And a mighty good change, with pay, awaits you or any member of your family. Food fights for freedom, and you may be needed on the farm front. It's a healthful change from office and housework . . . and a major contribution to Victory. See your County Agricultural Agent or make arrangements through a local committee. 

★ Another opportunity to serve, with liberal pay, is in food processing plants, such as canneries.

★ Give a hand! Back the attack! Help harvest and preserve food.

★

Your faithful, economical gas range, with its controlled, quick heat, helps conserve, too, by saving food-vitamins and minerals.

★

MOUNTAIN FUEL SUPPLY COMPANY

SERVING UTAH AND WYOMING

GAS FUEL IN WAR AND PEACE
Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

The total area of Japan proper is about the same as that of the state of Montana, but its 4,000 or so volcanic islands, most of them spot size, stretch a distance equal to that from Greenland to Charleston, South Carolina. Its population is the most concentrated in Asia except for Java and some parts of China.

Though tests with 124 flowering plants found that aluminum was not necessary as a food requirement in measurable quantities, ferns seem to need this metal for normal growth.

This baby porcupine is born with its quills already out. The cubs of the black bear are born during the winter while the mother is sleeping in hibernation. Without fur, and with eyes closed, the cubs find their mother's milk, and keep warm by snuggling under her breast or arms. In a few weeks the eyes are open, and the cubs have their own fur.

The Yale Zone Catalogues give accurate positions in the heavens of over 91,000 stars, and further books are in preparation to give the positions of 55,000 more. The total number of stars visible to the naked eye in the whole celestial sphere under the best of seeing conditions is not over 6,000.

An extra-tropical cyclone which was first noticed near Havre, Montana, February 23, 1925, was traced by Mitchell around the world once and as far as the St. Lawrence gulf where it was surrounded by high pressure and eliminated.

Man's labor is now four times as efficient in producing food as it was a third of a century ago, according to Dr. Rudger H. Walker.

A survey made by the U. S. Public Health Service in 1935-36 discovered that five percent of the population, of whom half were under the age of forty-five, suffer from some sort of rheumatic disease, such as arthritis, gout, or neuritis. A survey in Massachusetts in 1929 found that rheumatic disorders was the most common cause of chronic illness in persons over forty years of age.

A new method to wipe out German roaches, to take the place of insecticides, has been successfully tried. Glass tubes were filled with a weak solution of boric acid in water and the

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The Improvement Era

SEPTEMBER, 1944 VOLUME 47, NO. 9

THE VOICE OF THE CHURCH

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

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School Days

SEPTEMBER, like January, is a month of beginnings, for with the ringing of school bells, those of school age begin a new year of learning. It behooves all of us, old and young, to resolve that this year we will learn something new, that we will increase our store of knowledge, and that we will apply what we learn to our daily living, that we may find greater joy in doing right as we increase in learning.

Executive and Editorial Offices: 50 North Main Street, Salt Lake City 1, Utah.

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The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.
EXPLORING THE UNIVERSE

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ends plugged with absorbent wads, and the tubes distributed around a kitchen. The roaches died in several days because they must drink water and apparently couldn't tell the difference between the boric acid solution and tap water.

Hero of Alexandria, of the second century A.D., described a coin-operated machine which dispensed water and other liquids.

Several studies of the use, on a large scale, of vaccines against the common cold have showed that with the vaccines studied there is no evidence that they are effective either in reducing the frequency or severity of colds.

Quinine has been totally synthesized in the chemical laboratory. Not yet commercially available, this most useful malaria remedy, may lead to a still better malaria drug through a study of closely related compounds.

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Poetry

WINDY-MESA
By Francine Wheeler

Wind-fueled corn growing tall
Row on row,
Whole fields of yellow grain
Following below.
And in-between, the running water
Sifts the soil and sand,
Adding richness to the beauty
Of our land.

COURAGE
By B. L. Croft, Jr.

Courage isn't a brilliant dash,
A daring deed in a moment's flash:
It isn't an instantaneous thing,
Born of despair with a sudden spring.
It isn't a creature of flickered hope
Or the final tug at a slipping rope;
But it's something deep in the soul of man
That is working always to serve some plan.

Courage isn't the last resort
In the work of life or the game of sport;
It isn't a thing a man can call
At some future time when he's apt to fall;
If he hasn't it now, he will have it not
When the strain is great and the pace is hot.
For who would strive for a distant goal
Must always have courage within his soul.

Courage isn't a dazzling light
That flashes and passes away from sight;
It's a slow, unwavering, ingrained trait
With the patience to work and the strength to wait.

Courage was never destined for show;
It isn't a thing that can come and go;
It's written in victory and defeat
And every trial a man may meet.
It's part of his hours, his days, and his years,
Back of his smiles and behind his tears.
Courage is more than a daring deed:
It's his breath of life and a strong man's creed.

MY EVENING
By Bertha Reynolds Hudelson

This day, at last, with homely tasks is done!
Our cheerful room is filled with mellow light,
And eagerly I take my book of Sue,
Brave pioneer with endless, steady might.

“Please, Mother, help me! What's the predicate?”
His stubby finger points to sentence four.
With argument and explanation he
Concedes that ran is right, not the noun floor.

The heroine works in her cabin room
Alone!—Two cautious braves creep through the wood.
“Quick, Mother!” Mollie gasps, “what does X mean?”
“I don't think algebra does any good!”

The X is conquered, and the red men steal
Unnoticed, silent, toward the open door.
“Oh, Mother,” Daddy calls, “I snagged my coat!”
Could you take time to mend it, dear, before?

“I go!” Accustomed fingers nimbly stitch...
He leaves; work done, the children run to bed.
The Indians leap into the room! I miss Sue's quick defense, their shock—I sleep instead.

THE IMPROVEMENT ERA
DAYS
By Helena W. Larson

This has been a lovely day,
Though my heart was sad.
Now I look back over it
It's one I'm glad I've had,
For I found hope.

Heartbreak made a shelter here.
Many tears came, too.
Yet tonight relief has come,
Joy in things I do.
For I found faith.

So I never know the kind
Any day may be.
I'll look forward doubting naught,
Hope eternally.
For I found joy.

And on some gray tomorrow
When everything's gone wrong
Again I'll think it lovely,
End it with a song,
When I find you.

TEARS
By Miranda Snow Walton

I did not know the why of tears, until
Today I saw the earth washed clean with rain;
Then I learned that tears, like rain, can bring
Refreshing peace to hearts long parched with pain.

WESTERN BALLAD
(Song of New Spain)
By John Sherman Walker

Quaint, dulcet chime of a mission bell
In the southland
At sunset toll,
Long, weary sigh of a padre slow
Treading drouth-sand
And thorny knoll;
Melodious words that softly flow
In eve's greeting
Then sweetly fade,
The golden voice of a nightingale
Brings a fleeting
First serenade;
The swirl and stomp of impassioned feet
In bolero
On plaza bright;
Audacious click of the castanet,
A vaquero
Sends laughter light;
The jingle of caballero's spur
Through the patio
While stars glow white,
A tinkling guitar and low song of Spain
Lending charm to
The southern night.

FACES
By Elaine V. Emans

I love faces for the good
I see there more than features; some
Wear patience, having long withstood
A trial, and some trials to come,
Bear courage; there is friendliness
Waiting a friend, more than one dreams,
And faith grown rugged under stress,
And peace, and now and then it seems
There is unuttered song or mirth.
And sometimes there are faces grown
Beautiful from men's having known
And walked and talked with God on earth.

SEPTEMBER, 1944

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Our peacetime tradition for creating fine virgin wool blankets is carried on in the beautiful 1945 Vogue. It is loomed by the same men and women whose wool-working skills won for them the coveted Army-Navy "E" award for excellence in war production. While war orders come first at Wool O' the West, these artists in wool present the Vogue, a fine virgin wool blanket that carries all their peacetime pride of quality. Ask to see the Vogue in these four harmonizing colors: Peach, Blue, Green and Dusty Rose. Lovers of Jacquard patterns: Ask to see the Wool O' the West NETHERLANDS blanket.

For finest women's wear, ask your dealer to show you 'Wool O' the West' Fabrics. Styled in Hollywood and distributed by M. Blumberg & Co., Los Angeles, Calif.

PORTLAND WOOLEN MILLS • PORTLAND 3, OREGON
With America's manpower shrunk like a wool shirt in boiling water, you farm folks are hard-put. What's the answer?

There's no one answer to the farm labor problem that we can see. But there are various ways in which a business like Safeway can help farmers out.

One way is to get along with the fewest men possible—thus make more men available to America's manpower pool that farmers must draw from.

Before the war, better than 90% of all Safeway people were men. Today almost a third of that manpower has been replaced by woman-power. You've probably noticed women doing practically all the work at the Safeway store near you.

Another manpower-saver is figuring how to work the simplest, most direct way.

Twenty-eight years ago, Safeway people started to improve old methods of getting goods from producer to the consumer. The distribution method pioneered by Safeway eliminates needless "in-between" waste.

In some cases, Safeway's method actually uses less than half the manpower required by less efficient ways of food distribution.

Such manpower saving benefits the farmer in more ways than one. It has also helped to reduce marketing costs and increase the farmer's share of the consumer's dollar.

In war or peace, everybody benefits by the most direct road to market.

**SAFEWAY**
the neighborhood grocery stores

P. S.—Nearly a third of all Safeway store customers are farming people. We invite you to trade with us for one full month...and compare what you save!

* Plant more dollars into War Bonds! *
SPANISH CONQUEST in CENTRAL AMERICA

By Dr. Charles E. Dibble

The story of our more authentic source material on the habits and customs of the Central American natives is both interesting and paradoxical. This is true because the very people who were most active in destroying the vestiges of Indian culture were also concerned with the beliefs of these same Indians.

It is to be remembered that the conquest of the New World has been termed the “Last Crusade.”

Its avowed object was to reach the East Indies, so as to take Islam in the rear... In short, it was the Crusade against the Moors which was to be continued by a new and surer blow. It was by way of the Indies that Islam was to be dealt a mortal blow. (The History of Spain, by Bertrand and Petrie.)

During their first meetings Cortez took great care to explain to Montezuma the essentials and advantages of the Way of the Cross. Montezuma replied that Christianity was all very well, but that the Indians had their gods with whom they were satisfied; they had their concept of the creation and a plan of salvation. These early conversations presaged struggle and conflict between the two ways of life.

THE INDIAN TEMPLES OF TEXCOCO WERE DESTROYED IN 1524

As a means of converting to Christianity, the early missionaries set about to destroy the visual symbols of Indian religion—the temples and the codices. The systematic destruction of documents by Juan de Zumarraga in Mexico and Diego de Landa in Yucatan is typical of the methods employed.

After the destruction of what were termed the symbols of idolatry and after the conversion of many natives to Christianity, it became apparent that there was no way of knowing the extent to which old beliefs had been abandoned. There resulted a noticeable effort on the part of the missionaries to know and understand the customs and practices of the natives. Bernardino de Sahagun, an early missionary whose writings are extremely valuable, mentions his religious zeal for converting the idolatrous Indians to Christianity as one of the reasons which led him to study their ways. He explains in the prologue of his writings: "Little can the doctor (the missionary) cure his sick (the idolatrous) without knowing thoroughly the cause of the ailment."

Shortly after the conquest, Diego de Landa burned innumerable documents. Although condemned for the act by modern historians, he is thanked by the same critics for a careful and detailed study of the Maya Indians of Yucatan.
My wife wasn't all joking.

She said that a real new car improvement would be to go easing sideways, right into a cramped parking space at the curb. I said yes—maybe in 1960. There's one swell improvement though, that's here already!—an oil-plated engine! You get that immediately by switching to Conoco Nth motor oil. I don't say it's the only oil; they're not hiring me. But I had this engine oil-plated around 1941. It's still running like a darb, using Conoco Nth oil all the while, to cut down damage from engine acids. If I know what I've read all through this War, the acids made by every engine are liable to cause corrosion inside. That's bad. But acids don't like oil-plating—can't gnaw right through it. It's fastened real close or sort of plated onto working parts that you've got to protect till your new car comes. And even then you'll want the engine oil-plated with Conoco Nth oil, the same as in the car you've got right now.
Irrigation Problems IN IRAN

By L. M. WINSOR
Director-General of Irrigation, Iran

I have been ambitious to make a real start at improving the irrigation situation over here, so I have stayed longer than I had planned when I came.

It takes much longer to do things in the East than it does at home, so we have to make allowances, and there is so much to do. But I have the satisfaction of actually doing some of the things that have been under consideration for centuries.

I find it very fascinating to work over the projects that were in operation more than two thousand years ago and that are now only great expanses of desolation, because the water is no longer in the canals. I have found remnants of scores of ancient structures that were magnificent, gigantic. There are numerous locations where diversion dams were built of cut stone masonry using stones as big as an automobile. There are very few signs of storage dams of any consequence.

The one system that has persisted throughout the centuries and that has kept Iran alive, is the unique method of utilizing underground water by means of kanots (ghats) which are underground infiltrative galleries with tunnels leading to the surface to supply, by gravity, water for lands at a lower elevation than the level of the ground water table. The Persians locate the water by digging a well far up the slope of an alluvial fan, then they determine by crude methods where the water may be carried to the surface by an underground channel. This is from ten kilometers to as far as forty kilometers from the point where the ground water is located. There they start to dig in. They burrow a tunnel by slow, laborious hand digging, elevating the spoil to the surface, through wells dug at intervals of from ten to thirty meters. As the digging progresses, the tunnel is further and further below the surface. It is not infrequent that these kanots penetrate to depths of more than a hundred meters, and one kanot may require the constant work of twenty years to complete.

There are many thousands of these kanots in Iran. Some are in ruin. Damage occurs that ultimately causes the water to cease flowing, unless repairs are made from time to time. Frequently the owners permit the kanot and the village to go into ruin on purpose, so that the small owners may be pushed out and their rights can be confiscated. After a few years of abandonment, one of the stronger proprietors will make repairs to the kanot and rebuild the village. Then the peasants come back, and the cycle starts over again, usually with a single proprietor or nominal owner. In a few years he may have a whole series of villages and become very wealthy. Then he and his family indulge in riotous living, usually in Tehran. When he dies, title passes on to his family, and is divided. Usually the

(Concluded on page 573)

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Utah-Southern Idaho Service Office, Pacific National Life Bldg., Salt Lake City, Utah
The world needs the peace of the restored Gospel. You can have no grander purpose than to carry its message to the people. "You cannot be really at home with the inside of people's minds unless you can think in their language."

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Moroni...  
The Solitary Scribe

By C. F. STEELE

Still is the earth. The waning sun
Lights the opening avenues of night,
And the wistful winds drift through the trees
Like spirit wanderers.
Sloping gently from Cumorah’s Hill
The landscape, torn with ditches deep,
Darkens as the sun departs,
The stillness is a shroud:
No voice of husbandman, no mother’s lullaby,
No song of children greets the ear;
No sound save the whispering of the winds
And the call of birds
Seeking a resting place.

In a cavern man-made for refuge,
In Cumorah’s sheltered side, a log is blazing;
The flames cast furtive lights about the strange retreat,
Revealing a stone of bulk and smoothness
And seated there a figure lost in thought
And writing with a deftness born of tutored hand.
He pauses, his eyes turn from his task toward
The leaping flames. These luminate a face
Of sorrow fathomless, noble of profile, yet furrowed
By some mighty tragedy. His eyes flash as they pierce
The half-darkness of the cave, then soften as they
Turn aloft for light.

Who is this man of grief, secreted and alone,
This man of princely brown?
Alas, ’tis he, sole remnant of his race—
Moroni, the solitary scribe;
Moroni the prophet, patriot, patriot’s son,
Moroni, the consecrated one,
Girt with the armor of the Lord,
The God of Lehí, Nephi, Alma, and his noble sire;
This is Moroni, hidden from the prowling Lamanites,
Who seek his life. Their hosts have triumphed
On the battlefield and Nephite legions,
Men of all degree, bowmen, spearsmen, swordsmen,
Captains, all, now lie uncounted where they died,
Their wives, fair daughters of the once-proud Zarahemla,
Are cold in death, ravished by the foe, their children
Falling too before the sword,
Innocents yet victims of this culminating curse.

Erase the scene. O God of heaven,
This fearful harvest of a nation’s guilt!
Let it be lost in full forgetfulness,
And yet this cannot be;
The past must needs be bared to guide the children
Of the present day who, if they ape the foolish dead,
Must reap in turn the fruits of sin.
History—what is it, pray?
A monument of Truth, enduring, tall,
Austere it stands, the Testament of Time;
Its base set in the rock of changeless law,
Its shaft the vivid pattern of the race,
Its pinnacle the fadeless star of Bethlehem.

So from the pen of this sad scribe
The chapters grow, writ in plates of gold;
The hours advance, and in the quiet sky
The wan, white moon moves silent in its course.
Midnight passes; the scribe still writes;
The first rose flush of dawn
Arches the eastern sky, and with the falling
Of the dew the task is done.

Burns low the fire; the embers die;
The sun climbs higher in the sky;
Forth from the cavern steals the weary scribe
Bearing the precious plates.
He scans the waking world, then hastens
To a sturdy cavity of stone
Wherein are placed the plates of gold,
The sword of Laban, and the shield,
The Thummim of the seers, the gift of God,
There to repose until God’s voice
Shall call them forth.

Fear is lifted from the prophet’s countenance,
He kneels in prayer, then draws
His robe about him and with hasty step
Leaves Cumorah by a hidden path.
Now the solitary scribe is lost to view—
Lost in the forest’s unfrequented depths;
There till the summons home shall come
He roams the melancholy earth alone with God.

Dedicated to President Heber J. Grant, who officiated at the dedication of the Monument to Moroni at Palmyra, New York, Sunday, July 21, 1935.

SEPTEMBER, 1944
“WHITE” — as in Fels-Naptha!

Take it from Junior—‘there’s nothing like a white shirt. It does something to a guy.’ Surveying the immaculate expanse below his Adam’s apple, who could say that Junior overstates the case?

Naturally, the washday labor that produces his snowy shirts, doesn’t concern Junior. It’s only one of the minor miracles that any boy with a doting Mother takes as a matter of course.

But we know a great many women who say that for turning out whiter washing—with less work—‘there’s nothing like Fels-Naptha Soap.’

FELS-NAPHTA SOAP—bansishes “Tattle-Tale Gray”

Books

HOW TO BE WELL
(Leah D. Widtsoe. Deseret Book Co., Salt Lake City, 1943. 576 pages. $2.00.)

This book offers an insurance on health and happiness, and no one will wish to miss even one instalment on that insurance. The subtitle gives an insight into the great value of the book: “A health handbook and cookbook based on the newer knowledge of nutrition.”

Divided into two parts, the author has treated many various topics. Some from part one which indicate the practicality and up-to-date quality of the book are: The Role of Vitamins in Nutrition; Weight Control; Building Menus for Health; two chapters on proteins—with an especially good one of meat substitutes; Vegetable Cookery; Healthful Desserts; School or Business Lunchees: part two deals with the art of entertaining and other special features of gracious living. The appendix of the book is extremely valuable, for it consists of a table which indicates at a glance the vitamin and mineral content of foods.

When we learn that the nation’s nutrition experts early in this war stated that “one third of our people are getting food entirely inadequate to maintain good health,” and that “less than one fourth of us are getting a good diet,” we can see the importance of having this book How to Be Well in every home.—M. C. J.

Bibliography of Works on Mormonism Published by B.Y.U.

The July Messenger, published by the Brigham Young University will be of interest and prove of great help to all serious students of Mormonism. It is “A Practical Bibliography of Works on Mormonism,” compiled by the Division of Religion at the Church university in Provo, Utah.

A convenient list of many works on Mormonism, it is regrettable that the unit is not complete, but considers, generally speaking, only the titles of works readily available. It is hoped that the list will be expanded to include all works dealing with Mormonism.

A classification according to subject matter has been made under the following headings: Biography, Doctrine, The Church, History, Priesthood and Church Government, Scriptures, Why Mormonism?, Miscellaneous Works, Handbooks and Books of Reference, and Current Latter-day Saint Periodicals.

A copy of this new and handy bibliography has already been sent to every public library in the nation, every school library in Utah, and to general, stake, and ward officers in the Church. The Brigham Young University would be glad to send a copy of this new publication without charge to anyone upon request. As the preface says, this compilation will surely “prove useful to busy officers and members of the Church.”

CORTEZ THE CONQUEROR
(Elizabeth Cannon Porter. Dorrance and Co., Inc., Philadelphia. 415 pages. $2.50.)

This novel based on the history of Hernan Cortez has much to recommend it for those who prefer to get their history in

(Concluded on page 569)

THE IMPROVEMENT ERA
Some Sentence Sermons

By President Heber J. Grant

What were the teachings of my mother? To be diligent and true and faithful in every labor that I undertook; that when I worked for an individual I should endeavor to give value received. A great many people engaged in the battle of life try to see how little they can do. Let me tell you that success in life comes from trying to see how much you can do, and the more you can do, the greater will be your capacity. Exercise the arm, and it becomes strong. Exercise the mind, and it becomes strong. Endeavor always to be prompt in fulfilling every obligation that you make, and then it becomes second nature to be prompt.

* * * *

I want to tell you that no one loses anything by gaining the respect of those with whom he comes in contact. It pays to have them feel that you are working for them, that your interest is in them. You let a teacher find out that you want to please him, that you want to do more, if possible, than he wants you to, and he will never forget it. Let your employer find that out, and he will never forget it.

