and she therefore often comes to think that if she can go alone to an office, she can as well go alone to a theatre, a dance, an excursion, or a drawing-room party. So she goes; but she makes a mistake, for conditions are changed. On social occasions she appears without the shield and armor of her work, and therefore she needs and should have a watchful guardian, for she can not defy the social law without losing the dignity and exclusiveness that characterizes the well bred woman. Men respect most the guarded girl, thinking her worth taking care of, and as something with which they dare not be unduly familiar; though they act "smart" with the girl who ignorantly goes about unattended. A girl to go alone to an open resort or a public dance must have an unusual measure of native dignity and innocence to escape the "fresh" impertinence of "smart" men and boys along the streets, and who have gathered at the hall—men whose finer sensibilities are deadened by the surfeit of over-indulgence and excess, and who are not worthy of good society, because they have lost their self-respect.

Value of Out Door Activities.

But these remarks apply to the individual. There can be no doubt that our officers should engage with the young people in their amusements, particularly in their public socials. In regard to the value of out door social activities nearly all the superintendents are agreed, but of the method of chaperoning, Supt. Frank Evans of the Ensign Stake strikes the keynote and is in harmony with the general idea. He says:

"We have not up to the present time had out-door social affairs, but I think this could be made a very profitable and interesting mode of entertainment during the summer, and on such occasions I believe it would be well to have the young people chaperoned.

I would not have them made conscious of the fact that they were being watched, but would rather incidentally arrange for the presence of the older people with them to take charge of their excursions and at the same time to take part therein with the young people."

The duty of our associations is made clearer by a statement from a superintendent in a northern state:

"Rarely do any of the Mutuals plan mountain trips or other outings. But trips of the kind are often planned by the young people themselves, independent of any organization. I cannot say how they are chaperoned, but rumors sometimes reach us that the conduct of the young people is quite unbecoming."

That these out-door social activities are of great value in our work appears from the remarks of a number of superintendents:

Jesse M. Baker of Teton: "These socials get the M. I. A. workers nearer together and the effect is fine. Our officers act as chaperones."

Ernest P. Horsley, Brigham City: "Our outings have been successful. We approve of them. The canyon and meadow outings are very attractive to our boys and girls, and tend to a mutual good feeling. We think the older members of the association should go along on these and other outings to act, in an unknown way, as chaperones. I prefer to have the young people with the older members rather than with someone who is understood to be watching and caring for them as chaperones. We are going to try and interest our boys and girls in trips near home. You can put us down as against stakes going on such outings as to the lake, and such like, far trips, under conditions prevailing in the past. We feel that more harm than good has come of them on account of late hours, dark cars," etc.

Now in all our outings and socials there are a thousand details of conduct that should be taught and observed, and the wise officer will watch his opportunity to impress these at the right time, and place so that the members may improve in their manners, conduct, and social actions. The key-note is to be agreeable. Enjoyment is enhanced by reciprocity, and good conduct by self-effort and self-respect.

I just desire to say a word on a social pleasure which is much neglected among us—intelligent conversation—"sweetest banquet of the mind." Class teachers and other officers have a large field for doing good in teaching the joy there is in intelligent conversation. The teacher may invite his class for an evening's conversation on books, on music, on art, plays, charming people, authors, artists, lectures, travel, amateur photography, bicycling, golf, tennis, botanizing, and current news of the valuable kind. One can easily see what a field lies here before us in discussing these topics, and localizing them to suit the needs and intelligence of the members. Proper direction of current conversation would soon change from the ordinary street corner, and gate post chatter to such topics as have been named. We would soon learn how vulgar and plebeian common gossip is, and how useless as a pastime. Dress, domestics, and diseases would be dropped—and loafer's talks, even worse than these, would fall into disuse. We would learn to talk of things not people; or if we spoke of persons we would speak of them as if they were present.

Summary.

To summarize. The M. I. A. can help materially in forming a healthy public opinion on social affairs, if officers are made use of in ward amusement committees, or take part as they should in helping to provide for their own members, legitimate moral, mental, and physical entertainment.