* * * *

I want to say that as a cold-blooded business proposition the difference between success and failure in the battle of life can quite frequently be traced to the amount of money spent for tea, coffee, tobacco, and liquor by those who make a failure. Each and every one desires to succeed mentally, physically, and financially, and one of the greatest financial assets that a person can have is to let alone those things that destroy the body and the brain.

* * * *

No matter how powerful the testimony or what inspiration there is in it, unless the person listening has a receptive mind it makes very little impression. It is a good deal like planting good grain in barren soil. I have known of cases where men have gone away from a meeting ready to get up a mob to mob an elder, while the same sermon touched the heart and converted somebody else to the gospel.

* * * *

Do not look forward to a life of care and trouble and anxiety, but look only to the duties and responsibilities of a single day, and by performing the duties each day that rest upon you, the burdens will be light, notwithstanding all the sorrow that may come into your life and the many things that may be hard for you to bear.

* * * *

We cannot give others a testimony any more than we can do their eating and drinking for them.

The Editor's Page
IN previous articles in this series (See The Improvement Era, January, February, March, 1942) the Anthon Transcript was examined historically* as to document, and comparatively** as to the Egyptian characteristics of the symbols appearing in it. (Fig. 1.)

The immediately ensuing problem of translation is one of peculiar difficulty. Its complicating factors include the known unfamiliarity of the Prophet Joseph Smith with Egyptian script in 1827, and many others. Among these may be especially noted the unusual left to right method adopted in making this copy, a reversal of the normal Egyptian method, as noted by Webb.* The Book of Mormon itself gives warning that the script used was progressively altered in the course of transmission from the times of Lehi to Joseph.*

Distortions chargeable to the Prophet’s unfamiliarity with the characters he copied and his unskilled hands are sometimes easily cognizable,¹ but in other instances less apparent constitute a serious obstruction to identification.²

Comencing in a bold hand in the top left-hand corner, the transcript proceeds in a progressively diminishing manner to the minute, somewhat cramped end of the seventh line in the lower right-hand corner of the small slip on which it is written. With declension in size appears a proportionate indistinctness of shape leading to easy confusion of nearly similar characters.

To these factors must be added the not inconsiderable peril of misreading, with consequent inaccuracy in representation, a hazard which besets all copyists.

A peculiar instance of misreading and resultant error, or mere miscopying, made its appearance in preparation of this study. Character No. 15, Fig. 1, which has the form of an inverted letter “V” with a dot inside it, appears precisely reproduced in W. Erichsen’s Demotische Lesestücke, one of the latest and best compilations of demotic texts. In the exercise of due caution, request was made to Dr. George R. Hughes, demotist in the Oriental Institute, University of Chicago, to check this finding, with others. With characteristic graciousness Dr. Hughes sought out Griffith’s photograph of Rylands, Geldbezahlungsschrift Papyrus No. 12, from which Erichsen made his copy, and reported, “Erichsen’s copy is false.” No dot appeared in the original. Even this discovery, however, hardly militates against the existence of the character in some papyri, since it clearly occurs also in one of the earliest works described by Dr. Budge as containing “a valuable and well-arranged collection of all the most important groups of enchorial characters hitherto deciphered.” He adds that Young selected these “from enchorial texts which had been published by himself, and by Champollion and Kosegarten, and from letters which he had received from Champollion describing the contents of unpublished papyri at Paris.”

If Erichsen erred, and Young erred in this identical matter, it is of course possible that Joseph Smith erred also, thus placing interpretation of the meaning of this particular character out of the bounds of possibility. Similar er-

FLOWERS, p. 76; March, p. 150
*H. Webb, Case Against Mormonism, N.Y., 1915, p. 23
*Mormon 9:32
Nephi 1:25; Mosiah 1:4
*Figures 5 and 6, Improvement Era, Feb. 1942, p. 78
See also Fig. 1, Characters 158, 159, 160, 191, 204 and 205

4 Leipzig, 1939, Vol. II, Heft 1, p. 30, line 3

THE ORIGINAL TRANSCRIPT PHOTOGRAPHED
The copy of characters made by Joseph Smith from the engraved plates. Now preserved at Independence, Missouri.

THOS. YOUNG, "Rudiments," p. 39 in H. Tattam, Dictionary. 1830

THE IMPROVEMENT ERA

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THE ANTHON TRANSCRIPT

By ARIEL L. CROWLEY, LL.B.
THE ANTHON TRANSCRIPT

I

In 1942, in the January, February, and March issues of The Improvement Era, there appeared a series of three articles by Ardel L. Crowley on the Antophon Transcript, dealing with a critical and comparative study of the characters themselves, and "identifying them as Egyptian" by photographic comparison of the transcript characters with Egyptian papyri, monuments, and engravings reproduced in accredited Egyptian works.

The publication of a fourth article was contemplated at that time, to deal with the subject of whether or not the symbols of the Antophon Transcript could be translated into meanings that would not be inconsistent with the Book of Mormon context. Research on this phase of the series, continued beyond the publication of the last three articles, has been pursued by the author on his own initiative and at his own expense of time and money, involving travel, and involving his personal acquisition of some costly library works. The result of his findings to date are published herewith. As to whether or not in his opinion the task is completed, we quote his own words:

"In reply to your question as to whether or not I feel that the end of this study has been reached, I must say that it has not. As I now see it, I can do nothing further with the Transcript until more material is accessible. The correct route now lies, in my opinion, in a determination of the condition of demotic writing in 600 B.C. Every comparison made with eastern-hemisphere demotic writing of a later date must be in some degree illusory. The only way known to me to get around this difficulty is to spend some time in the British Museum examining the documents which date to the seventh century B.C. and earlier. In some day I hope to be able to say that we have concluded this study, but that day is not presently at hand."—Ed.

Regardless of these difficulties, it should be, and is, possible to say what a substantial number of the characters mean in their Egyptian prototypes, disregarding alterations of meaning created by Nephite scribes, as distinct from alterations of script.

Careful examination of the transcript discloses that unless the characters are in some manner of vocalization intended to express Hebrew words, a thing wholly within the bounds of possibility in view of I Nephi 1:2 and the discovery of the Egyptian forebears of the developed Hebrew alphabet in Sinai, the characters must be taken as intended to be ideogrammatic. The absence of conformity with known laws of demotic grammar seems to preclude any contrary construction.

The theory of an ideogrammatic sense is supported strongly by the presence in the Egyptian grammar begun by the Prophet Joseph Smith in later years of a considerable number of the characters which appear in the transcript, each with several ideogrammatic meanings appended. This theory is also supported by the Book of Mormon declaration that the characters used were adopted in the interest of conservation of space.

The seven lines of the transcript represent in point of time a divergence of at least a thousand years from the old, were engaged in altering and abbreviating their methods of engraving. In Egypt, the writing became minute in size, and shortened in form, to the point that Dr. Muller, in his study made for the Carnegie Institution, calls it a "kind of stenography always depending much on the context" and adds that "like all kinds of stenography, it needs absolute clearness and a safe context to be readable." After more than a century of close study the demotic engravings on the Rosetta Stone itself are still regarded as "extremely difficult" and as requiring much to be done before the writings can be fully explained philologically.

It must not be imagined that even the hieroglyphic writing can be read easily with certainty. On the contrary, Dr. Budge has taken care to state in the introduction to his Egyptian Dictionary that "the exact meaning of many words is unknown, and can only be guessed at by the context.""}

Perhaps the difficulties which face any attempt to decipher a variant Egyptian script can be well illustrated in the efforts of Dr. Erman, who published his Egyptian Grammar after many years.

(Continued on page 576)

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NOTES AND REFERENCES

1Geo., Robert Hughes, Ph.D., The Nature of Demotic Land Leases, Chicago, 1942
2Ibid. W. F. Edgerton, Studies, London, 1932
3Domrain, F. Butin, The Serabit Inscriptions, in Harvard Theological Review, Jan. 1929
5Mortor 9-32

A COMPOSITE FOR COMPARISON MADE BY TRACING AND HAND COPY FROM TEXTS AND PAPYRI

SEPTMBER, 1944
The writings of the Greeks still live, and generations of the future will read the plays that were enacted on the stages of the Greek theaters. Fortunate are the boys and girls who are directed to the tragedy of *Antigone* by Sophocles or the masterpiece of Aeschylus, the *Prometheus Bound*. Nearly every school boy has recited at the close of some eventful graduation day the words of Alcaeus (580 B.C.):

What constitutes a state?
Not high raised battlement, or labored mound,
Thick wall or moated gate;
Not cities fair, with spires and turrets crowned;
No—Men, high-minded men,
With powers above dull brutes ended.
In forest, brake, or den,
As beasts excold rocks and brambles rude:
Men who their duties know,
But know their rights, and knowing, dare maintain;
Prevent the long-sighed blow,
And crush the tyrant, while they rend the chain.

In reading Aristotle (350 B.C.) on the subject of education for all people—the high and the low, the rich and the poor alike—we almost feel that we are studying a modern theory of what education should be. He says in his *Community of Studies*:

No one, therefore, can doubt that the legislator ought principally to attend to the education of youth. For in cities where this is neglected, the politics are injured. For every state ought to be governed according to its nature; since the appropriate manners of each polity usually preserve the polity, and establish it from the beginning. Thus appropriate democratic manners preserve and establish democracy, and oligarchic an oligarchy. Always, however, the best manners are the cause of the best polity. Further still, in all professions and arts, there are some things which ought previously to be learnt, and to which it is requisite to be previously accustomed, in order to the performance of their several works; so that it is evident that it is also necessary in the practice of virtue.

Since, however, there is one purpose to every city, it is evident that the education must necessarily be one and the same in all cities; and that the attention paid to this should be common. At the same time, also, no one ought to think that any person takes care of the education of his children separately, and privately teaches them that particular discipline which appears to him to be proper. But it is necessary that the studies of the public should be common. At the same time, also, no one ought to think that any citizen belongs to him in particular, but that all the citizens belong to the city; for each individual is a part of the city. The care and attention, however, which are paid to each of the parts, naturally look to the care and attention of the whole. And for this, some one may praise the Lacedaemonians; for they pay very great attention to their children, and this in common. Therefore, that laws should be established concerning education, and that it should be made common.

**Aristides** another Greek philosopher of ancient days, declared that “Neither walls, theaters, porches nor senseless equipage makes states, but men who are able to rely upon themselves.” Herein is stated a truth which the ordinary person of today misses, for the more laws there are in state or nation, the less men come to know and sense the most important laws of all—namely the unwritten laws of a country. There is the domain of self-imposed laws which the old Greek Aristides calls to our attention. It is the realm of law, wherein a man follows principles of life as a matter of right for right’s sake. The Greek philosophers and writers rose to the heights in their concepts of truth. No people have ever lived but what have had faith in some power beyond their own finite understanding. They believed that a great power worked through nature, and to them, a divine power was revealed in every pulsation of the wondrously rich and beautiful life of the universe.

Just as man individually has to be disciplined, so do nations, and since the beginning of human history, nations and peoples have gone to war with one another, at times to conquer and subjugate people for selfish reasons; sometimes for protection of lands and homes; it is sometimes to persecute because of hate, the
most terrible feeling that can come to men. Civilization, if not based on a belief in revealed religion, breaks down. Nations and communities must have a consciousness which must be kept alive to the fact that there is an everlasting difference between the best and the human spirit, every liberation of our existence, every widening of the horizon of our hopes has been due to the vision that comes of our divine knowledge that God lives in heaven. "In the year that King Uzziah died," wrote a Hebrew statesman, "I saw the Lord High and lifted up." From that vision of a holiness beyond, there sprung a new future and a new immortality in ancient Israel. It is this vision and knowledge of something beyond, of something more, that makes the human soul look to the other world. Man has spoken with God from the beginning of his advent on earth. In the thirty-eighth chapter of Job, we find Job's wish realized as God himself speaks in words glorious and beautiful:

Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it. Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof? when the morning stars sang together, and all the sons of God shouted for joy? (Job 38:1-7.)

And continuing through four chapters, God speaks to Job, and his faith finds answer in the most comforting words of all time. "I know that my Redeemer liveth . . . and in my flesh shall I see God."

The famous words of the poet Milton about great literature are true of all when they are applied to the Old Testament—the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life to come." The ancient Hebrews were not an intellectual people, but their literature has many interests besides those which we call "religious." The stern demands of an inscrutable purpose "turned the creative passions of the Hebrew into narrower channels that the torrent might rush the more strongly," says Dr. Wheeler Robinson, reader in Biblical criticism in Oxford University. He continues in forceful words that, "The gain of such concentration was the revelation of God."

Man's place in life is recorded in the eighth Psalm:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands.

Man came from heaven, and he goes back to heaven. As the centuries have rolled on, God has given his revelations to men. He has not separated himself from the world nor lightly regarded anyone's need. There is a true fight "that lighteth every man that cometh into the world"—a saying rich in promise. God is more easily reached than we sometimes think, and as we reach out life itself, is made more pure, godlike, as it was when we came to earth. In this truth is that happy concept of man's destiny as described by Wordsworth when he wrote:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's Star, Hath had elsewhere its setting,
And cometh from far Not in entire forgetfulness, And not in utter nakedness, But trailing clouds of glory do we come From God, who is our home.

The Greco-Roman people never learned to say: "Thy kingdom come; Thy will be done." The powers of heaven will bring man back again, for through the ages, he has been seeking the Light. The dawn of a new day is here. "They that be wise shall shine as brightness of the firmament; and they that turn many to righteousness as the stars forever and ever:"

September, 1944
IN WHICH PLACE ARE YOUR YOUNG PEOPLE?

By Marvin O. Ashton
OF THE PRESIDING BISHOPRIC

Bishop, in which place are your young people? Don't forget, Bishop, that your young people are just as full of human nature as you were at their age, and don't forget they crave pleasure just as much as the young folks anywhere else. Old Dave Harum used to say, "There's as much human nature in some of us as there is in others, if not more." Now, Bishop, that young generation in your ward is going to be found in one of these two places. If your community is not providing wholesome amusement for these folk, they are going to seek it in a "dive." Don't kid yourself, Bishop, did you ever visit one of these latter places? Take your wife with you some night and drop in and see what's going on. If you are afraid that you will be talked about because of being seen in such a place, get an officer of the law to accompany you. See for yourself what temptation is here. See for yourself that men who run these places are more concerned in the dollar's profit than they are in the virtue of a boy or girl. Someone has wisely said, "If you must, bring merriment to the churches, for the devil will furnish it in hell." In plain American English, if your young people are going to these roadhouses because dances and such amusement are not furnished in your community, you have something for which you must answer.

Did you ever figure what a part amusements play in the shaping of our destinies? It's probably true that it is through the contacts we make in our amusements, that many of us pick our partners for life. Some fellow who knew what he was talking about on this subject said, "Education is a good deal like eating, a fellow can't always tell which particular thing did him good, but he can usually tell which did him harm. It's down among the sweets, among his amusements and recreations that he's going to find his stomach-ache." Bishop, it's down in their sweets that we want to guide them. Are you close to the youth? Do they feel free enough with you that they will tell you their problems? Is there a chasm between you and them? If there is, put a bridge over it quickly. You are probably old enough to be a father to most of them, but remember, attitude is what makes you old or young.

Great events in history are the result of little things. We have the steam engine because a sickly lad, James Watt, chose one day to "fiddle" with the spout of his mother's teakettle. Printing came to the world because one John Gutenberg accidentally dropped into a kettle of dye a wooden letter cut almost absent-mindedly from a tree, with a jackknife. We almost stumbled onto the law of gravity because an apple thumped to the ground under the eyes of observing Newton. An innocent visit of Eli Whitney to a southern home resulted in the cotton gin and a revolution in the cotton industry. Yes, a flock of birds flying over the bow of Christopher Columbus' ship, shaped the destiny of America.

And you may go on and on. They tell us there is a beautiful little lake in the Yellowstone country located right on the divide, and just a gentle breeze determines whether its water shall flow into the Pacific or the Gulf of Mexico. The streetcar goes north or south or east or west, all determined by the twist of the wrist of the motorman as he throws the switch—all done with a little rod hanging in front of the car.

Yes, lives are made successful or they are ruined by a twist of our wrists. A little planning on our part determines great events in the lives of our young people.

Bishop, plan for your young people. They never needed your kindness and fatherly guidance more than now. This war has given them problems that you and the rest of us haven't had. This war is making difficult problems for them in their love affairs. If ever we should be at our wits' ends in cooperating with them, it is now. Get the people of your ward to get this vision of things. It will cost something, surely, but where better can we invest our dollars than in the lives of the finest people in the world? What does it profit us if we have a thousand cattle on a thousand hills and because of our false economy our young people are in 'dives' and 'joints'?

THE IMPROVEMENT ERA
Activities of

L.D.S. Soldier Groups

in Africa and Italy

Assembled by O. E. Aylett from reports by Ervin Clark and George J. Cannon

The Church in Africa and Parts of Italy

The following record of L.D.S. service men and their eventful activities from Tunisia until the present time in the Italian campaign was compiled in part by Brother Ervin Clark and written by George J. Cannon:

...But remember that on this, the Lord’s day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thine sins unto thy brethren and before the Lord. (D. & C. 59:12.)

Such an admonition from the Lord prompted a handful of Mormon men to contact an area chaplain during the month of August 1943, and express to him their desire to hold L.D.S. services. Permission was granted, and services were instigated in Tunisia. Seven men attended the first meeting, and felt the strength of that bond which brought them together, the gospel, and they looked forward to regular Sunday services in the future. At the next meeting, the ranks swelled to twenty-two, and a Sunday School superintendency was effected with Brother Erwin Clark, superintendent, Glenn A. Sanders, and H. D. Hunsaker as assistants, and Ray D. Jorgenson, secretary. It was inspirational to hear the auditorium filled with strains of our Mormon hymns and to participate in the discussions devoted to the principles of the gospel. But most important and of the deepest significance was the partaking of the sacrament and the renewing of our covenant with God. On the first Sunday of each month was held the customary testimony meeting, and it was here that we would hear many faith-promoting experiences related by our service men and their friends engaged in active combat. Repeatedly the thought was expressed that by putting “on the whole armor of God” we were able to withstand the evil and wickedness which seemingly prevails; and to make of this army experience an opportunity to develop spiritually, morally, and mentally.

The meetings prospered and despite the inclement weather or the distance to be traveled, the attendance increased. The seed which had been sown in August was beginning to sprout, for on the seventh of November a branch was organized with Brothers Robert C. Christiansen, Ervin Clark, and Ray D. Jorgenson voted upon and sustained by the members to preside over the Tunisian Branch, with Paul A. Martin, branch clerk. The services were carried on in a pleasing manner with each person accepting his assignment and contributing his share to our newly-organized Tunesian Branch of the Church of Jesus Christ of Latter-day Saints. A worshipful and sincere atmosphere prevailed, and to see a major sitting by a private, sharing the same songbook, was evidence of the brotherly love taught in the gospel. It was at our services that we found an answer to the question, “What am I fighting for?” Ours is a crusade against evil and regardless of rank or responsibility we must work side by side as brothers, endeavoring to teach the world the fatherhood of God and the brotherhood of man.

As the war progressed so did our Tunisian Branch. However, with the invasion of Italy, meetings were dispensed with, but almost immediately new L.D.S. group services were going strong. Several groups sprang up in Italy since our service men were dispersed over such a vast territory and greater numbers of L.D.S. boys were arriving from Zion on foreign duty. Records of May 1944 list more than six hundred and fifty of our number here to be serving in Italy. Some odd two hundred of our members are still stationed somewhere in North Africa where organized L.D.S. meetings have been carried on outside of Tunisia at Oran, Algiers, and Casablanca. At the present time other meetings are being conducted regularly on Anzio Beachhead, in Foggia, Naples, Palermo, Sicily, and in Sardinia. Their joint monthly L.D.S. news letter published since January 1944 was sent out to over eight hundred members and friends of the Church in April. It was stated in this number:

We would appreciate knowing where services are being held. If we have such information, it can be made available to all members with the hope of everyone finding a service within his area. Where services are not being held and conditions are favorable, start them. You will find your chaplain will give you all of the help you need. This office now has a letter on file from the chaplain urging that L.D.S. services be organized at his base. American Red Cross will always help.

(Concluded on page 567)

1. Two groups of soldiers under the direction of Chaplain Eldin Ricks and Chaplain Cooley somewhere in Italy.
2. Baptismal font in the cathedral built in the year 1332 A.D. and visited by Chaplain Ricks’ group.—Reported by O. E. Aylett.
DESERET THEATER

Expands Activities

By EDWIN H. LAUBER
Deseret Theater Publicity Director

With plans already drawn for expanding their activities during the 1944-45 drama season, the Deseret Theater announces the winners of the Award Masks for last year. From the four plays presented, all of which were great successes, Quality Street, by James M. Barrie, polled the highest vote over Outward Bound. Out of the Frying Pan, and Through the Night, to win the award for the best play of the year. This play also won awards for Berness Rawlins for directing; Lt. John Fetzer, Jr., for scenic designing; Edwin H. Lauber, for staging.

Deseret Theater Award Masks were given to Fred Nickson and Mitzi Poulton for the best acting (leading role), for their roles in Outward Bound and Quality Street. Supporting role winners were Donald B. Alder and Becky Thompson for their work in Outward Bound and Quality Street. Other awards were given to Joseph H. Williams and Elaine Thorpe for their work throughout the coming season, a new subject will be treated. Such subjects as: "Handling Difficult Scenes," "Scene Dramatization," "Directing Tragedy," "Directing Comedy," "Dressing the Stage," "The Response of the Audience," and "Special Demonstration in Make Up," will be handled. This lecture procedure was first begun last year, and Joseph F. Smith, Patriarch to the Church, was numbered among those giving lectures.

Designed to aid the wards and stakes in presenting the finest drama possible, the scenery project is being carried out by the Deseret Theater. Two complete stage sets, designed, and suitable for each individual play in the M.I.A. Handbook of Plays for this year are being constructed. This means that two sets for any show will be available. A reasonable rental charge will be made. All ward and stake drama directors are urged to make their bookings for use of these sets and give their patrons the advantage of the finest staging possible. The settings are being designed and made by master craftsmen and will be first class, durable, and adaptable to all ward stages. Joseph H. Williams, Deseret Theater board member, is devoting his full time to designing, making, and booking of these sets. Also settings for any shows contemplated may be constructed or decorated to order.

Because of the gratifying growth in attendance to the shows presented by the Deseret Theater, and because of the increase in associate members, a mail (Concluded on page 567)

SCENE FROM "QUALITY STREET"

in Outward Bound and Out of the Frying Pan.

The 1944-45 drama season will see the Deseret Theater presenting five stage successes instead of its usual schedule of four. Being considered in the final selection of plays are On Borrowed Time, Dover Road, The Bat, Berkeley Square, Parlor Maid, William the Conqueror, Angel Street, Silver Cord, Eve of St. Mark, and Tomorrow the World. The plays chosen will be played for six nights with a Saturday matinee making seven performances for each production.

A new series of lectures on play production is being outlined and will be given by members of the board of directors of Deseret Theater. Each week,
WHERE THERE’S A WILL

By Portia Chamberlain

"I"t would be a fine thing, Mother, if you would do other people's washing," Roddy stood beside his mother as she was mixing cookies.
"Why should I do that?"
"Mother, I do want a wagon!" This seeming irrelevancy surprised neither of them, except that Sara wondered if he wasn't getting just a little too old for wagons.
"I want one, but I know I can't have one."

There was a pause while Sara rolled out the cooky dough. Roddy seized a cooky cutter and started punching perfect cookies in the dough. He continued as he cut, "Johnny Gates has a wagon. He carries washing for his mother."
"Oh! I see! Well! Listen, Roddy, and understand this time. We are going to move as soon as Daddy's new plant needs him. Flyer is trying to get rid of things, not add more."
"Yes. Why?" Roddy emitted automatically. At a look from his mother he asked, "Why wasn't that a reasonable question, Mother?"

When the Burkes moved there was no chance to unpack immediately, for Roddy's father had to sleep in preparation for night shift, and Sara had to shop.
"Just leave Roddy here," said Elmer. "You don't have to take him. He'll be quiet, won't you, Son?"
Roddy nodded emphatically. "Of course."

When Sara returned, they began to unpack.
"Where's the aerial for this radio?" demanded Elmer. "I thought you were going to put that on top."
"I'm sorry. And I can't find my scissors, either."

A little later Sara remarked: "I see Roddy's been at the typewriter again. It's out of its case. It's a wonder he didn't wake you up punching the keys."
"I didn't hear a thing."
A little later: "Where are my hammer and screwdriver?" Elmer looked frustrated. "I want to get these racks and pictures up."
And still later, Sara looked around. "Where is Roddy? He was here when I came home."

"Probably exploring. New neighborhood, and all, you know."
And then still later: "I must find that child." Going outside she called, "Roddy Roddy! Rooodddee!"
"Whooop! Whoaroooonpppppee!"

from Roddy, a long way down the street. Sara went inside, satisfied that Roddy was on his way home. It took him so long to arrive that she went to the street again. Now he was closer, in fact, almost home. But she was speechless.

He was pulling a wagon full of clothes. He was pulling it by the radio aerial. The playroom piano stool tops were wheels—her precious piano stools that she had picked up six-for-a-bargain and painted bright colors. The ironing board supported the typewriter case, and two teakwood trays made high sides. Over all was a heap, a huge heap, of a bundle of soiled clothes.
"Look! Mother! Look!" shouted Roddy. "It would be a fine thing for you to do other people's washing, because I have a wagon now!"

"Why weren't you angry, Sara?" asked Elmer after the snack they had just before he went on graveyard. "I was furious to think he had taken advantage of the confusion. As if you didn't have enough work to do! It was insulting for him to bring that washing to you. You spoil that child. You'll have to give him more chores."
"Angry?" Sara twinkled. "I should be angry! He wanted the wagon for just one purpose. And the child is a mechanical 'quiz kid,' Elmer. You will have to admit the contraption was ingenious. I know some boys older than he is who couldn't make a wagon out of those materials, and make the wheels stay on!"

"How did he do it?" Elmer's curiosity got the better of his irritation.
"I hate to tell you, darling. He used that strip of plywood you were saving for your desk—and wire—and nails. And he broke one of your bits."

Elmer felt that he should be the outraged parent, and he held his mouth stern, but his eyes beamed with pride.
"He's rather smart, like his daddy, " Sara teased slyly. "Of course," she added, "he'll have to put things back tomorrow."
"And the laundry? How will he put that back? It will be embarrassing."
"Embarrassing? Oh no! It will give me a chance to get acquainted with our new neighbors. I'll have fun."
"Sara," Elmer said with awe, "I've been married to you for eleven years, and you still are amazing."

Elmer chuckled. "Now that we've moved," he said, "you'd better teach Roddy to run the washing machine, and I'll set aside a war bond for a bicycle. He's too old for wagons and too young to set his mother up in business."
The Church Moves On

Sister Clark, Wife of President
J. Reuben Clark, Jr., Dies

Lucine Anneta Savage Clark, wife of President J. Reuben Clark, Jr., of the First Presidency, died at her home August 2, after an illness of several months. The daughter of Charles R. Savage, pioneer photographer and founder of the Churchwide annual Old Folks Day, Mrs. Clark had served with her husband in various Church and government capacities in Utah, Washington, and Mexico City.

She is survived by President Clark, three daughters, Louise C. Bennion, Marianne C. Sharp, and Lucine C. Fox, all of Salt Lake, and a son, J. Reuben Clark, III, of Provo.

Funeral services were held August 4, in the South Twentieth Ward. Speeches were Elders John A. Widtsoe and Albert E. Bowen of the Council of the Twelve, Preston D. Richards of the Los Angeles Stake presidency, and William E. Stoker, ward bishop. A message from President Heber J. Grant, who was unable to attend the service, was presented. Musical selections were rendered by Dr. Frank W. Asper, Tabernacle organist, and Emma Lucy Gates Bowen, Jessie Evans Smith, and Harry Clarke, vocal soloists.

An article on Sister Clark will appear in a subsequent issue of the Era.

Choir Citation

The National Federation of Press Women on July 29, awarded the Salt Lake Tabernacle Choir a certificate of merit for their radio work. The citation read in part:

...in recognition of distinguished service in behalf of national morale in the midst of war, by means of the inspirational influence which comes out from a radio program that has captured the attention and interests of millions of listeners. A program which has achieved great spiritual significance in time of stress.

This is the second national award won this year by the program now in its sixteenth year of radio broadcasting. The first was the George Foster Peabody award for "outstanding entertainment in music."

Temple Square Broadcast

Those who had their radios tuned to Columbia stations and the "Crossroads of the West" Sunday morning, July 16, realized that the Salt Lake Tabernacle Choir and Organ was entering into its sixteenth year of weekly broadcasting on national networks. May we offer our congratulations for this and other accomplishments past, and extend our wish that the future appeal of the program will be twice sixteen, and more.

Service Men Supervisor

Alexander P. Preston has been appointed Denver Stake supervisor for L.D.S. service men to succeed J. Bryan Barton. Elder Preston, a member of the stake high council, lives at 1100 East Tenth Avenue, Denver 3, Colorado.

Welfare Assignments

Based upon past experience and supplemented by suggestions from stake presidents and regional councils, the 1945 welfare program budgets have been given to the various regions of the Church. Emphasis is being placed on the production of commodities and other welfare projects by ward and stake units rather than by the regions.

The production of dairy products is to receive added emphasis and additional projects are to be set up to care for this phase. Small herds of from ten to thirty cows are to be established in several localities.

It is proposed to establish small chicken projects in every region where they do not now exist.

Clothing and bedding assignments are to be extended with additional facilities to produce them. A small cloth shop and additional knitting facilities are in prospect. The Arizona region is requested to use the larger part of its cotton in the manufacture of batten and cotton materials.

Ricks College President

Dr. John L. Clark has been appointed as president of the Ricks college, Rexburg, Idaho, by Dr. Franklin L. West, Church commissioner of education. He succeeds Hyrum Manwaring who will retire.

John K. Orton, "Era" Business Manager, Leaves

The resignation of Brother John K. Orton as business manager of The Improvement Era was announced, to take effect August 1, by George Q. Morris, general manager of the magazine, and Lucy G. Cannon, associate manager.

Brother Orton has served this Church publication as business manager since 1935. He first became identified with the magazine in February of 1930, after having been in the automobile business. He previously served the Church for three years as missionary and translator in the Tahitian Mission from 1924 to 1927, during which time he carried major responsibilities in the work of mission publication. He also served for several years as a member of the M.I.A. stake board in Salt Lake Stake and has served in various ward capacities.

In his association with The Improvement Era, the retiring business manager has devoted much of his time to the circulation department of the magazine, in addition to personnel supervision of the business office, and accounting operations. He has seen the magazine steadily increase its circulation to its present more than 90,000 subscribers. His association, by letter and in person, with Era representatives throughout the...
Church, has been widely appreciated in the field, and he has made many friends who will wish him well while being reluctant to see him leave.

Many months ago Brother Orton suggested that the demands of personal business interests were increasingly requiring his time and attention, but he had not now to carry to the obligations to the Era at the request of the management of the magazine. In addition to other business interests, he is national president of the American Motor Hotel Association, elected to that office at a meeting of the Association in Denver, Colorado, and has been an active officer of the Utah Motor Court Association since its organization. Brother Orton's wife is the former Frankie Graves. Brother and Sister Orton have two sons, Boyd, 15, and Kenneth, 11.

Missionaries Released

Argentina: Melvin Bigelow Adams, Oakland, California; Melvin William Ebersole, Glendale, California; Paul B. Christensen, Oakland, California; Ernest Ernest Parson, Logan, Arizona; Arnauld Maurice Millard, Mesa, Arizona; Paul E. Olson, Provo, Utah; Stanislaus Sessions, Los Angeles, California; Charles Adams Decker, Provo, Utah; William Stanford Downing, Provo, Utah; Keith Adams, Wendell Albert Gibby, Roy, Utah; Owen Rynold Malm on, Ogden, Utah; Richard Franklin Rap-Up, Ogden, Utah; Ray Austin Schwindman, Salt Lake City; Leon Badger, Logan, Utah.

California: Hendrick de Boer, Ogden, Utah; Marion James Baker, Bakersfield; John Chaffee Sanborn, Temecula; Peter Santk, Salt Lake City; Roland Hwa Porter, El Centro, California; Richard Melvin Rowley, Parowan, Utah.

Canada: Irvin Walter Naill, Salt Lake City; Leo Joseph De Haan, Jacob, Manitoba; Charles Peterson Beyer, Salt Lake City; Leo Joseph Lambert, Hooper, Utah; Charles Edward Schmitt, Salt Lake City; Southwest: Renny LeRoy Bounds, Rock Lake City; Florida: Mark N. Coo, Vernon Utah; Alton Lehn- man Haslam, Lewiston; Dale Charles Hansen, Montgomery; Edward Franklin Pederson, Jr., Woods Cross, Utah; Lynn Russell Pulitizer, Ogden, Utah; Oliver Terry Harmon, Boulder City, Utah; Joseph Samuel Hill, Ucon, Idaho.


East Central States: David Cyrene Bigley, Salt Lake City; Leif Addison Bean, Salt Lake City; Paul Bickley, Salt Lake City; Verina Lee Coyle, Ogden, Utah; Evalda Leodine Puchmann, Ogden, Utah; Henry Samuel Florence, Jr., Holladay, Utah; Amanda Ethel Mehran, Salt Lake City; Florence F. Kish, Monticello, Utah; Mark Hanssen, Montebello, California; Adrie Louise Harris (deceased), Ogden, Utah; Ted Elwan Harsh, Blackfoot, Idaho; Mary Ellen Mort, St. George, Utah; Vera Alott Leavitt Hatch, Salt Lake City; Edward Ross Kline, Ogden, Utah; Joseph Leaven- ball, Salt Lake City; Maurice Evans Langford, Gil- bert Vizas, Idaho Palmer Miller, Salt Lake City; Daniel K. Price, Samaria, Idaho; Newell Christy Remington, Virginia City; John Susan, Sandy, Utah; Joseph Theron Smith, Salt Lake City; Melvin Teerlink, Salt Lake City; Jack Anna Wagstaff, Ameri- can Fork; Robert R. Malm, Springville, Utah; Charles Junior Wilson, Los Angeles, California.

Hawaiian: Harvey Big Carlisle, Salt Lake City; Central Pacific: John Haldor Walton, Salt Lake City; Wayne Delbert Jones, St. Anthony, Idaho; John Joel Moss, Ririe, Idaho; Kenneth Leroy Aubrey, Salt Lake City; Marion Roscoe Rogers, Snowflake, Arizona.

Mexican: Isidro Alejandro Bastiana, Jr., Colonia Duncan, El Paso, Texas; Phoebe Sevy Hall, Mex, Arizona; Edna Martineau, Colonia Juarez, Chih., Mexico.

New England: Ralph Mark Clarke, Los Angeles, California; Arthur W. Helleen, Glendale, California; Hal Adelman Nebeek, Annabell, Utah; Glen Leland Myler, Los Angeles, California; Howard Dou- aldine, St. George, Idaho; Vermont; Mildred McBean, Salt Lake City; Horst Sigfrid Berthold, Idaho Falls; Claude Davenport Marion, Parowan, Utah; Richard Paul Rup, Ogden, Utah; Timothy Packer, Roy, Utah; Wanda Nielsen Anthony, Pith, Idaho; Reuben Henry Mesler, Arizona; East Eugene Griffin, Clearwater, Utah; Charles Elmer Clark, Tooele, Utah.

Northern States: Callis Freidel Francis Herbert, Los Angeles, California; Harald Johnson Pepper, Salt Lake City; Ronald Philip Reece, Smithfield, Utah; Newton Aaron Tuttle, Jr., Salt Lake City; Erwin Emil Pack, Salt Lake City.

Northern California: Weston B. Seeqimmer, St.

SEPTEMBER, 1944

SE Albion, Oregon; Joseph Snow, Medford, Oregon; Joseph de la Guardia, Grants Pass, Oregon; Harold Palmer, Battle Ground, Oregon; Betty Faye Scott, La Grande, Oregon; Elmer Gene Kibbe, Eugene, Oregon; Faye Lynn Scott, Eugene, Oregon; Robert Elmer Peterson, Philomath, Oregon; Walter Russell Feller, Oregon City.

SERVICE MEN, ATTENTION

The new edition of the Church Directory for L.D.S. men in the armed forces is off the press. This sympathy, together with Hugh B. Brown's three tracts entitle "Thoughts for the Service Man's Quiet Hour," originally published in the Era, are available to service men calling at or writing to the office of the L.D.S. Service Men's Committee at 41 North State Street.

SUCCESSFUL L.D.S. MISSIONS

George, Utah; Verl Selby Dallin, Las Vegas, Nevada; Herman Black, Antananarivo, Madagascar; Robert Gordon Peterson, Salt Lake City; Robert Gordon Peterson, Salt Lake City; Robert Wallace Wallentine, Paris, Idaho; Robert Wallace Wallentine, Paris, Idaho.

North Central States: Arthur Sanford Bingham, Og- den, Utah; Allan Porter Clark, Grayev, Wyoming; Wayne Cole Durham, Salt Lake City; Jesie Bot Raryl, Hooper, Utah.

Southern States: Bessell LaVar Bateman, American Fork, Utah; David Elmer Evans, St. George; Utah; Edna Lawrence Liberty, Utah; Keith Linda Larsen, American Fork, Utah; Heber Leon Payne, Salt Lake City; Arthur S. Peterson, Mt. Pleasant, Utah; William Cyril Phelps, Mesa, Arizona; Stanley Theimer Prickett, Utah; Daniel H. Simpkins, Fairfield, Montana; Edwin Canno Windor, Salt Lake City.

Spanish-American: Dewey Clark Hughes, Albany, California; Douglas Glen Pulley, American Fork, Utah; Malcom Walker Wilding, Sugar City, Utah.

Texas: Jess Leodine Mortensen, Huntington Park, California; Dale D. Peterson, Idaho; Rudolph Hogeveen, Malad City, Idaho; Virginia Virginia Nordgren Jensen, Monroe, Utah; John Melvin Jensen, Richfield, Utah; Delores Hays, Provo, Utah; Thelma Harris, Layton, Utah; Laura Cynthia Mosech Jensen, Ogden, Utah; Lewis Robert Jenkins, Ogden, Utah; Doyle V. Cottam, Escalante, Utah.

Western States: Wendall Olaf Hill, Bunk River, Utah; Stephen Deason Rose, Richville, Utah; Roy Niel- son Taylor, Preston, Idaho; Douglas Calvert Thack- eary, Croydon, Utah; Robert Schmidtlin Cook, Salt Lake City; Irvin LaGrand Moulton, Benning- ton, Idaho; Utah: Slate Canyon, Ogden, Utah; Utah: many members have been busy renovating since the last year, and branch members have been new in the group.

The Pleasant Grove First Ward, Tam- parin, California, held a dedication on May 21, by Elder Clifford E. Young, assistant to the Council of the Twelve.

U.S.S. Enterprise

We feel that you would like to hear the activity we are having here aboard ship with regard to the Church. At first a few of us met when we could, and discussed the principles of the group. Now we hold sacrament meetings every Sunday evening in the crew's library, and we feel that God has blessed us in our endeavors.

Since none of us is well versed in the gospel and scriptures, we are using our sacrament meeting that we may learn more about them. As a guide for this study we are using the service edition of Principles of the Gospel, one fellow presenting the subject for discussion, then we all express our viewpoints. It is developing our ability to speak before an audience.

The leaders of this group are: Philip R. Smith (elder), Ronald Thronrock (elder), and as secretary, G. F. Marin (priest). We hope to have a more complete organization in due time.

Several of us receive The Improvement Era regularly and enjoy reading it—Reported by Philip R. Smith.

LATTER-DAY SAINT SERVICE MEN ON BOARD

U. S. S. ENTERPRISE

Early Knowledge of
AMERICA'S STRANDEST BOOK

By

Dr. Francis W. Kirkham
Author of New Witness for Christ in America

On reviewing this pretended revelation, I was forcibly struck with the contrast between the introduction of the gospel of Christ, and that of the Book of Mormon. The former came down from heaven; the latter is said to have been dug out of the earth. The gospel was first preached openly, in plain power. In the sight of all men, and written afterwards: the "Book of Mormon" was first written secretly, and out of sight of all men, except twelve, and preached afterwards.

None of the works of Christ and the apostles were in secret, but open to the examination of all. The origin of this book is hid in the dark. The gospel of Christ was confirmed by unnumbered miracles, wrought in the most public manner; the Book of Mormon is not confirmed by any miracle; but its authority rests on the testimony of twelve men whom we do not know.

The gospel of Christ presented to its apostles no temporal gain, but loss of all things: the Book of Mormon has a copyright secured that its witnesses may "have temporal profit"—so men cannot tell, that the "profit" is not what induces them to bear such witness.

The gospel is confirmed by a thousand prophecies that preceded, and pointed to it. The Book of Mormon is not confirmed by any prophecy pointed to the Book of Mormon. The Bible is a book of perfect harmony, and unrivalled in sublimity; the "Book of Mormon" is full of absurdity and too dull to charm the soul.

At the time of the writing of the above interview with the witnesses to the Book of Mormon, no printed proof had yet appeared that its "coming forth" had been predicted by ancient prophets, that its teachings were comparable to those of the Bible, and that its inspired words of the resurrected Lord to the people on this continent which it contained, supplemented and gave greater meaning to his teachings in the New Testament. Such a book appeared in 1837, The Voice of Warning, by Parley P. Pratt. It has been printed in many editions for one hundred years.

At the time of the interview no miracle of healing by the power of God in the Church had taken place.

Joseph Knight, Senior, was restored to health by the Prophet Joseph Smith in April 1830. It is confirmed by a newspaper account in the Palmyra Reflector June 30, 1830. Miracles of healing and other manifestations of divine power continued in the Church.

The proof of these facts regarding the testimony of the witnesses of the Book of Mormon and the knowledge of its "coming forth" by the people who lived at the time and at the place of its publication is important evidence of the truth of the declaration of Joseph Smith that the book had been written, preserved, and translated by divine power to convince all men that Jesus is the Christ, the Eternal God.

THE IMPROVEMENT ERA

—Limerick, Maine,
Printed at the office of the Morning Star, 1831.

During the week following, I journeyed about one hundred and fifty miles, and suffered a tenous storm. Sabbath, March 28, 1830 (I preached twice to a small assembly in Geneva. Next day, we attended a meeting in Fayette, and tarried at the house of Mr. Whitmer. Here we saw two or three of his sons, and others to the number of eight, who said they were witnesses of a certain book just published, called the "Book of Mormon." They affirmed that an angel had showed them certain plates of metal, having the appearance of gold, that they were dug out of the earth, and that Joseph Smith, from these plates was written a history of the ten tribes of Israel which were lost, and revelations to different prophets that arose among them. They stated that the writing could be read by no person, except by the said Smith; and, that the Lord had inspired him to translate the book—none, but twelve chosen witnesses, had been allowed to see these plates, and that now they were "hid up unto the Lord." They further stated, that twelve apostles were to be appointed, who would soon confirm their mission by miracles, and, that if anyone read their Bible and did not believe, they would be given up and lost forever. These eight, we understand, were in company of Smith and three others. A copyright was secured by Smith in his own name. The book contains about six hundred octavo pages of small print. Five thousand copies were published—and they said the angel told Smith to sell the book at a price which was one dollar and eight cents per copy more than the cost, that they, "might have the temporal profit, as well as the spiritual." . . .