We call for a strict observance of the Sabbath day, but demand a week day for recreation and sports, believing we can do more physical work and better religious labor, if this be granted. We are opposed to cards, and every other game of chance, even as we oppose the open saloon to which cards lead.

We favor the Church owning amusement halls and grounds, wherever possible, and believe that financial gain should not be the leading purpose in the conduct of entertainments.

We believe in having a good time, but not in overdoing pleasure-seeking, for our desire is to be self-respecting, and to have a serious object in life, being dutiful to our parents and useful to the community and to ourselves.

As officers we wish to get closer to the boys and girls, that we may impress them with self-respect, and the majesty of being men and women of consequence in the world. To this end we desire to take part in, and direct to the best advantage their recreations and amusements; we have therefore actively engaged in a variety of socials, and desire to do even more effective work in these lines.

We think it manly and womanly to engage in conduct that is above reproach, and to this end favor such chaperonage as shall best suit our conditions, and most effectively promote the welfare, courtesy, and good behavior and manners of our membership. We favor clean language; and an increasing development in the power of conversation, so that our minds may be treasuries of entertaining stories, timely quotations, and helpful thoughts, thus enabling us to contribute an intelligent part to whatever subjects may arise in society or life.

In short: We believe strongly in the cultivation of religious thought and feeling. We seek the best and most vigorous development of mind, morals, and muscle. We stand for strict social purity, innate good breeding, charm of manner and unflinching courtesy; and seek to impress upon our membership the eternal principles of kindness, thoughtfulness, unselfishness, and the proper regard for the rights and feelings of others.

BY MRS. ZINA B. CANNON.

My brethren and sisters, I feel that Sister Lovesy and Brother Anderson have covered almost every point that one could think of in regard to social affairs; so I can only give a little of our experience in the Granite Stake, and possibly speak a little further on some points that have impressed me.

The president of our stake has given the presidency of the Young Ladies' and the superintendency of the Young Mens' association charge of the amusements, during the past two years; and I can say, from our experience, that I feel it is a very good thing for the presidents of these associations to have charge of the amusements. I can see the benefits of it. I know that where we have control of the amusements of the young

people we have more influence with them. If we mingle with them in their amusements, we become better acquainted with them, and a fellowship grows up between us that would not otherwise exist. Consequently, we have more influence with them in their regular work; and I feel, too, that their amusements are quite as important as their regular work. Therefore, if we can control their amusements, we are doing them a great good. I believe that in our amusements we should be guided by the Spirit of the Lord, and by the commandments of the Lord, just as much as in our work; and there is one commandment that was not mentioned this morning that I would like to repeat. It is found in the 88th section of the Doctrine and Covenants, 124th verse: " * * Retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated." I feel that in our amusements we break this commandment to a great extent, and I wish that our social affairs could be so arranged that we would not have to break this commandment continually. I take it that this commandment is just as important as the Word of Wisdom. Though it did not come in the section known as the Word of Wisdom, to me it is just as important as any one that comes there; and if we break this commandment, it is just as bad as using tea and coffee, or tobacco; because we are undermining our health. We see the bad effects of it. I feel the bad effects of it myself; I see it in young people; I see it in my own daughters. It seems that nearly all of our amusements are at night—and late at night, mostly, when we should be sleeping and resting. I know that the next day, after the young people have been out late, they are weary and languid and unable to perform the duties of life as they should. I feel that way myself, and I notice it in others. I know that many things which were carried on in the day time, heretofore, are taken up in the evening. One instance—There is the commencement exercises of our schools, which were once held in the morning; they are now nearly all held in the evening, beginning late, eight o'clock, and very often half-past eight, and continuing till eleven o'clock, and sometimes the young people are till twelve o'clock getting to bed. It seems to me that this is entirely un-

necessary, and that we should encourage anything that could be had in the day time instead of at night, when we should rest.

I want to speak especially of dancing, as in our stake we have, under the encouragement and assistance of our president, endeavored to make some changes in dancing. If I understand it correctly, dancing should promote health and strength, and grace of body; but it seems to me that the way in which it is carried on, very often, these things are not promoted. In the first place, our young people begin to dance just when they should retire; and I think that physical exercise, taken when the body should be resting, will not promote the health and strength of the body. Again, the dancing is carried on, very often, in crude, ill ventilated rooms, with high heels, tight shoes, and tight clothing. Any one who knows anything about physical culture will know that this is not conducive to the development of the body. I know that when I was a girl I always felt tired and worn out the next day, after going to a dancing party, and I know that my own daughters do. Therefore, I do not think that it develops their health and strength. I know that the most enjoyable dancing I ever engaged in was in a physical culture class, conducted by Miss Babcock, where we dressed hygienically and took our exercises in a well ventilated room, not in close contact with other people. I think our dance, too, has anything but the good moral effect that it should have; and it does not always develop grace either. Many of you, likely, have observed dancing which has been very disgusting to you on account of the attitudes assumed by those dancing. It is not pleasing to see; and you would know that such dancing would not develop good grace, or good feeling, or moral feeling in the minds of the young people. I would say that in our stake we have been endeavoring to overcome these things. Last year we engaged a teacher from the University of Utah, Miss Delaney, to teach young people who came from the various wards to the stake tabernacle, once a week, one hour, eight to nine o'clock; and we expected these young people to take home the things that they learned and teach them to the young people in their own wards. She, of course, taught them proper dancing, and gave them new dances.

There is so much monotony about our dancing today. This is unnecessary, because there are so many new dances that can be introduced. I think, too, that dancing should encourage sociability; but where they engage in round dances all the time, sociability is not developed as it should be, because they do not mingle together as they should. This teacher taught them many dances where they could mingle together, have a jolly time, and get acquainted with everybody. I think our young people should be encouraged to take their pleasure, at least some of their pleasure and amusements, in their own homes, not alone with those whom they invite, but with father, mother, brothers, and sisters. It seems to me that some of our young people go so much, and mingle in other society so much that they are strangers to their fathers and mothers, their brothers and sisters. They feel as though they may come there only for duty, and to eat, and sleep, and get wearing apparel, and then go away again for pleasure and amusement. One thing especially, in our stake, which I think will counteract this to some extent, we use Tuesday evening as Home Evening. That evening, the family gather around the family altar, or fireside, and enjoy the evening together,—that is, if they carry out the instructions of the stake authorities. I know it has been very successfully carried out by some families. I have heard them express themselves that they would not lose their Home Evening meeting. They not only teach the gospel to one another, but they have games together, amusements, and engage in conversation, as Brother Anderson has suggested. I think every young person should be encouraged to develop some accomplishment by which he or she can entertain others. Sister Lovesy touched upon this; that the one who sits in the corner is the one who does not have a good time. I believe that every young person has a talent which should be developed, by which she can entertain others; and the person who entertains is the happy person; but the person who has no accomplishment and can not entertain any one else is the one who is most miserable in company.

I remember when I was young, and I know it is so now, especially in our outlying districts, that dancing is the principal amusement, and that we

indulge mainly in amusements which appeal only to the outward senses. But, it seems to me, that the amusements can appeal to the intellect, to the aesthetic nature, and can develop us in those respects. They certainly do develop whether we want them to or not; they either develop in the way I have just stated, or the opposite. We can just as well enjoy ourselves, and at the same time become cultured and developed; therefore, I think we should have story telling contests, and debating, as well as all kinds of amusements; and let us see to it that every young person in the village or town is brought out, and their talents developed; give them a chance to develop that which is in them.

I pray that the blessings of the Lord may be with us, and that His blessings may attend us in our amusements,—in the name of Jesus. Amen.

BY MRS. RACHEL GRANT TAYLOR.