I wished to read it, but could not, in good conscience purchase a copy, lest I should support a deception; so they lent me one, and I read two hundred and fifty pages; but was greatly disappointed in the style and interest of the work. For, so far from approaching the sublimity of the inspired writers, they would bear no comparison with the Apocalypse, or the Alcoran. Indeed the style is so insipid, and the work so filled with manifest imposture, that I could feel no interest in a further perusal. It contained several extracts from the scripture; and, with a little variation of Christ's sermon on the Mount. From all the circumstances, I thought probably had been written originally by an infidel, to see how much he could impose on the credulity of men, and to get money. . . .

A WORD TO KEEP

Liberty
Is a word to keep.
Like a silver key.
It opens deep.
Wells in the heart.
Where great loves sleep.
Love of homeland, love of brother—
These give strength, one to the other.
With subtle, inconceivable art.
And men who live in a land that is free.
Spring to arms at the bugle call.
Eight dogs of battle.
On plain and steep.
On atoll, mountain top, and sea.
For liberty;
And fights for fall,
Soothed in their sleep.
By this bright word which brave hearts keep.
APOSTATE—

FACTIONS

Following the Martyrdom of Joseph Smith

V

LYMAN WIGHT

When the Prophet Joseph Smith died, Lyman Wight, the "wild ram of the mountains," declared that the only man who was able to "handle" him was dead. From that moment he manifested a bitter spirit toward the Twelve and sought to carry out his plans irrespective of their wishes.

He had been employed in the pioneer settlements of Wisconsin, where he washed clothes, made shoes, and worked as a barber. He prophesied that the temple in Nauvoo would never be completed.

He said that the Prophet had asked him to go to Texas as a missionary and this would be a good time to fulfill that missionary appointment. In a letter to the authorities in Nauvoo, he wrote:

"Texas, or somewhere in the western part, is desirable. There is no going there but in free boats, built by the people, and the Saints have at the present time no boats. The Prophet said if I went to Texas, I should go there and build the temple. I say I cannot conscientiously vote to sustain him, so I say in regard to Lyman Wight, I cannot conscientiously give my vote in his favor. My reason is this: If there is a council in the Church to be united, and act in unison as one man, it is the Council of the Twelve. If the head is sick, the body is afflicted. If I am sickly, I will not act in unison with the Twelve, nor according to their counsel. The last year has been one of affliction, persecution and sorrow, when the adversary has continually sought to destroy and mutilate the Church; and it has required all the faith, prayer and presence of the leaders to save this people from the grasp of the destroyer. If the counsel of Brother Wight had been followed, this temple would not have been built, nor the baptismal font erected. He has sought to draw away a part of the force, which we ought to have had to build this temple. His teachings have been contrary to the counsel of the Church, and his conduct calculated to destroy it. Under circumstances of this kind I cannot conscientiously vote to continue him in his standing, until he retires, and makes satisfaction. Brother Wight's course has been calculated to divide the Church, and prevent those things being accomplished, which were commanded of God by the Prophet Joseph."

At the same meeting Elder Heber C. Kimball recommended caution and patience in dealing with Lyman Wight. "Times and Seasons" recorded his remarks:

"It is well known that Brother Wight's case was had before the conference last fall, and that he was dropped, and then again at a council, neither the Council nor the Twelve, nor the Prophet sustained him, which is the reason why you see he is not in good case. It is our hope that Brother Wight will come to a proper understanding with the Council of the Twelve and the Church, and appear before the Twelve; we do not desire to have him excommunicated; but he should be brought to reason, until he is in a proper state of mind to act as a member of the Church and of the Twelve."

Cecil McGavin

(Continued on page 573)
**On Acquiring a Reputation**

**REPUTATIONS** are built on many factors—some of them unpredictable. A good many men have lived their lives and gone to their graves reputed for things for which they never would have chosen to be known. Some who would like to have been thought of as great dramatic artists have, by some circumstance, come to be typed as comedians. Men of several gifts sometimes become best known for the gift which they themselves esteem the least. There are some whose avocations catch the public fancy, whereas their vocations are lost in obscurity and disinterest. A single event in one's life, even though it be seemingly unrelated to all that has gone before and all that follows, may fix a reputation—desirable or undesirable. Ofttimes young people acquire reputations of one kind or another early in life. For example, a student, having in the beginning of his school career become known as a conscientious scholar, is likely, from then on, to find the way much easier. The reverse is also true. Virtually the same answer to the same question may bring a higher grade to a student of good reputation than to one who has not established a good reputation. This may not be just, in a sense, but it is nevertheless the way if it often works in practice. Good reputation has a tendency toward leveling obstacles, and is often accepted at face value, while poor reputation multiplies difficulties. And young people who, by some foolishness or thoughtlessness or some deliberate folly, acquire a reputation of the kind they wouldn't be proud of, are needlessly complicating their own lives and closing doors in their own faces. Every time others think of them a suggestion of doubt concerning them may arise. This is why carelessness in youth is often more serious than some have supposed. Fighting through life against an unsavory reputation, whether deserved or not, is difficult and discouraging. And some things which, in our thoughtlessness, we may have supposed were harmless, often cling as stubbornly as nicknames, no matter how we try to shake them off. Now certainly reputations built on false premises will not be the ultimate basis of justice or judgment. But the fact remains that our lives are in some degree modified by the repute in which others hold us, and once a man gets a rating with his fellow men, once he gets himself pigeonholed, classified in the minds of others, it is difficult to get a reclassification. And so to a young woman, or to a young man beginning his way in life, the only course of wisdom is to avoid the very appearance of evil, as well as evil itself, for the generations have proved that good reputations are exceedingly perishable—while bad reputations are virtually indestructible.

—July 9, 1944.

**On Misusing a Reputation**

**THERE** is something yet to be said on the subject of misusing a reputation. Some men acquire such reputations that others place implicit confidence in them. Their names, their word, the representations they make, are accepted by many at face value. This fact sometimes leads to the misuse of reputation, in one or another of its many forms—such as the practice of purchasing opinions for the purpose of influencing others—permitting one's name to be used in the recommendation of things concerning which one knows little or nothing—permitting words to be put into one's mouth, for a price. Names have high value—especially names which are held in good repute—especially names which the public knows and has confidence in. Having built a good name, having acquired a good reputation, certainly it would be legitimate for a man to place the weight of his influence behind any worthy venture concerning which he had first-hand knowledge and sincere convictions—any venture which is as represented, and which would be of benefit to those to whom it is recommended. But merely to sell a name for a price without regard to personal knowledge or conviction, or without regard to accuracy of statement or benefit to those being influenced, would surely constitute a flagrant abuse of a good reputation. People of much influence, of established public acceptance, whose names have high publicity value, are repeatedly approached with offers of advantage or remuneration for the use of their names for all manner of causes and purposes. Often the reason they are approached is because others can see the value, the influence, or perhaps the profit that comes with the use of such names. The problem reduces itself to the resolve of every honest man to see that his name is not misused. His good name among men, his reputation in this world, are possessions not of high value and of great trust, and to misuse them or to consent to the misuse of them by others is a betrayal of trust. If a man's name is worth a price because of the confidence his friends or his fellow men impose in him, it is certainly worth a much greater price for him to see that it is not misused—to see that no one is misled by his name or by his reputation among men.

—July 16, 1944.
Discovery

Legends of discovery ever hold their fascination. Indeed, every age is an age of discovery—sometimes the discovery of places where men have never walked before—and sometimes the discovery of things which have nothing whatever to do with geography. Having charted the surface of our world, we may yet farther penetrate the illimitable space beyond, and we may yet gaze more deeply into the minuteness of all life and substance about us. But discovery goes beyond all this. Every life is a life of discovery—and when we weary of pushing at the physical barriers, we begin to reach deeply inward into the mind and spirit of man. There is the discovery of peace in one's heart—the discovery of intelligent purpose in all things—the discovery of faith to sustain us until we find the answer to all as yet unanswered questions. There are also other discoveries that men make. Some discover evil ways too soon in life, and discover their mistakes too late. Often we discover the errors and follies of other generations, sometimes by reading about them, but too often by repeating them. There are discoveries to be made concerning the intolerance and perversity of men, and also concerning their qualities of goodness. Sometimes when we think we are discovering something new, we find that we are in fact discovering something that is new only to us. Ideas which we avidly seized upon today may long since have discarded by sorrier and wiser peoples. Many truths which we confidently "discover" have long since been common knowledge to others. What is new to us is in a sense discovery, though it be old as the ages. Some things have been discovered many times—this land of ours among them. And there are some things about it and its heritage which we would perhaps do well to rediscover. And so, all honor be to the discoverers of times past—patriots and pioneers and others who have pushed ever further against tangible and intangible barriers—and who have paid the price of discovery. God grant that their discoveries may not be lost. Besides what new things we may henceforth discover, a rediscovery of the meaning of the past may save us, and generations to come, from searching needlessly for things that have already been found.

Substitutes for Freedom

July Fourth, as a day of annual commemoration, has come and gone, despite many crises and contrary influences, finding us still a liberty-loving people; and the uniting force of freedom has, in the providence of God, preserved us as a nation—notwithstanding the fact that in many places and in many philosophies one will find expressed the idea and belief that freedom is an element of weakness rather than an element of strength. But those who have proceeded on this false assumption have discovered that men who have tasted of the sweetness of liberty have more to fight for and more to live for than men who haven't. However, despite this, throughout all the centuries all manner of substitutes for freedom have been proposed. Ambitious leaders and aggressive peoples, times without number, have persuaded, deceived, cajoled—and have used force when these other methods have failed—to induce others to yield their freedom of action. And peoples and individuals have oftentimes been known to exchange freedom for peace, freedom for plenty, freedom for the promise of security—freedom for everything conceivable—and they have all made bad bargains no matter what they got or how long they kept it for freedom once yielded is bought back in costly ways. Ultimately, and sometimes after much wandering in the wilderness, nations and peoples come to the formula of freedom, having learned that neither a supposed efficiency nor a ready-made way of life is an adequate substitute for freedom, even though it attempts to anticipate every need and every want. Knowing the weaknesses of men, knowing the errors of history, knowing the alleged inefficiency of democracy, knowing all the possible abuses of freedom, there yet remains the inevitable conclusion that no other formula leads to the lasting happiness or progress of men—all other schemes to the contrary notwithstanding, whatever their source and whatever their intent. Now the only reason for observing a national holiday is to commemorate and to renew faith in the ideals and principles which brought it into being, and the Fourth of July came into being with the declaration of a people as to their willingness to give, if necessary, all else they had for freedom. Many of them did give all they had, even as many are doing today. And the message of this July Fourth, and of all those past and yet to come, is this: that there are no acceptable substitutes for freedom.

(Concluded on page 559)

July 23, 1944.

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EDITORIALS

John K. Orton—Retiring Business Manager

It is nearly a decade and a half since John K. Orton, business manager of The Improvement Era, became associated with the magazine. During this period he has seen the Era reach a circulation of more than 90,000 per month. Brother Orton has been a most effective factor in making this notable growth possible. His lifelong service in ward, stake, and mission, gave him a clear conception of Church needs; his approach to daily business problems has been intelligent and orderly; his contacts with the earnest workers in the field have been as friend to friend, stimulating and helpful; he has had constant faith in the mission and message of the magazine set forth by the authorities of the Church. Such friendly, loyal, and understanding devotion of necessity has borne rich fruit.

Brother Orton, as many a capable man, has acquired many personal business interests. These have been demanding increasing attention. Therefore, the management of the Era has regretfully acquiesced in Brother Orton’s near two-year-old request to be released from his Era duties.

When the Era extends thanks to Brother Orton for excellent service rendered, and wishes him bounteous success in his life’s endeavors, it not only speaks for itself, but with the tongues of hundreds of thousands who have enjoyed the magazine which he has helped to build. And we know that he and The Improvement Era will ever remain helpful friends.—J. A. W.

(See also page 550)

Teachableness

A world traveler learned when he reached Korea that a group of young people opposing the occupation of their country were meeting secretly and laying plans for the deliverance of their land, and also for writing a constitution which would guarantee to its citizens their freedom and an equality of opportunity. He was astonished when he learned what they were studying in order to lay the foundation of their government steadfastly and surely: it was nothing less than the Beatitudes found in the gospel of Matthew. He continued on his journey, and when he reached India, he was likewise surprised to find that Gandhi, the great spiritual leader of millions of Hindus, was studying the very same section of the New Testament. Gandhi answered the visitor’s unspoken question by saying, “Yes, we are reading the New Testament. And in the New Testament we have studied the Beatitudes carefully. When the constitution of a free India is written, they will form its basis.”

Probably it would be well to recall some of the simply stated, deeply satisfying words of the brief verses which comprise the Beatitudes:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.
Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:3-12.)

In these verses, two qualities are predominant: that of remaining open-minded, responsive and receptive to the experiences of life, and that of remaining steadfast to that which is known to be true. These characteristics are much needed today, for the inhabitants of the world need to stay teachable and, once having tested that which they accept, to remain stalwart defenders of what they have tested and proved true.

The one quality, that of teachableness, seems a particularly needed characteristic in this era, for we are living in a period of dogmatism, when nations and people accept ideas without a thorough consideration, and then never move from the dogmatic point of view.

One of those most responsible for the terrible holocaust in which we find ourselves today made this statement:

At that time [shortly after he was 15] I formed an image of the world and a view of life which became the granite foundation for my actions. I have had to add little to that which I had learned then, and I have had to change nothing.

What a lamentable confession. Growth means change, means a broadening horizon, a wider scope for the individual, first so far as he himself is concerned, and next so far as the community in which he moves is concerned. Certainly, it is a tragic situation when one becomes set so early in life that he has to change nothing in what he has learned or has little to add to what he learned as a child.

Even those who have gained a strong testimony of truth, learn that they have to find new ways of applying that truth in different situations. One of the most glorious attributes of our gospel is that we grow into a more complete understanding of the principles as we practice the truths that we learned as children.

The greatest tragedy of life would be to reach a period when we would say, “I know all that there is to know about this. There is no need for me to study further.”

To each of us, God has given a desire to progress, to attain a new stage of development. And with this desire, he has implanted within each of us a divine discontent—which makes us dissatisfied with what we have attained, and determined to reach higher than we hitherto have been able to, to strive for perfection as we, with our finite minds can vision perfection. Miraculously enough, as we attain little by little to the goal we have set, we find that our concept of the goal has increased until it is even farther ahead than we had at first conceived. As we learn, we increase in the vision of what remains yet to be learned. It is as a man who climbs the nearer peak, only to see beyond it, several peaks which extend still higher. In gaining their crests, he must exert himself, and so in our lives we must always be reaching just a little bit beyond the everyday duties of our lives. Discouragement might at first set in, if we had not cultivated the quality of teachableness which is inherent in the Beatitudes.

To those in bondage, as to those who are free, these verses bring comfort and vision, for they stir all equally with the divine discontent, and the need to learn as long as life persists.—M. C. J.
EVIDENCES AND RECONCILIATIONS

lxxiv. What is Our Personal Obligation for the Salvation of the Dead?

Work for the salvation of the dead is of supreme importance. Joseph Smith declared that, "... we without them [the dead] cannot be made perfect; neither can they without us be made perfect." (D. & C. 128:18.) On another occasion the Prophet said, "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (Teachings of the Prophet Joseph Smith, p. 356.) And he warned that, "Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation." (Teachings, p. 193.)

The basic reason for the importance of the work for the dead, is that the Lord would save all his children. The plan of salvation is absolutely universal. The work of the Lord will not be completed until all who come on earth have had a full and fair chance to accept or reject the gospel. The power to do so remains with the dead in the spirit world, where the gospel will be preached to them.

However, the possible blessings of salvation are conditioned upon obedience to the principles and ordinances of the plan. The dead as well as the living must comply with the requirements for salvation. These requirements are of a two-fold nature. Those that can be met in the life after this, in heaven, and those that must be performed on earth. Faith and repentance may be developed in the spirit world. Baptism with water (strictly an element of earth) a necessary ordinance of the gospel, can be performed only on earth.

This makes the dead dependent on us, the living, for help. Since the dead cannot themselves submit to ordinances, which are specifically of the earth, yet by divine edict are requisite for entrance into the kingdom of heaven, the only thing that can be done, since the law must not be broken, is for someone living on earth to perform these ordinances in behalf of the dead. Such vicarious work, of course, becomes effective only when the dead accept the work thus done for them. This provides a way, by which, with the help of the living, the faithful dead can attain their full destiny.

Unless we, the living, perform such work for the dead, we set ourselves against the purpose of the Lord for all his children. This places upon us, of every generation who are yet among the living, the task of helping to complete the plan of salvation. To such help we are all committed, by our acceptance of the propositions laid down in the council in heaven. We agreed there to help carry the plan to completion. That explains the Prophet's statement that our largest obligation is to help open the doors of salvation for the dead; and also the warning that we endanger our own salvation by the neglect of this duty.

The first step towards such help, and a necessary one, is to secure the names of the dead, with sufficient vital data as to parentage, time, and place of birth, marriage, and death. Such genealogical research should begin with the information possessed by our immediate family—parents, grandparents, great-grandparents—which will furnish keys and links when books, manuscripts, and registers are later examined.

Should, by an unlikely chance, a family possess a complete genealogy, permission should be sought from a less fortunate family, or one careless about this work, to assist in gathering their genealogy. But, in families are branches, not in the Church, into which children are born, and from which persons die, in this day. These should also be our concern. The number who so die, daily, is far beyond the present reach of our temple work. It is an interesting observation that the members of the Church, are related to practically every family, within the countries in which the gospel has been preached extensively.

As for the millions who lived before modern registration of people began in more civilized countries, it can only be said, that their records will also be made available, either now or during the millennium. Far more records are now available, through the providences of the Lord, than are being utilized for temple work. Patient, skillful research will reveal the names of many of our forefathers in ancient records dating back to about 1000 A.D. These include not only distinguished, historical characters, kings, nobles, and illustrious workers in many fields, dating back many centuries, but also numerous individuals who owned and disposed of landed property. Even some of the so-called "commoners" are of record. For them work may be done. But the vast majority of God's children, of past generations, have been lost to genealogical researchers. The vital facts of the lives of these great hosts, unrecorded on existing records, will be made known when revealed.

Genealogical research, one of the most important activities of Latter-day Saints, is of little value, unless work is done in the temples of our departed relatives. The second step towards helping the dead, is, therefore, to open the doors of salvation by performing the temple ordinances for them—baptisms, endowments, and the sealings of family groups.

The key to success and enjoyment in such work is regularity. To do some genealogical and temple work at regular, stated periods, brings large returns in an accomplished task, and in inward satisfaction. Those who have not tried it, have missed much. One of the great rewards of doing work for the dead is that it insures the organization of the whole human family. The government of heaven is by families. It is patriarchal. All who accept the gospel are brought together as a union of families, as one great family. Therefore, a part of the work for the dead who accept the gospel, is to seal the members of the families together for eternity. Those who on earth have been married until death parts them, are sealed by us for all eternity. To such eternally-wedded couples are sealed, for eternity, the children that were born to them on earth, under the limited marriage of time.

Thus, the chain of families will be welded, even back to the first man and woman. Thus, the faithful of all ages of earth will be as one great family. This is the structural organization of the race of faithful children of God. This makes possible many of the most glorious gifts of the plan of salvation.

The doctrine or sealing power of Elijah is as follows: If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory, and go ahead, and not go back, but use a little wisdom, and seal all you can, and when you get to heaven tell your Father that what you seal on earth should be sealed in heaven, according to his promise. (Teachings, p. 340.)

It should be remembered that work for the dead must be done for each individual separately. Man does the work for a man, and woman for a woman. The pattern for earth and heaven is the same.

(Continued on page 574)
Melchizedek Priesthood


Church Service

The Church aims to keep its members engaged in some form of Church service. This is necessary as the responsibility of performing religious tasks and directing activities rests upon a leadership chosen from among the members. Such leadership can be developed only through activity.

It has been demonstrated that a faithful response to calls for service will soon qualify the backward workers and prepare them for important Church work. All active members should be ready to devote a portion of their time and abilities to labors within the Church. Unless this is done, the Church members cannot function effectively, and the program designed for the salvation of the human family cannot be carried forward.

Each holder of the priesthood must do his part. The inactive and indifferent ones must be revived and stimulated to assume some responsibility. Every bearer of the priesthood may be called to a position of leadership and be trained for such a call.

Regular meetings of the Church service committee should be held, the roll of the quorum membership studied and classified and plans laid for a revival among those upon whom the Holy Priesthood has been conferred. Periodical reports by the chairman setting forth the findings, conclusions and recommendations of the committee should be made at the meeting of the quorum presidency.

The following report to the chairman of the Church Melchizedek Priesthood committee has been received from President Bryan L. Bunker of Moapa Stake:

From the Church News of February 26 we read that our quota in the project of reducing the 100,000 missionary names was four hundred. However, we had previously decided to do our thousand names as our share. As you see, this figure is six hundred above our actual quota, but we feel that we will be able to accomplish this goal. We have prospected these one thousand names among the various wards of our stake according to the population of the ward.