My brethren and sisters, There is but one thought that comes to my mind. We have heard how much our young people need these amusements, and I wanted to dwell on the thought—how much we need the amusements, in order to sympathize and work with the young people as we should in their regular class work. In our associations we have so many different people to consider. Of course, I am acquainted with the Young Ladies' association, especially. You have young ladies from fourteen up in your association. There is a dear, old sister, sixty or seventy, who hardly ever misses one of our meetings. There are all these different people to be satisfied—not only in lesson work but in amusements. In our lesson work, we are divided into classes, so that we can meet the needs of every one of our different members; and I feel that a step should be taken in the direction of meeting this requirement in our amusements. We have a party, and probably, as Sister Cannon says, it is a dancing party. There is only a certain class of our association that would really have an enjoyable time there. I feel that we as class leaders cannot do our work properly unless we have amusements for our own classes. We cannot get to know our pupils in our class work as we will if we work with them in a social way, and in working with them in this so-

cial way, let the ones you should work with do most of the work. In this way you get to know more of their natures and of their needs, and you can help them out better in the class work. I like the term "class leader," and I want, also, that we should be social leaders in our classes—gather the girls around us; take them to our own homes. There is a different feeling, some way, when we take them to our homes and make them feel that welcome there. In some of our cities, I have noticed, there grows up class distinction, and this we must break down. We have things of this nature to battle against, in the city, which you do not have in the country districts. Again, our membership changes, the great majority, year after year, and as they come to us in some of our big associations in the city, it means that practically half of our enrollment are people we have never seen. We have to get acquainted with them and learn their tastes and their needs. We want to learn the needs of these people, and mingle with them, and bring them into our homes. We must make them feel that they are on an equality; that we are all brothers and sisters. We can do it in this way, as I said, and carry on our class work proper, and meet the needs and aim of our Mutual Improvement work—to build up a testimony of the gospel; we must do that. So, we need this social work more, probably, to our own advancement and to prepare us the way we should be prepared and qualified to carry on this work successfully—I say, we need these amusements, perhaps, more than they do themselves; and I hope that we may have that spirit. I hope that we may keep young, with the young people, for it is only in this way that we can win their hearts and confidence. No amount of preaching to them, and giving them their lessons, will accomplish this without that feeling that you sympathize with them; that you can understand the junior class, for example, some night when they get the "giggles." That is what we have to understand. Stern words will not help; we must remember the time when we were junior girls. This social work, and having them help us in our socials will do it as nothing else can.

May God help us in this work, I ask, in the name of Jesus Christ. Amen.

Messages from the Missions.

Elder Andrew Funk, of the Aarhus conference, Denmark, gives an account of the annual spring conference held at Aarhus on the first and second of April, at which Mission President Andrew Jenson and twenty-one elders attended. It was reported that 35,108 homes had been visited with tracts, of which 85,008 had been distributed. Of books, 1,469 were sold or given away. There had been 3,637 gospel conversations, 2,147 re-invitations to homes of non-members, and sixty baptisms, during the half year just passed. The branch has a splendid choir of forty members, under the leadership of Elder Andrew M. Anderson. The choir gave a fine concert and evening entertainment at the close of the conference. "The opposition is using the press to spread the old yarns about us, and a Pastor Thorsen is traveling around with magic lantern lectures for the purpose of 'unveiling' 'Mormonism.' However, in spite of the efforts of the adversary, the work continues to prosper, and the Lord is blessing our labors. The Saints are faithful and show a wonder



ful hospitality, the elders all being provided for during the conference, free. We have many friends and the prospect for the future is very bright." The elders, reading from left to right, are, back row: John E. Christensen, Peter Hansen, Chr. Nielsen, Fred C. Mickelsen, J. Lyman Nielsen, Martin Peterson, Niels P. Jensen (visiting) Anton Cramer. Second row: James R. Paystrup, Chr. Jensen, Carl M. Gjettrup, Erastus Rasmussen, Erastus J. Christiansen, Anders C. Petersen, Andrew M. Andersen. Third row: August O. Nielsen, Michael Hansen, Alma Petersen, Andrew Jenson (Mission President), Andrew Funk (Conference President), N. Claudius Holst (Secretary), Andrew P. Nielson. In front: Hilmar M. Nielsen, and Eric Ludvigsen.

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