At the present time we have already completed the work for over eight hundred names, or eighty percent of the goal we have set for ourselves. In order to take care of this work with a minimum of travel and loss of time during wartime activities, we have given a missionary call to three of our elderly brethren in the stake. This call was given for three months' time. However, the three months' period has already expired, and two of the brethren were desirous of continuing their missions indefinitely, while one brother was unable to remain at the temple any longer. These brethren have been living in the temple cottages in St. George and are being supported by this stake. We feel that this method of getting our quota completed will not decrease the necessary man power, which is so vital at this time. At the present writing we have collected over $250 toward keeping these brethren in their temple missions.

Because of being 135 miles removed from the St. George Temple, we feel that by permission of the brethren to do this work, we will save time and solve the problem of transportation, which is so difficult at the present time.

We are also especially urging our leaders in the various wards of the stake to make some visits to the temple whenever possible, both for the spiritual uplift and personal benefit they will receive, and also toward the end of completing the work for the one hundred thousand names.

LESSON 41
Patriarchs and Patriarchal Blessings
Discuss: What is the relation of the Patriarch to the Church? The Patriarch's role in the Church today? Does it function perfectly? Discuss the ten points summarized on pp. 155-156. What is the Levitical Priesthood? Does it function, exist, today? Is it necessary, in the opinion of the class, to the dispensation of the fullness of time? Why, or why not?

LESSON 42
High Priests, Seventies, and Elders
Discuss: What are the purposes of the high priests' quorums? If Church government, in any aspect, breaks down or its principles are violated, on whom may some responsibility be fixed? When may a high priest "travel"? Does the high priest have any more right to "preside" than a seventy? What common tasks apply to high priest, seventy, elders? What is the purpose of the Melchizedek Priesthood? Why was it restored? These last two questions are for summary and general review purposes.

LESSON 43
The Aaronic Priesthood
Discuss: Do you agree with the first two sentences introducing the topic, "Ward Teaching. The Duty of the Teacher and the Priest. Appeals. Priests. Teachers."

Personal Welfare

Looking to the Future

Today most members of Melchizedek Priesthood quorums are so occupied with activities of one sort or another that quorum officers experience extreme difficulty in carrying on the ordinary priesthood quorum activities and in getting the necessary work on quorum projects done.

Under such circumstances it would be wise to let down. These are days which call for resolute determination in maintaining intact quorum and committee organizations and in keeping them functioning. This must be done if we are to be prepared for the job ahead.

Melchizedek Priesthood Outline of Study, November, 1944

Text: The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor

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THE IMPROVEMENT TOWER
NO-LIQUOR-TOBACCO COLUMN
Conducted by
Dr. Joseph F. Merrill

Good for the Women

In 1943 a national movement known as Global Thinkers, Inc., was organized under the able leadership of Mrs. Myrtle McCellan Bannister of Nashville, Tennessee.

The general purpose of Global Thinkers is to combat smoking and drinking among girls and women, and to help them return to finer femininity.

The organization held its first annual “Seminar” or conference, in Nashville June 14-17, 1944. In attendance were representatives from many states, including Utah. During the three-day conference, plans were laid to extend the influence of the organization into every state, to promote its ideals and securing memberships and support among leading women. The promoters of Global Thinkers feel that smoking and drinking tend to rob women of their feminine charm besides being especially harmful to them, physically, mentally and spiritually, by reason of their more delicate and sensitive natures. To see a man stupefied by drink is bearable, to see a woman in this condition is horrible.

Mrs. Marion Belnap Kerr (Mrs. Walter E.) of Salt Lake City, is the Utah State director, and chairman of the educational staff of Global Thinkers, Inc.

Success to the new movement. May its objectives be fully achieved!

Liquor and the War

The question of liquor and the war is ever recurring in one respect or another. The permission given to the distilleries of the country to suspend making commercial alcohol for the war effort during the month of August and devote their plants to the making of fifty million gallons of beverage alcohol for American consumers raised a storm of protest among prohibition sympathizers. To make this alcohol millions of bushels of grass, desperately needed as food by the starving millions whom we are liberating in Italy and France, were destroyed. Was not this shameful? The stoppage for even a single day, by orders of the Union Army, of any plant devoted to the war effort, causes deep concern, especially among our boys on the fighting fronts. In this case, essential war material plants were out a whole month engaged in non-essential and destructive work. Were there not solid grounds for protest?

Again, are we not justifiably asking why alcoholic beverages, banished by law during the First World War from all camps where our men in uniform live, train, and work, should not be so banished during this war? Is this not a proper question to ask the Administration and Congress?

Yes, millions of dollars would have been saved, many thousands more tons of food made available for starving, liberated peoples, the war shortened, and many lives of American boys spared, had prohibition been in operation in battle-torn areas during this global war as it was during the First World War.

When will reason and wise counsel govern men in their mutual relations?

Two letters were recently received from two truth-seeking men having only a short acquaintance with the Church. Norman E. Brunton of Randolph, Vermont, in February 1944, experienced the power of prayer in which the missionaries taught him to engage. Feeling the need of divine help he prayed most earnestly and as a result learned for a certainty that there is a God who hears and answers prayers. Convinced of the value of living near to the Lord he at once broke an old habit and stopped using liquor and tobacco; he and his family were baptized and are now devoted members of the Church.

Private First Class R. F. Blint of the 97th Signal Corps recently came in contact with the Church through a buddy from Logan, Utah, read Church literature including the Book of Mormon, re- ceived a strength of character from it; he gave up smoking, has received a testimony, and is longingly waiting for the opportunity to be baptized. He wrote:

Your religion taught me that with the help of God, obtained through earnest prayer and the exercise of my free agency, I could fully repent and be worthy of baptism. Yes, given the will it can be done.

The Shame of It

Liquor and tobacco are not good for man. Their use entails physical, mental, moral, spiritual, and economic losses. Every informed person knows this. Yet mankind persists in it. Is it that people in their golden age continue to spend enormous sums for these destroying poisons. Look at the following official figures, obtained from state commissions.

In the state of Utah, lightly populated, there were only a few legitimate outlets during the fiscal years 1943 and 1944, respectively, for alcoholic beverages and cigarettes, the following large amounts:

Paid for: 1943 1944
Cigarets $4,993,926 $5,160,575
Beer 8,014,236 7,436,088
Liquor — —
(distilled) 9,253,094 9,333,548
Total $22,261,256 $22,530,211

As seen by these figures and those previously published in previous years in this column the consumption of liquor and tobacco in Utah has been on the increase during the past three years. However, the per capita consumption in Utah is among the lowest in the United States because the Mormon population is relatively large, and the big majority of these people are total abstainers. But we are still faced with the challenge of winning all our people to total abstinence. This is our objective. Let us pursue it more vigorously than ever before.
Central School and found that the four Carlson children had attended school. The oldest girl had gone to school five years and I had gone forty-three days. Our time had expired. Just before leaving Pueblo, I put a tiny ad in the newspaper asking for information concerning any of the three girls whom I now felt sure were my sisters.

The following April 1941, I received a letter from a gentleman who had seen the advertisement in the paper. In his letter he told me he could give the location of one of the girls and "legal proof of her identity.

The following August, my wife went to Pueblo to bury Frank Carlson, the man who, I felt, was my father. Letters from Sweden proved this to be true.

In June 1942, we went for the fourth time to Pueblo. At once I talked to the man who had answered the small advertisement in the newspaper. It was indeed a miracle to find him, for he was perhaps the only person in the city who knew of my sister's early adoption, with consequent change of name, and of her place of residence which was about seventy miles from the city. We were thrilled to see her.

As a result of these four trips we had found, first my father, and had properly buried him; second, one living sister; third, the graves of my mother and sister; fourth, the records of the death of another sister; fifth, we had hopes of finding relatives in Bremerton, Washington.

My desire now was to talk to my cousin in Bremerton. We located him. During the conversation he imparted to us all the information he had about his ancestry. He gave us the address of an aunt who was living in Sweden, and the address of his father in Seattle.

We crossed on the ferry to Seattle and went to the given address but found that his father was to an unknown part of the city. I wrote a post card and put on it his father's old address. We might have to stay in Seattle a couple of days before we received a reply. This seemed to be the best way, however. As I approached the post office I saw about twenty-five mail carriers waiting to get their bags of morning mail. I asked one of the many if he knew the new address of my uncle. He took the card and marked out the old address and wrote the new one. We followed its direction and were soon visiting with an uncle and aunt, who were now living on the other side of the city.

Now that I had definite information of relatives in Sweden I asked help of the Utah Genealogical Society. Through its representatives in Sweden the Society has furnished me with one hundred names of my near ancestors. These have received their endowments by proxy and are to be sealed very soon.

Dear Chairman:

By official approval of the board of directors of the Genealogical Society of Utah, until further notice, names assembled from New England sources, particularly Massachusetts and Connecticut, cannot be accepted for clearance at the Index Bureau unless relationships are shown in each instance.

This ruling is instituted because of the fact that between eighty and one hundred percent of the names currently compiled for temple work from this section of the U.S. are already endowed. It is, therefore, a great waste of time and money to check such records again and again to prevent duplications.

Naturally, we shall continue to receive all sheets wherein relationships are established. The term "relationship" means "father," "mother," "grandfather," "grandmother," "great-grandfather," "great-grandmother," and "son on back;" "son," "daughter," "grandson," "granddaughter," and so on down; also "cousin," "uncle," "aunt," "niece" and "nephew" of different degrees, all showing kinship to the family heir. The designation "rel." and "rel.-in-law" will not suffice.

For the present, the foregoing rule applies to records of the New England states only. At the same time, however, we ask all researchers and temple workers to proceed with caution in the use of printed family genealogies from whatever locality. It is recommended that before an entire volume is recopied and placed on one-family group sheets for the express purpose of providing names for temple work, a few names be submitted to the Index Bureau as a test to determine whether or not endowments have previously been administered.

Those who are using the facilities of lending libraries will also understand that even though the rental of a book might cost them a dollar, it is better to re-order the volume than to copy every name with the intent to perform temple endowments and then later to discover that someone else has already submitted the same names to the Index Bureau. From two to five times the number of sheets can be handled when the ratio of duplications is not excessive, and of course many more names are made available to the temples for ordinance work.

Sincerely,

Genealogical Society of Utah,
Joseph Fielding Smith, President

Archibald F. Bennett, Secretary

The Improvement Era
WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY OCTOBER 1944

Text: HOW TO WIN BOYS
Chapter XXII: Putting Boys on Parade

Quotations from the Text:
1. Real attention should be given to my little axiom: If you want Boy-Winning put on a successful basis, you must dramatize success.
   Nobody supports and nobody is even interested in a tag-end, washed-out enterprise.
2. And, in the first analysis, there are two reasons for putting boys on parade. A successful boy program means success—that is true; but, second, there is no crowd support to a losing, wishy-washy enterprise.
3. If the boys get only the "leavin's," do not expect the Church in your community to think much of boy classes. Stress the great work for boys, give them fine quarters, give them expert teaching, give them supplies and libraries, and social life and lots of recognition when merited, and you'll see adult members eager to support the work in every way possible.
4. Put boys on parade and you'll do worlds for the boy himself.
5. Give boys a new religious self-respect! If they are merely to be herded every week, taught (and, at that, harranged) every week, if they are to be jammed into some back corner and yelled at over the backs of church seats—that's one thing. As previously said, this writer deems it roid. If they are to put on a bright little dialogue that teaches some real lesson, if they are to have programs and to take part, if they are to be, in brief, recognized, then the success response will roll up in their hearts. Any boy likes to be a part in a going concern.
6. Yes, put a boy on parade. It implants a new confidence. It gives a new Church activity. It is educational in the finest sense. It draws attention of

Challenging Records

WARD CLERK AT 18

Bishop Robert Lee Kenner of the Flagstaff Ward, Snowflake Stake, has submitted the above photograph and a brief account of the accomplishments of his eighteen-year-old ward clerk, Howard Wren.

Youth Speaks

(For the Class Leader:
1. Have the class join in naming the many ways boys are, or may be, "put on parade" if our youth program in priesthood, Sunday School, and Y.M.M.I.A. is carried out.
2. Experiment—lay the ground work for staging "The Young People's Hour" during some Church service, preferably the sacrament meeting. Let boys and girls give the entire program under the direction of the bishopric or other presiding officer.

Howard has just graduated from high school. He finished as student body president and valedictorian. During his four high school years he received a straight "A" grade in all of his studies. He participated in athletics and played the leading role in this year's high school play.

It is gratifying to note that this young man, while excelling in school work, was able to perform his priesthood duties as a teacher and as present as a priest, and also act as ward clerk. Surely, Brother Wren has set a worthy example. He has not sought to excuse himself from Church activities because of his school work. He has done both in a most reputable manner. A straight "A" grade in school for four years is a real achievement. His bishop averns that he is a straight "A" Church worker as well.

(continued on page 562)
Youth Speaks
(Concluded from page 561)

parents give it. Therefore, this is an obligation of the most sacred kind, and the Lord will hold parents to a strict accountability.

During the tender years of life almost everything children learn, say, or do is accomplished by following their parents' examples. Even after they get old enough to think for themselves, the examples of their parents have a definite bearing upon their actions. All children idolize their parents to a certain extent and whatever their parents do, right or wrong, is all right in their eyes.

How many of us have heard this excuse plaintively uttered by the wayside wanderer, "Well, my folks do it, so they can't kick," or, "My dad does it and nothing's wrong with him"?

It is a universal law that all life is susceptible to outward and formative influences in an increasing ratio according to age. An ear of corn when yet green may have a whole row of its kernels removed, and yet, when it becomes ripe, it will show no sign of this vegetable surgery. So a young child may have many a vice removed while he remains in plastic clay in the hands of those whose privilege it is to mold his character. But if he is allowed to become old before the change is made, the scar will always remain even if the experiment succeeds. A bad temper in a young child may be sweetened, but the acid temper of an old man reluctantly unites with any sweetening influences.

The susceptibility of children to outward influences is due to their powers of imitation. Originality is not a virtue of childhood, hence if we wish to influence the acts of a child we must set him an example. We must act as we wish him to act.

When a baby is asleep, all the household moves softly lest they wake him, but when he is awake they should move, think, and speak more softly lest they awaken in him that which no nursery lullaby can ever lull to sleep again. The young child is an apt student of human nature. You cannot deceive him as perhaps you think. A child interprets many a glance with unerring accuracy.

With all this in mind then, we may say that parents go out into the world on the brows of their sons. All their hopes, prayers, and examples are written there. How careful then should they be with regards to these "reports" they are sending into the world.

Parents, your lives are not insignificant. They are not, and cannot be, isolated from universal significance. Your children will bear witness of you into the great tide that never ebbs. The story of the fireside is written in the great cathedrals of the earth, and on the marble front of the brilliant temples of trade. Abraham Lincoln once said: Everything I am, I owe to my mother.

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them.

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

WARD TEACHERS' MESSAGE FOR OCTOBER, 1944

GET OUT OF DEBT

Our leaders have cautioned us continuously to pay up our obligations and to live within our incomes. Time was when Latter-day Saints listened anxiously to this counsel. Some are still listening and doing their best to follow this admonition. Blessings will follow their obedience. It is feared, however, that many are rather heedless to this counsel.

One person is reported to have said, "Getting out of debt is all right, but I've been skimping and paying interest so long that now I'm going to enjoy the luxuries and pleasures I have not been able to afford before. I'll worry about the debts later on." Yes, this person may be very certain that he will worry about his debts "later on." His worry and regrets may begin much sooner and last much longer than he suspects.

Speaking on this same subject, a farmer said, "When the general authorities of the Church advise me to pay up my obligations and get out of debt, it means to me that they see something ahead that possibly I do not see. It is the word of the Lord and I'm lining up with Him right. It is the word of the Lord, and it is wisdom to so look upon it.

Of course, it is our own business whether we listen to, or ignore, the counsel of our leaders. They have no disposition to dictate to us. They are the servants of the Lord to his people. They speak to us as the Lord directs. Our Father in heaven has continuously urged them to suggest that we "get out of debt." The wise among us will obey this counsel.

Some of the "boom" plants have already shut down. It is reported that in some instances, many employees, drawing fabulous salaries, were destitute within thirty days following these shutdowns. If reemployment had not been readily available, they would have been standing in the proverbial "bread line" almost immediately. It is safe to assume that some of these are among those who pay little or no attention to the counsel of the Lord as given through the leaders of the Church.

Men and women in nearly every commercial activity are being paid wages beyond their fondest dreams. The demand for help and the lure of "big money" have reached far down into the teen-age group. We are riding on the crest of a wave of prosperity. Let us not forget that waves have a habit of flattening out when the cause of their turbulence is removed or of beating themselves into uselessness upon the shore. Those who thoughtlessly, carelessly, disregard this fact, in financial affairs, must inevitably share the same fate.

But we can profit from these prosperous times if we will. No matter what our financial status is, it will be a great shock to us when the present wave is stilled. But bills and debts marked "paid in full" will cushion the shock and make for an easy and far more pleasant adjustment.

"Get out of debt." "Stay out of debt." "Live within your incomes."—these and kindred exhortations from our leaders are familiar to us all. Think seriously and beget wisdom. Be wise and obey, now.
Dear Myra:

I've seen you in so many different places this past summer — on crowded buses, at lunch counters, clerking at five-and-ten-cent stores, in greasy coveralls, and as farmerettes — you who are wondering whether within a few short weeks you should enter college.

Of course you should. We hear a lot about the marvelous postwar age which is about to dawn. You are to be a part of that postwar era. But did you ever stop to think that the postwar world will be little different from what we have always known as long as prewar thoughts and concepts predominate? You've got to prepare yourself and then serve as a committee of one to see that yesterday's mistakes aren't repeated tomorrow.

What college should you enter? That depends on you. If your goal is a technical field, then that college or university that can best help you attain it is your choice. If there is an institution of higher education that you can attend while living at home, one whose credits aren't too greatly slashed if a transfer to another campus is made, it would be fool-hardy to elect another school of equal status where you would have to board and room in a strange town, all things being equal. As one looks back to the college experience, in future years, the school near home has decided advantages.

What abilities must you have? Every catalogue outlines scholastic entrance requirements. Newspaper experience (high school or other) may be helpful in enabling you to reduce a professor's lectures into the notes that you'll use when an examination is on its way. Shorthand may also be useful for the same reason. But you'll develop your own shorthand system even if you haven't been introduced to Gregg or Pitman. Before long the letter "T" may mean British in history notes; the poet Byron in English literature notes; the well-known vitamin group in home economic notes; but here's hoping that it indicates the lowest mark you'll ever see on your report card.

How heavy should your courses be? This also depends on you. Ascertain how many credits are needed to obtain your degree and divide by the normal matriculating period for the minimum load to be carried in a given term. Now, discover where excess registration fees begin. Under ordinary circumstances this will be your maximum college work in a given period. If a term average isn't what it should be, take less work next time, but don't do less work.

Will college affect your religious point of view? Certainly. You have progressed from your points of view of four years ago. During the next four years you're going to learn things faster than you ever believed possible. But courses in science can strengthen your

(Concluded on page 564)
Dear Myra

(Concluded from page 563)

beliefs, not weaken them. Perhaps you remember reading this several years ago:

Up to the time I was in medical college I regarded myself as an unshakenly, uncon-
veertible atheist. ... Then one day something happened that changed my life.

David Grant, a noted anatomist, was dis-
secting a body and lecturing to our class.
Suddenly he paused, turned to us and said:
'Gentlemen, here in this human body is a
complete refutation of what is called atheism.
No reasonable being can look upon the
miraculous construction and arrange-
ment of organs in this body without an
knowing that some creative Power above
and beyond human comprehension must have been responsible for them.

No one can deny that every creation must
have a creator. There must be some Power,
First Cause, or whatever you wish to call
God, because the mere mechanics of human
procreation do not and cannot explain how
a man's body comes into existence. It seems
to me that doctors, above all others, should
be truly religious, dealing constantly or they
do with this inexplicable miracle. When I
say that doctors should be religious I mean
that they should be humble, prayerful men
who recognize that a Supreme Power oper-
ates in human affairs.

"If you were to delve deep enough into
the human soul," Dr. Grant continued, "I
don't think you'd find a being on earth who
does not possess some kind of spiritual
yearning, some unformulated inner sense
that there is a Power beyond any human
power, to which he instinctively inclines in
time of need. At times each of us seems to
reach a dead end in the solution of his prob-
lems; it is then that we begin to look out-
side ourselves for help. Lincoln once said,
'I have been driven to my knees by the over-
whelming conviction that I had nobody else
to go to. Yes, there is a tonic in prayer,
and I'd be willing to wager with any of you
that if you were to read the Sermon on the
Mount every day for fifteen days you'd find
something definitely beneficial entering your life."

But the religious side of yourself must
keep pace with your other learning. Let
this thing become inactive and it dies, and
decay follows death all too quick-
ly. Harm will come only when you, and
you alone, succumb to the temptation
that you're too busy to go to Mutual on
Tuesday night; or too tired to get up
for Sunday School. If you fall by the
wayside, you, and your family, and the
folks next door, may conveniently blame
college life, but in the last analy-
sis, you are the college life.

Shall you work while attending
school? Yes. Even if you're one of
those rare persons who doesn't need the
financial assistance, you need the experi-
ence. You'll be prouder of your achieve-
ments if they come the hard way. Care
should be used, however, in the selec-
tion of employment. Ideally it would be
based on the theory that a change is
as good as a rest. Any close work,
such as bookkeeping, typing, or proof-
reading would probably be just as much
more close work, hence no change, and
no rest.

The fees and expenses are too high?

Registration fees are high in the minds
of many prospective students, but I
know of no college or university which
does not have to draw upon taxes,
church funds, or private endowments to
help maintain its institutions. So, when
you enter college, society willingly
makes an investment in you. Don't let
it down. Train yourself for something.
School teacher, secretary, laboratory
technician—the choice is yours, but
train yourself for something. Too many
graduates have not taken this precau-
tion. And they are not limited to one
group of intelligence or social strata,
either. A brilliant student may find a
professor or a department that will in-
sure the best marks—and marks are
what make students parents, and
friends happy. In such a rut a student
will stay for years, all the time receiv-
 ing grades that cause a peculiar disease
in associates known as greenus en-
viosus. In these days we never know
when a woman will have to return to
work and temporarily or permanently
be the financial support of her family.
Preparedness, therefore, is the only wise
policy.

You're going to receive just what you
put into a university course whether you
head your class in scholarship or are
determined not to let classwork inter-
fer with your college education.

In conclusion, it's a mistake to go to
college thinking you'll get a better ed-
ucation than was afforded your parents,
and once completed, you can take it
easier than Mom and Dad could. Rather,
if you set a goal, attain your degree,
and then go out and work as hard as
your folks did, no door of endeavor
will be permanently closed to you.
And now in closing may I wish you
the kind of determination that doesn't
trust to luck?

Sincerely,

ALBERT L. ZOBELL, JR.

Handy Hints

Payment for Handy Hints used will be
do.

one dollar upon publication. In the event
that two with the same idea are submit-
ted, the one postmarked earlier will receive
the dollar. None of the ideas can be returned,
but each will receive careful consideration.

* * *

Potatoes for French frying cook in less
time if covered with boiling water and then
drained and dried quickly.—Mrs. G. H.
Hinckley, Utah.

Special interest may be added to books by
pasting in a picture of the book that you
might come across in newspapers or maga-
nzines,—also notes on reviews, heard or read.
To visualize the author and compare re-
viewer's opinions with your own is always
interesting.—Mrs. E. S., Idaho Falls, Idaho.

When making biscuits to serve with
creamed chicken or any other meat and
gravy combination, cut them with a dough-
nut cutter. Then fill the cavity with the
creamed mixture. The appearance is very
attractive and it is much easier to cut with a fork than is an ordinary bis-
cuit.—Mrs. G. P. P., Seattle, Washington.

Here's How to Tell
Which Milk is Best

Buy several brands of evaporated milk, open each can
wide. Check each milk for color, texture, and flavor.
Note Morning Milk's natural, appetizing color!

Look at Morning Milk's
Natural Color!

Pour each brand of milk into a pitcher or sauce dish.
Look at Morning Milk's rich, creamy texture.

Note Its
Creamy Texture!

Then, with a spoon, taste each milk undiluted—
just as it comes from the can. There's the real test.
Morning Milk has a finer flavor—a quality flavor.
You can taste the difference!

Taste
Morning Milk's
Finer Flavor!

Make This 1-2-3 Test
and You'll Always
Buy Finer - Flavored
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THE IMPROVEMENT ERA
Cook's Corner

Josephine B. Nichols

LATE SUMMER RECIPES FOR LATE SUMMER LUNCHEONS

Bologna Cups with Hot Potato Salad
6 slices of bologna
2 cups cold cooked potatoes
2 sweet pickles
2 hard cooked eggs
1 tablespoon chopped onion
1 tablespoons vinegar
salad dressing to moisten

Leave casing on outside of bologna slices. Place in frying pan and heat until edges curl up to form a perfect cup. Fill with hot potato salad made by mixing remaining ingredients in the top of a double boiler and heating. Place filled bologna cups on a platter and garnish with crisp parsley and tomato wedges.

Ham a la King in Cheese Noodle Ring
1/2 pound noodles
3 eggs
1 cup milk
3/4 cup grated American cheese
tablespoon salt
tablespoon pepper
1/4 cup dry bread crumbs

Cook noodles in large amount of boiling water until tender. Drain. Beat eggs. Add milk, cheese, and seasoning. Mix thoroughly. Pour into well-greased ring mold that has been dusted with bread crumbs. Set mold in pan of hot water; bake in oven at 350° F for 25 to 30 minutes. Loosen edges of mold with knife. Unmold on large serving plate. Fill center with creamed ham, fish, or vegetable.

Tomato Salad Stack-Up
red, ripe tomatoes
cottage cheese
grated green pepper
pimento
lettuce

Mix cottage cheese with minced green pepper and minced pimento or use chopped stuffed olives. Use this mixture as a filler between thick tomato slices. Arrange on lettuce leaves; top with mayonnaise and a large ripe olive. Peg with a toothpick.

Baked Delicious Apples
6 medium apples, cored
1/4 cup sugar
1/2 cup raisins
3 tablespoons of flour
1/2 teaspoon cinnamon
3 tablespoons butter
1/2 cup chopped walnut meats
1/2 cup water
1/2 cup orange juice

Arrange apples in greased baking dish. Fill center with raisins. Combine flour, sugar, cinnamon, and butter; mix until crumbly; add walnuts; sprinkle over apples. Bake in moderately hot oven (350° F) one hour, basting every fifteen minutes. Serve with cream.

Cinnamon Peach Shortcake
2 cups cake flour
1/2 teaspoon salt
2 teaspoons baking powder
1/2 teaspoon soda
1/4 cup sugar

A-1 BISCUITS

Just like Grandma's... and they almost make themselves

How about passing around a plate of piping hot biscuits at your table tonight? No trouble at all when you use Globe "A1" Biscuit Flour!

It's ready-mixed—all you do is add milk or water. And what marvelous biscuits you have—delicately light and golden-brown crust—worthy of your nicest home-made jam or jelly!

No ration coupons needed for Globe "A1" Biscuit Flour. And out of the same box you can also make wonderful shortcakes, dumplings, coffee cake and other A-1 treats.

Have you tried these other famous GLOBE "A1" PRODUCTS?

- Enriched Globe "A1" Flour
- Pancake & Waffle Flour
- Buckwheat Pancake Flour
- Cake Flour
- Biscuit Flour
- Whole Wheat Flour
- Graham Flour
- Yellow or White Corn Meal
- Hominy Grits

Globe "A1" Spaghetti, Farfalle, Marscapone & Egg Noodles—All quality products made in the west for over 40 years!
Are you a commercial potato grower?

If the answer is "yes," then you know what it means to handle your crop with a potato digger that really gets down and goes to work—a digger that can cover your field in a hurry and push up potatoes in good, clean condition without scuffling or scarring.

This is the kind of performance Oliver's No. 4 two-row digger has been delivering to its owners for many years. Here's a machine that's sturdy, built for hard service and rough use in the field... yet it's easy to handle and to adjust and puts little strain on the tractor because it's so light in draft.

The Oliver No. 4 is the first digger to be equipped with the convenience of a Power Lift. All the operator has to do is give an easy pull on the trip rod and up come the digger points. After making the turn at the headland another easy tug and down go the points ready for work—all without stopping the tractor. This is a great help during these days of hurry to get things done on time.

The digger mechanism operates through the tractor power take-off—precision-built by Oliver to fit all well known makes of tractors.

Machines are still rationed and materials are scarce, but if you're thinking of a new digger, think of a new Oliver. And then get in touch with us. Perhaps we can help you.

Treat your Oliver tractor as a fighter pilot treats his plane. Keep it fit for the job. Check and service it regularly. Replace worn parts promptly. Let your Mountain States dealer give your tractor and other tools a thorough going over. But remember, these are busy days, so place your service work and repair order with him EARLY.

MOUNTAIN STATES IMPLEMENT CO.
OGDEN, UTAH

Branches: Ogden and Tremonton, Utah; Preston, Blackfoot, Idaho Falls, Shelley, Twin Falls, Buhl, Rupert and Rexburg, Idaho.

Row Crop 70 tractor & 2-row Potato Digger

Row Crop 70 tractor & Mounted Beet Lifter

Oliver's mounted beet lifter is designed to meet the exacting demands of thousands of beet growers. This machine steps through a field and does a complete "once over" job. Each beet is raised in a crown of loose dirt... stays sweet and doesn't dry out while waiting for the tops to go. Quick, easy to handle. No cutting or bruising of beets.

STURDY THE OTHER WORD FOR OLIVER

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THE IMPROVEMENT ERA
Cook’s Corner
(Concluded from page 565)

\[ \text{1/2 cup shortening} \\
\text{1/2 cup buttermilk or sour milk} \\
\text{3 cups sliced fresh peaches} \\
\text{1/4 to 3/4 cup sugar} \\
\text{1 teaspoon cinnamon} \]


Retail Wrapping Paper Shortage

The War Production Board reports that already the existing reserves of wrapping paper are almost exhausted. The supply of civilian wrapping papers is running 60% or more under 1942. Stores cannot be expected to give their usual wrapping service and wrapping papers must be saved and re-used. Shoppers can cooperate here.

Teaching Devices
After the War

Education is anticipating increased use of frequency modulation broadcasting. In the future more will be done with school radio programs.

Opening up the frequency modulation field is like opening up a new subdivision, the U.S. commissioner of education says. Five air channels next to the commercial F-M broadcast channels have been reserved for educational institutions. Schools should plan now for the future. Enough has been done in a few places to show what a boon radio can be to education.

Activities in Italy
(Concluded from page 547)

Through our L.D.S. chaplain's initiative many additional boys previously unknown have been contacted and brought into activity. Our services, however, do not only include members of the Church but each week several friends and visitors are in attendance. Many of the latter have become regular attendants availing themselves of the opportunity of hearing the truths of the gospel expounded. Only recently our Foggia group was reorganized and is now presided over by Brothers George I. Cannon, Ralph G. Holton, and Walden W. Johnson, group leaders; and Ervin M. Holton, quorum leader.

In the Naples area, soon after the German evacuation, our chaplain, Brother Eldrin Ricks, was located through information received from Peninsula Base section head chaplain by Brothers Claude J. Burthenshaw and Walden D. Johnson. These brethren were making necessary arrangements with the head chaplain to start L.D.S. meetings in this area. The latter inquired of them during the course of their business if they had met the L.D.S. chaplain assigned to the 103rd Station Hospital. Thus Brother Ricks was contacted and they organized the final steps for the first group service in this section. There were about twenty other L.D.S. soldiers in attendance at Naples' first service which was preceded over by Chaplain Ricks who presented the above mentioned two brethren's names to the members as group leaders and they were unanimously approved by the usual raising of hands. The first few meetings were announced only in the chaplain's R.B.S. weekly bulletin. At the present time, through the efforts of our L.D.S. chaplains, in addition to the above announcement, our regular weekly services held at Naples, Foggia, Bari, and Sardinia are advertised under the caption "Latter-day Saints" separate from other denominations in the Saturday morning edition of our army daily newspaper, The Stars and Stripes. This Yank paper, Italian edition for the armed forces, has quite a wide distribution throughout the Mediterranean theater of operations.

Melchizedek Priesthood
(Concluded from page 559)

and mind. They must be helped to find their place in civilian society once again.

Each quorum should be a brotherhood looking after the welfare of its members, helping to solve for each his problem of adjustment and employment. Are you, as the personal welfare committee of your quorum, anticipating these problems? Are you preparing ways to meet your obligation? Will your returning members receive in your quorum a sympathetic, intelligent reception? Will they find an able functioning brotherhood to which they can turn for the assistance necessary to a solution of their problems? Here indeed is scope for personal welfare committee action.

Deseret Theater
(Concluded from page 548)

order system for reserving tickets will be in operation this year. This will greatly aid all theater-goers in obtaining seats.

Due to the organization's increased activities, patronage, and drama program for the future, the need for a new and exclusive theater is being felt. The erection of a Deseret Theater building is a goal very dear to the heart of every Deseret Theater member, and the work, talent, and art of every individual are being directed to this end.

The Deseret Theater pledges anew its aim to bring the finest stage shows possible to lovers of this art, and thanks its many friends for their loyal support during the past four years of its organization.
BETTER THAN ONE A MINUTE!

In six months 5000 McCormick-Deering dealers repaired more tractors of all makes than International Harvester built in the three years before the war.

That's putting power back on the land at an all-time record-breaking clip—one tractor every 50 seconds!

* * *

You men on farms know better than anyone what this service work has meant to war food production. When war cut farm machine production to almost nothing McCormick-Deering dealers lit into repair work on the greatest scale in history. The job they are doing now is winning a new place for them in the forces fighting for food throughout the country.

More help is now on the way. The government has authorized increased production of Farmalls and Farmall equipment. We are building with all possible speed. But here's the thing to remember:

You're going to need all the equipment you have and all you can get for a long time to come. Keep your machines in first-class shape. McCormick-Deering dealers will help you. They operate the greatest farm equipment service and repair force in the nation.

Schedule your work now.

INTERNATIONAL HARVESTER COMPANY
180 North Michigan Avenue
Chicago 1, Illinois
Books (Concluded from page 540)

plotted form. The author has done an exceptionally creditable piece of work, for she has verified the essential framework of history, and then built her fictional approach around the facts.

The writing, for the most part, is good, and the story will prove of interest to those who have an interest in history.—M. C. J.

THE TIME FOR DECISION
(Summer Welles. Harper and Bros., New York. 1944. 431 pages. $3.00.)

In this book, Summer Welles reaches a new height as a serious thinker, one who considers well many angles of the time when war will cease and what must be done to see that war does not occur again. Well-written, unusually informative on leading Axis figures, and original in its point of view, this book proves stimulating reading.

Of course, many readers will not agree with all that Mr. Welles says, nevertheless all will do well to consider the book separate from any hero-worship which the author indulges for the president, although Mr. Welles clearly recognizes that the president can err. Particularly carefully weighed and considered is part three of the book which deals with World Organization and The Peace We Must Play.

This book deserves careful, unbiased consideration.—M. C. J.

TRADITIONAL CHINESE TALES
(Translated by Chi-Chen Wang. Columbia University Press, New York. 1944. 225 pages. $2.75.)

Into this collection of Chinese tales go many of the loveliest, best, most typical stories of ancient China. This volume paints an interesting picture of the China prior to the revolution. The author states in his preface that in the twenty tales included in this volume, "the reader will find practically all the themes of traditional Chinese fiction except that of the historical romance and the realistic novel."

In this volume the two types of traditional tale are included: those written for and by the literati in the classical Chinese, those having their origin in the oral tradition of professional story tellers, written in the vernacular. Several of the stories will be of great interest to the readers who for the first time will be delving into the literature of this great country. One of the best is titled "The Dragon’s Daughter" and shows consistency of plot development. The Magic Pillow is another story which will prove of special interest. But then, who can tell which, if not all, of these delightful tales will open a completely new and fascinating world to the reader?—M. C. J.

CONTEMPORARY CHINESE TALES
(Translated by Chi-Chen Wang. Columbia University Press, New York. 1944. 242 pages. $2.75.)

A companion book to Traditional Chinese Tales, this book deals with the current, shifting scene in China. And the stories are poignant bits plucked from the living of the people whose interests have been changed so drastically during the past forty or fifty years.

One of the most poignant and at the same time the most timely of the stories, "The Road," deals with the present war. And it reveals the indomitable Chinese spirit which permeates the common man in China today.

The book also reveals the conflict that necessarily arises with a changing scene. "Mrs. Li’s Hair" clearly indicates the gap between the generations in their thinking and the great change in the point of view of the modern girl from that of the older generation. In "The Helpmate," the author shows the tragedy that sometimes results from the adopting of some of the new ideas without thorough preparation for the change. This book will do much to reveal the spirit of Modern China.—M. C. J.

THEATER CARAVAN
(Alma Benecke Sassie. Doubleday, Doran & Company, Inc., Garden City, New York. 1943. 238 pages. $2.00.)

Old-fashioned dances, student-directed dramas make of this book an emphatic reason why this should be widely read. The story is good—and the emphasis is even better. The story deals with Terry Carvel and her friends. Terry, a senior in the university, found that she could direct plays—as well as act in them. The way she managed to help herself and others makes good, wholesome reading.—M. C. J.
Music

Begin Your Choir Season Now

By Alexander Schreiner, Tabernacle Organist, and Member, Church Music Committee

The month of September is the most promising season of the year in which to launch a ward choir. The singers have had their vacations from choir activity and are ready to resume the year’s choir program. Moreover, the abundance of the harvest time invites all religious people to render thanks in song to the giver of all good. It is the season of thanksgiving, “I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being,” so sang the psalmist.

Let us begin our organization by selecting a congenial quartet of workers, none of whom necessarily needs to know how to sing. But these four people will run the choir. They consist of a choir president, a secretary, a director, and an organist.

We may assume that the ward already has an organist who will be happy to accompany the choir. A choir director, if not already available, may have to be made or called into being. For instance, many a missionary has done duty as chorister or choir-director while on a mission, but at home has not been called to such work. Sometimes people with some music training, if reticent, will be willing to work with a choir if they can be relieved of personnel and business problems. This is where a choir president can be valuable. A good, dependable secretary then completes the organization. It is of interest to note that all of the choirs whose pictures have appeared in the last three years in the Era have been completely organized. This fact may be a coincidence, but it is clear that a well-organized body generally functions better than a poorly organized one. Another idea which works well is the appointment in each voice part of a person to supervise the attendance of members in the respective parts.

The first major stumbling block appears when it is found that perhaps all the tenors in the ward have gone to war. While this is most discouraging, it need not stop our plans for a choir. Or, perhaps, there are no men at all available who can sing. Then we can plan a woman’s choir of two or three parts for the duration. Music for use in these various situations is suggested below.

Another difficulty sometimes encountered is that much choir music is beyond the musical ability of some volunteer choirs. Here we may offer a solution by suggesting some easy-to-learn songs, which are listed below. All of the twenty selections listed are easier than most anthems.

We may be sure that our Heavenly Father does not judge our choir efforts on a basis of musical difficulty, nor of musical perfection. Our efforts are judged by the love that is in our hearts and the sincerity of our efforts. Of course our congregations will be more pleased if the singers have had a rehearsal sometime during the week. One hour, or one and a half hours, will be ample time for practice.

What to Sing

It is the general opinion among our Church musicians that the music contained in our Latter-day Saint Hymns is still the most practical for choir and congregational use. Many of the beautiful hymns were written especially for the Tabernacle Choir by George Careless, Joseph J. Daynes, Evan Stephens, Ebenezer Beesley, and others. Then, too, we will do well to continue to sing the inspiring poetry relating to the present gospel dispensation, as written by Parley P. Pratt and Eliza R. Snow. Therefore, let us use more than ever these splendid, inspired songs. They

(Continued on page 572)
MECHANIZATION IS HERE
... in the Sugar Beet Industry

Many changes have occurred since 1852, when a sixty-wagon train loaded with primitive sugar refining machinery crossed the plains to Utah. But no change has been more important or revolutionary than that of mechanization—whereby the drudgery of hand labor in sugar beet agriculture is largely eliminated.

This new development has been made possible through the segmentation of the beet seed; that is, normal seed, which yields a cluster of plants that must be thinned, is broken into segments producing 80 to 90 per cent single plants. Thus the laborious job of thinning is greatly reduced.

Machines have now been developed that almost complete the work of thinning. Then, at harvest time, other machines lift, top, and windrow the beets, ready for the new mechanical loader that puts them into trucks at the rate of five tons in five to ten minutes.

The Utah-Idaho Sugar Company is proud to have an active part in these new developments that are helping farmers to gain more profit from their beet lands with less hardship than ever before.

Left: Normal beet seeds are clusters of seed germs that produce several plants and require much thinning. Right: Newly developed segmented seeds; 80 to 90 percent are single-germ seeds.

Row of beets produced from segmented seed, demonstrating why little thinning is required.

This new machine, the Dixie Thinner, almost entirely eliminates the necessity of thinning by hand. The twin whirling knives at the rear cut out the excess beets.

This new harvester tops the beets mechanically.

A great labor-saving device is this mechanical beet loader. It picks up the beets and loads them into a truck at the rate of five tons in five to ten minutes.
Music

(Continued from page 570)

(preach the gospel, and inspire the Saints who listen. They are ideal material for ward choirs, and for all our choirs in our Church services.

Following is a list of twenty hymns, selected at random from the L.D.S. hymn book, and especially suited for choir rendition. All of these selections deserve to be used more frequently by our full choirs. However, as indicated, groups 2, 3, and 4 of these selections are perfectly suitable for choirs which are incomplete, lacking tenor voices, or lacking both tenor and bass voices. In group 3, the contraltos may sing the tenor part.

Now, blessings on you choir directors one and all. May there be more new ones to begin this happy and sacred work this year, and this month, than ever before.

Songs selected from the L.D.S. hymn book for choir use.

Group 1: For full choirs of four parts.
1. The Morning Breaks... Pratt-Careless
2. Praise Ye the Lord... Stephens
3. Author of Faith...Careless
4. Awake Ye Saints.............Careless

10. Come, Dearest Lord.............Stephens
155. Ye Simple Souls Who Stray...Stephens
156. Ye Children of Our God.............Careless

Group 2: For choirs of three parts, Soprano, Alto and Bass.
2. Praise Ye the Lord... Stephens

3. The Morning Breaks... Pratt-Careless
4. Awake Ye Saints...Careless

10. Come, Dearest Lord... Stephens
155. Ye Simple Souls Who Stray... Stephens
156. Ye Children of Our God.............Careless

THIRD WARD CHOIR, POCATELLO STAKE

Although this choir was organized less than two years ago, it can show a long list of accomplishments and service rendered. Since its establishment, the choir has sung at three stake conferences, at a citywide musical festival, has exchanged with other ward choirs in the city, and appeared at the Pocatello Army Air Field.

Director Merrill K. Gee feels that choir members are interested in the preparation for special programs, and enjoy an occasional recreational outing; for instance, his singers sponsor swimming parties, picnics, and fireside gatherings.

Charles Nelson is choir president; Mabel Sappington, secretary; and Rose Worsencraft, organist.

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Music

13. The Happy Day Has Rolled On.............. Beasley
14. The Voice of God Is Heard Again............. Stephens

GROUP 3: For choice of two parts, Soprano and Alto.
15. Behold the Great Redeemer...................... Eliza R. Snow-Careless
16. Great God, Attend................... Daynes
17. O Lord of Hosts.......................... Careless
18. Lord Thou Wilt Hear Me............. Daynes
19. Hushed Was the Evening ............. Sullivan

GROUP 4: For choice of three parts, Soprano, Alto, and Contralto.
20. Great Is the Lord....................... Eliza R. Snow-Beasley
21. We'll Sing All Hail.................... Coslett
22. Prayer Is the Soul's Sincere Desire........ Careless
23. Softly Beams the Sacred Dawning........ Careless
24. Arise My Soul, Arise................. Careless

Irrigation Problems

(Concluded from page 537)

stronger members take control. When the second generation passes, the real complications begin, and the village or villages go down to ruin because the kanats have been neglected. During the lives of the third and fourth generations this usually happens. Then a strong man appears, buys out the others or confiscates the rights, and the cycle begins again.

Under my administration we have provided a law that makes it possible for the irrigation administration to take control, make repairs, and force the owners to pay, or the government takes control and operates the system until returns have covered expenses with twelve percent interest per year. This provides a revolving fund that makes the operation self-sustaining.

APOSTATE

(Continued from page 533)

At the April conference in 1848, held at Millers Hollow, Iowa, President Brigham Young said of him:

Lyman Wight comes next, "the wild ram of the mountains." I don't know whether he is in the mountains, or in the valleys, but he has been from us a good while; we feel yet to hold onto him; we have faith to hold on and not give him up. We hope he will come back and do a good work; we feel to fellowship him and retain him in the Quorum of the Twelve. We pray for us the last time we heard from him: we give him our fellowship and remember him in our prayers. If you feel as we do, hold up your hands.*

While the authorities continued to take this attitude toward him, he published a pamphlet in which he commanded:

All people, saints and sinners, Whigs, Democrats and Barnburners, tall and short; those that live in big houses or small ones, kings on thrones, peasants in cabins, aspirants and bigots and everybody else, to come to his standard, as the brethren of his quorum of the Twelve have no right to take from him his office, or place a jackass to do his work.

This "wild ram of the mountains" and his followers wandered about in three sections of Texas, hoping to improve their lot by each move. From the time they left Wisconsin they lived "with all things in common." He even planned to build a temple to unite his people and carry out the Lord's instructions to Joseph Smith.

In addition to the assistance of William Smith he was aided for a time by George Miller and his few followers who had left Winter Quarters and cast their lot with the Wight colony.

Yet the brethren in Utah were very patient with him until he issued a proclamation in which he denounced them all as apostates and came out in open rebellion against them. Missionaries had been sent from Salt Lake City to try to win them to the truth, but they were so bitter in their opposition to the leaders

*Journal History, April 16, 1848

SEPTEMBER, 1944

For the Only Girl

For more than 80 years, a gift of Mrs. J. G. McDonald's quality chocolates has been a token of true sentiment—carefully chosen as the best of good chocolates. Through these many years, "the only girl" has thrilled and delighted to the thoughtfulness of this remembrance.

Today, Mrs. J. G. McDonald's Personal Selection Chocolates express the same thought they always have carried. For your "only girl" choose this exquisite assortment of the world's best chocolates.

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Mrs. J. G. McDonald Chocolate Company

Salt Lake City—Owned and Operated by Mrs. J. G. McDonald and R. Neal McDonald

573
The writings and discourses of John Taylor, third president of the Church.

JOSEPH SMITH—Prophet and Statesman

With the passing of years, the greatness or pettiness, worth or unworthiness of men is proved. Now, after more than a hundred years, Joseph Smith stands out more strongly than ever for what we claim him to be—a prophet of God... an inspired leader in the affairs of men. The book may well serve as a guide for those who now seek to know how best to solve our problems—spiritual and temporal—in the day that is dawning.

By Dr. G. Homer Durham. Price $2.25.

**Apostate Factions**

(Concluded from page 573)

as on eagles’ wings, and he shall beget glory and honor to himself, and unto my name. That when he shall finish his work, that I may receive him unto myself, even as I did my servant, David Patten, who is with me at this time, and also my servant Edward Partridge, and also my aged servant Joseph Smith, Sen., who sits with Abraham at his right hand, and blessed and holy is he, for he is mine.

—D. & C. 124:18-19

**Evidences and Reconciliations**

(Continued from page 557)

A man is ordained and receives his washings, anointings, and endowments for the male portion of his life and his wife’s preceptors, and his wife for the female portion. (Discourses of Brigham Young, p. 405.)

Mass salvation is no more possible for the dead than for the living. Each individual, living or dead, must act for himself, and must never be merged with a group. Thus the right of free agency, of personal responsibility, is maintained.

... every man who wishes to save his father, mother, brothers, sisters and friends, must go through all the ordinances for each of them separately, the same as for himself, from baptism to ordination, washings and anointings, and receive all the keys and powers of the Priesthood, the same as for himself. (Teachings, p. 363.)

Work on earth, for the dead, connects the earthly and spiritual worlds. It transcends time and moves into eternity. It cannot be done by anyone at will. It requires special authority. Baptism, the endowment, and all other vicarious ordinances are performed under the authority of the priesthood. For the sealing of the dead, whose husbands and children—parents, special sealing authority has been given the Church. This is a mighty power, the greatest committed to the Church.

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. 16:19; see also D. & C. 132:46.)

The keys of this power and authority are possessed by the president of the Church, and by him alone. He may confer the right to perform such sealings for limited periods, and in stated places, to others, but he may withdraw the authority at any time.

This sacred work for the living and the dead is performed in places specially dedicated for the purposes. Whenever the Saints can do so, temples should be built for these sacred labors. And when temples exist, the ordinances of the endowment, and the work for the dead, cannot be done elsewhere.

For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. (D. & C. 124:30.) There shall be no more baptisms for the dead, until the ordinance can be attended to in the Lord’s House. (Teachings, p. 193.)
Evidences and Reconciliations

also see footnote.) It is for the same purpose that as on occasion, the people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord. (Teachings, p. 308.) As soon as the temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose . . . and for the men to be baptized for their dead. (Teachings, pp. 362, 363.)

This explains why the Latter-day Saints are a temple-building people.

Those who accept the obligation to help bring the gospel to the whole human family, living and dead, receive great rewards. To labor for people long gone from earth, and not known to us, develops selflessness. It trains us in the imitation of the Lord, who gave his life, amidst profound suffering, for his brethren and sisters on earth. A powerful understanding follows such service, to fit men more perfectly to meet every issue of life, and to live righteously before men and God.

No other Church requirement lifts man to a nearer likeness of the Lord. To a small extent we do for our brethren and sisters, what the Lord did for us. Like him, we become saviors of others, "saviors on Mount Zion." Read the words of Joseph Smith the Prophet:

But how are they [the people of the Church] to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinances and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elija. (Teachings, p. 330.)

—J. A. W.

It Won’t Be Long Now

Winter is Just Around the Corner

It’s Time To Prepare for WINTERIZING YOUR CAR

These are 10 winter car care “musts”

1. Radiator flushed, supplied with antifreeze.
2. Fan Belt inspected, replaced if necessary.
3. Hose Connections checked, replaced if necessary.
4. Crankcase drained, flushed, refilled.
5. Oil Filter and Air Cleaner checked.
6. Specialized Chassis Lubrication.
7. Transmission and Differential lubrication.
8. Tires checked, switched, recapped if necessary.
9. Battery tested, recharged, replaced if necessary.

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FAULTLESS FARM FUNNIES... THE SCHOOL MEETING

BY GRAHAM HUNTER

I ALWAYS LEARN SOMETHING AT THESE PARENTS AND TEACHERS MEETINGS!

IT BROADENED MY EDUCATION WHEN MRS. BROWN TOLD ME ABOUT FAULTLESS STARCH AT ONE OF THESE MEETINGS!

HOW DO YOU DO! I'M DELIGHTED TO MEET THE MOTHER OF SUCH NICELY DRESSED CHILDREN!

GIVE FAULTLESS STARCH THE CREDIT IF IT CONTAINS ANYTHING ADDS THAT MAKE IT EASY TO GIVE CLOTHES THAT FAULTLESS FINISH!

GEE! FOR ONCE WE'RE TELLIN' TEACHER'S SPUN!!

MY MOTHER SAYS THE LEAST SHE CAN DO IS TELL THE NEW TEACHER ABOUT FAULTLESS STARCH!!

AND DON'T FORGET TO TELL HER SHE CAN MAKE PERFECT WET STARCH WITHOUT COOKING!

THIS IS FOR OUR NEW TEACHER! BOY! I'M GONNA GET IN RIGHT WITH HER THIS YEAR!!

WITH THE START OF SCHOOL, THERE MUST BE SOMETHING TO FAULTLESS STARCH THO PEOPLE ARE ALWAYS BRAGGING ABOUT IT!!

MY WIFE SAYS THE LEAST SHE CAN DO IS TELL THE NEW TEACHER ABOUT FAULTLESS STARCH!!

AND DON'T FORGET TO TELL HER SHE CAN MAKE PERFECT WET STARCH WITHOUT COOKING!

ONE OF THESE MUST BE SOMETHING TO FAULTLESS STARCH THO PEOPLE ARE ALWAYS BRAGGING ABOUT IT!!

WITH THE START OF SCHOOL, THERE MUST BE SOMETHING TO FAULTLESS STARCH THO PEOPLE ARE ALWAYS BRAGGING ABOUT IT!!

WITH THE START OF SCHOOL, THERE MUST BE SOMETHING TO FAULTLESS STARCH THO PEOPLE ARE ALWAYS BRAGGING ABOUT IT!!

FAULTLESS STARCH
years of most exhaustive study, yet found it necessary in his next edition to make sixteen changes in his concept of the Egyptian alphabet. 32

The findings of Erman have in turn been frequently overridden, as by the work of Albright 33 and even later editions of Erman's own works. This is hardly surprising, since, as was stated by Dr. Batin in his study of the Sinaitic inscriptions. 34 It is certain that the same letter could be represented by slightly different signs. 35 The precise form would be determined according to the space available, the material condition of the slab, the skill of the engraver, and partly also by the preference of the writer.

When it is added that instances are not unknown where characters have the acrobatic quality of standing on their heads, 36 thus assuming resemblance to widely different signs, the caution requisite in attempting any translation must be apparent.

The Anthon Transcript is not one of a number of manuscripts in the same script, available for cross-checking to eliminate errors. The importance of availability of several manuscripts on the same or related subjects cannot be overestimated. As in the case in which Dr. Hughes found the demotic in one papyrus "impossible" yet solved its meaning by supplying the scribe's omission from a parallel document, 37 the presence here of several sheets copied from the original engravings would have aided as greatly as their absence constitutes a difficulty.

There is nothing in the transcript indicating whether it is a whole passage or a fragment, a portion taken from the middle of a longer text, the beginning or the end of a passage. The inference of consecutive sentences which arises from the evident progressive diminution in letter size is far from conclusive in the absence of anything to indicate whether the text was copied from right to left, left to right, top to bottom or even boustrophedon.

Assuming that the text, though copied from left to right is intended to read from right to left, unless it is also assumed that the first line is precisely equivalent in length to the first line of the text from which it was copied, then the beginning of the first line of the original text would lie somewhere in the second or third lines in overwhelming probability. It is hardly safe to make the assumption, since the seventh line contains one character more than twice as many as appear in the first line.

As a mere conjecture, supported only by physical appearance of the transcript, it would seem probable that the extraordinary black rectangles recurring through the text (Characters 43, 158 and 225) might indicate beginnings or terminations. The number of characters compared by lines lends support to the theory that the true opening character in the transcript may be No. 44.

Assuming that the transcript represents a text reading from right to left, and commencing at the top right-hand corner, the resemblance of the first and second characters to the demotic "regnal year" in one of its variant forms is striking. The virtually invariable rule of demotic inscriptions is that these characters must be followed by a numeral. Character 3 closely approximates an old form of demotic sign for the plural, 38 but has an extra horizontal stroke beneath it. The use of horizontal strokes in hieratic script is familiar as the numeral "1" for each stroke, when used to designate days of the month 39 and sometimes to indicate an ordinal, rather than a cardinal meaning. 40 No numeral in this precise form has been found in this study. Mixing of scripts by insertion of a hieratic digit beneath a demotic sign for the plural would be extraordinary and will not be supposed. It would hardly seem out of bounds of reason, however, to assume a variation by which the letter "n" which is merely a short horizontal stroke, might be placed beneath the word mn which character No. 3 also closely resembles. 41 Mn has a variety of meanings, such as "None," 42 which is in a sense numerical, and the preposition n (in, of, with, etc.) 43 might in some very practical sense be attached to such an expression.

The idea that the opening expression in the transcript is numerical in sense is supported by the correspondence of Character No. 5 with the numeral 60 used in dating regnal years. 44 No. 4 appears to have in its major form a kinship with the numeral 50 similarly used, 45 but in addition a hook and a dot which give it a likeness to the third person singular possessive pronoun ñf. 46

Character No. 5 appears also, with variations, as Nos. 26, 35, 83, 102, 155

34. W. Erichsen, Demotische Lesestücke, pp. 57, 59, 54.
and 223. No. 223 most precisely reproduces the ordinary demotic form, the characteristic looping stroke of the transcript being a departure from the normal flat bottom line as in No. 223. It seems rather unlikely, unless the whole transcript is some sort of tabulation, that the numeral 60 would be repeated so many times in a short document. Aside from its numerical meanings, it is the demotic letter p or possibly the word "produce", "praise", or "class", "many", etc.29 in which case phonetic complements missing here would be expected.

According to Spiegelberg,30 Character No. 6 appears to be the demotic word ḫw, which Erichsen translates31 by the German word "sein," which is, depending upon its use, either the verb "to be" or the noun "existence." In the hieratic there seems to be ground to regard it as the word "come,"32 which is written otherwise in demotic.33

Character 7 means "another" (kj).34 Ordinarily the word is written with two perpendicular strokes with horizontal base beneath the k. But the form here used, while not common, is nevertheless known.35

No. 8 was shown by C. F. Nims in Journal of Egyptian Archeology36 in 1936 to be tp n "first of" literally. In known demotic documents it appears consistently in combination with other characters in the word "small cattle,"37 and in the word "office," "position" or "lordship."38

No. 9 as numbered consists of two prepositions "t" and "n," respectively meaning "to" or "for" and "of," "in" or "for."39 The use made here is irregular, being a succession of two prepositions not known in demotic, and contrary to the manner in which they would have been written had such a succession been used. Rn in the hieroglyphs is translated by Brugsch "to be young"40 and as written in demotic is "name" or "reputation."41

While there are other possibilities for it it is the strong probability that No. 10 is hjwt, "masculine" or "male," an adjective.42

If No. 11 were reversed it might be taken for the shortened hieratic form of the hieroglyph of the quail chick (the phonetic letter "w").43 But one suggestion can be made here, and that is that it may be a slightly variant form of hri, "upper," "higher," "superior." While hri is written with a powerful, bold stroke generally, and with a straight, perpendicular left side, yet "examples closely approaching the form of No. 11 are not wanting."44 On the other hand it may be indigenous in this script.

The size of the two curved strokes numbered 12 rather militates against translation as p3 "the" (masculine), but there are very numerous instances in which the size in the transcript is relatively the same as in other documents. These are noted in part in the footnote.45 Rightly, the strokes should be joined, but as will be seen by the references, and as is well known, the joiner was commonly ignored. Weight is lent to the idea that the word is "the" by the frequency of its recurrence. It appears as Nos. 34, 75, 134, and possibly 211, and thus should be a relatively common word. The characters look more like ntj ntj but the idea of a double repetition of a relative particle is unreasonable, particularly where often repeated.

Characters 13 and 14 are manifestly intended to be read together, since they occur jointly as 106-107, 183-184, 194-195 and 215-216 also. The best suggestion is that they look like ḫnd which occurs in the phrase "hail to" ("thee," etc.).

On Character No. 15 comment is made above. At this point it should be noted that aside from the error of Erichsen pointed out by Dr. Hughes, it occurs elsewhere in this form.46 If 15 and 16 are read together they become pr ns.w.t "king's house" or "palace," ignoring the dot in No. 15,47 in which event it is not out of the bounds of possibility that the diagonal stroke accompanying No. 17 is the remnant of the determinative not read in transliteration.

Character 17 shows several possibilities. It may be hr "face" or "upon" or it may be wsḫḫ, "put," "place," or "add."48

The most strikingly satisfactory demotic character in the transcript is No. 18. (Continued on page 578)

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29Ed. Glossar, p. 15
31Demotische Grammatik pp. 97, 98, 225, 17.
32Erichsen, p. 3
33Abuaf 7/6; G. Müller Palaeographische Leselehrbuch, Leipzig 1911, Vol. II, pp. 9-10; Prince 7/22; Haupt 16/23; Rhind Papyrus (Birch, 1863 Ed.) Plate II.
34Erichsen, Schrifttafel, p. 2
36Demotische Texte der Priesterzusammenkunft von Koptos und Memphis. Heidelberg, 1922, p. 44
37Vol. X, XI, pp. 51-54
38Setze 4/1: Demotische Grammatik, p. 36
39Spiegelberg, Die demotische Texte der Priestersammlung, Oxford, 1927 p. 455 paragraph 44
41Ed.
42Erichsen, Glossar p 47; Rhind Papyrus (Erichsen, Texte, p. 58) I, 9/10
43Erichsen Schrifttafel, p. 16

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18, which is a beautiful mg 2 "second." It cannot be told with certainty whether Nos. 19 and 20 were intended to be the same or not. No. 19 is clearly the letter "t", standing alone. But in combination with No. 20 many parallels of much uncertainty might be cited involving distortions also. As an instance, the opening characters of the word "head," are very like these, but no positive statement seems possible concerning them.

The four perpendicular lines transfixed with a horizontal line and appearing in characters 21, 85, 123, 157, and 224, are seen frequently in demotic and other Egyptian writings, but no character precisely like this recurrent figure has been found. It is the determinative "backbone" sign, which has no meaning in demotic standing alone. It is curious that in the Magical Papyrus this sign occurs with a double "", (under characters which may be counterparts of Nos. 19 and 20). The dots are inexplicable as demotic. The large underscore curve looks like the hieroglyphic arc of unknown meaning which is noted as No. 1683 in Harrison's Sign List in the Budge Dictionary. 

Kn, Character No. 22, occurs in the Magical Papyrus as part of an expression, "Cover yourself with a linen robe" but no separate word spelled kn has been found.

The extra tick or stroke at the right hand side of Character No. 23 gives rise to uncertainty as to its meaning. Without the stroke the word could be different "give" or "cause." It might also be "k", "work" or "servant." There is a Persian demotic determinative for foreign countries resembling this form, as also the later hieratic word "b", "east."

The strange character which is repeated through the transcript many times beginning with No. 24, and always takes a different form, was compared in the February 1942, Improvement Era with the hieroglyphic sign of the scribe's outfit. Taken as demotic, it has no precise equivalent in any of the forms appearing in the transcript. But it bears a striking resemblance to a demotic character which is a mere determinative, commonly attached to many words, and without separate sense. Six variations of this form may be seen in the companion parative texts in Erichsen's Urkunden. Much like the variants in the transcript it seems to be scrabbled by the writers of the papyri and even the copyist Erichsen himself.

The twenty-fifth character recurs as 31, 41, 188, and 193. In the first line it assumes great size, and in the seventh it is minute. The minute examples bear a clear resemblance to the horizontal letter s occurring in the Rhind Papyrus in this same form (due perhaps to mode of writing in part). The letter s standing alone does not appear to make sense if No. 24 is taken as a mere determinative. But in the transcript it is immediately followed by the letter p (No. 26). Sp (although no precise parallel has been found where the forms of those letters used here were together) is the word "time" and is also "residue" or "remnant."

The possibility that No. 25 may be a form of m, a negative particle, must not be ignored. It occurs in a wide variety of forms, some of them closely approaching the form here used, although the left-hand stroke is much shortened in Spiegelberg's copy.

No. 28 bears a close resemblance to the character transliterated cs by Ort-Geuthner as part of the word cs-she, "condition" or "state." The character occurs in identical form in Gnostic Papyrus X according to Brugsch, but its separate meaning does not appear, at that place. Standing alone cs means "to read."

If the extra tick at the top of No. 28 were missing, 28-29 would look much like "by," "wood" or "timber."

The demotic letter s occurs repeatedly through the transcript. In some respects it is equivalent to the Hebrew letter aleph, and in its hieroglyphic form (the likeness of an eagle) it is sometimes used to mark quotations. It seems to have had a vague exclamationary or interjectional force, as also some such meaning as "indeed." It presents, as Dr. Gardiner says, "grave difficulties" and possibly, though by no means certainly, conveys a contingent or hypothetical force to the words it accompanies. What its precise meaning, standing alone, in demotic, may be does not seem to be known.

No. 30 is a beautifully clear s, "class" or "phyle" usually referring to priests. "Phyle" should be understood as

(Continued from page 577)
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as “tribe” or “division” as in the case of the Israelitish priestly tribe or “phyle” of Levi.6

A very peculiar character, which looks much more like a glyph than any cursive character occurs three times in the transcript.7 While there are several demotic characters which approach its form,8 the precision of the placement of the two dots shows deliberation undoubtedly affecting meaning. J. M. Sjodahl has shown, by quotation of Dr. Augustus LePlongeon, that this character is equivalent in form to the Maya glyph ah-tem, (“he of the altar” either God or priest).”9 While the Maya inscriptions now known are chiefly much later in date than the Book of Mormon dating of Cumorah, the presence in the transcript of another character having distinct Mayan type may possibly be indicative of an affinity of source if not descent. The character referred to is No. 92, which, in the familiar bar and dot system of Mayan numeration is unquestionably the numeral “9.”10 It is of great interest to note that in the Egyptian Alphabet which the Prophet Joseph Smith commenced prior to 1844, the horizontal bar was regarded as having a power of “five.” In discussing the first character in the Alphabet he states, “By inserting a straight mark over it thus,” it increases its significations five degrees: by inserting two straight lines its significations is increased five times more.11 That this is the precise mode of Mayan normal numeration was demonstrated by Dr. Morley in 1915 for the American Bureau of Ethnology.12 In demotic the number “5” is a hook very like No. 76. A bar in demotic is either the letter “n” or “ן.”13 The presence of a bar and dots, in the light of Joseph Smith’s indication of its meaning above noted may perhaps be an indication that the transcript represents a form of Egyptian distinctive in nature and only distantly allied to demotic although preserving many of its forms.

The immediately succeeding character (No. 33) is a large, heavy dot. Dots in demotic are of frequent occurrence, whether as mere careless abbreviations of the letters “n” or “ן,” the masculine article p3, or otherwise.14 Joseph Smith understood the large heavy dot to mean “see,” and although it is irregular to have it filled in solidly, the old hieroglyphic representation of the pupil of the eye certainly had that meaning, particularly when written in double dots as in characters 149-150.15 Written singly the pupil represented the evil eye, “death, destruction.” Without a clearly understood context, the meaning of the dots in the transcript must remain a matter of conjecture. Filling in a dot fully and writing it as a mere circle seems to characterize demotic writing, whether due to the pen used, the care used or necessity. Thus Erichsen, in the same word, on the same page does both.

No. 36 may be p3, “otherwise” or “else,”16 or it could be sp-an, “ditto,” used to emphasize words preceding it.17

No. 37 is familiar, but strangely does not have the accompanying horizontal stroke which is essential to it in ordinary demotic writing. In some instances the horizontal stroke is attached to the character as in Erichsen’s Schrifttafel and sometimes disconnected and separated, as in Setne 4/25. Here it is omitted altogether. Brn (assuming this is-it) means “outside.”18

No precise counterpart of No. 38 has been found in demotic. The character looks like a hieratic “80,” with the curved stroke abnormally extended.19 Dr. Petrie photographed a character very like it in Sinai.20 And there is a close parallel in the Magical Papyrus.21

The filled in rectangle (Nos. 43, 158 and 225) is puzzling. Precedents may be pointed out, where such a character occurs as a part of another, as in the case of the numeral 3000 copied by Brugsch,22 and where it occurs as an apparent enlargement of letters in process of writing.23 As a deliberate, separate character in demotic, unless explained by one of the hypotheses above noted, it is inexplicable.

Nos. 45 and 46 together are a very plain numeral “15.” The square cut shape of No. 46 is the hieratic number “5” sometimes also used in demotic.24 Mn, “remain,” “endure,” seems to be a reversion to hieroglyphs, a sort of linear representation of the old figure of the chessboard, with other meanings of “establish,” and “set.” Very numerous examples of it may be shown. Several are listed in Figure 3, p. 78, Improve- (Continued on page 580)

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6Webster, New International Dictionary, p. 1627
7Nos. 32, 73 and 91
11Erichsen, Franz-Philipp, p. 14; Spiegelberg, Demotische Grammatik, p. 47
12Ibid.
13Erichsen, Urkunden, pp. 87, 92, 135, 105, 103, p. 112, Glossar, p. 25
14Ibid.
15Erichsen, Urkunden, pp. 37, 9, 75, 103, 105
16Erichsen, Worterbuch, Vol. 6, p. 1076
17Ibid.
18Ibid., p. 47
19Ibid., p. 31
20Ibid., p. 37
21Ibid., p. 132
24Ibid., p. 214
25Ibid., p. 124, Fragment 2
26Spiegelberg, Demotische Grammatik, p. 47
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(Continued from page 579)

ent Era for February 1942. The character is repeated (Nos. 47 and 58).

No. 48 has two possibilities. It has the form of an elongated letter h, and it also occurs as "eye," *Tr.t.* Reading the tall character as h and the short stroke as "n" the word *hn* results, in a form, it is true, unfamiliar in demotic but nevertheless readable as “command,” “order,” “damage,” or possibly “ship.”

The combination of characters immediately following (Nos 49-50) is read *dn*, “tax” or “tribute.”

Nos. 52-53 appear to be a single combination, and there is good reason to translate them as “west,” the demotic word *wnt*. Its form is well illustrated in two variants of the word “west” which occur in the Rhind Papyrus, which differ from each other, but in neither instance any more widely than this character differs from either of them.

The preposition r (Character No. 54) is well known in demotic, and has the meanings “along to,” “at,” “toward,” “of” and “according to.” It should be compared with No. 2 and No. 131. The use of a circular character like the letter r but having the meaning *mr*, “love,” is certain but in known demotic does not stand alone.

No. 55 is a combination singularly like *nh*, “gold,” which takes many variant forms, in at least one of which it seems indistinguishable from No. 55.

No. 56 is demotic *nfr*, “good.”

No. 57 appears to be the same as No. 60. The form is that of the letter h, but standing alone, as derived from its hieroglyphic ancestor *kh*, it needs a suffix. At No. 60, the character is preceded by another form of the letter h. No. 57 and 60 might be the letter r (see on Character 54 above) which is sometimes written with an open right-hand side, but the succession of *hr*, the demotic *tempus praefix*, is unknown in this form.

The next two characters may be taken together, and make a good demotic *kh*, “cloth.” The little stroke which follows looks like a remnant of the de-

terminative, or something like it, used at the end of the word “cloth” or “gown” in the passage cited.

The strange character numbered 64-65 can, only give rise to conjecture. Erichsen copied a character from Berlin Papyrus No. 5507 in this form, but comparison with the photograph in the Oriental Institute shows that he distorted to-s, “she being.” Again, in Erichsen’s copy of Rylands 22, nearly this same form occurs as a ligature of Nos. 45-46, the word “fifteen.”

Character No 66 (and probably 152) is the old Hebrew letter “b.” It came out of Egypt beyond doubt, being found in the Ahiram inscription as well as in the engraving on the Baal Lebanon bowl and on the Moabite stone Its use and significance here have not been determined.

Sixty-eight looks like an awkwardly written šš, “gown” or “dress,” which seems consistent with 61-62, “cloth.” For a very close approximation of this form see Documents de Paullines de L’Institut Francais du Caire, Plates 11-13.

Character 69 represents a departure from demotic forms in the presence of the parallel strokes beneath the principal figure. There is a character, or combination of characters in the demotic text of the Rosetta Stone in which both the three strokes (the major figure) and the stroke extending to the right at the top are found The characters occur in the demotic word “rites” or “ceremonies” in the Rosetta Stone, the differences being that the three strokes are perp dicular there to and the left of the main figure and the odd stroke on the right top side is short and also perpendicular Solely as a conjecture, this may be read (n) pš gi nj ph as in the Rosetta Stone.

Nos 70-71 may readily be the numeral 15, as being only a slight departure from the characters directly above them (45-46). On the other hand, No 70 is a good numeral “10,” and No 71 is clearly tš, “earth” or “world.” It occurs again, with the dot pš, the masculine article, at No 89 in the same relative position to the numeral “10” (No 88). The same combination is repeated as Nos. 176 and 177.

No. 72 resembles in form -w n-j, “they (suffix) for me,” a ligature which means nothing without a readable context. In normal demotic many
THE ANTHON TRANSCRIPT

such unreadable characters occur, translation of which is wholly depend-
ent upon the current of the text. Ignor-
ing the dot, the figure also resembles
the numeral "4."118

The fraction 1/3 is sometimes writ-
ten precisely as No. 76, and at other
times precisely as 76 and 77.119 The
cration 1/5 nearly approximates the
same form, except that the diagonal
stroke of No. 76 is perpendicular in 1/5
and takes the distinct curve to the left
in 1/3.120 It may therefore safely be
said that 76-77 are to be read 1/3.

The compound figure (No. 81) is
found in the Rhind Papyrus as the letter
m followed by the determinatives of the
word "artisan."121 The letter 4 necessary
to form the word, is missing. What
m plus the determinatives of "artisan"
may mean is too far conjectural to sup-
port an opinion, in the absence of any
instance in which it is known to occur
in a translated text.

No. 82 is ntj a relative particle in de-
monic grammar.122

The Coptic letter Hori duplicates
No. 84, and it is closely duplicated in
Bohairic (h). Coptic and Bohairic both
date from such late times as to preclude
connection with any body of people
separated from Egyptian connections
six centuries before Christ.123 While it
is somewhat of a tour de force to read
No. 84 as such, yet it may be bhsw, 124
"garment." The only difference lies in
the displacement of the perpendicular
stroke. The Coptic Hori descended
from the same hieroglyph as the demotic
h.125 Characters No. 68 and 197 should
be compared with this form.

No. 86 looks like the demotic number
50.126 It may be the same as Nos. 4 and
90. The variations seem to make this
doubtful, but a resemblance does exist.

No. 92, unless it is a numeral as above
suggested, by analogy to the Maya
glyphs, has its counterpart in hiero-
glyphic Egyptian and in hieratic. It is
the word ta, "land."127 No. 93 is the
demotic form of the hieroglyph for
"foreign land."128 It may be, in con-
nection with No. 94, hrw, "voice."129

Numbers 95-96 form one of the most
interesting combinations in the
transcript. The combination, written
almost exactly as here, was found in
the Sinaitic inscriptions brought to light
by Dr. Petrie, and subsequently exhaus-
sively studied by others.130 It may be
read dt (as a hieroglyph, which it
plainly is, although instances in which
it is used in demotic texts are very
numerous) and it may mean either
"estate" or "eternity."131 The form is
usually accompanied with another hori-
zontal stroke, but is found repeatedly
as here.

No. 103 appears to be a crudely writ-
ten hieroglyphic crescent moon, the
ideogrammatic meaning of which is
"month." The "V" shape of the lower
stroke is normally curved.132

No. 105 is readable as en, "per" or
"at the edge of."133

No. 111 corresponds with m-?r, "the
new," or of an imperative, in the Rhind
Papyrus.134

The form of No. 113 allows for sev-
eral interpretations. It may be t3 (the
feminine singular) or n2 (common
plural) of the definite article "the." The
letter 3 is also so written in abbreviated
form.135

No. 112 also a form with several pos-
sible meanings, may be read either t3
in a proper name, as "the (feminine)
of;" or as t (j), a participial or pro-
nominal element. It may also be t3f, a
demonstrative pronoun.136

No. 114 is a beautiful letter 3.137 Out
of context it is unreadable.

The peculiar form of No. 115 is sug-
gested of the sign of the scarab beetle
plus the letter r, which is a complete
writing of the word "fpr" as reproduced
by Moller.138 It may be a ligature of
other characters however. It means "to
be, become."

No. 116 is the letter t, which occurs
most commonly as the second person
singular feminine suffix, and as the fe-
male ending of nouns.139

No. 117 appears to be the curl u.140

No. 118 occurs in demotic as the
cursive way of writing the sign of the
walking legs determinative of verbs of
motion.141 It occurs most commonly in
the word at3, "to return."142

No. 119 may be ntj n "which is (are)
in." The connection of the horizontal
bar with the curved stroke is irregular,
but the attenuated form in the transcrip-
tion (Continued on page 582)

[118] Harvard Theological Review, January 1928, p. 48, and see bibliography in H. Grimm, Die Altsa-
ischen Buchstabeninschriften, Berlin, 1929, Str W
[120] See per. 7, p. 280, Erman-Graupen Apographes
Handwritings, p. 7.
[123] Mannhardt, Demotic Dictionary, unpublished,
University of Chicago.
[124] Richard P. Simon, Papyrus 1/1, see also Seinte 4/12.
[125] Erichsen, Scheitplak, p. 1, Glossar, p. 42, Gardi-
ner, Egyptian Grammar, p. 12, Taitt.
[126] Budge, Dictionary, p. cxxv
[127] Erichsen, Scheitplak, p. 42, No K8, Budge Di-
cussion, p. cxxv.
[128] Rhind Papyrus 1/5.

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September, 1944
THE ANTHON TRANSCRIPT

(Continued from page 581)
by which the connection is made may be accidental or merely variant. No. 120 is a nice letter ʃ, as also are Nos. 29 and 42. No. 124 is not as clear as No. 135, which it closely resembles. It may be either the "flesh determinative," the third person singular masculine suffix ʃ, or even possibly the "tempus praefix" he. The possibility that it is pn, "he of," should not be ignored.

No. 126 is either Ĳ or possibly šř, "son," but it may have a variety of other meanings. In this relation it is the same as No. 13.

No. 128-129 may be read as either of two dative words ʃ, ſ, t- ʃ, "before him," or ſʃ-ʃ, which is "behind him." The large circle in the characters numbered 130-133 rather militates against the translation nʃʃ-w, the plural possessive "our" or "their," since in demotic the character is usually written in a small, compact form, whereas here it seems deliberately large, like Nos. 54, 96. Giving allowance for unskilled copying, however, it may be so read.

Characters 134-137 appear to be one word huw. w, (plural), which means "flesh" in the sense of "body." By separating Nos. 134-135 from 136-137, two words are obtained, huw, "to be" plus the third personal singular masculine suffix, i.e., "he is" or "he being," which is one of the commonest words in demotic, and the sign used with others to write the verb mw, "bear," or "be born." Nos. 146-147 would make a nice rdh, "artab," a grain measure, if the dot were elongated into a perpendicular line. Or without the dot the combination would produce the alphabetic letter agin. No precise equivalent of No. 141 has been found. It should, however, be compared with Brugsch's list of variant forms of hru, "day," in his Worterbuch, with some of which it appears to have an affinity.

No. 143 may be a sign of negation, bnu, "cuij," "house," or even ſn, "beautiful." No. 144 is ſbs, "garment," followed by the preposition n, "of." The possibility that 143-144 may be bn-pw, negation of perfect tense, is intriguing, but by no means a certainty, since the determinative is missing, and the curved form of the lower portion of No. 144 is unusual.

No. 148-150, a letter ſ followed by two dots, are meaningless out of context.

No. 151 is the "walking legs," the sign of motion, transfixed with the letter n (see 118 above.) As written sometimes, this character might be the letter ſ, improperly written.

No. 164 is the preposition n. No. 165 is ſ, "the," the definite article.

The curious figure (No. 166) which closely resembles the fraction 1⁄2 in English, is also a fraction in demotic, but in that language it is "one-eighth." No. 167 is a commonly occurring demotic character not transliterated in words, and used as a determinative with the letter s.

Nos. 170-171, sn is "ask" or "seek," but there is a possibility that it is ſb, "priest" from the root ſb, "be pure," which is written in the same way.

In Rylands No. 12 (Geldbezahlnschrift), as set forth in the fifth of the "witness copies" Erichsen has taken care to note that contrary to the otherwise universal rule, the word ſw, "I do," is written like 173-174 of the transcript. Nos. 172-173 is readable as ſk, "writing" or "document." In that case, 174 is ŕ and ſ, a preposition with "make" or "do." Only one character like No. 178 has been found. It is an exceptional reversed crescent moon. If the dot is to be taken seriously, this character is not readable as demotic, but a departure therefrom. Without the dot, the character is either the relative particle nį, the verb ſw, "to be," or possibly the letter m.

There are two possibilities as to No. 179. The character, as carved in stiff fashion on stone, is one mode of writing the verb ſ, "to do." On the other hand it might be the letter ſ, a probability enhanced by its low position on the line. A third possibility presents itself, that this may be mw, "one who presides.

No. 185 is one of the forms of ſw, "the look of cloth" or "garment."
The form of the character repeated as Nos. 204 and 206 is that of the letter "ayin," כ (read as א) noted by Brugsch, who has also noted a hieratic form of כ in the same form. Between them is the indefinite character which is believed (though its minute size and rather indistinct lines make it difficult to be sure) to be the familiar mi sign, which is read fr by Erichsen. It is possible that the distinct lines may be an abbreviation of the noun mith, "main" or "to make." "Mr.

No. 209 appears to be another form of mi, "President" or "overseer" (see Nos. 179). It is followed by the third person plural verb "they are," Nos. 210-211, written in the transliteration fr-ur, or possibly the letter j (y). It is possible that the combination 196-197 may be read r mh, "to fill" or "to complete." The r is normally placed a little to the right of the mh instead of directly below.

No. 221-222 make a good interrogative particle frh° and are familiar in the noun clause of negation also.

It should be observed that there are numerous group repetitions found in the transcript. Thus, Nos. 13-14 are repeated probably five times; 32-34 are repeated as 73-75; 45-46 are probably the same as 70-71. Other instances will be seen on casual reading.

The characters which have not been specifically discussed above are regarded as repetitions of characters dealt with separately. There is no pretense made in this study that any final conclusion has been reached, and the margin of error as to any one character is clearly great. It is most likely that the scribe who wrote the original of the transcript, being pressed by necessity, did as Dr. Gardiner says the hieratic scribe did, "invented, in case of need, fashions of spelling" suited to himself.

In such case, and particularly in view of the evident wide departures from demotic grammar, while retaining many demotic forms, the possibility of arriving at a perfect and final translation of the transcript is still confronted with formidable obstacles.

Conclusion

The Anthon Transcript is Egyptian, most closely akin to demotic. Its lack of demotic grammatical structures supports the theory that although demotic forms are largely used in it, the characters are designed to be principally ideograms. Their number seems to militate against an alphabetic theory, strictly speaking, but it may combine both the use of an alphabet and ideograms and be wholly consistent with Egyptian practice.

The words which appear to be subject to translation at the present stage of the study are not inconsistent either with each other or with the text of the Book of Mormon.

The Anthon Transcript, at the date of the departure of Lehi in the reign of the 19th king of Judah, was in its infancy. It is a far reach from the demotic of 600 B.C. to that of the Ptolemaic era, which stretched well after the beginning of the Christian era. Yet many of the comparisons which must be made are made with characters from the later era. For practical purposes the writings of 421 A.D. in America, connected with Egyptian sources only by relation back to 600 B.C. are separated from later Ptolemaic demotic by as much as eighteen centuries. The very differences and departures, including the absence of advanced demotic grammatical structures from the transcript support the contention that it sprang from an Egyptian source dominantly cursive as did demotic, but has gone a different way in the passage of centuries.

In the third article of this series, The Improvement Era, March 1942, attention was directed to the Sinai finds of Dr. Flinders Petrie, above mentioned, dating back into the Mosaic age. Since the preparation of that article, the principal work of Dr. Hubert Grimm of the University of Münster, Die Altsinaitischen Buchstabeninschriften has been added to the available works. Upon authority of that work, it now appears definitely settled that Characters 7, 11, 12, 14, 19, 23, 38, 60, 76, 93, 96, 98, 103, 105, 201, 204, 33 and 68 of the Anthon Transcript are also found in the engravings upon the rocks of Sinai, brought to light more than six decades after the death of Joseph Smith. The characters found in Sinai and in the transcript are often complex and such that the possibility of coincidence is remote. In figure 3, a more exact comparison than heretofore possible is set forth.
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Dear Editors:
Pleas accept my sincere thanks and appreciation for placing my poem, "These Shall Receive," as frontispiece in the May issue of the Era. The illustration is appropriate and the arrangement artistic.

I want to thank you, also, for the raise in rates from 12½ cents per line to 25 cents for poetry—I think this will do a lot to encourage poets and writers and will. I'm sure, be more of an incentive for them to submit their best work. As one of a writers' group here, I have heard many expressions of surprise and pleasure due to the fact that fiction and poetry rates are now adequate to merit compensation more nearly equal to the long hours of toil a writer puts in.

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Sincerely yours,
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Dear Editors:
Words cannot express how much The Improvement Era has meant to me. During the long months in North Africa, the Era and my Church books, were the only connection I had with our Church. The words of those wonderful leaders of our Church were a great solace in the hours of discouragement and gloom, when it seemed that I was alone.

The Era has also carried our belief to others of my outfit. One fellow in particular became interested and read quite a number of issues and when there were discussions on religious subjects in his presence he always stayed with me and said he knew no other church where the principles are as sound as in our Church. Since he had been reading the Era, it was not hard for me to encourage him to read more of our books.

Here in Italy I am thrilled that I am again able to attend our services. I appreciate the teachings of our Church, and I am thankful to the Lord for the help he has given me thus far since I have been in the army.

Sincerely your brother in the gospel,
N. Henry Duersch
China

My appreciation for the Era has grown immensely since I have been overseas. Such news as is contained in the Era is most enjoyable. Even though it reaches me months after publication, it is still welcomed as if it were printed the day before I received it. It is a very precious magazine and I want to receive each month's copy of it.

Thank you sincerely,
S/Sgt. C. M. Graham

The $64 Question

"Why is marriage like a cafeteria?"
"Because you grab what looks nice to you and pay for it later."

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Could Be

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Deceived Who?

She: "You deceived me before our marriage. You told me that you were well off."
He: "I was, but I didn't know it."

Hot Stuff

"I graduated from college with one hundred four degrees!"
"One hundred four degrees?"
"Yes, I had the flu at the time."

Fair-minded to the End

"So you propose to take my daughter from me without any warning?"
Nervous young man: "Not at all. If there's anything concerning her you want to warn me about, I'm willing to listen."

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